



Pestalozzi

Training Resources

Diversity of World Views and World Knowledge in the Classroom (VIEWS)

“World views in the classroom A practice with Leo the African”

by

Author: Francisca Colomer Pellicer - Spain

Editor: Olga Ferreira



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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World views in the classroom

A practice with Leo the African

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The opinions expressed in this work are the responsibility of the authors and do not necessarily reflect the official policy of the Council of Europe.

Theme: Having in mind my students' world views

Expected outcome

- To raise teachers' awareness of the importance of respecting and using their students' different world views as a tool;
- To reflect on how to link students' different world views with their world knowledge;
- To make teachers reflect on the different approaches of teaching History, to make them pay attention to diversity in class and to how they may help their students and the society to develop relationships based on mutual understanding and respect.

Target group

Type of training	School level / age	Subject area
Initial and in-service training	Secondary	History, Education for Citizenship and Human Rights

Brief description of the unit

The main goal of this training unit is to make teachers feel the need¹ to acquire knowledge, values and new competences and skills to deal with the diversity of world views and knowledge in the classroom.

¹ This demand is easy to understand if we consider the example of a country like Spain. Spanish History teachers studied the history of Spain in a cultural homogeneous environment in a country that has never changed its borders and only faced one invasion from abroad in the last 400 years. However, the same teachers now have students coming from many countries and different cultures, two of which (South American and North African cultures) are closely related to Spanish history. Considering this new context, some topics like the independence of the South American countries or the invasion by the Muslims in 711 A.D. and the subsequent *Reconquista* can become a very sensitive, controversial or conflicting subject. Other countries face similar scenarios for the same or for other reasons.

To reflect on this topic, historical facts about the final steps of the *Reconquista* (the Kingdom of Granada) are used and approached from historical and literary sources like the novel *Leon l'Africaine* by Amin Maalouf, to provide a different world view on the same topic.

The preparatory activity aims at making trainees understand the concept of world views and proposes work with an extract of the BAD document. Then, teachers will focus on the student's world views to gain awareness of the difference between what we teach and what they understand.

The second activity seeks to challenge the trainees and make them question their own views on the possibility of teaching students with conflicting world views.

The third and the fourth activities present documents, promote reflection on how teachers can manage the diversity of views, and seek to trigger the discussion about a better way to deal with present troubles that are rooted in the past and will affect the future.

The unit is prepared for a minimum of six trainees and a maximum of twenty five participants.

Methods/techniques used

- Role play;
- Discussion;
- Document analysis;
- Readings;
- Video watching.

Time 4h35

Session 1	▶ 155 minutes
- Preparatory activity: Understanding World views	- 50 min
- Activity 1: My students' world views	- 75 min
- Activity 2: Let's go to the Dark Side	- 30 min
Session 2	▶ 120 minutes
- Activity 3: Leo the African	- 50 min
- Activity 4: Learning from History	- 40 min
- Evaluation	- 30 min

Tips for trainers:

Inform the participants about the **preparatory reading**:

- Document on world views;
- *Leo the African (Leon l'Africaine)* by Amin Maalouf, the first part, *The Book of Granada*, - if this is not possible, at least chapters 4 (The year of the Fall), 5 (The Year of Mihrajan) and 6 (The Year of the Crossing) -, and the beginning of the second one, *The book of Fez*, chapter “The year of the Hostelries”;
- Information about the topic *Reconquista* of Granada at <http://en.wikipedia.org/wiki/Reconquista>.

Resources

Document on world views and world knowledge;	Appendix 1
Guidelines for preparatory activity;	Appendix 2
Proposal of roles;	Appendix 3
Transcriptions and translation of videos;	Appendix 4
Human Rights Declaration and <i>Dignitatis Humanae</i> document;	Appendix 5
Survey	Appendix 6

Preparatory activity : Understanding world views



50 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To build a basis for the work on world views and world knowledge through history. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To understand the world view concept; ➤ To enable teachers to reflect on their own world view when teaching and whether they are ready to accept different world views. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Work on groups about a document; ➤ Individual writing. 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Document on world views and world knowledge. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ A place where the teachers can work together in one group and be separated into three small groups; ➤ Three A-3 sheets, markers, pen and paper, Sello-tape. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. Teachers split in three groups. Each group reads and discusses the document on world views, links their relationship with world knowledge (Appendix 1), notes down the main ideas, creates a definition of what world views are, and writes it down on an A3 sheet of paper. (20 min); ➤ 2. Each group explains their definition in plenary followed by a short time for discussion, if necessary. (15 min); 	

