Research Paper 2
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Elementary Training of
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<u>**Montessori Elementary Teacher Training for Students of Diverse Backgrounds**</u>

Introduction

As AMI expands its courses to a wider population across countries where this training has previously been unavailable, questions about course delivery arise. For example, what language will the course be given in? What language will the student albums be written in? How will the language materials be presented? At the elementary level, Cosmic Education is laden with keys to the universe, presented in stimulating and imaginative ways to galvanise children to want to find out more. Most of these presentations are derived from facts – such as the functions, parts and variety of a leaf, or the method for finding the area of a parallelogram. Some are also grounded in cultural context – such as the story of God Who Has No Hands, the history of literature, or use of the diatonic scale. While these presentations are derived from facts, the facts may not be a key in that particular culture. As our goal is to train adults to aid each individual child's development, not simply deliver Cosmic Education as if it were a curriculum document, some adaptation may be necessary. How could this be done without changing the content or character of the course?

Another issue that might arise as AMI expands is the trainees' academic preparation. As Montessori environments for children under six proliferate, it's inevitable that parents, teachers, school administrators or governments will begin to clamour for expansion into the elementary level. Historically, adults taking up this work tend to have a high level of academic preparation and experience. This would include well developed literacy and critical thinking skills, access to and some familiarity with current technology, as well as exposure to a variety of academic disciplines. This means that, during the course, in some of the "examined topics" the trainee only has to learn how the materials are used to present a content area s/he already understands. But what if a trainee has had limited school attendance or no tertiary

education? What if the trainee's secondary education didn't provide opportunities for developing the literacy, reasoning or time management skills required to successfully complete the AMI 6-12 course? If the given trainees are deemed the most suitable to become elementary teachers within a specific community, is there a way they can develop those academic skills while undertaking a demanding course?

To explore these ideas, my investigations to locate relevant information have included these avenues:

- Adult education and basic education
- Vocational education and training
- Leadership and mentoring
- Literacy
- Indigenous education and training programmes

Through reading, I have come to see that these questions can be broken into several different potential scenarios. The first possibility would be to have one or a few students among the total group with extra learning needs; this is probably common already. The second possibility would be to have either the majority or an entire group with these extra needs. Within each possibility, the extra needs could include adults with incomplete or sporadic schooling or a sub-standard school experience. Or, it could be a group of students whose first language is not English, lacking extensive literacy skills in English, yet who are taking a course delivered in English. Unusually but also possible, it could be a group of students whose first language is a spoken language only and who are therefore used to working within an oral framework. The responses to each of these situations could be different, so as I review the literature on successful programmes and strategies from mainstream education, I will consider each group separately:

- A group in which the majority of trainees have a sub-standard school experience
- A group in which most students' first language is not English, lacking well developed English literacy skills, but taking a course delivered in English

- A group of students used to working within an oral framework

As all of this information will be discussed in relation to Montessori elementary training, my question is, *how can we support each trainee to complete the 6 - 12 course and receive an AMI diploma, prepared to deliver Cosmic Education?* To begin, we can examine the major requirements for successful course completion.

- A minimum of 90% attendance for course lectures
- To create Montessori teaching albums from the lectures and demonstrations
- To prepare the required handmade classroom materials
- To undertake classroom observation and a written summary
- To attend supervised practice sessions
- To successfully complete practice teaching
- To pass both a written and an oral examination
- To complete these within the duration of the course

Trusting that the trainee has come willingly and is motivated to work for the end goal, what are the required skills and capacities for each component?

- Attendance – requires face-to-face presence
- Albums – requires observation and listening, writing in various formats, illustration and time mangement
- Handmade materials – requires funds, following directions and time management
- Observation – requires observation skills, notetaking and summarising
- Practice sessions – requires working in cooperative groups, giving oral presentations and recalling and/or using own notes
- Practice teaching – requires planning and recording, communicating and cooperating with "mentor" teacher
- Written exam – requires understanding questions and writing in essay format
- Oral exam – requires enacting presentations under pressure and answering questions

Nature of the AMI Course

It's important to recognise where the AMI course fits among educational pathways. As a training programme, the course doesn't require the same research and evaulation skills that a university academic programme would expect and build on. "In academic writing, judgements of people, appreciation of things, and their amplification must be subtly managed, and sourcing becomes very important, including referencing other writers." (Hood and Martin, 2006)

Our content is broad and deep, but our theoretical structure is highly focussed. The course content is delivered mainly orally and students are asked to receive, digest and emulate. Students are not required to evaluate or compare the principles in order to successfully complete course requirements. While reading is expected as part of both the Foundation and the Elementary courses, a trainee could certainly apprehend enough information from the lectures to pass the course without reading Montessori's books in any language. This is a benefit for students with literacy issues, because in a university setting, "Access to these discourses typically requires a long apprenticeship in reading, writing and discussing them in secondary school, which few Indigenous tertiary students have the advantage of." (Rose et al, 2008) Although Dr. Montessori's writings may not fit the expectations for contemporary academic discourse, they are certainly complex for anyone lacking discursive skills.

