

GLOBAL CITIZEN DIGEST


The Magazine for Global Citizenship Education and Research

Andragogy 2.0? Introducing emerging frameworks for teaching and learning in the global classroom: Heutagogy and Paragogy
By: Marilyn Herie

An Ethical Framework and Best Practices Summary for Children's Digital Developers in Ontario
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Whence, Hither, Hence, Wither with Technology? From Where, to Here, from Here, to Where with Technology?
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The Lost World – Digital Technology and Disconnect
By: Kavita Kandhai



*Faculty are invited to submit articles for the next issue of the Digest.
Send us your thoughts and writings on global citizenship and equity.
Share your best practices with your colleagues. Recommend one or
two student papers for publication.*



**Have thoughts about
this issue?**

We will love to hear them!

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Published by:

Institute for Global Citizenship and Equity
P.O. Box 631, Station A
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Article Citation:

Global Citizen Digest
Centennial College: Toronto
Volume 2, Issue 2

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Introduction

The Global Citizen Digest is a site for the college community to share and explore aspects of being a global citizen. We invite articles that will inform and broaden our understanding of the following themes:

- Global knowledge
- Understanding the interconnectedness of our world
- Intercultural competence in relating to those from other cultures
- Engagement in local and global issues that impact humanity

The Global Citizen Digest offers a place to share and discuss what it means to be a global citizen. In this edition, we provide a focus on the Digital Citizenship and Trends in Technology and Social Media. As you engage in activity that is making a difference in the world, tell others about it. Written submissions are an excellent way for all of us to share in the learning.

Digital Citizenship and Trends in Technology and Social Media

This issue directs our attention to trends in technology/social media and how it influences digital citizenship. Technology and social media continue to shape the way people learn about and interact with their world. Online polls, forums, blogs, and other sources of easily accessible information play a significant roll in the formation of opinions in the public and private spheres. We have seen sparks of collective action and substantial political change come about due to various technological innovations of the past. At the same time, cyber-bullying, human trafficking, and drug trades also use the digital environment as a means to a much less positive end. Advancements in technology and the wide-spread popularity of social media platforms implores us as global citizens to ponder our own digital citizenship and what these terms mean on a larger scale.

Our research agenda – Earth, Fire, Water, and Wind – is basic and broadly stated to engage everyone. We believe that your articles, your descriptions, and your creativity are a key source of inspiration for the work that we all do. Whether you are a professor in a classroom, support staff, or a student on one of our campuses we sincerely invite you to contribute to this magazine. Institute staff will be more than glad to discuss ideas with you or even help you decide on a format. Collectively, we will advance understanding of global citizenship and equity.



The Institute



Centennial College is a leader in global citizenship and social justice education. The Institute for Global Citizenship and Equity is a natural evolution that will enable the College to more visibly embed global citizenship and equity in all its activities. The Institute will enhance the prominence the College has in this area. It will enable the College not only to embed global citizenship and equity (GCE), social justice and inclusion principles but also exhibit the College's leadership in this area.

The Institute will provide a clustering of energy and resources on global citizenship and equity from which faculty, staff, students and the community can work together on new and ongoing projects that explore issues around global citizenship and equity (GCE) and social justice and inclusion. The Institute's goal is to inspire in people the desire to use their education for the benefit of their local, national and global community.

The Institute will collaborate in activities with schools and departments to advance global citizenship, equity, social justice and systemic change working with schools to provide opportunities for students to be involved in social justice activities within their communities or globally.

The Institute's purpose is to encourage the development of people who recognize the interdependence of all people and the need for all people to work toward universal social justice and equity.

In the Spot Light at the Institute The Map of Global Issues

By: *Nikesh N. Bhagat*

In our on-going efforts to contribute to the field of global citizenship, equity and social justice education, the Institute for Global Citizenship and Equity is preparing to unveil its next online innovation, the Map of Global Issues (MGI). This interactive map will be an online resource that offers a rich array of information on social justice issues from around the world. Users will be able to find articles and fact sheets that explore social justice issues from a number of perspectives and themes. Users will also be able to search out websites and

organizations that focus on various social justice issues and/or offer opportunities to get involved in or learn more about efforts that address these issues. At the outset the broad themes of the MGI are:

- Human Rights Violations
- War & Conflict
- Suffering
- Resistance to Oppression
- Indigenous Peoples
- Women and Girls
- Environment

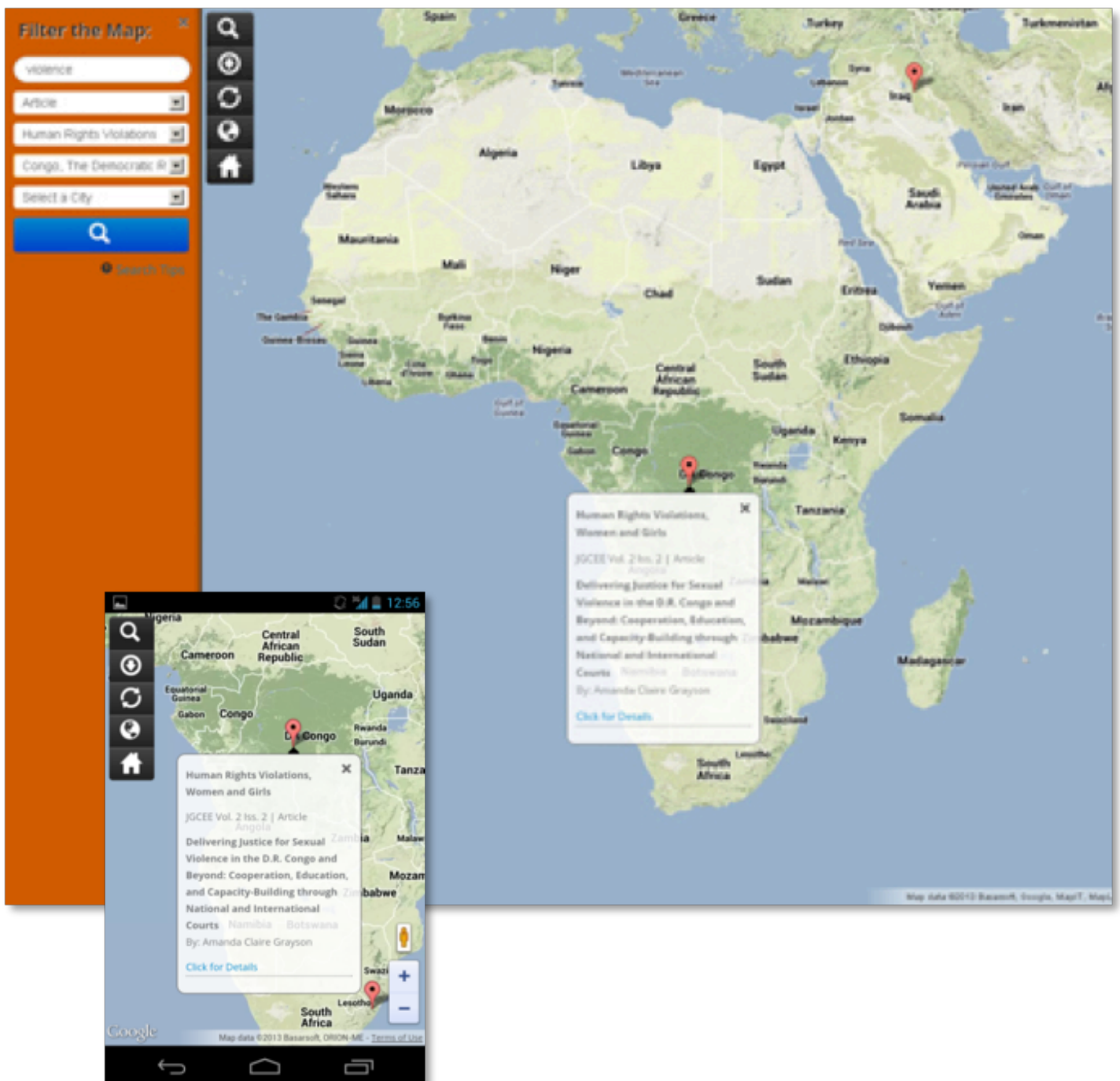


The MGI utilizes Google Maps to geographically visualize each record contained in our database of social justice issues. Markers will pinpoint issues as accurately as a city or town or more generally in terms of a province, state, or country. When a user visits the map, they are presented with a variety of options including the kind of map they wish to view (roadmap, satellite, hybrid) as well as a number of filters that allow for social justice issues to be narrowed down by document type (article, website, fact sheet, etc.), topic/theme, country, city, and even with a free-text search option. By clicking on a marker, users are able to see a quick

