



RESEARCH PAPER

**Analysis of Teaching Implications According to Kieran Egan's
viewpoint 'The Educated Mind'**

Dr. Hina Munir

Assistant Professor, Department of Educational Leadership and Policy Studies, University of Education, Lahore,
Punjab, Pakistan

***Corresponding Author** hina.munir@ue.edu.pk

ABSTRACT

The study was conducted to investigate teaching implications according to Kieran Egan's book the educated mind. The objective of the study was exploring students' perception about ironic teaching strategy and the impact of mythic and philosophic teaching on student learning in typical educational institutions. Data was collected from selected sample. Convenient sampling technique was used for data collection. The researcher developed a questionnaire for data collection. A five point Likert scale was used in questionnaire. SPSS software was used for finding mean and standard deviation of the items. Most of the respondents agrees that during lectures, teacher frequently laughs or make ironic jokes while telling lies while making jokes to amuse people is discouraging. It was found that mythology is a great way to work out your imagination since it is like a muscle and students can learn about things from mythology that science will never be able to reveal. Also, studying philosophy improves our ability to arrange concepts and problems, deal with moral dilemmas

Keywords: Ironic Understanding, Kieran Egan, Mythical and Philosophical Teaching, Teaching Implications, The Educated Mind

Introduction

Educated Mind presents a brave and inspiring new direction for the unsure education sector of today. Kieran Egan (1998) reimagines education by considering how we learns. He suggests using certain "intellectual instruments" that influence how we interpret the world, like language or literacy. The understandings produced by these intermediary tools include somatic, mythic, sentimental, philosophical, and ironic knowledge and understanding. Egan's (1998) narrative comes to an end with useful recommendations on how teaching methods and curriculum might be adjusted to best fit with how kids learn. A well-written and well-reasoned book. Egan divided the book into two sections. The first section mainly focuses on how current people sum up the types of knowledge that were formed over their cultural past. The second section examines how the idea may be applied to curricula and teaching methods. This separation is intended to draw the reader's attention into two sections of chapters', which are completely different in writing styles. The 8th grade history curriculum and the 3rd grade scientific curriculum cannot be discussed in a similar manner. Kieran Egan (1998) also makes an effort to connect the theory's implications to existing curriculum and routine classroom activities.

Starting with the revolutionary Educational Development in 1979, Kieran Egan developed an educational theory that has been defined by four developmental stages: mythical, sentimental, philosophical, and ironical, Children interpret their experiences and the world around them in distinctly different ways at every stage. Egan makes clear that his learning theory does not have its foundations in psychology or behaviorism. Instead, he has created an educational philosophy that views instruction, material, and students as a whole while keeping in mind how kids see the world. Therefore, rather of employing child-

centered techniques that recommend content based around child's welfare or unique content approaches like the "extending horizons curricula," According to Egan's philosophy of education, a curriculum should start with storytelling that capture students' attention. Then, it should be structured with tasks that aim to "see 'beyond' their topic to the key theoretical categories children utilize to make sense of them."

While primarily educating to foster, say, mythic comprehension, we should aim to provide some stimulation to sentimental, and even philosophical, and humorous, understanding. Egan, for instance, talked on the importance of humour in the growth of languages and mythical intellectual skills. Egan quoted a few of L. Carroll's jokes from the Alice novels. These jokes clearly appeal to mythology, while they often have Sentimental, Philosophical, and Ironic implications. Kieran Egan (1998) views education as more than simply learning sense-making skills; it also involves recapitulating existing skills. Four different types of knowing are sequentially accumulated in this recapitulation: mythological understanding at the elementary level, intimate understanding in the elementary school, and afterward philosophical and ironic understanding. Egan starts out by defining irony as "A manner of communication where the meaning is opposed to the words" in his study of the topic before moving on to Schlegel's definition of irony: "the full awareness of an infinite multiplying disorder." From this moment forward, Egan seems to assume that irony and suspicion go along with each other. By using the following examples, one can show extreme epistemic doubt (i.e., an awareness of the "multiplying disorder"). Despite the fact that presuming irony always cuts very badly and nullifies the difference between it and doubt. On the other hand, using irony to cast doubt on the possibility of ultimate truth is not necessary for one to be a doubter.