Trainees with Incomplete or Sub-standard Schooling

Potential trainees in this category could include adults in developing countries, refugees and marginalised Indigenous groups whose educational access has been limited in their own country. They might lack literacy skills, content exposure, and organisational and time management skills. They might also lack the ability to recognise their own strengths and weaknesses, as they haven't had adequate opportunity to "test" themselves in a school setting.

A South African study measured whether students unable to meet the normal university entry requirements could develop self-reflection and higher order thinking skills while undertaking an academic literacy foundation course designed to "make the transition from their everyday vernacular languages to the specialised languages required by the University." (Granville and Dison, 2005) In this study most of the students "arrive at university as soon as they have completed their secondary education, although a number have had a few years of work experience. Many have taken longer than others to complete the normal 12 years of schooling because of adverse social, educational and financial circumstances. Some students come from rural areas where teachers are under-qualified and where schools are under-resourced ..." (Granville and Dison, 2005)

The one-year course encompases two modules, and the first module aims to affirm their identities while explicitly developing the skills to "locate" students within a new academic language and identity. This includes the ability to "'use their own words', avoid plagiarism, and control the formal impersonal language of academia ..." (Kress, 1985) The full scope of the course prepares students to participate in the variety of activities in an academic community through what are known as "situated learning experiences". Situated learning experiences, according to Wenger (1998), "mostly address the interactive relations of people within their environment. They focus on the experience and the local construction of individual or interpersonal events such as activities and conversations." Rather than an experience based on reading and writing, this learning is based on activity and communication about the activity, which is exactly what happens during a Montessori training course. Working with colleagues during supervised practical sessions to understand concepts through the materials can promote self-construction in adults just as it's designed to promote self-construction in children. The authors state that, "New ways of thinking can be constructed through students' collaborative participation in scaffolded activities", which for us are represented by the sequenced steps of each material's use as we work toward abstraction.

Application to the AMI Course

The results of this study indicate that students developed analytical thinking through their experiences, which is desirable for adults working with Second Plane children. While the Elementary course doesn't require a trainee to analyse or compare Montessori principles to other educational philosophies, it rests on understanding and recognising a child's development from the Absorbent Mind to the Reasoning Mind. Many of the materials and activities are grounded in logical thinking, analysis and classification. Without an ability to engage in deductive thinking, a trainee would be unable to guide children past the initial concrete presentations.

The authors also found a relationship between the functioning of a group and the group's ability to form effective conclusions, indicating that trainees could be guided with explicit information about group work during the practice sessions. It appears that our supervised practical sessions are an untapped source for greater potential learning. Rather than simply asking trainees to form their own groups, course staff could discuss the importance of equal participation and communication by all members. As trainees have a tendency to become comfortable within certain groups, they could also be directed to change their group formations periodically in order to develop stronger communication skills and be exposed to different ways of thinking about a solution.

Other similarities between (some) Montessori courses and the South African study include having one course "tutor" and the frequency of contact with that tutor, as well as frequency of contact with the other students. These were found to assist students' successful integration into the learning community.

In what other ways could these results be applied to the Elementary training? Our own Foundation Course is another potential resource. Trainees could attend an expanded version that presents more or all of the 3-6 language and maths materials,

and incorporates additional practice time for students to work with them. This might serve as a starting point for developing stronger basic skills combined with analytic thinking as the students explore concepts together, again with explicit directions about the importance of group work.

Even for tertiary educated students, undertaking the Elementary course is daunting due to its dense content in so many different areas. Adults with well developed organisational and time management skills often struggle to believe themselves capable of grasping the deluge of new presentations. Imagine, then, the trainee with inconsistent skills, who may also lack the self-assurance developed through pushing one's own intellectual capabilities. My own experiences confirm that this is a habit of the mind capable of being developed with appropriate support.