synopsis of what kind of information and resource it represents. Subsequently, users can then quickly delve into details or visit the original resource by following the 'Click for Details' link. The option to create a list of any query is also provided, allowing users to create a PDF that they can either print or download for later reference. Finally, another useful feature of the MGI is that, for the most part, it is mobile enabled using responsive web design techniques and frameworks. This means that its functionality and design is maintained no matter the device one is using, allowing for a seamless user experience from desktop to tablet to smart phone and adding a level of

accessibility to the learning experience that is often on-the-go and aided by an ever increasing array of mobile devices.

The resources and information that one will be able to find through the MGI will be developed in part by the Institute on an on-going basis and, as the map moves into subsequent phases, be opened up to other individuals, institutions, and organisations that are interested in making contributions. Watch out for news about the MGI in weeks to come. Interested in learning more about the Map of Global Issues? Contact Nikesh Bhagat (nbhagat@centennialcollege.ca).



Articles and Paper Contributions

Andragogy 2.0? Teaching and Learning in the Global Classroom: Heutagogy and Paragogy

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Whether implicit or explicit, everyone has a theory of teaching and learning. This gets expressed and enacted by how we engage with others, whether as instructor or student. Traditional theoretical frameworks can be broadly grouped into four domains: instructivism, critical theory, constructivist approaches and andragogy (or adult learning). However Web 2.0, characterized by many-to-many, decentred and non-linear networking and communication, has given rise to corresponding advances in conceptualizing teaching and learning in the global classroom. This article briefly outlines mainstream theories and then presents emerging frameworks – heutagogy (learning as self-determined and non-linear) and paragogy (peer-to-peer and decentred learning) – with implications for practice in the 21st Century classroom.

Instructivist Approaches

Instructivism as a standard approach to teaching emerged from positivist and post-positivist paradigms. Characterized by the traditional “chalk and talk” style, instructivist pedagogy is premised on a transmission model of learning. In this view, knowledge is installed as opposed to evoked. Learning outcomes and curricula are pre-determined and delivered in a primarily didactic fashion. Further, the

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same information is provided to all learners regardless of their pre-existing knowledge and skills.

Despite numerous critiques of instructivism, this approach has been remarkably enduring in higher education (Herie, 2005). “Modern” classrooms have not much altered over the last century with the exception of technological innovations. Consider the seating arrangements in a restaurant or other social space: the context is designed to maximize social engagement and communication. Now contrast this with the design of the majority of secondary and post-secondary classrooms: we enter and are immediately oriented towards the “front of the room”. This is recognizable by a podium or lectern, whiteboard or blackboard, and a projection screen. Seating is typically in parallel rows with the collective gaze focused on the teacher. Although newer classrooms have tables and chairs that can easily be reconfigured, the “default” arrangement is generally lecture style.

In addition, the introduction of slideware has done much to reinforce instructivist

pedagogy. The almost ubiquitous use of PowerPoint has, in some ways, served to rigidify knowledge communication. Edward Tufte, a Yale University Professor Emeritus and visionary in information design and data visualization, wrote an influential essay, posted online, pointing to the use of PowerPoint slide decks in NASA engineering briefings as a contributing factor in the 2003 Columbia space shuttle disaster (Tufte, 2003). In their report, the Columbia Accident Investigation Board concluded that “the distinct cognitive style of PowerPoint reinforced the hierarchical filtering and biases of the NASA bureaucracy during the crucial period when the Columbia was injured but still alive” (Tufte, 2003, p.10). Templates that structure information into bullet points can obscure nuance and interrelationships within and between knowledge domains.

Finally, regardless of what content is taught and how essential it may be, learning is 100% volitional. It is only the learner who determines for him or herself what gets integrated into individual epistemologies (ways of knowing). The title of a book published over 40 years ago,

Nobody can teach anyone anything (Wees, 1971) captures the foundational critique of an instructivist ideology: we can control what is taught, but not what is learned. Therefore, alternative teaching and learning frameworks marking a departure from instructivism have begun to reshape teaching practices.

Constructivist Paradigm

Constructivism describes a range of teaching/learning approaches which have at their centre two main principles:

1. Learning is a process rather than an event, in which learners construct (versus acquire) new knowledge and skills;
2. Teaching involves supporting that construction, as opposed to didactic, lecture-based imparting of information or knowledge (Herie, 2005).

Constructivism marks a shift from teacher-centred to student-centred learning, deemphasizing informing (memorizing facts) in favour of transforming: locating, critiquing and synthesizing knowledge in a culture of collaboration and sharing. Curriculum development is based on student query, which acknowledges that students learn more by formulating questions than by answering them. In this model, students are asked to critically engage with course material by posing questions that further group reflection and debate.

The constructivist paradigm regards knowledge as socially constructed via authentic learner experiences designed to stimulate discovery and mastery. Consider the complex challenge of learning to ride a bicycle: a front-of-the-room discourse on the biodynamics of the human-vehicle system, no matter how eloquently delivered, has little impact on learning outcomes. It is only through application – getting on the bike, repeatedly falling, and finally riding – that mastery occurs.

Constructivist strategies include reciprocal teaching and case-based learning, where the instructor's role is one of coach or guide and learners actively co-construct knowledge. For example, in health care education, case-based simulations stimulate applied learning via peer-to-peer collaborative interaction. The focus is on authenticity, relevance and collaboration, leading to scaffolded mastery of context-relevant knowledge and skills. In recent years, medical education has

seen a radical re-conceptualization in line with constructivist theory, casting learning as a transformative process as opposed to a static outcome (Frenk et al., 2010).

It should be noted that constructivist teaching, though widely supported, is not always successfully implemented in practice. In their review of five representative, published articles describing constructivist teaching methodologies, Baviskar and colleagues (2009) examined alignment along four key indicators for constructivism:

1. Evoking prior knowledge/assumptions;
2. Facilitating cognitive dissonance in learners;
3. Supporting application of new knowledge with feedback; and
4. Eliciting reflection on learning.

The authors found that constructivist approaches were not uniformly applied, and this has been supported in other research as well (Gordon, 2009). This suggests that at least some of what is presented as constructivist teaching may be, at best, "constructivist-informed", hybridized with traditional instructivist approaches.

Critical Pedagogy

Critical pedagogy articulates how oppressive power structures operating in the wider society are replicated in educational institutions and classrooms. Based largely on the work of Paulo Freire ([1970] 2006), and drawing from Marxist theory, anarchism, feminism, and radical democracy, learning is contextualized within a broader interrogation of power dynamics in the classroom. Critical pedagogy can be framed as an explicitly post-modern approach, acknowledging the cultural embeddedness of learning (hooks, 1994). All learning is understood as context-dependent, and different ways of knowing are acknowledged and valued. These might include story-telling and teachings by indigenous Elders and from indigenous and non-indigenous learners (Connolly et al., 2011), leading to conscientization, or critical awareness and decolonization (Freire, 2006). This is not easy to put into practice when disciplinary and professional knowledge domains privilege certain ways of knowing over others (for example, deductive versus inferential reasoning based on the scientific method) (Regehr, 2009).

