EMPOWERING MARGINALIZED YOUTH: CURRICULUM, MEDIA STUDIES, AND CHARACTER DEVELOPMENT

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ABSTRACT

Students are bombarded daily with print, visual, and digital media. Whether it is on a billboard, listening to an iPod on the way to school, or text messaging a friend during class, youth culture is hardwired into these multiple forms of communication technologies. Nonetheless, the daily life and respective experiences of students are often still subordinated to the school curriculum. Our social action curriculum project, which targeted “at risk” youth at a vocational high school in the Ottawa region, attempted to disrupt this by integrating emergent digital technologies and differentiated instructional strategies into five Grade 10 courses over a span of two years. Devising what we call a “socio-culturally responsive media studies curriculum,” we addressed the following Ontario Character Development Initiatives: (1) Academic achievement; (2) Character development; (3) Citizenship development; and (4) Respect for diversity. But, what happens when social action researchers and teachers seek to institutionalize such taken-for-granted use of digital media within their design and implementation of the provincial curriculum and these character development initiatives? In response to this question, this paper will examine the curriculum we implemented with teachers and students in order to negotiate the four character development initiatives. As well, we examine how our curriculum research and the implemented program specifically created spaces for marginalized voices to be heard, and multiple literacies to flourish.

Character development, at its best, permeates the entire life of the school as it is woven into policies, programs, practices, procedures, and interactions. It is a way of life. (Ontario Ministry of Education, 2006, p. 2)

Personality, character, is more than subject matter. (Dewey, 1902, p. 187)
At the turn of the 20th century, Dewey proposed that the development of character precedes the acquisition of knowledge for achievement. Neither knowledge nor information, he told us then, but rather self-realization was the primary goal of public education. “The source of whatever is dead, mechanical, and formal in schools,” Dewey (1902) reminded us, “is found precisely in the subordination of the life and experiences of the child to the curriculum” (p. 187). Today, the social, cultural, and technological contexts of our lived experiences are quite different. Students are bombarded daily with print, visual, and digital media. They are what some scholars, like McPherson (2008) call, digital youth. Whether it is on a billboard, listening to an iPod on the way to school, or text messaging a friend during class, youth culture is hardwired into multiple forms of communication. And yet, the daily life and respective experiences of students are often still subordinated to the conventional delivery of school curriculum. Today, school boards, administrators, and teachers face numerous challenges when incorporating communication technologies into their curriculum designs to respond to the multiple “digital literacies” that youth experience both inside and outside the contexts of public schooling. In this article we share brief narrative snapshots of how educational researchers collaborated with administrators, teachers, and students to develop a social action curriculum research project (SACP) that addressed the possibilities and challenges of integrating digital technologies and the Ontario Ministry of Education Character Development initiatives into a culturally relevant media studies program developed for “at-risk”1 students at a vocational public high school.

SETTING UP CONTEXTS: ACTION RESEARCH AT AN ADAPTIVE VOCATIONAL HIGH SCHOOL

At this adaptive vocational high school, we were given access as outsiders to a culture in which we witnessed what Pinar (1975/2000) calls the sanity and madness of public schooling; where administrators, teachers and students live, as they try to survive the institutional breakdown of education and its respective intelligibility. Enrolled at the school are youth who for the most part come from socioeconomically depressed households and have serious personal issues, such as instability in their family life, drug and alcohol abuse, homelessness, violence, racisms and/or other sociocultural forms of marginalization. These youth come from all over the district primarily because they have been unable to integrate in other secondary “normative” programs or sent there from feeder schools because of learning and/or behaviour exceptionalities. Youth who attend this specific school require an adaptive high school curriculum, which responds to the emergent physical,

1 Labels like “at-risk,” “special needs” and “vocational” can often decontextualize the problems experienced by marginalized students and thus lead to misinterpretation. Sometimes these labels are seen as a consequence of the decisions students themselves have made, and at other moments they are considered to be a cultural deficit that should be corrected by a benevolent class of professionals through assimilative practices. We are conscious of how these labels often work as a homogenizing discursive force to frame the experiences of millions of complex individuals coming from diverse contexts under one catchall banner. For the development, implementation, and assessment of this program, we are referring to such students as individuals who are in danger of not graduating from the public schooling system with a high school diploma.
psychological, and intellectual issues that challenge their abilities to succeed in public schools that otherwise focus on academic study. Whatever the case may be, attendance at this school, for the most part because of its lack of academic courses, precludes future access to, and participation at, post-secondary university institutions. In theory, the primary mission of this specific public institution is framed toward training students to immediately enter the workplace upon their graduation.

