

Chapter V SUMMARY, CONCLUSIONS AND RECOMMENDATIONS. This chapter presents the summary of findings, conclusion and recommendations of the study entitled "Comparative Study on the Effectiveness of Using "Do-it-yourself" instrument and PowerPoint Presentation in Teaching Selected Topics in Chemistry."

The purpose of the project was to create a CD-ROM that evolved out of more than a single person and a single computer. By integrating the audience into each step, an exploration of the role the audience could play in multimedia development was promised. The project was designed for a two year period in order to allow time to develop it fully. Yet even within that time period, the enormous amount of time and energy required to promote, involve, and absorb the role of the audience in this project limited the actual completion of the project. It works only on Macintosh computers and likely cannot be completed as a final product due to lack of funding. The original objectives of this project were to: Deliver a concise history that invites the user to listen to the surviving voices of history and relate their experiences to the present. Produce an interactive product based on stories that the user can move through freely, while at all times being able to access other stories and textual information. Motivate the student to change the title of the CD-ROM by gathering clues hidden in 20 stories and lighting the final candle of the Menorah metaphor, Never Again. By creating an environment based on listening rather than movement, the affective domain focused on the need to communicate and explore the true stories of the survivors. The goals were not achieved for several reasons. No where in the goals was a specific application to a classroom setting addressed. Many factors affect motivation to learn. By simply setting a student down, providing a goal of listening to 20 stories to finish the CD-ROM and see if one would continue using the materials after the initial stories were observed and seeing what would happen, the results were of little practical value to teachers. Given such a new medium as CD-ROM, the goals would have been better achieved if an ongoing classroom effort and curriculum could have been adapted to fit in and test these learning materials. No controls existed to measure against, so the measurement of opinion were the basis of the project, limiting the outcome. Motivational components were also lacking, since an unfinished computer piece failed to motivate learning. The lack of funding and the overwhelming scope of the project undermined the learning objectives. Yet it opened up creative avenues that may be of value to teachers learning to develop CD-ROM based materials. What is ironic is that the intention to open up multimedia to the audience became a dependence once the funding was not found. This dependence required interacting not just to get viewpoints or understand what should be taught about the Holocaust. For such an effort, a detailed plan and questionnaire would have had to been constructed. What resulted was a collaboration with the audience and a personal involvement in their interest, resulting in the gaining of content and the creation of the CD-ROM. Those who research the Holocaust and are interested in studying it often have an serious interest in the issues and remembrance of the events. By working with them, the importance and relevance of these events penetrated the project. It was not a case of adapting to limitations, but of finding some way to add to the knowledge that has already been developed. To understand the audience studying the Holocaust, one has to find out that drive, that interest. It is not a subject taken lightly, but one that absorbs the every day life. It is that important. A project that began as an interactive multimedia developer attempting to work more with the audience changed course in the middle. Anything that distracted or undermined simply listening to the oral histories was eliminated. Interest and experimentation in the field of interactive multimedia was created, using theatre as the means to integrate the audience. But instead of bringing the audience into the development process, the developer was taken away from the technology and into the human exploration of genocide. This reversal of roles created a cultural study based on interactive participation of the developer with the audience, instead of vice versa. The project did not achieve all its goals, because the goals were faulty. The real power of multimedia was found in the messages about the Holocaust and the people dedicated to preserving the memory of the events. Merging the Audience with the Developer The project began as an intellectual approach to multimedia. Yet upon reaching Israel at the beginning of the videotaping of this project in , Joel Dorkam shared a story of how he escaped before the war, making his way to Israel and enroute surrendering