In addition, critical pedagogical approaches can be challenging to implement in institutions that are, by definition, hierarchical. Faculty have the authority and the obligation to assign student grades, and in many cases are mandated to deliver curricula aligned to pre-determined learning outcomes. Students too can face challenges when critical approaches are integrated into classrooms. Laura Béres (2008) reflects on the discomfort experienced by students in a social work class when they are asked to assume equal responsibility for curricular content and knowledge generation:

Although my interactions with students in the classroom were motivated by a wish to engage with them from a position of "not-knowing," which honored their knowledge, I believe that the text, content and structure of the classroom all suggested something more "traditional." It was unsettling for students when I did not fulfill these traditional expectations, and I apparently lost their respect, which then further contributed to unsettling me. In reflecting on interactions together afterwards we were all better able to understand and learn from these experiences.

Nonetheless, the impact and contributions of critical pedagogy are substantial as educational institutions and faculty continue to struggle with issues of access, social inclusion, equity and social justice.

Andragogy and Adult Learning

How are teaching and learning theories evolving to take into account the opportunities and advances in social media and "Web 2.0?"

Andragogy, as a theory of adult learning, was introduced in the 1970s, extending the notion of pedagogy to an adult learning context (Knowles, 1984). This framework shifts the focus from teaching to learning, and from teacher to learner. This means explicitly valuing the pre-existing knowledge and skills that adults bring to learning environments, and tailoring our approaches to diverse, unique and specific learning styles and needs.

Andragogical and adult learning approaches emphasize critical reflection in the context of a community of learners, introducing and generating knowledge



and skills that are relevant to real-world problems and applications. Similar in many ways to constructivist approaches in posing real-life, authentic problems, learners are asked to discover and develop knowledge and skills through the group process of conceptualizing salient issues, identifying relevant knowledge domains, and applying new knowledge to resolve the problem. This supports the development of critical thinking, reflection, collaboration and knowledge acquisition.

Andragogy 2.0?

The theoretical models outlined above represent a trajectory from teacher-centred (instructivism) to learner-centred approaches (constructivism and andragogy), incorporating broader contextual issues and dynamics of power, privilege and community (critical pedagogy). However, these theories were all developed prior to the rise and ubiquity of Web 2.0 and social media. Integrating emerging models can extend constructivist, critical and andragogical frameworks towards a kind of "andragogy 2.0".

The incursions of user-generated digital content and networks into both live and online learning contexts make it

important to explore the limitations of our existing theories of teaching and learning. Theoretical advances are needed at this time for a number of compelling reasons:

- The explosion of evidence-based information means that "just in time" learning may be more helpful and important than "just in case" learning;
- Access to – and use of – internet-based information means that professionals need to understand how to access, assess, critique, translate and apply credible sources of information;
- The new generation of learners are "hyper-learners" (i.e. non-linear in their approach to accessing and processing information), and are accustomed to generating as well as consuming content;
- Power dynamics in the classroom are already shifting towards learner-as-consumer, with all of the attendant opportunities and pitfalls.

Two recent models, heutagogy (Blaschke, 2012, Hase and Kenyon, 2000) and paragogy (Corneli and Danoff, 2011) represent potentially useful extensions of constructivist, critical and adult learning theories - that is, andragogy 2.0. Both

heutagogy and paragogy offer models of learning that are (1) self-determined, (2) peer-led, (3) decentred and (4) non-linear. These characteristics map onto social media applications and the democratization of knowledge and information. Heutagogical and paragogical approaches also extend traditional andragogical and adult learning frameworks through their emphasis on meta-learning, or learning how to learn.

Heutagogy

Heutagogy (based on the Greek for "self") was originally proposed by Hase and Kenyon (2000) as an extension to andragogical approaches, with a particular emphasis on self-determined learning:

While andragogy...has been accepted almost universally, it still has connotations of a teacher-learner relationship. It may be argued that the rapid rate of change in society, and the so-called information explosion, suggest that we should now be looking at an educational approach where it is the learner himself [herself] who determines what and how learning should take place. Heutagogy...may well provide the optimal approach to learning in the twenty-first century (Hase and Kenyon, 2000).

Heutagogy is influenced by humanistic, phenomenological systems, and self-determination theories in its orientation toward an affirmation of learners as never not learning (Blaschke, 2012). Individuals are continuously engaged in meaning-making as individual “theories in use” are challenged by new knowledge and implications (double-loop learning) (Hase and Kenyon, 2000). This is in contrast to single-loop learning, in which learners master new or alternate modes of practice and application while failing to interrogate and link back to underlying beliefs and assumptions (theories in use).

Heutagogy, as it relates to a “2.0” conceptualization, advances the learner-centred orientation of andragogy, illustrated in Table 1, below.

Andragogy, as self-directed learning focused on competency development, is re-conceptualized in heutagogy as self-determined learning focused on developing capabilities. As our rapidly-changing occupational terrains continuously advance and expand workforce competency needs, today’s workforce requires lifelong learners who are both competent and capable. No post-secondary program of study can ever really prepare students with all of the knowledge and skills needed (competencies); rather, it is one’s capability in determining what knowledge and skills need continuous development, and how to access/master them (capabilities). The skills associated with locating and interrogating information to inform decision-making, what we might call “knowledge curators”,

are paramount in a knowledge economy (Frenk et al., 2010).

This in turn implies access to knowledge and skills in a non-linear fashion by today’s “hyperlearners” (derived from the hypertextuality of the web, where information is hyperlinked with no beginning-, middle- or end-point). The process of knowledge construction is itself non-linear, and non-linear curricula would mirror real-world knowledge retrieval and construction. Similarly, shifting from instructors and learners collaboratively co-creating curricula, towards a learner-directed approach, may better prepare learners with the skills needed for lifelong learning via personal learning networks (mapping onto autonomous digital communities).

Finally, heutagogy addresses process over content – the “how” as opposed to the “what” – or meta-learning (learning how to learn). Through networked community and crowd-sourcing, “the whole may be greater than the sum of its parts”. This is illustrated by the elegant solutions to complex problems yielded via crowd-sourced distributed networks. For example, in 2011 crowd-sourcing was used to successfully solve a protein structure (retroviral protease of the Mason-Pfizer monkey virus, the cause of an AIDS-like disease in monkeys) that had puzzled scientists for over a decade (Akst, 2011). The crowd-sourced solution was published in the peer-reviewed, academic journal Nature Structural and Molecular Biology (Khatib et al. 2011).



Heutagogy’s emphasis on developing capabilities in a learner-directed, non-linear and process-oriented way makes it particularly well suited to today’s digital generation, where connectivity, creativity and reflexivity are foundational to global citizenship and collaboration. Heutagogy also highlights digital literacy and digital inclusion as essential to a just and equitable society. The empowerment focus of a heutagogical framework is well-complemented by paragogy, described below, in combining self-determined with peer-led learning approaches.