<p>➤ 3. After that, each teacher writes down how his/her own world views which influence his/her idea of a controversial topic and/or how the knowledge of that topic affects his/her world views. The participants shall write about how they could manage that topic in class and what the main ideas underlying their teaching are (15 min.). They can do it autonomously or using the guidelines provided (Appendix 2).</p>	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ The trainers must make sure that teachers understand what a world view is;➤ They must make sure that participants write about their world views and not about their knowledge of the chosen topic;➤ The definitions are collected and will be used in the last session.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ The whole group working on the three definitions of world views will make teachers aware that the same information provided to different people produces different results.	

Activity 1: My students' world views



75 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To become aware of the different world views of our students. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To understand how world knowledge, students' origin and cultural background affects their understanding in class; ➤ To reflect about the possibility of using diversity as a positive tool; ➤ To enable students to develop flexible thinking skills. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Role play 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ A Spanish history textbook (2nd course of the Secondary) which offers information on the topic of the <i>Reconquista</i> (translated, if needed); ➤ Information about the <i>Reconquista</i> at http://en.wikipedia.org/wiki/Reconquista; ➤ Blackboard; ➤ Pieces of paper with the roles written on them: one teacher and several students (see recommended roles - Appendix 3). 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Internet access; ➤ Chairs and tables organised in a traditional classroom setting. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. Teachers take one piece of paper to know their role and take their places (15 min.); 	

<ul style="list-style-type: none"> ➤ 2. It is a History class and the “trainer” introduces the <i>Reconquista</i> of Granada (or the other chosen topic) in a traditional way. He/she also has to use the information and the exercises in the book, not for actually doing them but for informing the students about what exercises they should do. (10 min.); ➤ 3. Meanwhile, the “students” will make an effort to think and feel about what the “teacher” is saying in the way a student with the background of his/her role will think and feel. ➤ 4. Each “participant” has 2 min. to explain what they have thought and felt.(last 30 min.). ➤ 5. Discussion - the results will be listed and saved for activity 2. 	
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<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ The trainer needs to be well informed on the topic and should be prepared to give an overview, setting some parallels with the relationships between Russians-Ukrainians-Polish (winner/loser) and/or between Spain and South America. 	
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<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ The trainees discuss the need of changing the way of introducing the issue because of the presence of North African Muslims. They also discuss the presence of Eastern Europeans and the South American and how they may react, remembering the process of colonisation by Spain. ➤ Trainees have also to reflect on how the classical explanation of this topic can affect the relationship between students in the school and in real life. This conclusion should then lead to a discussion of which educational actions should be used for dealing with the diversity of world views in the classroom. 	
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Activity 2 Let's go to the dark side



30 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To understand how knowledge influences our world views. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To face problems related to the topic; ➤ To realize that the present influences us more than the past; ➤ To be aware of the role of education for the construction of the future; ➤ To be aware of teachers' responsibility to keep in mind student's world views; ➤ To practice critical thinking, collaborative knowledge and multi-perceptivity. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Readings and video watching; ➤ Role play 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Ali Al-Faqir, Jordan ex-minister proclaims the reconquering of Spain, the conquer of Rome and the Islamic Rule of the World (Appendix 4): http://www.youtube.com/watch?v=aw1mNwb0mO0&feature=related ➤ Ayman Al-Zawahiri, one of the heads of Al-Qaeda, calling for fighters to “clean” the Maghreb and reconquer Al-Andalus (Appendix 4). 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Chairs and tables organised like in a traditional classroom. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. The trainees play the same role as in Activity 1. They watch the video and read the texts, trying 	

<p>to think and feel like in accordance with the guidelines on the sheet of paper picked before (10 min.).</p> <ul style="list-style-type: none">➤ 2. Discussion (20 min)	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ It is important to clarify that the videos do not reflect the whole of Islam but a problematic world view of Islam that exists today, which is mainly related to politics rather than religion (but at the end of the session);➤ List the results and compare them with the two lists. These have to be saved for activity 4.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ The trainees explain, like before, their thoughts and feelings while watching those videos and how they have changed or affected their views expressed in Activity 1.➤ They also have to think of how attitudes like the ones in the videos can be detected in students and how they affect the relationships amongst them.	