his German name, Dispeker. He spoke from his heart of the 1. That was the heart of the Holocaust for him. There were hundreds of examples of war over land, over money, over greed, but there was only one Holocaust. The target of that offensive was not a strategic military site, nor an enemy, just the Jewish child. The Germans attacked the Jews right to exist. The developer left to visit this site. In that darkened sphere a mournful tune played, with angelic voices singing in the background as a man and woman read the names of the 1. The darkness was illuminated by a night sky, by thousands of lights representing the souls that had left. Yet the light came from just a few candles, burning in memory. The project became more than an intellectual effort to hammer down the effects of atrocity on a few students, or multimedia on the population as a whole. The metaphors for teaching had already been created. This event began the social context for the developer. By becoming involved with the audience, the project constructed a social context of development that depended on the stories and opinions of others. Instead of the traditional model of multimedia "a person or group of people locked away for months trying to create something the audience would appreciate" this developer immersed himself within the audience itself. The audience began directing the project because they had the true interest, built over years of researching the Holocaust. It was impossible to divorce oneself from the message, the importance, and the dedication of the audience. Those who were interviewed as historians, as students, as audience members of *Genericide*, and professionals who wanted the Holocaust to be remembered all pointed to one goal; remembering the humanity of the individuals who survived. Those were the voices to be heard, the stories to be shared. Their opinions were the social context of design. The design was based on interactions throughout the development with people interested in teaching about and learning from the Holocaust. This population was broad and varied, from historians in Israel to sixth grade students in Paradise, whose teacher encouraged them to imagine rather than explain. Perhaps the project might have benefited from a more scientific approach, attempting to provide the right atmosphere. But the people who participated consistently pointed out that there were plenty of materials on the Holocaust that brought an intellectual focus. They wanted the emotion, the bonding, with those who survived. In this case, the lack of content and materials forced the developer to adjust to their wishes; the content was defined by access. The audience had spoken.

Conclusions With all the power of computers, of mixing sound with graphics, video with fancy fonts and programming tricks, nothing approached the power of the human imagination. All the power of multimedia to possibly enhance learning, or create special environments where students learn more effectively, was secondary to the power of learning about the Holocaust. The message was something people dedicated their lives to for no other reason than to never let the events be forgotten. Few of the tools work correctly, the creation and implementation of it was troublesome, and the tricks needed to maintain interest seemed to be more based on fooling a short attention span than in engaging the audience to learn. Movement and loud sound bursts merged with changing colors and screens filled with numerous buttons was what many termed multimedia. For this project, multimedia was listening to another human speak, illustrated by the art of children. The imaginations of the children brought to life the stories of four survivors who were children during the Holocaust and survived. Listening to these stories was a transformative experience, first from videotape to transcription. Re-editing the words and listening over and over again as the stories were broken down into the components shared by the survivors provided a perspective based more on literary tradition and oral history than multimedia technology. The social context that this project promised to explore was already alive without the technology. People were more interested in learning about the survivors than in discussing the latest tools. Multimedia was a fad to many of the evaluators, not a passing one but still one that brought more attention to the tool than the message. In the beginning the question was posed whether the medium, CD-ROM, or the content, learning about the Holocaust, was the message. The audience provided the answer. Problems encountered along the way were mostly technologically based. If more people had been available to work, if more money had been available, if this project had the time to be completed as a full time venture, all of this would have assisted development enormously. But lack of time and technology was found to be a faulty excuse for lack of creativity. Each time the challenge came in the two years of production to leave the project, the ability to adapt to financial and creative barriers allowed the project to reach completion. The result was a project based more on improvisation than technical planning, on imagination more than financial

funding, and on the human experience rather than the multimedia-hyped bells and whistles. The purpose was to design an innovative way to approach the Holocaust. The innovation was always there, in the voices of survivors recorded over the past decades. This preservation of materials was essential to the success of this project. Problems could have been solved or avoided by knowing beforehand that the technology was not the answer. Going beyond the illusion of technology was a challenge to many multimedia developers. Often the tools were the focus but it became clear that the narrative, the learning process and delivery of information, was the driving force. As a tool, multimedia CD-ROM allowed the integration of different materials that together created a powerful learning experience. Oral history was a tradition that people referred to over and over; multimedia technology was simply an interesting way of mixing the message with the medium. Expecting to know what to do or not to do with the technology was a faulty premise. Recommendations The social context of multimedia development was created by the content, not by the technology. Multimedia development was a lengthy task that needs to be considered early on in a project. The technology inevitably takes more time than was expected. No individual has the time, technology, and funding to handle such a project alone. Team approaches would prove useful in integrating the multimedia experience. Multimedia development is a costly process and takes a long time to complete. Many long days and nights over two years were required for a project that was planned from the beginning.