Table 1: Andragogy, Heutagogy and Web 2.0

Andragogy (Self-directed)	Heutagogy (Self-determined)	Parallels with Web 2.0
Competency development	Capability development	Knowledge curators
Linear design of curricula	Non-linearity in curricula	Hyper-learners
Instructor/learner directed	Learner directed	Autonomous digital communities
Content focus (what is learned)	Process focus (meta learning, learning how to learn)	Cloud-based collaboration, crowd-sourcing

(adapted from Blaschke, 2012)



Paragogy

The concept of paragogy is derived from “para-” alongside, “-gogy” leading, and offers a critical focus on peer learning as an extension of critical and constructivist approaches. Five grounding principles inform this still-developing framework:

1. Changing context as a decentred centre: The learning context is a dynamic space co-created by peer networks (including digital networks);
2. Meta-learning as a font of knowledge: Learning how to learn is the essential skill;
3. Peers provide feedback that wouldn't be there otherwise: Diverse standpoints enrich critical reflection and foster development of an “understanding of social relations without domination in which persons live together in relations of mediation among strangers” (Young, 1986 in Corneli and Danoff, 2011);
4. Learning is distributed and non-linear: Peer-to-peer and distributed learning modalities are iterative and challenge traditional learning trajectories (i.e. beginning-middle-end) in higher education;
5. Realize the dream if you can, then wake up: Learners critically reflect on learning goals and outcomes that are relevant to them, and develop expertise via deliberate practice (Corneli and Danoff, 2011).

Paragogy offers a call to action in higher education as an extension of critical and constructivist teaching practices. The website (paragogy.net) includes a Wiki, with the proviso that “all contents are licensed under CCZero [Creative Commons, <http://creativecommons.org/choose/zero/>], which means you can do whatever you want with what you find here”. This challenges traditional perspectives on knowledge translation, academic scholarship and authorship.

Best practices in classroom-based and online learning emphasize learner autonomy and interactivity, both with peers and with faculty. Conversely, the one-to-many model, whether delivered in a massive open lecture hall or in a massive open online course (MOOC), focuses more on information delivery than knowledge construction. This is true in smaller class sizes as well, and a key problem with the one-to-many approach is its fundamental incompatibility with 2.0 anything.

Interestingly, these ideas are currently being explored and interrogated through a series of “MOOC MOOCs” (MOOCs about MOOCs), with open registration and participation. The website MOOCMOOC.com asserts that: “MOOCification is really a kind of pillaging. You take what works about MOOCs, the best pedagogy they open up, apply it to more traditional classes, and then politely (or not so politely)

spit out the rest” (Hybrid Pedagogy, www.moocmooc.com). This example illustrates the application of paragogy in an online, academic context where knowledge is generated via peer-to-peer collaboration and crowdsourcing.

Discussion and Reflections

In many ways, heutagogy and paragogy as “new” models of teaching and learning are not new at all. The themes of non-linearity, interconnectedness (peer-to-peer), self-determination and inclusivity can also be seen in indigenous ways of being/becoming (ontologies) and knowing (epistemologies). Explored through the lens of critical theory, subjugated/indigenous ontologies involve reconnecting people to “a living social and physical web of reality...a living cosmos” (Kincheloe, 2006). The parallels to Web 2.0 are striking and would feel familiar to this generation of students who have grown up in a world where the Internet has always existed. For them, digital communication, networking and collaboration are like talking (or breathing). Just as critical ontology and indigenous ways of being can help forge a post-colonial curriculum (Kincheloe, 2006), heutagogy and paragogy may contribute to the decolonization of higher education.

These models represent a departure from mainstream structures of higher learning. Just as social media and Web 2.0 turned a “one-to-many”, broadcast model of Web 1.0 on its head, the notion of peer-to-peer, self-determined, decentred learning within the context of a learning community characterized by principles of social justice, equity and inclusion may sound utopian: “It is [...] no easy task to adopt a decentralised model, since it will require massive procedural, economic and professional change in higher education” (Weller, 2009, in Corneli and Danoff, 2011). Yet in many ways, heutagogy and paragogy simply extend constructivist and critical frameworks, re-imagined for a digital generation and a global community.

Of course, it is difficult to envision institutions of higher learning wholly embracing heutagogy and paragogy, especially considering that critical, constructivist and andragogical approaches are not themselves uniformly enacted across post-secondary environments, despite decades of empirical support. Moving theory and research into practice

takes time, at the individual, organizational and system levels. Claude Lenfant's (2003) article in the New England Journal of Medicine nicely captures the dilemma of knowledge translation (relevant across disciplines and professions):

Today, everyone recognizes that a great deal of the "knowledge" element ... is there for the taking; libraries cannot be built fast enough to keep up with modern scientific output. But moving this knowledge off the shelves and into practice, making it relevant and accessible ... achieving a true marriage of knowledge with intuition and judgment — all this requires translation. And that is, indeed, a delicate and elusive art. (Lenfant, 2003).

In other words, despite research supporting the effectiveness of alternative approaches to teaching and learning, the research-practice gap is difficult to bridge. This may be at least partially attributed to a deep place in our collective psyche as educators. We want to believe that our physical presence at the front of the class is a key contributor to meaning-making and learning for our students, and from an instructivist theoretical frame, this makes sense. However, the preponderance of research on learning supports constructivist models, at odds with the "sage on the stage" approach. And this becomes even more significant if we consider learning as radically self-determined and fostered through collaborative peer networks.

On one hand, learning is volitional so it makes intuitive sense that learners should be autonomous and self-determining. Shifting the classroom dynamics in favour of the learner can facilitate many-to-many communication and crowdsourcing. On the other hand, educational structures and

institutions are not set up to accommodate radically student-centred approaches.

What might the future hold?

A provocative 2003 article by Carol Twigg references higher education as largely a "handicraft industry", with most courses developed by individual faculty for unique cohorts of students:

Currently in higher education, both on campus and online, we individualize faculty practice (that is, we allow individual faculty members great latitude in course development and delivery) and standardize the student learning experience (that is, we treat all students in a course as if their learning needs, interests, and abilities were the same). Instead, we need to do just the opposite (Twigg, 2003, p.38).

Globalization has led to global classrooms, where difference among learners is the rule rather than the exception, spanning culture, language, gender, sexual orientation, faith, ability, social location, migration history and standpoint. It is unsurprising that educational institutions struggle with students' accommodation needs and demands: it is hard to reconcile standardized curricula with learner heterogeneity along multiple intersecting dimensions.

An analogous example can be seen in advances in chronic disease management. Like education, medicine has traditionally delivered care via an expert model, where treatment is provided based on clinical diagnoses and evidence-informed interventions. In acute settings this works well, however the highest costs and challenges to health care today relate to chronic disease prevention and management. Unlike acute medical

problems, chronic diseases like diabetes and hypertension are, by definition, ongoing and rely on patients' own decisions and motivation regarding health behaviour change. New models of medicine are now focusing on patient self-management and enhancing motivation for change, whereby the system of care (both formal and informal) surrounds – and is largely directed by – each patient for him or herself (Frenk et al., 2010; Bodenheimer et al., 2002).

Similarly, while instructor-led curricula may be effective for brief episodic and "acute" educational needs, programs of study to prepare students for "chronic lifelong learning" demand student self-management and motivational enhancement. Just as chronic disease prevention supports patients in becoming their own health care leaders, our increasingly complex and digitally connected world places a demand on higher education to shift focus towards more effectively helping learners to become their own teachers within formal and informal networks of guidance and support. This does not negate our role as subject matter expert, but it does place the onus – quite rightly – on supporting students' capacity for nuanced critical reflection, judgment and decision-making.

This shift is radical in challenging the implicit notion that we (educators) know best what students need to learn. As Morris (2013) puts it, the issue of how to modify or reinvent teaching in higher education "can create anxiety, uncertainty, and even resentment toward a shift in the culture of learning that we've had little control over, that's come at us from outside our own domain; for others, this new landscape appears inviting, exciting, and full of possibility". But the author goes on to point out that we are already part of this connected culture, and our teaching both feeds and is fed by it (Morris, 2013). The Internet itself is less a library than a community of human beings, learners and mentors "facing outwards", in a decentred centre.