A 2012 study of university students enrolled in a leadership course sought to collect empirical data on personal growth, including "deepening self-awareness, building self-confidence, establishing interpersonal efficacy, applying new skills, and expanding motivations." (Komives et al, 2005) The project required that students in the course learn a new skill, called a "personal growth project". This experience "takes them out of their comfort zone and creates new conditions and contexts from which to grow. By reflecting on these new experiences, students deepen their awareness, build self-confidence, establish interpersonal efficacy, apply new skills, and expand their motivations." (Odom et al, 2012) Examples of the skills chosen included learning a musical instrument, learning to cook, or learning a new physical activity. Learning a new skill is related to the Montessori training in that all of us, even those with a firm academic grounding, are learning new skills as we become proficient handling and demonstrating the materials.

As part of this study, students were expected to document and reflect on their personal growth through the project, including aspects such as emotional intelligence, strengths, values, purpose, creativity, and personal vision. According to Kolb (1984), personal development begins with a concrete experience followed by

reflective observation. This leads to conceptualisation and experimentation, but in Kolb's theory, an opportunity to reflect is the key. After analysing the data from this study, the authors found that 85.5% of the students reported deepening their self-awareness and nearly 52% described an increase in self-confidence. "This increase in self-confidence instilled within the students a desire to continue attempting new things and move out of their comfort zone. Many students noted that this new-found confidence would encourage them to seek leadership roles and be more vocal in their organisational meetings." (Odom et al, 2012) In addition, more than 44% reported an increased interpersonal efficacy, and neary 57% reported learning new skills that could be applied in leadership roles. The key skill they reported was the ability to listen to others, with improved problem-solving and time-management also being noted.

All of these interpersonal skills – improved self-confidence, better listening skills, increased problem-solving and better time management – would assist a student in successfully completing the Montessori training, as well as becoming a better Montessori teacher. Based on this model, all of our material demonstrations could become a catalyst for personal development experiences, given time for personal reflection. This might be first implemented during the initial interview and then continued in the supervised practical sessions. Potential trainees are already given an opportunity to discuss their strengths and weaknesses during the initial interview, but this could again be made more explicit. For example, part of the interview or even application might include providing students with a list of the content areas and asking them to briefly summarise which they feel weaker/stronger in. The interviewer might note the availibilty of course staff to provide extra support in weaker areas during the practical sessions, and that staff would be "checking back" with all students at regular points during the course.

Much as classroom teachers organise regular meetings with their students, a short regular time could be incorporated into the practical sessions in which students examine their original summaries and update, based on what they've done in the

course thus far. Specific reflective questions could be asked, such as: *Which (content area) presentation/material have you recently found the most challenging to understand? What strategies helped you to understand it?* While this seems like a simple start, if the students engaged in self-reflection regularly and examined their previous summaries each time, the personal growth reflected among university students might be replicated among our Montessori trainees.

Mentoring and Goal-Setting

A mentoring programme for Maori staff at the University of Auckland (Kensington-Miller and Ratima, 2013) also provides some interesting insights. This study reflects what is emphasised in much of the research: Indigenous students require, as a minimum, acknowledgement and recognition of their culture from the new educational structure to be successful in that academic setting.

This particular programme matched Maori academic and professional staff with mentors for three months. It provided a culturally aware, structured format, including both group and individual meetings, with goal development as its central purpose. The paper documents various findings regarding the success of mentoring models and lists the generic problems often encountered, such as "finding sufficient as well as suitable mentors", (Ehrich et al, 2004) and "In particular, for minority groups there could be a lack of access to mentors within those groups". (Ewing et al, 2008) While mentors from within the culture are preferred, mentors from other backgrounds are suitable when "each partner is able to see parts of them in the other". (Thomas, 2001) Related to this, Johnson-Bailey and Cerevero (2004) found that "trust was the critical component for mentoring success in academia". Four different types of group mentoring are identified as being suitable alternatives when individual mentors are unavailable, including one-to-many mentoring. For this particular group mentoring model, having at least one person who understood the culture was critical.

Returning to our group of Montessori trainees, the group mentoring model seems to offer potential. Working within the limits of a small course staff, mentoring sessions could be held during the supervised practicals. A diploma-holder from within the culture could be trained for this specific role, which would include regular SMART (specific, measurable, achievable, realistic and timely) goal-setting and review, as well as group discussion related to the course requirements. The university model's success was based on structured meetings and goal setting, so the Montessori mentor role would have to remain independent of other liaison tasks, such as translating between students and the Director of Training, or assisting with pastoral care issues. A sample goal might be: *In the next 2 weeks, I will turn in all my resubmits to the course assistant*. It's clear that this sort of mentoring could help any student taking the course, not just students with additional support needs.