Activity 3 : Leo the African



50 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To deal with the historical event of the Reconquista from the perspective of the defeated ones. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To study the case of a country being conquered and its people subsequently going into exile that has been dealt with in literature; ➢ To be aware of the value of literature as a way of getting to know different world views and understanding historical facts from different perspectives. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➢ Reading ➢ Discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Chapters 4 (The year of the fall), 5 (The Year of Mihrajan) and 6 (The Year of the Crossing) of Part I, and first chapter (The year of the Hostelries) of part II of <i>Leo the African</i>, by Amin Maalouf. ➢ A-3 sheets and markers. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Two rooms to work in small groups and a room to work in plenary. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ 1. Participants split in four groups and analyse the chapters of <i>Leo the African</i>, writing down the different world views they can find and how those world views collide or collaborate, and how the 	

<p>facts affect those world views; (30 min).</p> <ul style="list-style-type: none">➤ 2. Each group will explain their views;➤ 3. Discussion.	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ The trainer must support the groups and ensure that they keep to the set time frame.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ It is important to ensure that it is clear that a way of explaining history based on an attitude of justice regarding every historical event can help the students to develop normal and even collaborative relationships with colleagues having different world views.	

Activity 4 Learning from History



40 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To raise teachers' awareness of how to use the diversity of the pupils' world views to promote knowledge of and respect for Human Rights as a way of establishing a common foundation for developing an intercultural peaceful society. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To reflect on how those events happened and how they can influence the world views of many; ➤ To become aware that migration and its result, multiculturalism, have been recurrent phenomena throughout history; ➤ To reflect on the theory related to the topic of <i>Leo the African</i>, especially in the present. 	
<p>▶ Methods /techniques used:</p> <ul style="list-style-type: none"> ➤ Discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ UNO Declaration on Human Rights and <i>Dignitatis Humanae</i> document. (Appendix 5) ➤ Notes of the activities 1, 2, and 3; ➤ A-3 sheets and markers. 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ A place where the A-3 sheets with the results of activities can be presented and seen by everybody. 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ 1. The trainees split in two groups. One of the groups deals with the results of activities 1 and 2, and the other group deals with the results of activity 3. (25 min) 	

<ul style="list-style-type: none">➤ 2. They have to read Appendix 5 and apply it to the results of the activities:<ul style="list-style-type: none">○ The group dealing with the student's world views will reflect on which help or hinder the pupils to collaborate in the making of a better society.○ The group of <i>Leo the African</i> will do the same with the world views expressed in those chapters of the book.➤ 3. Each group presents and discusses their results and draws conclusions about their role as teachers (15 min)	
<p>▶ Tips to trainers/anticipated difficulties:</p> <ul style="list-style-type: none">➤ The trainer must support the groups and ensure that the participants keep to the set time frame.	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none">➤ During the discussion, the participants can discuss which values and skills have to be adopted by teachers in order to accept, keep in mind, and even use students' different world views in class.	

Debriefing/ Evaluation and assessment



30 minutes

1. Everybody writes a short text about how his/her own world views influence his/her ideas of the *Reconquista* (or another controversial topic), and about the main ideas underlying their teaching. (Pay attention: participants need to keep in mind not to write down facts they know about this historical event, but their personal world views when they deal with the topic.
2. Then the trainees are given their first text to compare them. If something has changed in their world views and their idea about their work as teachers, they are invited to share their observation with the group.
3. Feedback on the activities (Appendix 6).

References

- Maalouf, Amin: *Leo the African*, Abacus, London, 2009.
- Declaration on Human Rights, <http://www.un.org/en/documents/udhr/>
- *Dignitatis Humanae*, Declaration on the right of the person and of communities to social and civil freedom in matters religious, December 7, 1965, www.vatican.va

Appendix 1: Extract from the BAD document

World views and world knowledge: a description

A world view is a personal insight about reality, a life understanding, a complex of basic assumptions that orient the fundamental questions about the past, the present and the future, a mental framework, ways of understanding, lenses that may interfere between a person and a picture.