Radically self-determined and networked learning approaches (like heutagogy and paragogy) affirm individuals as experts in their lives and learning trajectories. As Joe Kincheloe (2006) puts it, "Once the subjugated/indigenous door is open the possibilities are infinite". This may be equally true in an "andragogy 2.0" scenario.



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View the June 3, 2013 presentation for the College and Degree Operating Group (CDOG) conference on the topic of "Andragogy 2.0? Introducing emerging frameworks for teaching and learning: Paragogy and Heutagogy" on Slideshare: <http://www.slideshare.net/MarilynHerie/herie-cdog-2013-andragogy-2-0-pub>

The author would like to gratefully acknowledge colleagues who reviewed an earlier draft of this manuscript, and provided insightful feedback and suggestions: Dr. Meera Mather, Sue Wells and Blair Fewster.



An Ethical Framework and Best Practices Summary for Children's Digital Developers in Ontario

By: Debbie Gordon

Director: kidsmediacentre



Last year, the kidsmediacentre received funding from the Ontario Media Development Corporation (OMDC) and Centennial College's Applied Research and Innovation Centre (ARIC) to explore marketing and monetization practices in the fast-emerging children's digital community in Ontario. We were concerned about the social media marketing practices that were creeping into very young children's digital websites and apps, monetization tactics such as offer walls and in-app purchases that were encouraging children to purchase their way through gameplay, which limited legal compliance and parental oversight in the collection of children's personal information. We wanted to see new and emerging Ontario developers succeed and spent many months interviewing successful children's producers, legal and child development experts to provide guidelines and a toolbox for best practice development of children's content.

The following is a summary of this document, written for the Ontario community of children's developers. The full research report will be launched by the kidsmediacentre and the OMDC in July. It can be accessed by visiting the kidsmediacentre website www.kidsmediacentre.ca or the research section of the OMDC's website <http://bit.ly/18nQeyv>

Debbie Gordon is the Director of the **kidsmediacentre (kmc)** at Centennial College's School of Communications, Media and Design. Working in partnership with the College's post-graduate Children's Entertainment Program and ECE Lab Schools, the kidsmediacentre functions as a think tank and research centre serving the children's media industry in Canada.

Debbie oversees a myriad of research projects for the centre including user testing and market research of children's properties, applied research (accessing federal and provincial grants to partner students with industry) and social science research that explores children's media futures.

Prior to establishing the kmc, Debbie worked in the advertising and marketing industries for 20 years building brands and coordinating market research for a number of Tier one companies (Unilever, Hershey, Heinz, Fairmont, Alberto Culver, TDTrust, Bermuda Tourism, etc).

Debbie has helped design digital, corporate social responsibility (CSR) practices for a number of companies including Microsoft, Universal Studios, Xbox, the Ontario Government and Dove (Self Esteem Fund). In 2001, she created her own media and digital literacy consulting practice called Mediacs, designing and teaching media literacy curriculum to children, parents, and educators. She has helped the Ontario provincial government and school boards develop digital and cyber-bullying best practices.

The children's digital media stream in Ontario is a hotbed of innovation and many new content creators have emerged in the last few years eager to explore the fertile ground of this category. Fuelled by a host of child and family friendly mobile technologies, the opportunity to tap into new markets is enticing, particularly as the media trumpets global success stories like Angry Birds, Club Penguin and Candy Crush Saga. Like their forerunners, digital media products face the same awareness and discoverability challenges as traditional media, as companies vie to capture children's attention and sell them on the unique play value of their brand. Whether it's children's cereal, a new toy or the latest and greatest app, the marketing and monetization challenges in the children's market involve roughly the same discipline and strategic challenges.

What's different in the digital space, however, is the privacy risks, the extent to which children are navigating this terrain on their own and the limited digital and life literacy children and youth often have when it comes to understanding the far-reaching consequences of their clicks, swipes and downloads. While ultimately it's the responsibility of parents and caregivers to supervise their children's digital and real

world behaviour, it's also the shared responsibility of industry developers to create safe play and learning environments for children. As one grade 6 child we met during our research so eloquently put it: "We're children. They're adults. Isn't it their job to keep us safe?"

With those words the gauntlet was thrown down. As important as safety is, the digital publishing industry as a whole serves to benefit if children's digital experiences address all the needs of the child. That means creating age appropriate, entertaining, developmentally optimized experiences that allow children to play, learn, and flourish; experiences that acknowledge their strengths and limitations and build on the potential of every child. It also means acknowledging children's needs as children, not just consumers.

With this document we hope to give developers a review framework or a starting point against which to develop and/or assess their digital marketing and monetization practices. That means asking some tough questions. Questions like:

How well does your digital brand meet the needs of children and their parents? If your company performed a child-first brand assessment how would your brand fare? Is

your children's brand in compliance with legal and regulatory standards? Does your app or website have a privacy policy that's child and family friendly or is it pure legalese? What are your company's best practices as you design game and interactive media content for children? Would you want your own child to play or interact with your digital experience? How high-ground are your marketing and monetization practices?

Methodology

We started this review using a case study approach assessing a cross section of Ontario children's developers from every category: virtual worlds and community sites, online games and trading sites, mobile apps and games, digital publications, streaming media sites and transmedia properties with components in the online, linear and mobile space. After preparing the case studies, we interviewed 10 of the 24 case study developers and several broadcasters to further understand the brand building process and ethical challenges that exist for each of them when marketing to children. Some companies live and breathe transparency and ethics in all their marketing practices, some companies refused to speak to us, still others - new to the children's category - honestly admitted to little understanding of children's developmental needs and the regulatory requirements associated with children's digital privacy and safety.

Key Findings

Child-first design was the North Star that helped guide us through this best practices review. The good work and good practices of most Ontario developers helped shape the resulting ethical framework tool called the PIX INDEX. Essentially, what constitutes a positive interactive experience for children? In our case study and developer interviews, the same five principal areas of a positive interactive experience emerged and within each a spectrum of considerations: parent engagement/communication, privacy design, user experience (UX), marketing and monetization. We envision this tool being used less as a rating system and more as continuum of options for developers to assess their business practices and the perceived value of their brand.

For those new to the category or requiring a refresher, the Key Findings section provides a review of legal considerations governing children's digital development in

this country. Along side PIPEDA, the Canadian Government's Privacy Act, we've added the U.S. Federal Trade Commission's (FTC) regulatory Rule for the Children's Online Privacy Protection Act (COPPA) - and the revised COPPA Rule - which governs all digital development by children's website operators and online services in the U.S. and internationally. The amended COPPA Rule went into effect July 1, 2013 and is mandated for any developer whose products are available to U.S. citizens. The Act has been updated to reflect the new children's digital marketplace and place limitations on the social media tools, tracking mechanisms and data analytics used by many of today's online services. Ultimately, the goal of COPPA is to place parents in control over what information is collected from their children online and ensure verifiable parental consent in all marketing to children that involves the collection, use and disclosure of a child's personal information (i.e. email, IP addresses).

Additionally, an overview of child development and children's cognitive, social/emotional and creative needs is included for those content creators interested in connecting their brand experience to children's developing needs. Other considerations in game design, game mechanics and user experience allow developers to reflect on the suitability of their product to children of varying ages and stages including an evaluation of your brand's potential emotional connection with children.

Finally, a list of nine best practices reinforces the child first ethos that our research team identified as the guiding light in this exercise. Within each of these best practice considerations is a comprehensive discussion of the issues and recommendations to enhance your digital content. These include:

Communicate your Brand Values.

