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**Academic Writing in Relation to Identity**

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بسم الله الرحمن الرحيم

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى  
إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

(صدق الله العلي العظيم )

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## *Dedication*

*To our dear parents for their patience ,understanding and support*

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## Contents

|   |     |
|---|-----|
| Dedication  | ii  |
| Acknowledgement                                   | iii |
| Contents  | iv  |
| Abstract  | v   |
| <br>Chapter One :Academic Writing                 |     |
| 1.1 Introduction                                  | 1   |
| 1.2 Types of Academic Writing                     | 2   |
| 1.2.1 Analytical Academic Writing                 | 2   |
| 1.2.2 Descriptive Academic Writing                | 3   |
| 1.2.3 Critical Academic Writing                   | 4   |
| 1.2.4 Persuasive Academic Writing                 | 4   |
| 1.3 The Notion of Community                       | 5   |
| 1.4 Student Writing as A Situated Social Practice | 6   |
| 1.5 Academic Talks                                | 8   |
| <br>Chapter Two: Approaches to Literacy           |     |
| 2.1 Traditional Literacy Approach                 | 10  |
| 2.2 The Schooling Literacy Approach               | 13  |
| 2.3 Proficiency                                   | 22  |
| <br>Conclusion                                    | 24  |
| <br>References                                    | 25  |

## **Abstract**

Traditional literacy skillset contains the traditional literacy of reading, writing speaking and listening. The ability to read the written word to gain understanding and meaning.

This study consists of two chapters. Chapter one sheds light on types of academic writing, the notion of community and student writing as a situated social practice. Chapter two discusses approaches to literacy.

Finally ,the conclusion sums up the findings of this paper.

# **Chapter One**

## **Academic Writing**

### **1.1 Introduction**

Academic writing refers to a style of expression that researchers use to define the intellectual boundaries of their disciplines and their specific areas of expertise. Characteristics of academic writing include a formal tone, use of the third-person rather than first-person perspective, a clear focus on the research problem under investigation, and precise word choice. Like specialist languages adopted in other professions, such as, law or medicine, academic writing is designed to convey agreed meaning about complex ideas or concepts for a group of scholarly experts (Kantz,1990:70).

Academic writing is conducted in several sets of forms and genres, normally in an impersonal and dispassionate tone, targeted for a critical and informed audience, based on closely investigated knowledge, and intended to reinforce or challenge concepts or arguments. It usually circulates within the academic world ('the academy'), but the academic writer may also find an audience outside via journalism, speeches, pamphlets, etc(Ibid).

Academic writing is the kind of writing used in high school and college classes. academic writing is different from creative writing, which is the kind of writing one does when he writes stories. It is also different from personal writing, which is the kind of writing one does when he writes letters or e-mails to his

friends and family. Creative writing and personal writing are informal, so one may use slang, abbreviations, and incomplete sentences . However, academic writing is formal, so he should not use slang or contractions. Also, he should take care to write complete sentences and to organize them in a certain way( Hamid,2004:68).

However, academic writing does many of the things that personal writing does not: it has its own set of rules and practices. These rules and practices may be organised around a formal order or structure in which to present ideas, in addition to ensuring that ideas are supported by author citations in the literature. Writing is a skill that is required in many contexts throughout life. ( Jordan,1999:13).

In contrast to personal writing contexts, academic writing is different because it deals with the underlying theories and causes governing processes and practices in everyday life, as well as exploring alternative explanations for these events Academic writing follows a particular ‘tone’ and adheres to traditional conventions of punctuation, grammar, and spelling (Ibid).

## **1.2 Types of Academic Writing**

The four main types of academic writing are analytical ,descriptive, critical and persuasive. Each of these types of writing has specific language features and purposes.

### **1.2.1 Analytical Academic Writing**

It’s rare for a university-level text to be purely descriptive. Most academic writing is also analytical. Analytical writing includes descriptive writing, but you



also re-organise the facts and information you describe into categories, groups, parts, types or relationships. Sometimes, these categories or relationships are already part of the discipline, sometimes one will create them specifically for his text. The kinds of instructions for an analytical assignment include: analyse, compare, contrast, relate, examine (Mike, 2009:21).