The administration at the school has had to navigate the institutional shift in winds (political, economic, cultural, and so on) that once supported traditional organizational frameworks for teaching vocational education. The technological demands of our current knowledge economy here in Canada now casts a shadow over the previous educational opportunities made available by the Ontario provincial government for its citizens. Even with an adaptive curriculum in place, the promise of teaching marginalized youth how to access economic, social and cultural capital has become significantly more difficult for vocational high schools with curricula comprised of the traditional hard (auto mechanics, welding, construction, and so on) and soft technologies (hospitality, aesthetics, home health, and parenting). During this social action curriculum project schools across the nation were in the midst of rewiring their infrastructure and implementing one-to-one laptop programs. Now schools are hardwired for Smartphones, I-Pads, I-Pods, and their respective digital literacies (Lankshear & Knobel, 2003; 2008). In the face of such shifting winds, administrators at this school continued to reorganize their adaptive vocational high school program to address provincial reforms while still trying to meet the individual and collective needs of their student population.

For Principal Tupper, his adaptive high school still affords marginalized youth a site to reconstruct their sense of self and realize their future dreams.²

Now, others would argue, well, that these students could be accommodated in your regular community school. But, from our experience and from what we’ve witnessed is that these children have not been successful from kindergarten to Grade 8. And the frontline communities are saying, they need some intervention, some confidence in their skills, and help to recognize the pathways where they can be successful. And by throwing them back into a community school, they won’t be valedictorians; they won’t be on the school team. They’ll be in that “segregated” class or they’ll feel as though ‘I don’t belong here’. And so that’s what we’re constantly fighting against. (Tupper, 2010)

Principal Tupper continues to fight against students framed as “normal” seeking to attend Rockland High School and pursue different traditional trades, despite the deficit in highly skilled labour here in Ontario. “Our students have the opportunity to shine here,” he tells us, “and if we were to open up the school to the community and everyone, our students will once again be marginalized and be pushed to the back.” Subsequently, for students to

² Pseudonyms have been utilized to help protect the anonymity of administrators, teachers and students throughout this article.
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attend this school their identities are framed and apprehended by administration and teachers as “at-risk” and/or “marginalized youth.”

For many students, former elementary teachers, principals, and/or their parents recommended that they attend this high school. However, Ezra, an 18-year-old male, told us that he chose to attend this school. Prior to his acceptance into the school's special programming, he was required to take a series of special tests to determine his eligibility. Ezra’s reading and writing levels were well below the recommended provincial grade 10 literacy levels. Furthermore, Ezra often resisted handwriting to communicate during class time. Nonetheless, his application of critical thinking skills in relation to knowledge and understanding were well above the grade 10 provincial literacy standards. Therefore our curriculum designs sought to ensure that Ezra had alternative ways to communicate his knowledge and understanding on the various topics he chose to take up in his final performance tasks.

Growing up, Ezra’s father was often absent for two to three months at a time. His older brother took care of him and his siblings while his mother and father were working. Additionally, like many of the other students, Ezra’s family moved around a lot. He attributed this pattern of migrancy to his mother’s continual search for permanent employment. He attended numerous elementary schools before coming to this high school. Ezra was unable to establish a consistent sense of belonging with his community of peers both inside and outside the various elementary schools he attended because of the constant relocations. During our interview, Ezra explained that he did not have a parental figure at home to help supervise his after school activities or assist him with his homework.

As the perpetual new kid on the block, Ezra had a history of being bullied and made bullying a major focus of study. In response to his lived experiences at school, he examined how Slipknot (a popular heavy metal band) and skateboarding both hurt and helped to improve his self-esteem throughout high school. For his summative project, he created a website showcasing links to this band and favourite skateboarding websites. He also wrote a letter describing his experiences both as a victim and perpetrator of bullying. Consider the following sample of his writing and thinking:

After grand 6 was done in the summer i was different i wood gate mad at little things and i did not now why so i stared to smock and smock weed and i felt bater i new it was not right but i did it any was in to the 2end mouth of summer i became a drug driller and i was go down hill more and more but i did not care.