- A "brand promise" or "mission statement" is your company's good faith promise, and values on display. Yet very few children's content producers have a brand vision statement as part of their brand communication. Parents and children want to know that you have a belief system and a moral compass; a dream or a vision for your brand. Over time, if you live and breathe this best practice, your consumers will come to appreciate you as a brand with integrity - an important asset in the children's market.

Audience Transparency: Who are you really targeting?

- Though you may have set out to make an app for your twenty-something friends to play, if there is "actual knowledge" or even a "reasonable expectation" children are part of your audience - and you collect, use or disclose personally identifiable information (PII) - you must abide by the legal guidelines that govern their privacy and personal information. That means ensuring you follow PIPEDA and the US based legal Rule COPPA which requires verifiable parental consent for children under the age of 13 who are engaging with your website or online service. In the European Union, children's privacy protection is more than a statutory right; it's a human right.

Is your User Experience age appropriate? What life and literacy benefits does your experience provide for children?

- Not every website or app needs to be educational. But consider that children learn through play, and everything they do ultimately teaches them something. We're not suggesting all kids' digital experiences incorporate hard curriculum but if your "driving" game requires obeying traffic lights or reading and understanding community signs, you're delivering on a deeper understanding of their environment. A child's job is to learn how to learn. Even games with "soft skills"- friendship, perseverance, good citizenship - provide important role modeling and life literacy for children.

Are you acknowledging the ultimate gatekeeper: the parent?

- We were surprised at the number of missed opportunities here. Very few developers were having a meaningful conversation with parents and those that were, often chose to speak with them, in legal jargon in 10-point type accessed through a random link. Whatever the child's age, providing privacy, safety reassurance and parental mediation features is important to involved, digitally savvy parents. Parental monitoring tools like a dashboard or parent account is an important best practice and a key competitive advantage for a company.

Offer a kid-friendly, easy to read, easy to find, privacy policy for children. Of concern: many apps don't offer privacy policies at all.

- Though a privacy policy is a legal document, it doesn't have to read like one. Many privacy policies our team looked at are legal mumble jumble, and kids likely don't have a clue about their importance or what they mean. They recognize early on that this information exists to protect the developer, not them. Children want to be smart and literate about the sites they visit. As digital natives, children and youth deserve language they can understand so they can play an active role in safeguarding their own personal information.

Post your brand's Digital Citizenship expectations.

- Just like you have to prove you know your manners at the kids' table before you can sit at the big table, kids need to learn how to be responsible online users right from the get-go. Digital citizenship expectations should be mandatory. Provide clear behavioural "rights and responsibilities"/"expectations and consequences" while they're still at the Webkinz age. Children are citizens of the Internet; they are being raised and socialized on your product and in your digital space. Your forums will provide role modeling. Start early.

Be transparent in your Monetization disclosure. You have a right to make money, but you need to approach revenue generation ethically.

- As an ethical developer, we recommend you explain your marketing and monetization model to parents and children in a clear, straightforward manner. Involve parents in the revenue tradeoff decisions you've made. BE TRANSPARENT. Parents are far more likely to want to pay for a game if you're honest rather than slipping walls of ads, inappropriate videos or in-app purchases (IAP) into a children's game. Developmentally, children are driven to succeed and may not weigh the risk associated with clicks and ad views.

Use Social Media responsibly. Connect with parents; forego children under 13 years of age.

- The "I didn't intend this for children, ergo I'm not responsible and it's up to parents to police it" attitude shows a dangerous level of indifference to child safety. Significant bodies of research indicate children don't have the developmental capacity to understand the full spectrum of risks associated with having a public persona. A developer cannot use the excuse that it is up to parents to monitor their children's digital time – especially when they push to social media sites in their digital spaces. It's easy to pass off responsibility while benefitting from social media but this does not serve your product in the long run, and tarnishes your brand image. We want kids to have access to great content and you can build in child-friendly community tools. Just make sure you secure verifiable parent consent. But if you want that Facebook or Twitter link on your page we recommend you put it in your new "parent" section.

Consider the real-world application of your property.

- Maximize the ROI potential of your product or service by equating it with broader opportunities in the community. How can a product benefit a child in terms of connecting them to a positive community, teaching them basic skills or building their creative mind? Explore ways in which your property connects to curriculum, school activities, Boys and Girl's Clubs, Girl Guides, Scouts and tell parents and kids about it. Connecting gaming and interactive play to opportunities (ecology, health) and challenges (sedentary behaviour, resources) in the real world is a win for children and a win for the industry.

These nine best practices and the PIX Index ideally serve the needs of children and publishers of digital media. It became increasingly apparent to us through case studies and developer interviews that transparency, accountability and child friendly design is ultimately good business. We hope they represent a fusion of activist ethics with marketing pragmatism and that they serve as a useful resource for the children's content industry in Ontario.

The greatest concern around "ethical" documents is if you fiddle with the formula, you risk "breaking" the Internet. The weight of this concern was real but so was our concern with doing right by children. As Voltaire, and the creator of Marvel Comic's Spiderman, Stan Lee, both observed – "With great power comes great responsibility".

The kidsmediacentre is a research centre and think tank at Centennial College's School of Communications, Media and Design. We research children's relationships with 21st century digital entertainment with a goal of helping the media industry produce content that makes a difference in kid's lives. The kidsmediacentre draws from the deep and eclectic talent of students, faculty and Program Advisory Committee (PAC) members at the Centre for Creative Communications. We work closely with the Children's Entertainment Program (CE), Early Childhood Education Lab Schools and the Research and Ethics Board and together, have forged a child-first ethos in all we do.

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ETHICAL FRAMEWORK FOR ONTARIO DEVELOPERS








The following criteria represent a continuum of marketing ethics in the design of children's interactive media. In some cases, governments have regulated acceptable industry practices (PIPEDA, COPPA, Broadcast Code). In other cases, best practices are self-regulated by ethical discussion and consensus amongst industry practitioners.

Any discussion around the development, marketing and monetization of children's digital media should include the following key considerations:






-  Children cannot be expected to understand the intricate ways in which data collection works. Therefore, it is the responsibility of the developer to seek and obtain verifiable consent. In Canada, developers are expected to follow PIPEDA and COPPA.
-  Children's privacy needs to be safeguarded to keep them safe. Most children do not have the developmental capacity to weigh and consider all the consequences of sharing personal information in the digital sphere until they approach 13 years of age. This principle is upheld through COPPA regulations.
-  Most research agrees children's ability to critically evaluate advertising and marketing and understand attitudinal and emotional persuasion techniques is not fully developed until an adolescent approaches 12 years of age. The "cognitive defense model" argues once children can recognize and understand advertising they can defend themselves from it (Carter, Patterson et al. 2011). Unlike broadcast, digital advertising practices to children are self-regulated and governed, principally, by corporate values and ethics.

POSITIVE INTERACTIVE EXPERIENCE - PIX INDEX






Parent Engagement / Communication

- 1  Parent Dashboard – full parent oversight. Offers rich opportunities for parental interaction.
- 2  Dedicated parent feature. Child benefits highlighted: learning outcomes, digital mediation tips and curricular connections for parent.
- 3  Parent information on web/mobile site. Focus is on privacy/safety (i.e. disable in-app purchases on device) and company accolades vs. child benefits.
- 4  Passing reference to parents.
- 5  Child/user directed. No acknowledgement of parents.

Privacy

- 1  Open play – no log in required. Walled garden. No outside links.
- 2  Anonymous log in: username and password only. No PII (Personally Identifiable Information) captured.
- 3  Site log in required. PII captured/verifiable parent consent required. Adhere to strict information collection, use and disclosure.
- 4  Adult targeted web/mobile experience: Apple or Google Play ID password required for download. Parental log in oversight requested on websites and/or apps.
- 5  PII captured: cookies, IP, device ID, web beacons, etc.