World views are linked to cultures but they are not identical to them. Food, music, habits, traditions can express a world view but these cultural elements are only one of the ways that a world view is expressed.

World views are linked to identities too, but they are broader than personal identities. Every person has multiple identities. Similar identities do not necessarily lead to the same world view.

Nobody is born with a world view. At early ages, the perception and knowledge of the world seem to be single, natural and undoubted, a result of a life as it is in the narrow surrounding area of one's birth. World views are developed mostly through communication but also through reflection to the actions of those surrounding us. In this ambiguous process, it is the same possible to adopt views, as well as to develop opposing ones. Accordingly, world views can be stable throughout one's life, more so if they are "majority" ones. But they can also change when a person is confronted to situations, encounters and incidents, either by personal choice, or as an influence or response to lack of acceptance, prejudice and discrimination, factors that may lead to marginalisation or generalisation of single world view elements².

World knowledge, being wider than the facts one knows and the information he or she gets about the world, becomes an important aspect to the formation of world views and its evolution. World knowledge is a conscious but also an unconscious procedure that deals with elements that form answers to major questions like what the world is, how things function, how people are, and how they act and interrelate. Based on those assumptions, a world view is an image, a representation of this knowledge, which can be in accordance or in contradiction to it, no matter how explicit this knowledge may be in one's mind.

World views are inherited, transmitted and learned. Sciences, beliefs, religions, philosophies, but also, authorities, powers and persons, present full, clear or perfect world views. Nevertheless, contrary to any absoluteness, in our world, similar and diverse world views coexist, interact, change, evolve, disappear, new ones appear. In this plurality of world views, it is essential to understand that our actions are also guided by values that often need to be traced and realised.

² For example, a French Black Muslim, can change or experience simultaneously his or her world views, feeling more French when in visiting in Africa, more Muslim when the hijab is banned from public schools, and more black when police performs routine racial profiling in the streets of France.

Appendix 2: Guidelines for Preparatory Activity

1. You can think about:
 - a. the vocabulary I am using when referring to the different world views on the topic (conservatives, leftist, tolerant/intolerant...)
 - b. how I consider those sharing my own world view and how I consider those I disagree with.
2. If you chose to write about the *Reconquista* and it is difficult for you to write down your personal world view regarding it, you can use these two methods:

Answer the questions:

 - a. Which vocabulary do I use when referring to the different characters in history: Spaniards, Moorish, Jews; Christian troops, their kings and governors; Moorish troops, their kings and governors; the relationship between them (invaders / defenders; strength / weakness; expansion / crisis...); the entrance of Christians (i. e.: invasion / conquest / expansion...)
 - b. How do I consider the population of Granada Kingdom: as invaders that have to go away / as the descendants of the invaders / as people living there for 700 years and not understanding why they have to leave / as one of the many war/migration processes in history...
 - c. How do I consider the population of the rest of Spain: as invaders / as people who regained what was stolen from them in the past / as a victorious army in a politically led game?
3. Try to imagine a standard classroom and make a list of some characters: an average teacher and students from different nationalities. Then describe briefly how their world views could influence the teaching or learning process.

Appendix 3: Proposal of roles for Activities 1 and 2

- A History teacher who attended university before the beginning of the process of immigration.
- A Spanish student from a family committed to the development of an intercultural society, collaborating with NGOs fighting against social exclusion.
- A Spanish student from a family really worried about the spread of the terrorism and the aim of some jihadist groups to enter Spain.
- A student from Morocco whose family emigrated because of the difficulties and poverty in their region.
- A student from Algeria, from a family related to an extremist activist associated with the group Al Qaeda in the Maghreb.
- A student from Ecuador from a family that is really multicultural having ancestors of several origins and countries, and believes that the colonisation of his/her country by Spain also had good consequences being one of the influences of its past that enrich the present.
- A student from Bolivia from an almost completely indigenous family, which considers the Spanish colonisation the root of the problems in his/her country.
- A student from Ukraine from a Russian family deported to Ukraine to “make the country Russian” during Stalin’s times.
- A Ukrainian student from a Ukrainian family with some close relatives that were in jail for opposing Stalin’s colonisation.