Smith (2004:48) says that analytical writing is commonly required in academic writing to show relationships between pieces of information. It is used to compare and contrast, assess or evaluate (for example, a number of approaches, theories, methodologies or outcomes). It has a structure based on the ordering of main ideas in relation to each other and uses evidence from various sources. However, analytical writing does not present a position to be argued.

### **1.2.2 Descriptive Academic Writing**

The simplest type of academic writing is descriptive. Its purpose is to provide facts or information. An example would be a summary of an article or a report of the results of an experiment. The kinds of instructions for a purely descriptive assignment include: identify, report, record, summarise and define (Kantz,1990:75).

### **1.2.3 Critical Academic Writing**

Critical writing is common for research, postgraduate and advanced undergraduate writing. It has all the features of persuasive writing, with the added feature of at least one other point of view. While persuasive writing requires one to have his own point of view on an issue or topic, critical writing requires he to consider at least two points of view, including his own (Leki,1998:21).

Examples of critical writing assignments include a critique of a journal article, or a literature review that identifies the strengths and weaknesses of existing research. The kinds of instructions for critical writing include: critique, debate, disagree, evaluate (Ibid).

#### **1.2.4 Persuasive Academic Writing**

Persuasive ,in most academic writing, one is required to go at least one step further than analytical writing, to persuasive writing. Persuasive writing has all the features of analytical writing, with the addition of his own point of view. Most essays are persuasive, and there is a persuasive element in at least the discussion and conclusion of a research article (Catterall,2010:46).

Points of view in academic writing can include an argument, a recommendation, interpretation of findings or evaluation of the work of others. In persuasive writing, each claim you make needs to be supported by some evidence, for example a reference to research findings or published sources.The kinds of instructions for a persuasive assignment include: argue, evaluate, discuss, take a position (Ibid).

### **1.3 The Notion of Community**

The British social theorist Anthony Giddens has developed a theoretical structure that explains human agency (action) in the context of social structure and integrate action and structure. In this approach, termed structuration theory, Giddens argues that human agency and social structure are not two separate concepts or constructs, but these are together produced by social action and interaction. In sociological analysis, their separation may be a result of how sociologists examine and interpret social reality, with agency and structure being two ways that social action can be studied and understood sociologically (Giddens, 1984: 25).

There is a duality of structures in society on one side there are individuals as actors in particular situations, who enter into knowledgeable activities and participate in social action and interaction in these situations. At the same time, the social world is composed of social systems and structures these are the rules, resources, and social relationships that actors produce and reproduce through social interaction. The study of structuration means examination and analysis of the ways in which social systems are produced and reproduced in social interaction (Ibid).

In the assigned reading, "Dilemmas of the Self," Giddens examines four seemingly contradictory aspects of contemporary modern society. Each of these dilemmas can lead to pathological results for an individual; at the same time, each dilemma opens new possibilities and opportunities for an individual, possibilities that can be creative and produce a better life. In the reading, Giddens appears to argue that individuals are generally able to resolve the dilemmas as they construct their self and their individual identity through social action and interaction (Giddens, 1984: 27).

Of the authors examined so far this semester, Giddens appears to have the most sophisticated way of connecting a microsociological theory of social action with a macrosociological explanation of the systems and structures of society. Even where he does not deal with all the micro-macro issues, and while his approach may not always provide a satisfactory or complete explanation, he openly addresses issues related to social action at the micro and macro level and attempts to integrate them (Cohen,2000:94).

That is to say, they are not brought into being by social actors but continually recreated by them via the very means whereby they express themselves as actors. In and through their activities agents reproduce the conditions that make these activities possible”. In summary, Giddens’s approach to social action is that of praxis – regular patterns of enacted conduct by active individuals who, as social actors, interact other social actors in situations involving diverse influences that include habit and patterns but also reflection and conscious decision-making (Ibid.).