Chapter 2 : Chapter v Conclusion and Suggestion - [DOC Document]

Chapter V. Conclusion. 1. The Socio-Economic Factors. Until the years - , mining development had absorbed "all available capital, skilled manpower and.

Conclusions Based on the description in the previous chapter, there are some conclusions in the following: As an institution, SMP Suster is expected to be able to improve its quality and compete with the other schools. While the reach the vision, SMP Suster has some missions, there are: To provide students with knowledge and skills based on the curriculum in order to build up professional and devoted personality without differentiation of the religion, race, and social level. To improve the quality of human resources by guiding and developing students through many activities and difficulties. To provide standard facilities To improve discipline behavior, neat and elegant 3. The organization was arranged based on characteristics of many activities but in different functions and tasks. All students and teachers have to speak Indonesian. Most of the teachers have attained bachelor degree and tutoring experience. Based on the result of the questionnaire analyzes that had been answered by the respondents or in this case the students of SMP Suster Pontianak, it can be took some conclusions, those are: They said the curriculum implemented by SMP Suster 53 Pontianak is good and combined with good teaching method from teachers. Concerning about the place, most respondents said the location of SMP Suster Pontianak is strategic and easy to reach because it located at the city centre. About the safety in SMP Suster, most respondents said the safety is safe. Concerning about the services of SMP Suster Pontianak, most of the respondents feel satisfied with the teaching method in class and also they feel satisfied with the services from the administration staff. Most students said they clear with the explanations from teachers in class and when they have administration concern, most of them never any difficulty with the administration concern because the administration staff explain the information clearly to the students. About the facilities in SMP Suster, some of the respondents suggest that the facilities should add more and repair the old with the new ones. But overall the facilities are complete. Concerning about the price in SMP Suster Pontianak, most of the respondents or the students said the school fee is standard. This means they feel the school fee is normal compared with 54 other school. The school fee is about one hundred and eighty thousand rupiah. Suggestions There are some suggestions that the writer would like to give as follows: The quality of education in SMP Suster Pontianak is good enough, but still has to improve to reach the better quality, such as always have workshop for the teacher and staff so they can improve their quality and performance. The facilities at SMP Suster Pontianak should change with new ones like some of the computers in the computer laboratory because sometimes some of the old computers can work well. The other facilities are good, but in the listening room should be provided with headsets to support the listening lesson.

Chapter 3 : Chapter V: Conclusions

CHAPTER V. CONCLUSION AND SUGGESTION This is the last chapter of the study which presents the conclusion and some suggestions based on the result of the previous discussion.