Literature Review

The three old pedagogical theories discussed in the first section each imply a distinct understanding of the right function of the educator and the practice of teaching. The concept of the instructor as an initiate and role model, for whom the major duty is to lead the pupils into the customs, values, abilities, and knowledge, that would enable them to resemble the ideal of mature citizenry, is transmitted from the socialization legacy. The idea that a teacher is an expert in a certain field of specific expertise whose main duty is to guide and motivate pupils toward cognitive mastery with relation to that classified info is transmitted from the Platonic heritage. The idea of the teacher as a caring facilitator whose main duty is to facilitate each student's particular growth is transmitted from the Rousseauian heritage. The broad notion of the instructor's right duty nowadays is made up of a blend of these three interrelated senses, the mix typically altering relying around whether basic, intermediary, or secondary pupils are in consideration. Naturally, the mixture will change based on which of the three traditions the person who becomes pregnant chooses to follow. These three senses, like the broader vision of schooling from which they have been formed, have issues on their own and do not work well together. Implementing all of these in some capacity is an extremely difficult task.

How does teaching vary from the three mentioned definitions if one believes that it is mainly responsible for generating, developing, and expanding particular types of understanding? Egan do his best to communicate it. The slightly diverse types of knowledge also indicate distinctions in their own ways to teaching; for example, focusing on developing mythical understanding instead of philosophical knowledge or another sort of understanding would require different techniques, emphases, and activities. Then, Egan talk about teaching in five portions, concentrating on each type of knowledge separately. Then again stress mythic, romantic, and philosophical instruction because formal education has been a major issue in this work and will take things into account from the perspective of the instructors at ordinary academic institutions. K. Egan presumed that the major consequences being worked out over here are the ones that concern an adult who is in charge of instructing thirty students in a class. K. Egan briefly discuss the theoretical

implications for parents who are concerned with raising one or more children, with the exception of the first small chapter on somatic understanding. Nevertheless, I believe that many of the consequences will be obvious. Briefly discuss the consequences for continuing and expanding one's own schooling in the many forms of knowing, but I believe that some of them will be obvious. Egan emphasizes mythic, sentimental, and philosophical education once again in the book since formal schooling has been a major theme. He discussed them from the perspective of educators in regular academic institutions. Egan made the assumption that the key implications being fleshed out over here are the ones that applied to an expert who is in charge of instructing thirty students in a class. With the exception of the first brief section on sensory understanding, Egan just briefly discusses the theory's possible implications for parents who are worried about raising one or more children, though I believe a lot of them will be quite obvious.

Mythic Understanding

This section concentrates on how instructors might design and deliver knowledge to students from nursery to around age eight in a way that is relevant, imaginative, and encourages the growth of mythic understanding. Egan starts by referring to the group of intellectual resources covered in chapter 2—abstract and emotional dual opposites, metaphors, pictures, and story-structuring—and generalizes some pedagogical guidelines from them. Egan creates a framework for planning a lesson or series of classes on a topic based on these concepts. The framework is made up of a series of questions, the responses to which should result in an efficient teaching or unit plan. In order to create certain lectures on "The Components of the Environment," which a local curriculum suggests as a suitable topic of interest for the 1st year of education, he used this framework as an example. Egan begins with the framework's components, briefly goes through the key principles, and then walks into an example. This method of organizing the subject will undoubtedly be more formal than just a parent considering how to describe a concept to a child, and it may even be more organized than many seasoned teachers would like, however those who really want could indeed draw out the core assumptions and use them in a more indirect and casual manner.

How can we use this theory to teach a grade six about "Features of the Earth's atmosphere"? The oxygen we inhale and the clear environment we move in are crucial. Finding the "great" or even "perfect" response is not the goal; finding anything which relates with you and provides a decent answer is. The fact that the air keeps us alive is obviously important to us, but when we phrase it in that manner, we are only arriving at a very straightforward obvious conclusion rather than discovering an emotional centre. What would we have if we took a "portion" of air, like the air that covers the classroom? There are many sounds in the air, including waves and particles. The air is mysteriously filled with sounds, vibrations and particles, fragrances, living beings, and decomposing skin flakes. Children may be demonstrated that the atmosphere is full of surprises with mystical characteristics if we could just alter the volume of objects and also what the eyeballs can perceive, as opposed to empty, featureless air. We can find an emotional charge that will serve as our jumping off point in the difference between its seeming blankness and its real wealth of wonders.