#### **1.4 Student Writing as a Situated Social Practice**

There are a number of implications of this view for the teaching of academic writing. Firstly, the notion of ‘situation’, the fact that student writing takes place within specific disciplinary and institutional communities, at given levels of legitimate participation, and is shaped by the epistemologies and values of those communities, foregrounds the issue of *specificity*. If student writing is marked by specificity, academic writing provision must be similarly specific (Hyland, 2002:21).

The concept of ‘practice’ (Lankshear and Knobel, 2011) foregrounds a number of issues relevant to understanding student writing. The first is that social practices involve *activities*: people do things, alone or with others, and do so within activity *systems*, ‘ongoing, object-directed, historically conditioned, dialectically structured tool-mediated human interaction’ (Russell, 1997: 510).

Students do not engage in writing in isolation or without affordances: they do so through interactions with lecturers, colleagues, administrative staff, librarians, texts of various kinds, digital tools, and within specific organisations of space and over time. The import of this is that students need to understand the activity systems they work within if they are to make use of their affordances and to work within their constraints (Swales, 1990:45).

The second issue is the interweaving of strands of knowledge, skill and technology that characterize any practice. Student writing requires knowledge of disciplinary concepts, an understanding of disciplinary and institutional values, familiarity with institutional systems and procedures, familiarity with relevant genres, mastery of register, relative mastery of process options appropriate to the task at hand, mastery over relevant digital and analogue technologies, and the ability to deploy a range of interpersonal and intercultural competencies. Again, academic writing support needs to acknowledge this complexity (Beaufort, 2004:32).

The third issue is ‘object-orientation’ in the sense that practices are directed at outcomes. Student writing, like all academic writing, is a practice of representing, constructing and communicating knowledge and so practices of argument, the discoursal construction of identity, and the projection of authority

are central. However, student writing is also and this is crucial to understanding how student writing differs from professional academic writing a practice of knowledge *display*. The bulk of student writing is undertaken for the purposes of assessment so student writers must know, but they must also *show that they know*. Adequate academic writing support needs to address all of these aspects of practice (Wenger, 1998:68).

## **1.5 Academic Talks**

It is important to recognize that while identities may be socially constructed through language, writers are not free to simply adopt any identities they choose. When we employ the discourses of a community, there is strong pressure to take on the identity of a member of that community. The term ‘positioning’ has been used to describe the process by which identities are produced by socially available discourses (Davies and Harre , 1990:46)

This does not suggest however that people simply slot into pre-ordained social identities with ready-made sets of expected behaviours . There is always room for individual negotiation and manoeuvre as a result of the values and beliefs individuals bring with them from their home cultures. Discourses are not self-contained, monolithic entities which interlock snugly without overlap (Cadman, 1997:4).

Academic writing is a major site in which social positioning are constructed. The acquisition of disciplinary knowledge involves an encounter with a new and dominant literacy, even for L1 learners, and although undergraduates are not expected to enter a disciplinary community, they are assessed on their ability to engage in its specialized discourses (Belcher and Braine, 1995:27).

Students have to develop the “peculiar ways of knowing, selecting, evaluating, reporting, concluding and arguing that define the discourse of the community” (Bartholomae, 1986: 4). They must speak with authority, and to do this they must use another’s voice and another’s code, weakening their affiliations to their home culture and discourses to adopt the values and language of their disciplinary ones (Johns, 1997: 64).

As a result, students often find their own experiences to be devalued and their literacy practices to be marginalized and regarded as failed attempts to approximate these dominant forms (Ivanic , 1998:168).

But while L1 undergraduates often experience a gulf between the identities they must adopt to participate in academic cultures and those of their home cultures, this can pose a much greater challenge for second language students whose identities as learners and writers are often embedded in very different epistemologies . The academy’s emphasis on analysis and interpretation means that students must position themselves in relation to the material they discuss, finding a way to express their own contentions and arguments. Writers are required to establish a stance towards their propositions, to get behind their words and stake out a position ( Ramanathan and Atkinson, 1999:45).