Trainees With Weak English Literacy

The previous group might overlap here, but I will assume that this group has a strong academic foundation in their own language and are taking the course and writing albums in English. They do not have strong English language skills. As already noted, the Montessori course requires speaking and writing skills more than reading at an advanced level, but much of the literacy research focuses on how to improve a student's reading comprehension, since that's the basis of most academic courses.

Returning to the idea of an extended Foundation Course in which the language materials are fully presented, this might serve as the start for improved literacy among students. Trainees would work through the spoken and written language activities in the same manner as children do, together with colleagues and supported by course staff. A study of eight Scottish literacy organisations (Crowther et al, 2010) found the interchange between tutors and students in a small environment created a supportive learning community and "this was the most

effective way to help learners identify their literacy deficits and move forward to remedy them." (Nicholas et al, 2012)

A method for improving the reading comprehension of vocational education students focuses (Schneider and Foot, 2012) on a group of five strategies, including one for recognising and using key words within their field. This strategy involves collecting and discussing those words with peers, then classifying them them during various teacher-directed written activities. An application of this idea to Montessori training could be to create a specialised word list for each of the separate albums, which would be given to trainees at the start of the course. For example, a theory album list would include these and other terms: Absorbent Mind, Reasoning Mind, imagination, Freedom and Responsibility, and so forth. Rather than being an alphabetical list, terms would be grouped according to lectures, so that a specific set could be isolated and discussed by students as they attended the lectures and worked with the materials. Reading discussions for this group would centre around the word lists and the lectures, rather than assigned writings of Dr Montessori.

In addition to vocabulary expansion, connecting new knowledge to what's already known helps develop literacy skills. This is known as a schema, and "having a schema on a variety of topics influences understanding and overall learning". (Eilers and Pinkley, 2006; Hennings, 2005) Disadvantaged students in a two-year reading comprehension programme that prepares them for medical school (Paul and Verhulst, 2010) create schemata of various topics as part of their course work. Because our course is given orally, trainees could be provided with a simple schema for each content area. This would resemble a list of the major headings from each album's table of contents and make it easier for students to grasp the information being presented in English. As the lectures are delivered, students could then develop the schema for themselves by slotting in new presentations where they believe they belong, based on what they are told in the lectures. For example, "After Congruency, Similarity and Equivalence you can go either into polygons or angles," or, "This section is another direction to take after the God With No Hands story. You

might do the Composition of the Earth section with one group, and take this direction with another group." Trainees would in effect be mapping their learning as they fleshed out the schema during the course, and it would provide an excellent study guide for both written and oral exams.

Indigenous Literacy and Perspectives

From a variety of studies on improving literacy among Indigenous peoples, the consistent theme is that educational programmes must validate their culture in order to be effective. For example, "Seen as more than acquiring skills to get a better job or to obtain higher education, literacy is recognised by some in Indigenous communities as a multi-facted process, essential to maintaining culture and language" (Antone et al, 2002) and, "For some of the communities, we need to recognise that English is their fifth language and to realise the sophistication of their knowledge ...". (Eady et al, 2010) In terms of literacy programmes, practitioners have identified three categories for creating success:

- Using cultutrally relevant approaches and materials
- Community/learner ownership and community development focus
- Facilitating a mentorship programme

Because the Montessori approach and content are a given, how would we bridge the gap to ensure cultural relevance? Assuming that a large group from one particular Indigenous culture is undertaking training, the community has probably already accepted "ownership" and sees the approach as relevant, but that doesn't mean every specific presentation as currently delivered will be a key to the culture. The Montessori Elementary course content is extensive and there could never be time to discuss the cultural relevance of every Great Story and Key Lesson. Students need to be clear that the training course demonstrates one specific way to present the materials, which is the process they will learn and the album they will write. Their later work in the classroom may vary, but the course presentations are the starting point.