How might parents support the growth of mythic conceptual understanding? The importance of oral language makes it obvious that you should keep conversing with kids! The features of mythic comprehension offer ideas for how to arrange the dialogue. Parents should get into the practice of telling their younger child the most significant event from each day. Even more interesting if the youngster is a part of this story. The story may be built using appropriate, potent, binary concepts, and colorful metaphors and imagery can enhance its meaning and encourage accessibility. An occurrence that raises an assumption that can later be verified or challenged by more instances is a good place to start. These performances don't have to be flawless; brief and straightforward will do. And last,

guardians should be ready for queries from kids who unexpectedly lack understanding. Persistence is necessary, though, but with the children's assistance, parents may rapidly become specialists. It might be helpful for parents to ask the correct questions to get their child's similar story about their day. It could turn into a comfortable habit. The natural and the social worlds are the subjects of the other kind of tales that families have to share. If we consider the knowledge we have amassed over millennia to be conceivable in a variety of ways and keep in mind that it may be comprised as a collection of wonderful stories along with a store of fields of study. Guardians can condense understanding about star systems, dinosaurs, or any other aspect of the world into simple, enchanting narratives if we consider the wisdom we have collected over thousands of years to be possible in a number of ways and remember that it is comprised as a collection of wonderful stories along with a hold of academic disciplines.

Romantic Understanding

Egan's central goal in this part concentrated on how instructors of pupils between the ages of eight and fifteen might organize and deliver material in a way that is stimulating to the development of Romantic understanding. He employ the group of traits covered in chapter 3 in his work. These consist of a curiosity with the edges of truth and the excesses of experiences, a desire to objects, persons, ideas, and traits that go beyond the bounds of our daily existence, a quick interaction with understanding as a byproduct of human feelings and intents, and a keen interest in anything. Images, emotive meaning, and narrative structure will all still be important, but in a little diminished capacity. Let's examine additional strategic plan that is suitable for students who frequently use Romantic intellectual tools in their learning from these features of Romantic understanding. Once more, I'll structure the paradigm in terms of a series of queries the responses to which should result in a teaching or unit plan, then quickly go over the tenets that guide each component of the paradigm, and then end each with an illustration. Given that "literacy" has always been a key component of Romantic thinking, I will attempt to create a "romantic" course on the absurd subject of punctuation. I will once more keep to a narrow topic in a certain subject of instruction, such as language arts or English, as this appears to be the method most. Egan once more sticks on a narrow theme in a certain subject area, such as language arts or English, as this tends to fit with how most teaching is set out, although instructors may discover the framework aids them in creating more complex, integrated courses.

When we have finished covering the subject in the learning segment, our narrative arc shouldn't just end. As with every tale, we need a great ending; the notion of a conclusion may be sensed in a convincing manner if it offers the type of revelation discussed before as well as some indication of a philosophical and ironic grasp of the subject. By combining the various cues that students would have seen concerning the ambiguity of punctuation rules, we might wrap up our course on punctuation. On a practical level, this could assist reduce some of the irritation brought on by the difficulties in properly knowing when the comma or the apostrophe should be used, for example. Using the alternate transcending quality mentioned at the beginning as a starting point, Our intended realization might happen if we emphasize that spelling is much less a set of specific rules to be structurally perfected than it is a collection of simple, graceful, and clever creations used in slightly unstable aspects as actions of courtesy among writer and reader. This would draw on the alternate solution transcendent quality mentioned at the start. The idea that punctuation is a polite convention also inspires a philosophical general theory about how punctuation should be understood, while simultaneously evoking an idiomatic phrase of the fundamental arbitrariness of these brilliant innovations. Making sure that students comprehend the subject is important for assessing the progress of their grasp of Romanticism, but we won't gauge this comprehension merely by the specifics of what they can remember. Instead, we'll concentrate on whether or not the pupils can use the information in settings other than the ones which they were taught it. We'll look for signs of students' romantic involvement with

the material as well, paying attention to their quest for further, relevant information outside of what's necessary for class tasks.

How family can supports their children's growth in Romantic understanding? I made the case that this form of comprehension is a result of a certain literacy that was mostly developed in ancient Greece and that encouraged and promoted a unique investigation into the essence of reality. The early phases of such investigation stands out because they are less usual of that much (prematurely) theoretical education and more intensely focused on anything that reveals dramatic facts about the extremes or limitations of reality. The Guinness book Of world records, the mega-argon, the outlandish conduct of celebrities in the entertainment industry, athletes, and "celebrities" in general, the worst suffering, the biggest accomplishments, and very little somewhere between, are what excite the romantic mind.