## **Chapter Two**

### **Approaches to Literacy**

#### **2.1 Traditional Literacy Approaches**

It is critical that the primary shot in the fight against the education myth was let go an exposed 300 years or so after the innovation of alphabetic proficiency. Also from multiple points of view, the primary shot was the best; it was, at any rate, pregnant with suggestions for the huge number of years of education that have tailed it the Greeks developed the premise of Western proficiency, and Plato was one of the Greeks developed the premise of Western proficiency, and Plato was one of the principal awesome essayists in Western culture (truth be told, his exchanges were both extraordinary writing and incredible rambling, interpretive written work) (Gee,2004:13).

Plato has likewise the qualification of being the primary author to assault sending in composing, basically in his splendid discourse the Phaedrus. (All citations, and page and line references, to Plato's discourse underneath, are from Rowe 1986; see additionally Burger 1980; Derrida 1972; De Vries 1969 from Rowe 1986; see additionally Burger 1980; Derrida 1972; De Vries 1969 of human memory and a perspective of information that was both easy furthermore, false. Given written work, information never again must be disguised made "some portion of oneself." Rather, composing permitted, maybe even empowered dependence on the composed content as an "outside brace" or "update For Plato, one knew just what one could brilliantly protect in eye to eye exchange with another person. The composed content enticed one to take its exchange with another person (Ibid).

The composed content enticed one to take its words as legitimate and last, as a result of its deceptive nature of appearing to be express, clear, total, shut, and independent, i.e., "unanswerable" (absolutely the properties which have been viewed as the signs of the article thus called "writer proficiency," .Notwithstanding these imperfections in the composition, there are two others which



are far more imperative to Plato. To refer to the discourse, the first of these is: SOCRATES: . . . I think composing has this odd element, which makes it like the composition. The posterity of painting stand there as though alive it like the composition. The posterity of painting stand there as though alive in any case, on the off chance that you ask them something, they save a very serious hush (Pinker,:1994,165).

Also with composed words: you may believe that they talked as though they had some idea in their heads, however in the event that you ever get some information about any of the things they say out of a want to learn they point to only a certain something, a similar thing each time Socrates goes on promptly to the second charge what's more, when once it is composed, each arrangement is trundled a bout wherever similarly, in the nearness both of those who think about the subject and of the individuals who have nothing by any means (Ibid).

Socrates goes on instantly to the second charge: What's more, when once it is composed, each structure is trundled about wherever similarly, in the nearness both of those who think about the subject and of the individuals who have nothing by any stretch of the imagination to do with it, and it doesn't know how to address those it ought to address and not those it ought not. When it is abused and unreasonably manhandled, it generally needs its dad to help it; for it is unequipped for safeguarding or helping itself (Gee,2004:27).

These charges are associated: what composing can't do is guard itself it can't face addressing. For Plato genuine information comes about when one individual creates an impression and another asks, "What do you mean?" Such a demand powers speakers to "re-say," say in various words, what they mean. In the process, they come to see all the more profoundly what that is to say and come to

react to the point of view of another voice perspective. In one sense, composing can just react to the subject of "What do you mean?" by rehashing what it has stated, the content itself. It is at this point of the contention that Plato expands his charges against keeping in touch with an assault additionally on rhetoricians and government officials he alluded to both as "speech specialists." They looked for, in their written work and discourses, to prevent addressing through and through, since their essential intrigue was to induce through dialect that guaranteed to be sensibly entire also, independent, remaining in no need of supplement or reevaluating definitive in its own right, not to commonly find reality in discourse (Ibid:33).