Like Ezra, many of the students involved with the program wrote English words in terms of how they sounded phonetically. We encouraged students to focus on developing the overall structure of their life narratives rather than correcting proper punctuation and/or grammar. Nonetheless, we asked students to make the necessary editorial revisions depending on the contexts of their final audience. More than any other student in the program, Ezra connected with the idea that social networking sites and video production on the Internet could create spaces for marginalized voices to be heard. His final project,
How Slipknot Saved my Life, shared a digital story of falling in love, giving up drugs, struggling with his body image, and bullying.

Within these macro- and micro-worlds of an adaptive vocational high school, our research team worked with administration, teachers, and students to develop the program’s curriculum (as well as assessment components) to address a number of the Ministry of Education (2008) Character Development initiatives: (1) academic achievement; (2) character development; (3) citizenship development; and (4) respect for diversity (p. 16).³ The SACP unfolded into what we called then a “socio-culturally responsive media studies program” (Gay, 2002).⁴ The subsequent curriculum design provided opportunities for students to explore a number of different digital media in which they could represent the different dynamics of their identity while developing their digital practices and respective multiple literacies for navigating cyberspace (Alexander, 2006; Drotner, 2008). To do so, we drew upon the principles of backward design to integrate the overall and specific character development initiatives into each unit of study (Cooper, 2006; Wiggins & McTighe, 2005). Our team also integrated pedagogical strategies for improving interpersonal skills, developing safe learning environments, life skills, and employability skills, and creating positive conceptions of culture, and responsible citizenship in the classroom, school, and community.

**Methodology and Methods for a Social Action Curriculum Project**

Although not a novel concept, social action curriculum projects are reemerging as a conceptual framework for conducting action research. During the turn of the last century, progressive educational researchers like John Dewey and William Heard Kilpatrick were designing and implementing some of the first action research projects within the broader field of education at the Chicago Lab School and within the Teachers College at Columbia University (for more about the Project Method see Kilpatrick, 1918). Today a social action curriculum project (SACP) still affords educational researchers, teachers, and students to identify relevant and pressing issues, work through possible solutions, and provide, as Schultz & Baricovich (2010) make clear, opportunities for engagement in contingent action planning to address social inequities. Moreover, much like the tenets of participatory action research, it requires that each participant put the practices, ideas, and assumptions about

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³ The research and teaching team was comprised of educational researchers (Nicholas Ng-A-Fook and Linda Radford), field coordinators (graduate students Brian Kom, Tracy Norris and Katrine Cuillerier), as well as teacher candidates enrolled in the Developing A Global Perspective for Educators cohort (see www.developingaglobalperspective.ca).

⁴ In Culturally Relational Education in and With an Indigenous Community, Donald, Glanfield, and Sterenberg (2011) problematize the concept of culturally responsive educational programs. “While research on culturally responsive education is insightful it has had,” these authors warn, “little impact on what teachers do because ... it is too easily reduced to essentializations, meaningless generalizations, or trivial anecdotes—none of which result in systemic, institutional, or lasting changes to schools serving Indigenous children” (n.p.). Instead they ask educational researchers to consider a cultural relational stance as a conceptual framework for conducting action research where knowing is doing, knowing is enacted, and knowing in relational.
institutions to the test, while questioning and making critical analysis of their own experiences as a political process (Macdonald, 2012, p. 39). SACP enables researchers, teachers and students educational opportunities not only to learn more about the possibilities and limitations of their praxis, but also practice, what Westheimer (2005) calls elsewhere, social justice-orientated modes of democratic citizenship.

With this framework in mind, each student involved in the program was purposefully selected by a steering committee to reflect the diversity of their school community and then invited to participate within this SACP in order to complement the overall team dynamic. The participating students’ ages ranged from 15 to 18 years old. Some of these students had behavioural issues and were deemed to be a physical risk to the larger school community. Other students had ADD and/or ADHD. Whereas students like Ezra, were reading and writing in the English language well below the Grade 10 provincial achievement standards.