In higher education, it's not unusual to be weighted toward certain types or perspectives of knowledge. A 2009 article entitled "Indigenous Knowledges and the Story of the Bean" recounts the lessons from an Indigenous Teacher Preparation Program. The article tells us that, "The ways faculty approach issues of knowledge and knowledge production in our predminantly white institution are performative rather than relational and, therefore, very different from the ways of these bright Indigenous pre-service teachers". (Brayboy and Maughan, 2014) While we view the Montessori classroom content as being infintely broad, the Montessori course content is clearly defined. The Cosmic Education plan does encompass, "A circular worldview that connects everything in the world to everything and everyone else, where there is no distinction between the physical and metaphysical and where ancestral knowledge guides contemporary practices and future possibilities", (Brayboy and Maughan, 2014) which is the foundation of many Indigenous knowledge systems. But these knowledge systems "do not draw separations between the body and mind, between humans and other earthly inhabitants, and among generations." (Brayboy and Maughan)

Without changing the course content or extending its duration, the Director of Training would need to be sensitive to which discussions are important to hold during the course, and which topics can be refined by diploma-holders afterwards. The Director of Training needs to make it clear from the beginning that all the presentations are keys to the universe, and that the importance of Cosmic Education is its being a structure for orienting children to the world, enabling them to begin finding out more to participate in and contribute to their own society. When a presentation – such as parts of God Who Has No Hands – could likely have different cultural relevance, this could be indicated before the lecture begins, with discussion afterwards. If a discussion becomes complex, it might need to be continued during a practical session within the mentoring group. The Director of Training would need to indicate clearly when and how questions and discussion are to occur, while setting boundaries to expedite the lectures.

So students would need to recognise that albums are a record of how to present the Cosmic Education framework to children through materials and demonstrations. When there is huge cultural variation between the course presentation and how the student would present the concept in their own culture – such as, perhaps, the sample first presentation of the fundamental needs – then there would need to be agreement – would the presentation be written as given, with the student's version included as a follow-up? Would the presentation be written as adapted to the culture, so the albums present Cosmic Education as relevant to the culture? In that case, album readers would need to understand that the albums represent the stories of that particular culture.

Most of of the work done on literacy focuses on developing reading, but our approach with children is writing before reading. Being able to communicate one's own ideas in writing leads to a desire to read others' writing. Returning to the idea of one-to-group mentoring, the idea of writing as self-expression could also be incorporated into the Foundation Course or supervised practical sessions. A one-day session on writing as self-expression could be given early in the Foundation Course, in which basic structural work such as capitalisation, punctuation, sentence structure and paragraphing is introduced through writing activities that validate the individual's cultural history and identity.

This session could also include illustrating activities, since that's a large part of creating albums and is often an important mode of cultural self-expression. The Director of Training could attend the session as well, in order to develop rapport and cultural understanding. During the early practical sessions, in addition to showing trainees a few sample album presentations, the mentor might work with smaller groups to create an album write-up for one presentation given in each of the content areas. This would require group discussion of the topic, identifying the key ideas, and problem-solving around ways to show the information logically. The experience would give trainees a chance to recognise that album writing is a

medium of self-expression regarding learning, rather than simply an assigment to be judged.

Students Used to Working Within an Oral Framework

This hypothetical groups of trainees is most certainly going to be an Indigenous group, so all of the above findings and ideas also apply here. With Indigenous students, there could also be additional issues around successful completion of the course, including:

- Face-to-face attendance, distance, and (cultural) family expectations
- Financial strain
- Community support and/or expectations
- Availability and understanding of technology

While these are valid questions, I feel the findings and discussions comprise another topic, beyond the scope of this paper. However, I would like to pursue the idea of how a student inexperienced with writing might still complete the course successfully, and become a Montessori teacher within their own culture. "It is now generally acknowledged that all learners find it easier to learn to read and write in the language they know best, usually their first language. While it is possible to help someone become literate through a second language, the process is made more difficult if the learner is also having to learn the language at the same time". (Burroughs, 1995) If we want to empower various groups of people to work with children now in Montessori 6 - 12 classrooms, we can't necessarily wait for someone who speaks that language to become a trainer. So these ideas are based on my reading, but entirely speculative.

Given the scenario that a group of students is somewhat familiar, but not strong, with English and still has to create course albums, could they be supported enough to succeed? What could help them complete the course requirements without making significant changes to the course itself? It seems likely that oral cultures

would create good observers. Students might have better recall of the presentations and a stronger ability to notice the human tendencies and characteristics in action. Depending on the individual, notes could be taken as visuals – a sequence of sketches, rather than words, from which the student creates albums based more around illustrations than the typical Montessori album. But there are thousands of presentations in the 6 - 12 content, so it's unlikely every detail could be recorded this way.