Be that as it may, there is a sense in which composing can react to the inquiry "What do you mean?" It can do as such by peruses "re-saying," saying, in other words, to be specific their own words, what the content means. In any case, this is , not an answer, for Plato. It is, truth be told, some portion of what he has in mind when he says that written work "does not know how to address those it should address and not those it ought not." By its exceptional nature composing can go in time and space far from its "creator" (for Plato, its "father") to be perused by just anybody, translated anyway they will not withstanding the pursuer's preparation, exertion or numbness (witness what happened to Nietzsche in the hands of the Nazis; to the Book of scriptures in the hands of the individuals who have utilized it to legitimize riches, bigotry, dominion, war, and misuse). The voice behind the content can't react or guard itself. Also, it can't shift its substance and tone to talk distinctively to various peruses in view of their tendencies and settings (Gee,2004:27).

Both Socrates and Plato were adversaries of the conventional request of their social orders and in that sense progressives. In the Republic, Plato drew an outline for an idealistic, "idealize" express, the sort which he wished to put in the summit

of the present request. Plato's ideal state was a tyrant one in light of the view that individuals are, all things considered, conceived suited to a specific place in a normally given chain of command, with "scholar rulers" (i.e. Plato or individuals like him) at the best. At the least, individuals ought to be given differential access to higher places in society in light of their innate qualities and different tests. The logician lords run to the greatest advantage of those underneath them, a large number of whom have no real say in government, the scholar lord knowing their interests superior to anything they do (Ibid:51).

## **2.2 The Schooling Literacy Approach**

What are the limits of education? That is the core of the issue. The case of Sweden brings up profound issues about the education myth, yet we are still left with the inquiry: What great does education do? It has been accepted for quite a long time that education offers ascend to higher-arrange subjective capacities, to more explanatory and sensible idea that is common to oral societies. Be that as it may, this relatively realistic suspicion is debated by earth-shattering work on the Vai in Liberia, completed by the therapists Sylvia Scribner and Michael Cole (1981)( Ge022e,1999:175).

Among the Vai, proficiency, and tutoring don't generally go together. There are three sorts of proficiency among the Vai, with a few people having none, one, two, or every one of the three: (1) English education obtained in formal school settings; (2) an indigenous Vai content (syllabic, not alphabetic) transmitted outside an institutional setting (i.e. among associates and family) what's more, with no association with Western-style tutoring; and (3) a type of proficiency in Arabic ( Gee,1999:175).

Scribner and Cole found that neither syllabic Vai proficiency nor Arabic alphabetic proficiency is related to what has been thought about higher order scholarly aptitudes as these are tried by our regular school-based tests. Neither of these kinds of proficiency upgraded the utilization of ordered aptitudes, nor did either add to a move toward syllogistic thinking. Interestingly, education in English, the main shape related to the formal tutoring of the Western sort, was related to a few kinds of DE contextualization, what's more, theoretical thinking. In any case, after English literates had been out of school a couple of years, they improved the situation than no literates just on verbal clarification errands ("talking about" errands). They did no better on real critical thinking, e.g., on classification and unique thinking errands. School abilities, past talk, are passing, unless they are over and over honed in individuals' everyday lives (Olson, 1994:241).

In the Scribner and Cole consider, proficiency all by itself prompted no affected subjective capacities, and formal tutoring, at last, prompted or maybe particular capacities that are somewhat futile without foundations which remunerate "descriptive talk in thought up circumstances, (for example, schools, courts, administrations). Any discourse of employment and instruction conveys us instantly to the question of the purpose of training. The historical backdrop of proficiency demonstrates that training has not, generally, been coordinated principally at professional preparing or self-improvement and advancement. Or maybe, it has focused practices and demeanors fitting to great citizenship and good conduct, to a great extent as these are seen by the elites of the general public. What's more, this has frequently implied, particularly finished the most recent century, distinctive sorts of practice what's more, states of mind for various classes of people: tameness, teach, time administration, genuineness, and regard for the lower classes, suiting them for mechanical or benefit employments; verbal and

expository abilities, "basic reasoning," desultory idea and composing for the higher classes, suiting them for administration employments. While there have been, since the 1970s, widespread changes in the worldwide free enterprise, it stays to perceive how these will play out regarding tutoring, what's more, access to its "higher structures" (Olson,,1977:136).