The organizational structure of our SACP and its flexibility in terms of the programming enabled our team to embed the Ontario Ministry of Education Character Development initiatives within the Communications and Technology and English curriculum with 46 students in five Grade 10 courses over two years. However, such flexibility does not mean that we simply followed “the whim of students (the often misunderstood “progressive” or “student-centered” classroom)” (Schultz & Baricovich, 2010 p. 48). Rather, as Schultz & Baricovich suggest, “by leveraging participants’ interest to engage in real world problem solving, the curriculum in the making becomes a basis for challenging expectations, content-oriented teaching, and emergent possibilities”...offering, “multiple lines of inquiry related to matters of curriculum, instruction, assessment, and evaluation” (p. 48). Moreover, we are reticent of Schultz & Baricovich (2010) forewarnings that SACP should not be conceived as a magic elixir to counter the institutional oppression teachers and students experience due to some historical school reforms like EQAO testing or daily realities of poverty.

The field coordinators recorded their teaching and learning experiences with students in daily journal entries. Drawing on virtual ethnographic strategies, we periodically took screen captures of students’ “My Pages” on the social network site and incorporated them into the journal entries (Hine, 2000, 2003). The journals were then coded and analyzed according to the different character development initiatives (Denzin & Lincoln, 2000). We also conducted focus groups and individual interviews with administration, teachers, and students (Creswell, 2007). Our team then constructed narrative snapshots to represent the possibilities and limitations of our curriculum designs for the program. During our analysis, we sought to understand how a socio-culturally responsive media studies program

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5 However for this paper, we are focusing on the data generated from the work we did in the Communications and Technology course. Only fifteen students were involved in this part of the program. To read more about the other dynamics of the larger program see Ng-A-Fook, N. & Radford, L. & Ausman, T. (2012). Living a Curriculum of Hyph-e-nations: Diversity, Equity, and Social Media. Multicultural Educational Review, 4 (2), pp. 91-128.
developed and implemented as a SACP provided a pedagogical space for students to develop their digital practices and engage multimodal literacies in relation to self-realizing their educational development as citizens (see Buckingham, 2003; Jewitt & Kress, 2003; Drotner, 2008). Individuals committed to this kind of character and citizenship development in schools “critically assess, social, political and economic structures and explore strategies for change that address root causes of problems” (Westheimer, 2005, p. 29). The overall goal of our curriculum designs sought to explore strategies where youth could begin to question and assess the root causes of their marginalization within the contexts of an adaptive vocational high school.

**Framing Narrative Snapshots of Our Curriculum Design**

Several units of study were developed for the broader program. However we would like to highlight two in particular. The first unit of study provided an opportunity for students to learn more about teen culture, social justice issues related to marginalized youth, personal responsibility, empathy toward others, and strategies for engaging youth activism. Students created public service announcements and then disseminated them to the rest of the school community via their simulcast broadcasting system for their summative task. As a community of inquirers, we discussed the social and cultural behaviours necessary to become productive, conscientious, and empathetic citizens (Scott, Straker, & Katz, 2009). Depending on a student’s familiarity with digital technologies, film production, and critical media literacies, each subtask took anywhere from five to ten fifty-minute periods to complete. Student attendance, behaviour, and attitudes during class time also affected the efficiency and quality of their individual and collective performances. As a group, we then discussed the labour intensive processes professional filmmakers undertake to produce commercials and/or short films for a living. Our team used this unit to assess students’ prior knowledge and understanding of digital technologies, reading and writing abilities in the English language, critical thinking skills, as well as their individual social, cultural, and psychological needs as learners (Coiro, Knobel, Lankshear, & Leu, 2008).

A final public service announcement (PSA) that represented the overall and specific goals of the program is worth noting here. A year earlier, a few days before the Federal election, Moe turned eighteen and was suspended from school for several days. His polling station was at the school. Upon his arrival, however, a teacher denied him access to the school. Subsequently, Moe created a PSA about the “right to vote.” As a class we discussed how such voting rights could be taken away from citizens both legitimately and illegitimately according to Canadian law.

When asked about how the overall socio-culturally responsive media studies program affected Moe’s life at school, he responded:

*It taught me how to make up my own questions right on the spot. It helped me interview people. It gave me more confidence. The teachers in the program taught me how to work with groups of people. Before the program, Sara and me would never work together. Like, I barely talked to her. Like I used to barely talk to her, but now we talk a lot. Now I walk around the hallway and say to people,*
“this Friday we are putting out a newscast.” Right after the newscast, we’d be walking down the hall, they’d be, like, “Oh, good job, more, good job, more.” So yeah, the program gave me more confidence to make another one.