Perhaps voice recognition technology could be used, so that the largely visual albums are supplemented with text that students speak, and is then written for them. This could be printed out as the standard album we're used to seeing and reading now in order to be checked. Further down the track, it might be possible for these same albums to be created digitally, so that illustrations are supplemented by spoken text, and the reader sees and listens to a student's album. The trainee would complete the course with digital albums that speak and have illustrations, and are used from a tablet (such as an iPad).

Could written exams, another potential stumbling block, be handled this way? Could students be read the questions and speak their answers into a voice recognition programme that writes it for them, or could they simply record an answer for the course staff to listen to? I find these possibilities fascinating. While I'm not sure any of these scenarious will occur in my lifetime, less than100 years from now they could well. We know that Dr Montessori's approach to children will still be relevant, and we know that if human beings are here they'll be creating more supranatura that assists people to live their lives and face the challenges.

Conclusion

I want to express that good ideas and effective methods don't have to be complicated. Montessori trainees often complain that our course delivery doesn't reflect what teachers are expected to implement with children in a classroom. I feel

the course structure offers opportunities for students to learn in a variety of ways – through reading, writing and listening; through observation; with hands-on activity and by working with colleagues in self-chosen groups. Each student has an opportunity to make sense of the information by creating teaching albums that reflect individual creativity and understanding. From my reading it surprises me that, even now, these simple methods shine in comparison to what many educational programmes consider to be "innovative". In summary, I feel the research indicates that, to support students from diverse backgrounds undertaking the AMI Elementary diploma, we can "work smarter" within the context of what we already do, adapting in some areas and becoming more explicit in others.

A leader is best when people barely know
he exists.
Not so good when people obey and
acclaim him.
Worse when they despise him.
But of a good leader, who talks little,
when his work is done, his aim fulfilled,
they will say: "We did it ourselves".

Lao-tzu, Chinese philosopher, 6th century BC

<u>Summary of These Ideas Based on the Literature Review</u>

- <u>Course Application or Interview</u>
  - Ask student to categorise own academic strengths and weaknesses in writing
- <u>Foundation Course</u>
  - Expand to present more/all of language and/or maths presentations
- <u>Course Lectures</u>
  - Create album-specific word lists for ESL students
  - Provide ESL students with schemata – a modified Table of Contents
- <u>Supervised Practicals</u> – direct for specific activities, and make sure time allotted permits these additional activities to occur
  - Importance of group dynamics – make this explicit; guide group formation for practical sessions; monitor consistently and expect changes from time to time
  - Regularly ask students to reflect on their academic progress; refer to previous writings each time
  - Form 1-to-many mentoring group; set and review specific goals regularly
- <u>Album Creation</u>
  - 1-day session led by mentor: writing and illustrating, with focus on cultural validation (during Foundation Course?)
  - Mentor guides small groups to create sample written presentation for each album
  - Link developmental literacy and album illustration to means of cultural expression and validation
  - Clarification that albums are a record of Cosmic Education content - agreement on which, if any, presentations will vary due to Indigenous perspective
- <u>Lecture Sessions</u>
  - DoT guides any discussion around culturally differing ideas of content topics

Montessori Elementary Teacher Training for Students of Diverse Backgrounds

1) Introduction
    a) Need for increased teacher training worldwide
    b) Obstacles
        i) Cultural issues
        ii) Limited education
        iii) Limited language skills
    c) Plan of discussion
    d) Requirements of AMI training course
2) Nature of the AMI Course
    a) Training programme vs university programme
        i) Reading, writing, evaluating
3) Trainees with Incomplete or Sub-standard Schooling
    a) Potential issues
    b) Developing academic literacy
        i) Situated learning and self-construction
    c) Application to the AMI Course
        i) Reason and analysis
        ii) Group work
        iii) Foundation Course
        iv) Developing interpersonal skills and self-confidence
            (1) Course as the mechanism
    d) Academic Mentoring
        i) Types of programmes
        ii) Setting goals
4) Trainees With Weak English Literacy
        i) Using the Foundation Course to develop required literacy
            (1) Various methods
        ii) Indigenous Literacy and Perspectives
            (1) Cultural validation
            (2) Cosmic Education content
                (a) Potential concerns
                (b) Albums as self-expression
5) Students Used to Working Within an Oral Framework
        i) General training programme findings
        ii) Hypotheses based on reading
6) Conclusion
7) Summary of Ideas

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