Numerous modern employments have now been out-sourced to minimal effort focuses (e.g., Mexico, Thailand, India, China), leaving numerous individuals to contend our schools are as yet delivering individuals for an old monetary structure that has now changed fundamentally. I contended over that one reason we leave our school structures in place, at any rate in urban government-funded schools, is the requirement for benefits specialists in created worldwide economies. (Think, for example, of the monetary energy of Wal-Bazaar and different superstores that compensation their workers not as much as living wages) (Olson,,1977:138).

There is adequate confirmation that, in contemporary U.S. schools, following frameworks, which are inescapable, have precisely the impact of disseminating distinctive aptitudes and diverse esteems to various "sorts" of individuals. In a monstrous investigation of following in junior and senior secondary schools over the Joined States, Jeannie Oakes found that an understudy's race, class, or family based access to learning about school and vocation courses has more to do with what track the understudy winds up in than does inborn knowledge or on the other hand genuine potential. Once in a lower track, in any case, a youngster quite often remains there, and in the end, carries on in ways that seem to approve the track the youngster is in (Rose, 1989:80).

Brown (1994:76) refers to various regular meeting reactions with respect to understudies and educators to inquiries regarding the instructing and discovering that go ahead in classes at different tracks. These reactions smoothly address the forming of social imbalance in schools. They exhibit unmistakably the manner by which two very unique sorts of proficiency are being educated, one focusing on thinking independently and suited to higher positions in the social chain of importance and one focusing on regard and suited to the teacher] need the understudies in your class to learn ?

Manage thinking exercises—Think of essential answers—essay type questions.

(High-track English—middle school)

To thinking down positions. A few cases, taken aimlessly from the book (Oakes 1985: 85– 89): What are the . . . most basic things you [fundamentally—to break down—make inquiries.

(High-track Sociology—middle school)

Capacity to utilize perusing as a device—e.g., how to round out structures, compose a check, land a position .

(Low-track English—middle school)

To have the capacity to work with different understudies. To have the capacity to work alone. To have the capacity to take after bearings.

(Low-track English—middle school)

What is the most vital thing you [the student] have learned? To know how to speak with my instructors like companions and as instructors in the meantime. To believe in myself other than my abilities and class work.

(High-track English—middle school)

One has found out about numerous things like having great behavior, regarding other individuals, not talking when the instructor is talking.

In this class, I have learned conduct.

(Low-track English—middle school)

The most striking coherence in the historical backdrop of education is the route in which education has been utilized, in age after age, to set the social progressive system, enable elites, and guarantee that individuals bring down on the chain of importance acknowledge the qualities, standards, and convictions of the elites, notwithstanding when it isn't to their greatest advantage or gathering enthusiasm to do as such (Hanks,1996:65).

The new the worldwide free enterprise may well change the sorts of aptitudes and qualities the society wishes to appropriate to "lower" and "higher" "sorts" of individuals, be that as it may, without solid protection, it won't destroy these "sorts." In fact, it can be contended that the new hypercompetitive, science and innovation-driven worldwide private enterprise will require three classes of laborers, prompting three classes of understudies: inadequately paid administration specialists; "information laborers" who must bring specialized, synergistic, and communicational aptitudes to the work environment and confer themselves body and soul to the organization, what's more, its "center esteems" under states of little

dependability; and, at long last, pioneers and "image examiners" who make advancements and "center esteems" and who will profit most from the new free enterprise;. Reich (1992) gauges that three-fifths or a greater amount of specialists will fall into the main class (Coles, 1998:11).

The historical backdrop of education can be taken a gander at as an "awesome level-headed discussion." On the one side are elites (regardless of whether social, religious, financial, or innate) contending that the lower classes ought not to be given education since it will make them despondent with their parcel, politically basic and fretful, and unwilling to do the humble employment of society. On the opposite side are elites who contend that proficiency won't have this impact. Or maybe, they contend, if education is conveyed in the correct good and common system, one that maintains the estimations of the elites, it will make the lower classes acknowledge those qualities and look to carry on in a way more like the white collar classes (i.e. they will turn out to be more "good" and "better natives"). This verbal confrontation did in very express terms go on well into the nineteenth century and the start of the twentieth (Gee, 2003:72).