Dinnertime reading appears to have virtually become weak due to television's simple seduction. Instead, guardians possibly kids, depending on their communication skills spend the dinner time speaking and listening from a love story. Children may read age-appropriate books on their own, of course, and can read everything from spectacular tales of exotic and odd occurrences and behaviors to more exemplary portrayals of people who display extreme conduct that is out of the ordinary for young children. Dramatic biographies are sometimes highly intriguing to young readers; they could find it interesting to learn about characters like Mandela, Mary Wollstonecraft, Martin Luther King Jr. Helen Miller, and Florence Nightingale. Additionally, "Romantic" kids have access to a wide variety of books with the traits described in chapter 3 as well as significant works of literature with overtly Romantic elements (like Dickens' novels) in order to become engrossed. Of course, Dickens' writings also include philosophical and humorous elements that, in contrast to other widely read books, might deepen a young reader's knowledge. Numerous sources—from comic books to Dickens and beyond—can inspire and deepen understanding of Romanticism. This idea focuses on the types of concepts, the emphasis of conversation, and the daily content that encircle and solicit responses from the kid. It is less concerned with vocabulary expansion and grammatical complexity, though they undoubtedly play a part. By discussing topics with their children that fit the criteria listed in chapter 3—heroic deeds, amazing occurrences, recent scientific discoveries, the outrageous behavior of "personalities," dramatized accounts of friends' antics, intriguing rumors, or the child's particular obsession or hobby—parents can encourage and foster Romantic understanding.

Further, Egan focuses mostly on how instructors of seniors' high school or university students could prepare and present content to students in a way that would both excite and deepen their grasp of philosophy and be relevant and creatively engaging. A conceptual framework is used by Egan to conveniently bring out the set of guidelines developed from the theories for education at this level, while he does not expect instructors to adhere to it religiously. The qualities that the teachers deem useful can then be chosen. At this level of instruction, the presentation of the material is frequently determined by its logic. This appears insufficient, much like the psychological theories that now dominate discussions on the training of younger students. Egan makes the assumption that these pupils were taught in accordance with the guidelines provided for every one of the preceding types of comprehension. Many pupils will only have extremely limited access to philosophical thinking in the actual world of high grade, colleges, and university programs today. In general, Egan advised merging aspects of the Romantic paradigm with those of the Philosophical and maybe include a Mythical introduction. Feynman and Sagan offer this mixture, and blending methods is probably the best course of action, especially in high school. Egan describes how to handle this reasonably simply in a later portion of this chapter.

The creation of particular strategies and a language of theoretical notations to assist them. The sensation of oneself as an agent (or, more euphemistically, a victim) within

difficult cultural, physiological, metaphysical, and heritage processes, the appeal of assurance, the hunt for power. And truth within particular schemes, the dialectical interaction among general schemes and errors, and the flexibility are some of the traits of philosophical understanding was discussed. Here, the goal is to make sure that students understand that rather than absolute truth, their broad theories may have some use. Now, it is understood that we won't want to accentuate the undermining elements while kids are only starting to form broad schemes. However, it will be appropriate to look for a way, to at least indication at the distinction between the extremely general strategies and the factual data they are based on when wrapping up any unit or lesson, letting the teacher's perception of the students' philosophical development determine the level of support or challenge offered.

Along with making allegation, Egan regularly displays his dislike for the widely accepted belief that education should be "relevant" and blames it on the "progressive programme." In his 1991 paper "Relevance and the Romantic Fantasy," Egan focuses on the concept of relevance. In there, he describes the story of a trainee teacher who, after searching for "relevant" materials on the Middle Ages for weeks, discovered nothing but the fact that female's high-heeled shoes were developed during this time. Egan argues that this strict view of relevance, which necessitates a direct link between one's own experiences and course contents, removes the imagination as a component of daily experience.