Appendix 4: Transcription and translation of videos

1) Sheik Ali Al-Faqir, former Jordanian Minister of Religious Endowment, on Al-Aqsa TV (Hamis, Gaza), May 2, 2008.
Translated into English by memritv.org

We must declare that Palestine, from the (Jordan) River to the (Mediterranean) Sea, is an Islamic land, and Spain (Al-Andalus – Andalucía) is also the land of Islam. Islamic lands that were occupied by the enemies will once again become Islamic. Furthermore, we will reach beyond these countries, which were lost at one point.

We declare that we will conquer Rome, like Constantinople was conquered once, and as it will be conquered again – Allah willing. We will rule the world, as has been said by the Prophet Muhammad.

We will face a battlefront that is broader and stronger. Its beginnings were in Palestine, in Iraq, in Afghanistan and in Chechnya. What has begun will be completed. It will not stop.

The Zionist entity reached completion, and it is beginning to decline, until it will vane and come to its end. Similarly, America has occupied, thundered, and foamed with rage, and proclaimed, like Pharaoh, “I am your supreme God”. But it will come to its end, and they have begun to realize that their end is near. We have begun to read in American and European newspapers that “our glory is on the wane, and there is nothing to do about it”. This morning, on al-Jazeera TV, I saw American scientists and strategic theoreticians, who said that America would soon come to its end. They said it before about the USSR, and, indeed, it has come to its end, and we say now that America and the EU will come to an end, and only the rising force of Islam will prevail.

2) Ayman al-Zawahiri, one of the heads of Al Qaeda, calling for fighters to “clean” the Maghreb and reconquer Al-Andalus: (translation of the Spanish text)

This time, who sends the message, is the lieutenant of Osama bin Laden. Ayman al-Zawahiri addresses to the members of Al Qaeda in the Mahgreb, the ones that had kidnapped the three Spanish aid workers. Ayman al-Zawahiri ask them for reconquering Al-Andalus, and even more, because he assures that they won't be able to do that without cleaning, (literally he says: to disinfect) the Maghreb of French and Spanish unbelievers.

The message is subtitled in English. Ayman al-Zawahiri asks the Muslims for support to their sons, the mujahidin. He shows to them the territory that has to be conquered, a map of the Peninsula that in this occasion includes territories at the North of the Pyrenees. For not having any doubt, over images of the Mosque of Cordoba and the Alhambra of Granada, appear Bin Laden and his followers. And also, the black flag of Islam.

NOTE: this video is the news in a Spanish TV about the releasing of the original al-Zawahiri message that now is unavailable because the account that shared it has been cancelled.

Appendix 5: Human Rights declaration and Dignitatis Humanae document related to *Leo the African* events.***United Nations. Human Rights Declaration.***

- **Article 1.** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
- **Article 3.** Everyone has the right to life, liberty and security of person.
- **Article 7.** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.
- **Article 13.** (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.
- **Article 18.** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
- **Article 28.** Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Dignitatis Humanae, Declaration on the right of the person and of communities to social and civil freedom in matters religious, December 7, 1965

“The human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. The council further declares that the right to religious freedom has its foundation in the very dignity of the human person. (...)

The freedom or immunity from coercion in matters religious which is the endowment of persons as individuals is also to be recognized as their right when they act in community. Religious communities are a requirement of the social nature both of man and of religion itself.

Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according to their own norms, honour the Supreme Being in public worship, assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles. (...) Finally, the social nature of man and the very nature of religion afford the foundation of the right of men freely to hold meetings and to establish educational, cultural, charitable and social organizations, under the impulse of their own religious sense.

(...) The protection and promotion of the inviolable rights of man ranks among the essential duties of government.(5) Therefore government is to assume the safeguard of the religious freedom of all its citizens, in an effective manner, by just laws and by other appropriate means.”

Appendix 6: Final Feedback

1. Which activities were most interesting for you? Why?

2. Which activities do you think did not reach their aim? Why?

3. Give your opinion on:
 - a. Timing

 - b. Contents

 - c. Documents

4. Suggestions are welcome.