In the present current "post-mechanical" social orders the more seasoned difference between educated elites and the no literate masses has just turned into a profoundly stratified social positioning construct not in light of education in essence, but rather on the degree to which one controls a specific kind of school-based education (in discourse and conduct, and additionally composing). This school-based proficiency is related to the qualities and goals of what Bernstein has called the "new white-collar class," that is, elites who don't really possess the sources of creation, as the elites of the more seasoned private enterprise did, however, control learning, thoughts, "culture," and qualities (Ibid.).



Freire is very much aware that no education is politically unbiased, including the institutionally based education of chapel, state, business, and school that has undergirded and keeps on undergirding the hegemonic procedure in Western culture. There is no chance to get out of Plato's quandary. Education dependably accompanies a point of view on translation that is at last political. One can shroud that point of view the better to assert it isn't there, or one can put it out in the open. Plato, Sweden, Freire all have a point of view, what's more, a solid one? One thing that makes both Plato and Freire incredible is that neither one of them to shroud his political viewpoint or to imagine that legislative issues can be isolated from education. (Finn,1999: 126– 135.)

No name is more intently connected with emancipatory proficiency than that of Paulo Freire (1970, 1973, 1985; Freire and Macedo 1987). Like Bakhtin and Plato, Freire trusts that proficiency engages individuals as it were when it renders them dynamic examiners of the social reality around them:

Freire in his exemplary book *The Instructional method of the Abused* (1970) contended for various focuses that are as imperative today as when he first made them. Undoubtedly, they are basic to the contentions about dialect and proficiency I make in this book:

'A "managing an account show" of learning does not "work." By a "saving money show," Freire implied a model where learning is viewed as an "instructor "transmitting data to an "understudy." Learning includes an dynamic engagement with the world, with words, and with other individuals. It isn't just about data. It is about activities, exchange, creating information, and changing ourselves and the world, as well.

" √Perusing the world" and "perusing the word" are profoundly comparative—at some level, proportionate forms. This ought to have been clear even from our exchange of the headache medicine bottle in the last section. One can't figure out how to "peruse the word" (understand a content) in some area unless one has figured out how to "peruse the world" (understand the world that content is about) in that space. How one "peruses the word" and how one "peruses the world" are intensely reliant on each other and inseparably associated.

√Discourse (that is, both up close and personal conversational connection and discussion like association at a separation through reflection on what one has heard or perused) in which different perspectives and points of view are compared is, at a few levels, fundamental for figuring out how to "peruse the world" and to "peruse the word." Proficiency can't, at that point, be characterized principally as far as either "private" people (and their psychological states) or single separated writings. Numerous and different viewpoint compared in talk or in reflection on numerous writings are basic to education for Freire.

In anthropological research crude social orders have been described as little, homogeneous, no literate, profoundly individual, and held together by a solid feeling of gathering solidarity. They are asserted to be controlled by up close and personal experiences as opposed to by theoretical principles (Douglas 1973; Evans-Pritchard 1951; Musgrove 1982). In less calm terms, they have been said to be "magical and urological" (Levi-Bruhl 1910), unequipped for the conceptual idea, nonsensical, honest ("half demon and half tyke" in Kipling's expression), and mediocre compared to current man. ("Man" is utilized thoughtfully: current ladies were frequently observed as a middle person between savages/kids and present-day guys. Then again, present day urban social orders (our best current models of "human advancement") are epitomized by their substantial and various groupings

of individuals, far-reaching proficiency and innovation, and feeling of science and history. Urban areas are places where numerous social relations have a tendency to be indifferent what's more, life is lived inside "matrices of indifferent powers and standards" (Douglas 1973: 88).