We may argue that romantic understanding is again present "Skills and understanding are vivified and made more empirical, "reinforced by mastering the fundamental instruments of reason. By focusing on little details, systematic categorization, and reasoning in a "inhuman" manner "Possibly inhuman, but yet a part of the human journey that in romantic interpretations "sees the early beginnings of logical thought." Due to its associations with the discoveries that resulted in the script and relatively simple literacy, "literal thinking"

Material and Methods

This part deal with participants under study and how they were selected. Also, the tool being used to collect and analyze the data of respondents. The study is descriptive in nature and cross- sectional survey was conducted to investigate the research problem. The research was conducted from undergraduate and postgraduate students of Faculty of Education, in University of Education. Township, Lahore. The survey technique was selected to gather the intended information, by using the questionnaire. The population of this study was the undergraduate students and postgraduate students of education from Faculty of Education, in University of Education. Township, Lahore

The study was descriptive in nature, it was not possible for the researchers to access the whole population. Therefore, sample for the study comprised a total of 120 undergraduate and postgraduate students of education from faculty of education, convenient sampling technique was used. Questionnaire is used for collection of data for this study. Questionnaire was distributed among one hundred and twenty respondents. All the respondents returned the questionnaire. Likert scale; A type of psychometric response scale in which responders specify their level of agreement to a statement typically in five points, is used in the questionnaire.

The instrument was administrated among male and female undergraduate and postgraduate students. Questionnaire was distributed and explained to 120 students and they were assured that the data will be kept confidential and not be used for any other purpose except this study.

After collecting the data, it was analyze by SPSS software. Statistics like mean, standard deviation (SD), percentage and frequency were applied using SPSS.

Out of 120 respondents, 36% were males and 64% were females. Age of 31% respondents were below twenty years and 69% were between 20 to 25 years old. 34% respondents were undergraduate while 66% were postgraduate. Data analysis and interpretation is presented below

Results and Discussion

Table 1
Mean and SD of responses regarding students perception about ironic teaching strategies

Sr. No.	Statements	Mean	SD
1	During lectures, our teacher frequently laughs or makes jokes.	3.95	0.89
2	During lectures, we are permitted to share amusing stories.	3.01	0.76
3	Telling lies while making jokes to amuse people is discouraging	4.13	0.88
4	Our teachers frequently make us laugh by sharing a range of funny and amusing stories.	4.02	0.91
5	I often play pranks with my buddies to make learning fun	3.30	1.25
6	The instructor will frequently attempt to make us feel better by telling a joke about the circumstance if we are feeling disturbed or dissatisfied.	3.97	0.98
7	Teachers' sense of humor prevents me, from being unduly angry or losing confidence in my abilities and myself.	3.20	1.02

Table 1 Shows that item number 1,3,4 and 6 have high mean value (M=3.95, 4.13, 4.02 & 3.97 with SD= 0.89, 0.88, 0.91 & 0.98) that means most of the respondents agrees that During lectures, teacher frequently laughs or makes jokes. Telling lies while making jokes to amuse people is discouraging, teachers frequently make student laugh by sharing a range of funny and amusing stories. The instructor will frequently attempt to make us feel better by telling a joke about the circumstance if we are feeling disturbed or dissatisfied. On the other hand, item number 2, 5 and 7 have low mean values (M= 3.01, 3.30 and 3.20), so it can be concluded that the respondents are not permitted to share amusing stories, during lectures, students don't play pranks with my buddies to make learning fun. And Teachers' sense of humor don't prevents students, from being unduly angry or losing confidence in abilities and myself.

Table 2
Mean and SD of responses regarding impact of mythic and philosophic teaching on student learning.

Sr. No.	Statements	Mean	SD
8	Historical mythologies can assist in awakening us from the modern myth's influence.	3.88	1.22
9	Reading the old myths is the finest way to confront and reject the harmful myth of the modern world	3.97	0.97
10	Mythologies provide our imaginations the pictures and tales they need to reshape the interior geography of our souls.	4.34	0.78
11	Reading mythology is a great way to work out your imagination since it's like a muscle.	4.02	0.89
12	You can learn about things from mythology that science will never be able to reveal.	4.22	0.91
13	Studying philosophy improves our ability to arrange concepts and problems and deal with moral dilemmas.	4.12	1.01
14	Studying philosophy improves a person's ability to solve problems.	4.41	0.87
15	We may evaluate ideas, definitions, arguments, and issues with the aid of philosophical studies.	4.14	0.95

In table 2, all the items have high mean values ranging from M=4.41 to M=3.88, item number 14 have highest mean value (M=4.41 with SD=0.87), so it can be concluded that

studying philosophy improves a person's ability to solve problems. The item number 8 has the lowest mean value ($M=3.88$ with $SD=1.22$), here it shows that historical mythologies can assist in awakening us from the modern myth's influence. However, other items also have high mean value, so it can be concluded that mythical and philosophical teaching have positive impact on student learning.