By the end of this unit, students like Moe began to understand how acquiring certain literacies gave them power (Macedo, 2006). Access to the World Wide Web of information on the Internet, different kinds of connections to teachers and other students via social networking site, and learning to produce news, provided students civic opportunities to engage the institutional structures of public schooling.

The second unit of study continued to stress an integration of the character and citizenship development initiatives as well as academic achievement. Students began the unit by studying *Almost Famous*. Here, students were encouraged to understand how music could act as a medium for communicating popular culture, social justice issues, and youth activism. While watching the film, students took notes about various technical and narrative elements. They completed an analysis on the significance of musical lyrics for communicating various intended and unintended messages. We provided central quotations from the movie to assist students with their analysis and created a social network site called *Engaging Youth Activism Through a Media Studies Curriculum* for students to share their work on (www.youthactivism.ning.com). Students uploaded and responded to each other’s respective character analyses. We continued to use the social network site for the remainder of the course as a place for both communicating final assignments and developing the characteristics of responsible cyber citizens.

For their final performance task, some students wrote letters to their parents explaining their struggles both inside and outside of school. Others wrote musical lyrics and poems to their girlfriends or boyfriends about feelings of loss. Whereas others wrote letters to the public about how music changed, and in some cases, saved their lives. Once finished, students uploaded their final digital products onto the social network site. We then facilitated critical thinking focus groups in class to evaluate each other’s work and become more familiar with the various self-evaluation strategies associated with performance task assessments (portfolios, rubrics, and conferencing). By the end of this second unit of study students, like Ezra, began to take more ownership over their individual educational plans (IEPs) in relation to the concepts of character and citizenship development, respective for diversity, and academic achievement in public schools. More importantly, the social network created a space for students like Moe and Ezra to bring forth their personal histories, and articulate their identities beyond the existing stereotypes that administrators and teachers might have of students who are labeled as marginalized youth. In our journal entries their screen-captures shared stories of youth identities that were constantly in flux on the social network, where their “My Pages” became a place for performing and representing “cultural representations” of adolescents “coming of age” within the contexts of an adaptive high school.

On the social network, students like Kiko were able to describe the imaginative spaces that returned him to a different time and place. On his “My Page” Kiko posted different
representations of his Filipino immigrant subjectivity, beginning by revealing to researchers and teachers that his real name was not Peter. This was part of his first step towards caring about, and participating in our class, marked by a desire to shed light on the Anglicized colonial symbolic name that marked his presence within the schooling system.

The social network provided a space for Kiko to teach us more about himself and Filipino culture. Kiko provoked us to rethink how immigrant youth experience the multiple and often contradictory representations of their identities within public schooling (from administration, teachers, and peers). Through participating in the program, Kiko began to participate more in class, share his ideas, and perform more comfortably in front of a video camera. His voice emerged through the different media he learned to use, where he shared critiques of schooling, and his responses to literature and media. The news broadcasts, public service announcements, and personal videos he posted on the social network provided Kiko a way to teach others about his lived experiences as an immigrant student leaving the Philippines and now learning how to live as a responsible and social-justice oriented citizen here in Canada.

Although we initially designed the curriculum to address the character development initiatives and integration of technology into a media studies program, we quickly recognized that the students like Ezra, Moe, and Kiko wished to focus on their individual struggles within macro and micro institutional contexts of public schooling. Therefore by the end of the program, we pushed our curriculum designs to create spaces for students to engage youth activism as a key component of their lived experiences at the school.

**EMPOWERING MARGINALIZED YOUTH: POSSIBILITIES AND LIMITATIONS**

In this globalized world it will not suffice to simply change laws and create watchdog human rights commissions. People need to be educated as to their rights and the rights of others, and learn how to assert and defend these rights. (Ramirez & Meyer, 2012, p. 18)