Lévi-Strauss' work raises, without replying, the inquiry in the matter of how societies move from the investigation of the solid to the exploration of the conceptual, what's more, through which stages. Two persuasive bits of work have recommended that the appropriate response is proficiency: Eric Havelock's Preface to Plato and Jack Goody's *The Domestication of the Savage Mind*. Havelock contends that Homeric Greek culture was an oral (no literate) culture. His portrayal of that culture has been utilized both as a portrayal of oral societies for the most part and as a foundation in the contention that it is education that makes for an "extraordinary gap" between human societies and their mindsets (Havelock 1982:92).

The artists are his casualties on the grounds that in their keeping rests the Greek social custom, the central "considering" (we can utilize this word in just a non-Dispassionate sense) of the Greeks in good, social and recorded issues. Here was the inborn reference book, and to ask what it was stating added up to a request that it be said in an unexpected way, nonpoetically, non-musically, and non-imagistically. What Plato is arguing for could be in the blink of an eye put as the innovation of a dynamic dialect of enlightening science to supplant a solid dialect of oral memory (Havelock 1982:92).

### **2.3 Proficiency**

Crafted by Scribner and Cole raises doubt about what Brian Road, in his book *Proficiency In principle and Practice* (1984), calls "the independent display"

of proficiency: the claim that education (or tutoring so far as that is concerned) has subjective impacts separated from the setting in which it exists and the utilization to which it is placed in a given culture. Cases for proficiency, specifically for paper content education esteem, regardless of whether in discourse or composing, are along these lines "ideological." They are a piece of "an ordinance of ideas, traditions and rehearses" that benefit one social development as though it was common, widespread, or then again, in any event, the end purpose of a typical formative movement (accomplished just by a few societies, on account of their insight or their innovation) (Gee,2004:69).

Literacy has no effects indeed, no meaning apart from particular cultural contexts in which it is used, and it has different effects in different contexts. Two founding works that helped initiate the contemporary project of looking at orality and literacy in the context of the social practices and world views of particular social groups were Ronald and Suzanne Solon's *Narrative, Literacy and Face in Interethnic Communication* (1981) and Shirley Brice Heath's *Ways with Words*(1983). Both of these works realize that what is at issue in the use of language is different ways of knowing, different ways of making sense of the world of human experience, i.e different social epistemologies (Gee,1992:46).

Proficiency as it is honed in European-based instruction, "paper content proficiency" in the Scollons' expression, is associated with a genuine set or perspective the Scollons expression "present day cognizance." This reality set is consonant with specific talk designs, ones very not quite the same as the discourse designs utilized by the Athabaskans. Accordingly, the acquisition of this kind of education isn't just an issue of taking in another technology, it includes complicity with values, social practices, and methods for knowing that struggle with those of the Athabaskans (Gee,1992:46).

The Scollons list numerous different contrasts, incorporating contrasts in frameworks of stopping that guarantee that English-speakers select the majority of the subjects and do the majority of the talking in interethnic experiences. The net outcome of these correspondence issues is that each gathering ethnically generalizations the other. English-speakers come to trust that Athabaskans are uncertain, purposeless, bumbling, and pulled back. Athabaskans come to trust that English-speakers are pretentious, certain they can foresee the future, imprudent with luckiness, and unreasonably chatty. (Ibid ).

## **Conclusion**

Writing as the visual channel and the productive mode of language is a vital skill for the learners to develop their language knowledge and the teaching of this skill has become central.

Literacy traditionally means the ability to read and write. As a modern perspective has been expanded to include the ability to use language, numbers, images, computers, and other basic means to understand, communicate, gain useful

knowledge, solve mathematical problems and use the dominant symbol systems of a culture.

Literacy has had a variety of definitions over time, becoming more representative of the skills needed to function successfully in information or knowledge society. Traditionally, literacy has been defined as the ability to use written language actively and passively or the ability to read, write, spell, listen and speak.

The most common understanding of literacy is that it is a set of tangible skills particularly the cognitive skills of reading and writing that are independent of the context in which they are acquired and the background of the person who acquires them. Scholars continue to disagree on the best way to acquire literacy, with some advocating the 'phonetic' approach and others 'reading for meaning',

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