User Experience (UX)

- 1  Educationally based interactive learning.
- 2  Developmentally appropriate media/interactive experience.
- 3  Fun driven interactive play with a side order of learning.
- 4  Collaborative, community based experience; taps into adolescent development, identity formation, independence and importance of peer connections.
- 5  Good times. No pretense of learning.

ETHICAL FRAMEWORK FOR ONTARIO DEVELOPERS

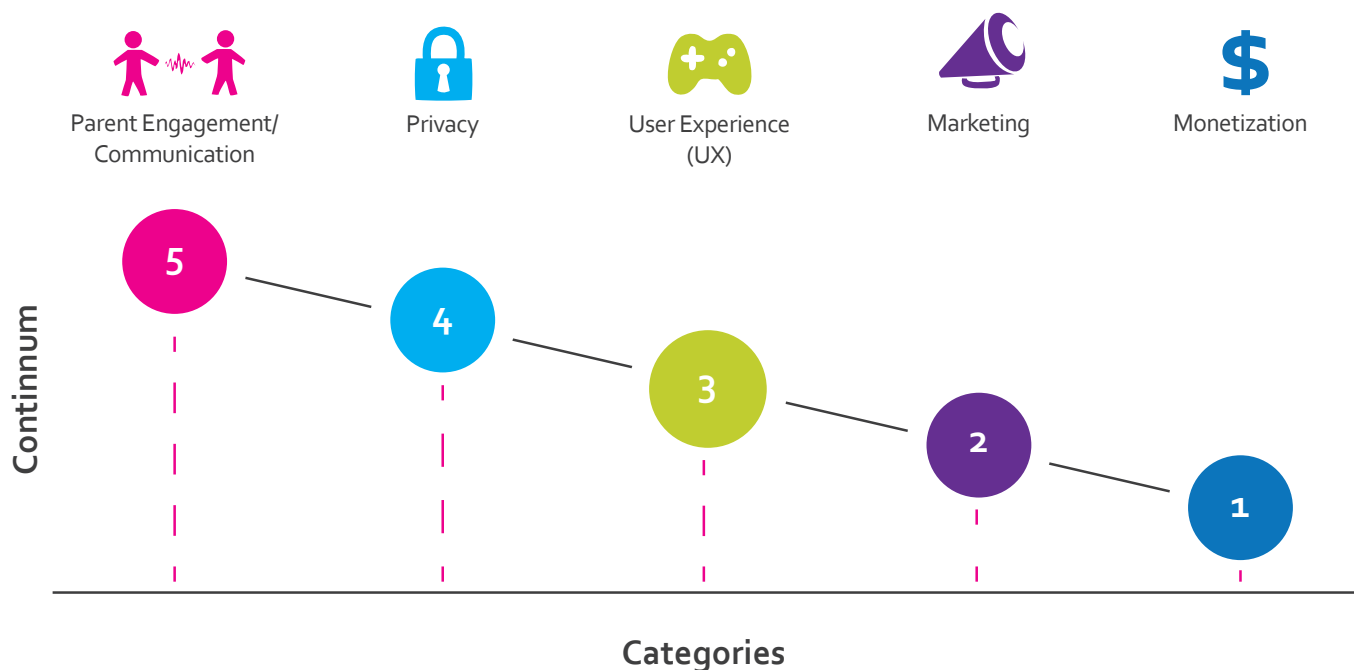
Marketing

- 1 ☐ No advertising.
- 2 ☐ In-house ads/cross promotion.
- 3 ☐ Merchandising/cross-selling/up-selling/Advergaming.
- 4 ☐ Ad networks serving contextual ads. AdSense - age appropriate filtering.
- 5 ☐ Third party advertising. Social Media integration and/or gaming services. Behavioural targeting. Developmentally inappropriate data collection, aggregation and profiling.

Monetization

- 1 ☐ None. No direct revenue stream.
- 2 ☐ Paid. One time payment for use i.e. premium game. Free demo or lite version with a link to a store page to purchase the full paid version.
- 3 ☐ Merchandising/ cross selling/iTunes, DVD's, toys.
- 4 ☐ Subscription based/up-selling/pay walls.
- 5 ☐ Freemium/micro-transactions.

LEGEND



PRIVACY PRIMER

Balancing Child Privacy and Safety with Developer's Data Collection Practices



U.S. Federal Trade Commission (FTC)

COPPA

Safe Harbour Privacy Seals



Canadian Department of Justice

PIPEDA

Oversight by Canadian and Provincial Privacy Commissioners

PII
Personally
Identifiable
Information

First and last name, home or other physical address, including the street name and name of a city or town, an email address, a telephone number, social security number, or any other identifier that permits the physical or online of a specific individual. (Source: COPPA)

Persistent Data Identifiers

- Allows website owners and savvy data aggregators to “maintain state” or keep track of users across page requests, applications and devices
- Tools that enable this: cookies, web beacons, IP address, query strings, hidden frames or fields, server protocols
- These protocols can be used to:
 - Help organize user information (generally seen as a positive) or,
 - To profile individuals (BIG DATA)

Risks to Children

Website owners or data aggregators can correlate these data and link the activities of a child across different websites or online services. This personally identifiable information (PII) can be used to track and market to a child. This presents a potentially dangerous violation of a child's privacy.

Exclusive identifier PII

- First name, last name, physical address, telephone number. An individual can be found using this data.

Additive identifier PII

- A coordinate piece of data, which, when added or linked to other data can identify an individual, i.e. geolocation data.



Derivative identifier PII

- Facebook login, Facebook or Twitter Connect.
- When a user signs in to a third party site using Facebook an ID is generated and using Facebook Query Language (FQL) a user's data can be linked to Facebook's database.

Behavioural Advertising

- Allows marketers to “personally market to individual children.
- Uses cookies.
- Tracks previous websites visited and **Pulls** in user's data habits/surf behaviour.
- Intelligence allows company to “re-target” an individual.

Contextual Advertising

- **Pushes** advertising to visitors.
- All visitors to a site see same advertising.
- Ads served are not tailored to individual's browsing and behavioural habits.

Source:

www.digestiblelaw.com/blog.aspx?entry=1228

<http://blog.fosigrid.org/2012/08/29/coppa-revision-hearings-fosi-hosts-event-on-the-hill/>



Target Age: 6 to 11 years old

DESCRIPTION



A companion site to the Dino Dan television series on TVO. It features games and activities that educate children about dinosaurs and archaeology. A child can dig up dinosaur bones in a dig site and play mini-games like Quetzalcoatlus Quest and Dino Duels. They can also visit the egg hatchery on the site to learn more about dinos.

Games and activities are free to play. If a child wishes to keep track of their progress and unlock content they must register with a login ID and password.

CREATOR

Sinking Ship Entertainment
<http://www.tvokids.com/games/dinodan>

PROPERTY RELEVANCE

We looked at this property because it is a great example of a site that offers both educational information and a fun, child-lead experience.

LOGIN INFO REQUIRED

A child has the option to access the entire site without logging in. If a child does choose to log into the Dino Dan website only non-identifiable information is asked. If a child logs in they must provide a parent or guardian's e-mail address. There are no opportunities for children to communicate with each other on the site.

"We have a passive sign in. People still have full access to the site without signing in. If a kid does sign up we send a very detailed e-mail to parents. People get frustrated if they have to start from scratch each time. Some get frustrated when they feel pressured to sign in. We reach a wider range of people this way."

-Blair Powers, Partner, Sinking Ship Entertainment

PRIVACY POLICY

The game operates inside the TVOkids web space and is subject to their privacy policy.