Findings

- Mean value ($M=3.95$) of item number one shows that during lectures, teacher frequently laughs or makes jokes.
- Mean value ($M=3.01$) of item number two shows that during lectures, students are sometime permitted to share amusing stories.
- Mean value ($M=4.13$) of item number three shows that telling lies while making jokes to amuse people is discouraging
- Mean value ($M=4.02$) of item number four shows that teachers often makes students laugh by sharing a range of funny and amusing stories.
- Mean value ($M=3.30$) of item number five shows that students sometime play pranks with their buddies to make learning fun
- Mean value ($M=3.97$) of item number six shows that the instructor frequently attempt to make student feel better by telling a joke about the circumstance if students are feeling disturbed or dissatisfied.
- Mean value ($M=3.20$) of item number seven shows that teachers' sense of humour sometime prevents students from being unduly angry or losing confidence in themselves and their abilities.
- Mean value ($M=3.88$) of item number eight shows that historical mythologies can assist in awakening the student from the modern myth's influence.
- Mean value ($M=3.97$) of item number nine shows that reading the old myths is the finest way to confront and reject the harmful myth of the modern world
- Mean value ($M=4.34$) of item number one shows that mythologies provide students' imaginations the pictures and tales they need to reshape the interior geography of our souls.
- Mean value ($M=4.02$) of item number one shows that reading mythology is a great way to work out your imagination since it's like a muscle.
- Mean value ($M=4.22$) of item number one shows that students can learn about things from mythology that science will never be able to reveal.
- Mean value ($M=4.12$) of item number one shows that studying philosophy improves a person's ability to solve problems.
- Mean value ($M=4.41$) of item number one shows that students may evaluate ideas, definitions, arguments, and issues with the aid of philosophical studies.
- Mean value ($M=4.14$) of item number one shows that studying philosophy improves our ability to arrange concepts and problems, deal with moral dilemmas.

Conclusion

Based on the study's findings, it can be said that using irony and humour in the classroom is beneficial and that students enjoy it because it keeps them from becoming overly upset or losing faith in their own talents. In the end, this will lessen their fears in the classroom, stimulate their ideas and interests, and promote a good rapport between the students and their teachers. Students typically expect doing well in the primary subjects when mythological teaching is used, since it is tied to the success of the professors as instructors. This is due to the fact that myths provide children' imaginations the images and narratives they need to remodel the internal geography of our souls. As a result, students

become more motivated, find the teachings to be interesting, and feel less anxious about the subjects, their teacher-student connection is healthy, and their ideas and interests are nourished. Philosophical teachers are likely to have a moderately high rating, when it comes to student motivation, improving students' ability to organize concepts and solve problems, dealing with morality issues in the classroom, encouraging their ideas and interests, and fostering a good association among teachers and students and cognitive learning.

Recommendations

We should promote teaching that aim to "see 'beyond' their topic to the key theoretical categories children utilize to make sense of them." Ironic understanding should be encouraged in classroom instruction since it can help students' social development by allowing them to understand humor. We should include ironic teaching in our curriculums. Education system should promote mythical and philosophical teaching. We should use philosophical teaching for promoting our culture and values

Reference

- Egan, K. (1997). *The educated mind: How cognitive tools shape our understanding*. University of Chicago Press.
- Forrest, M. M. (1998). A Review of Kieran Egan's *The Educated Mind: How Cognitive Tools Shape Our Understanding*. *Philosophical Inquiry in Education*, 12(1), 49-59.
- Daniels, L. (1998). A Review of Kieran Egan's *The Educated Mind: How Cognitive Tools Shape Our Understanding*. *Philosophical Inquiry in Education*, 12(1), 60-64.
- Turgeon, W. C. (2014). Little Red Riding Hood Meets Superman: Kieran Egan's Imaginative Education and the Playful Child. In *Play of Individuals and Societies* (pp. 19-27). Brill.
- Al Khawaldeh, S. (2015). Problems of Understanding English Ironic Expressions by MA Students of Applied Linguistics at Mu'tah University in Jordan. *Journal of Education and Practice*, 6(36), 158-161.
- Makewa, L. N., Role, E., & Genga, J. A. (2011). Teachers' use of humor in teaching and students' rating of their effectiveness. *International Journal of Education*, 3(2), 1.
- Seker, H. (2016). Some Criticisms against Exam Questions: To What Extent Can Mythic, Romantic and Philosophical Questions Be Used? *Universal Journal of Educational Research*, 4(12), 2806-2813.