Bibliography Chapter V " Conclusion In this concluding chapter, I would like to compare and contrast the concept of suffering in the Bible and in Hinduism suggest the idea of retribution in suffering. In the Karma Doctrine, Indian thinking thought out the far-reaching doctrine of retribution which is quite different from the Bible. In the first two chapters, I dealt on the principle of suffering in the Bible as retributive, disciplinary, probationary, revelation and sacrificial. All these views except the views of retribution are absent in early Hinduism. In modern Hinduism, people began to suffer in defense of their own religious convictions and also suffered in the fight for freedom of the country. The Christian looks at suffering as a great privilege and opportunity to know Jesus and rejoices in his sufferings. A Hindu says that the sufferings we endure in this world are the results of our own choices in our previous birth. All suffering is just. Since Hinduism involves the totality of life, sin includes acts of non-conformity in the social system. According to this doctrine, the problem of Job could be explained very easily. Both job and his friends are right in assuming that good conduct must be rewarded by prosperity and that misfortune implies guilt. Job is right in affirming that he is upright in this present life. But the great difference between the Old Testament and his doctrine is that the Hindu had no controlling belief in a personal god of moral character but the writer of the Old Testament had such a God. This doctrine does not encourage the sufferer to improve his life in the world. In the estimation of a Hindu, Jesus must have been a terrible sinner in his previous birth because of His suffering on the cross. We have seen that the Hindu lays the basis of suffering in a two-fold fact, the fact of rebirth, which accounts for the inequalities and suffering of the life and the facts of the sense of separateness from the Divine. There is no proof for this hypothesis. The inequalities may be: Firstly due to innate heredity. Secondly, due to social heredity, and may be environmental moral, religious, and climate circumstances. The Karma doctrine teaches that what we reap what we sow. It is not true that we alone reap what we sow. It carries individualism too far. There is the solidarity of well-being and of suffering. As this doctrine of Karma leaves no adequate room for a personal god, it has not been satisfying the best minds of India. The good, Karma gained would only be effective in a future life with which this present life has no personal and conscious connection. It is judicial and it operates with mechanical laws. It cries out like St. Christianity is moral and deals with moral forces. The law of Karma is irreconcilable with the free working of redemptive love. Some of the Indian thinkers say that by the fulfillment of Karma shall no man be delivered from samara. The Christian goal is positive and ethical attainment righteousness. The Indian goal is negative and unethical escapes from the bondage of existence. Radhakrishnan, in his book on the Hindu view of life, said that the Karma is not a mechanical principle but a spiritual necessity and it encourage the sinner that it is never too late to mend and that it does not shut the gates of hope against despair and suffering, built and peril. He further added that the historical forms we assume will depend upon our work in the past and that the wages of sin are suffering S. Harper and Brothers, , P. The suffering may be sacrificial and redemptive. There is no place for repentance in the doctrine of Karma. Nobody remembers the actions of his past life. If there is no such memory how can we say that the law of Karma Is of a spiritual necessity because it shuts the gates of hope against despair and suffering people commit suicide? The law of Karma is like punishing a boy of eighteen years old for his childhood faults. Buddha and Sankara did not know a personal god who is the Father of the spirits of all human children. Jesus said that there is evil is existence but get the evil out and you will find that the existence is fundamentally good. Buddha advised the world to get rid of desire but there is no way to get rid of desire except to replace it with a higher desire. If love is fastened upon flesh, it degenerates into lust. If it is fastened upon a personality life Christ, it rises into a higher form and is redeeming. In the one case, it brings suffering and in the other cases it brings the cure of suffering. The cross is the reconciling place between Karma and forgiveness, between law and love. There is no solution for the solution in the Bible. God seldom uses any man unless He puts that man through the testing of pain. Jesus began His ministry with a wilderness experience but ended it

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with Easter worship. All the other lesser ministries also need the testing of suffering from learning to endure it joyfully and voluntarily. The solution of the problem of suffering in Christianity is that God also suffers along with the sufferer and helps him to endure it for His glory. The power of the Gospel is able to break the superstition beliefs of karma among the Indians.

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Chapter V Conclusion Over the years, the moderates developed a strategy, which sought to protect in the main the trading and investment rights of the Indians and to enter the stratification system of the dominant group from below.

Chapter 5 : Oriental Mysticism: Part V. The Study of Man: Chapter V. Conclusion

Chapter V. Summary and Conclusion Book VI. The World Wars, The Cold War, and Terrorism, CHAPTER V. SUMMARY AND CONCLUSION Book VI has discussed the world history during the period of in terms of politics and.

Chapter 6 : The Little Prince - Chapter V Summary & Analysis

Conclusions With all the power of computers, of mixing sound with graphics, video with fancy fonts and programming tricks, nothing approached the power of the human imagination. All the power of multimedia to possibly enhance learning, or create special environments where students learn more effectively, was secondary to the power of learning.

Chapter 7 : The Aspen Institute - CHAPTER V - Conclusion

Chapter V. Summary and Conclusion Book V. The Consolidation of Nation States and Industrial Revolution, 1. SUMMARY Politics and Religion: From the outbreak of the French Revolutionary Wars in to the exile.

Chapter 8 : SparkNotes: In Our Time: Chapter V

CHAPTER V: CONCLUSION This thesis was intended to begin a foundation of research and preliminary studies in proxemics and refinement of form and space.