Over the course of the social action curriculum project, students worked with us to educate others in the school about their rights, the rights of others, and how to assert and defend such rights through media apparatus like the school simulcast broadcasting system. Of the fifteen students, fourteen were able to complete and receive credit for the Communication and Technology course. During our first year, one student withdrew from the school. She was overwhelmed with her responsibilities for being the primary caregiver for her siblings while both parents worked. Many students like Ezra, Randy, Sappho and Frank were able to improve the academic performances in other courses, and for some students like Moe graduated from Rockland High School that year; whereas the year prior to the program, Randy and Sappho were both expelled from their prior schools. Sadly, a year later both Randy and Sappho were expelled from the school. In this capacity our program was not a success beyond that year at least for these two students. Moreover, one of the major limitations of our SACP was that we were not able to follow up with students once the program ended as well as after the funding to support the teaching team was exhausted.
Consequently, we can only attest to the improvement in academic achievement that we saw take place during the year of the program. We did not conceptualize following up with students progress into our ethics application with the school board or our budget once the program was over. Nor were we able to expand the project in a way that supported other teachers to take up the news broadcast program. However during the second year, we were able to collaboratively reconceptualize the program and expand certain aspects (like the social network site to teach novel studies) into the Grade 10 English program and it continues to thrive (Radford & Ng-A-Fook, forthcoming). Once we could no longer deliver the program, and left the school, the news broadcasts that became such an integral part of the program and school community ceased to exist the following year. We recognize that this was a major limitation of our overall SACP’s conceptual framework.

Still during the program, as students like Moe indicated, their news broadcast gained popularity with the larger student population. To the point, that administration, teachers, and students requested that certain issues be addressed through the news broadcast program. For example, Principal Tupper asked students to create a news piece that reinforced the prohibition of cell phones in the classroom. This created an ethical dilemma for us because our program sought to provide a space for students to express concerns about the social inequities that affected their lived experiences at the school. We did not want to set a precedent where the news broadcasts were used as a media apparatus for administration to communicate the disciplinary policies of the institution. When such institutional issues of power arose during the program, it provided “teachable moments” for us to discuss with students how we might interpret and negotiate our rights in relation to institutional regulations as responsible citizens. As Principal Tupper made clear in a final interview, “the news broadcast, which was the first of its kind at the school, had its greatest impact when it was institutionalized into the routine of the school community.” Moreover, “the news broadcast provided a venue for marginalized students,” he continued, “to gain the kind of visibility they otherwise lacked.” At the end of the project, he felt that such visibility constituted, in his words, “a great measure of success.”

Many of the students in the program improved their overall attendance, worked to foster a sense of community, created spaces for both their voices and others to be heard, enacted multiple literacies, and became politically engaged citizens within the larger school community. Our point in this article is not to argue the various correlations between our program and student success in terms of the Character Development initiatives and educational achievement. And clearly, we are left with many more questions within the scope of this article than answers. Rather, what we put forth is a call for fellow scholars, policy makers, school administrators, and teachers to reconsider the limitless possibilities of experimenting with new forms of technologies like digital news broadcasting, social networking in the classroom when the time and necessary technological support are in place to do so. Additionally, we need to research and question the various ways in which social action curriculum projects enable educational researchers, administrators, teachers, and students curricular and pedagogical opportunities to learn more about the complexity of marginalized youths’ lives inside and outside the classroom. Through such social action research we can then make subsequent changes to our curriculum designs in relation to
theoretical models like culturally responsive curriculum, or experiment with conceptual frameworks where teaching and learning as a social justice-orientated mode of democratic citizenship is doing, is enacted, and is relational. In this sense, our program, for the short time that it existed, created spaces for students to enact and express their lived experiences in relation to the school curriculum and perhaps more importantly to be youth activists within the larger school community.

REFERENCES


**Biographical Note:**

**Dr. Nicholas Ng-A-Fook** is an Associate Professor of Curriculum Studies within the Faculty of Education at the University of Ottawa. He holds a PhD in Curriculum and Instruction with a minor concentration in Women and Gender Studies from Louisiana State University. Nicholas Ng-A-Fook is currently involved in a collaborative social action research project *Mobilizing a Global Citizenship Perspective with Educators: Curriculum Development, Equity and Community Partnerships*, which is funded by the Knowledge Network for Applied Education Research (KNAER). This collaborative partnership among the Ottawa Carleton District School Board, Ottawa Catholic District School Board, NGOs, the Developing A Global Perspective For Educators program within the Faculty of Education at the University of Ottawa seeks to mobilize and disseminate research on global education in relation to equity, collaborative partnerships, and student engagement with school board administrators, teachers, and teacher-candidates. He continues to be actively involved in several community service learning social action projects with the teachers and students at the Kikinamadinan elementary school within the Kitigan Zibi Algonquin reserve near Maniwaki, Quebec. For more information about his research consult the following link: [http://www.curriculumtheoryproject.ca/research-projects/](http://www.curriculumtheoryproject.ca/research-projects/).

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