INFO FOR PARENTS

None on the game site. Upon registration, parent is sent e-mail that lists what information has been asked of child, provides access to child's profile page, and offers the ability to delete child's profile and e-mail address. There is extensive information for parents on TVOparents.tv.org.

SOCIAL MEDIA

No links to social media on the children's site. There is a Facebook page for Dino Dan that promotes the TV show and brand mainly to parents.

USER GENERATED CONTENT

None.

Dino Dan



"It is important to be authentic to your brand. That is why we had museums on board from the beginning. Everything kids are learning is real. Why can't facts about dinosaurs be just as interesting as having talking cartoon dinos that are not based on any facts at all?"

-Blair Powers, Partner, Sinking Ship Entertainment



On the Dino Dan home page, Dan's backyard, dinos can be seen roaming about.



A cartoon version of Dan offers clear text and audio instructions to the child.

IN-PRODUCT ADVERTISING

There is no advertising. The Bell Fund, CMF and TVO logos are present on the site to show their support as funders and partners.

"STICKY" CONTENT

There is enticement to spend time and return to the site because of the rich game experience and new content is always being added. Children can earn points by playing games. With these points they can purchase dino-food and dinosaurs in the dino shop. New dinosaurs and food can increase the playability of the games. There is no requirement to feed or maintain anything on the site. Dinosaurs, however, do have a life meter which will run low.

REVENUE STREAM

There is nothing for sale on the game website because it is hosted by public broadcaster TVO. However, the Dino Dan brand does include merchandise such as dinosaur toys available at Toys R Us and through a Dino Dan merchandise website. A child can type in a code included with their toy to unlock additional content on the website. There are also 6 mobile apps available through App Store. Prices range from free to \$2.99.

MARKETING & ADVERTISING

"Our DVD sales have been the backbone of the brand. There has been an aggressive ad campaign in the U.S. through magazines, through other DVDs and traditional advertising." – Blair Powers, Partner, Sinking Ship Entertainment



The child can play mini-games on the site such as, Quetzalcoatl's Quest.



The child can dig up dinosaur bones in the dig site section of the Dino Dan website.

"We have an obligation to listen to our audience. We used to feel we shouldn't have anything for sale. Now we realize there is a demand. If people like your brand they want to participate in it... If there is a fee, there has to be value."

-Blair Powers, Partner, Sinking Ship Entertainment

Whence, Hither, Hence, Wither with Technology? From Where, to Here, from Here, to Where with Technology?

By: Farai Gonzo



Farai Gonzo is the latest scholar to join the Institute for Global Citizenship & Equity from the Scholars at Risk network. She was born in rural Zimbabwe. She holds a Master of Science degree in International Relations, Bachelor of Science Honors degree in Sociology from the University of Zimbabwe and a Diploma in Journalism. She was an intern at the United Nations HQ in New York for nine months working at the UN Radio. To learn more about Farai, please visit: centennialcollege.ca/citizenshipandequity/farai

From Where with Technology?

When I arrived in Canada in 2007 I visited a church in downtown Toronto for the purposes of giving thanks for having landed safely in a foreign land and to connect with the locals. The church was lively with vibrant praise and worship songs, with some worshippers dancing while others were playing various musical instruments. The preaching from the pastor was punctuated with 'Halleluiahs, Amens, go, go, go pastor and that's right'. It was so amazing how the preacher kept the audience engaged and interested. His emotive sermon had people on their feet clapping while others were silently dabbing their eyes. Three years later I went to the same church and noticed a stark difference during the sermon. There was pin drop silence during the word and the preacher did it alone this time. I looked around trying to figure out the reason for the silence. I noticed that everybody was on their iPads either finding the bible verses or taking notes. I was perplexed at how within a short space of time technology could drastically change the collectively hyped-up preaching to a solo sermon given to a distracted congregation.

This incident got me thinking about communication and its strategies; where we as people are coming from and going, the speed at which we are travelling, the impact that technology has on relationships as well as the authenticity and the motives of the messages we get.

History has it that, human beings and their predecessors were nomads, regularly

moving from place to place in search of food, water and vacant land. Eventually, man settled down and began to grow crops and domesticate animals. This brought about dispersion upon kin with them settling in different places as villages, under clans or sub-tribes. Still these groups shared the same values culture and spiritualism and were determined to maintain their social cohesion.

These forefathers needed to communicate information about their news, events, meetings and gatherings with kin who were now living long distances away. In their resourcefulness, the role of 'runner' emerged. These runners were messengers, who would run hundreds of kilometers to convey messages, "At times message sticks were traditionally passed between different bands, clans and language groups to transmit messages or convey information" (Curr, 1886 pp 99). This actually is where the marathons of today originated from.

Talking drums were another strategy that our elders used to communicate. Special sounds made either by drums, gongs, whistling and bells became effective speech surrogates. These conveyed different types of messages, for example death, meetings, or celebrations. Native Americans used smoke signals to communicate. One puff of smoke signalled attention, two puffs sent a message that all was well and three puffs of smoke signalled danger. The smoke signals which were then controlled by a blanket are still used today by the military with different smoke colors to convey different messages.

Many centuries later, the onset of the industrial revolution came with many changes to people's lives. They were forced to move into developing cities to work in emerging industries and to pay taxes, while others were displaced to make room for development. With the revolution, social classes also emerged, the rich who were factory owners and the middle working class were those who worked in the factories. Although these working classes were poorly treated and lived in squalid conditions, their lives were better compared to their kin who remained in the villages.

Automation kicked in as a result of the industrial revolution, starting with the printing press and followed by steam ships, trains, typewriters, telephones and cars. Because of the invention of the printing machine, literature was readily available. Although the writing of letters became popular since people were then of fixed abode, it still took long to deliver the messages, rendering them stale at the time of receipt. There is a long history separating us from smoke signals to having telephones in homes, let alone in public places. But these new gadgets were featured mainly in urban areas.

Radio broadcasts were introduced in the United States of America and Great Britain in 1906 and 1920 respectively and spread to other countries over the years. In 1927, Philo Farnsworth was the first inventor to transmit a television image.

To Where with Technology?

I grew up in rural Zimbabwe. My first contact with technology was a small

transistor radio handed down to my father which was turned on only for the purposes of news bulletins. Invariably we could tell the time by the position of the sun. The news heard on the radio would be shared with anyone who passed by or was met at the store. Villagers would spend some time analyzing the information and discussing possible solutions to what they thought would be a threat to their resources and livelihood. Whenever batteries were available, we would have the opportunity to listen to some informal educational programs and music. Occasionally, people would be called for meetings addressed by government officials – otherwise they relied solely on the radio for national news, health and farming issues. I cannot forget the happy shouts that a cinema van was greeted with when it visited our growth point. People had to travel several kilometres to come and watch their first movie ever. As a kid, however, I did not get much from the event because all I could see were incomprehensible pictures. The voices of viewers drowned those of the movie characters and frequently elders would point to the screen, throw their heads back, share a high five and laugh with their whole body.

At the onset of a civil war in the country we moved to the city. I was exposed to a telephone and a bigger radio. Radio was a source of information and entertainment as we enjoyed writing and phoning into the broadcasts. At the ring of the telephone there was competition on who got it first. Almost every call that we received, everybody in the house took turns to speak to the caller exchanging greetings and catching up. Some neighbours who did not have a telephone would ask to use ours and even give out our number. We would run and inform them in person if there was a call for them. We did this with the joy of comradeship.

Television in the house brought about some changes in relationships. Kids were not supposed to talk during one hour news bulletins and parents and children would often fight because daily routines, like home work, would be disrupted by the novelty of TV. Most of the news was about the war and propaganda. Often children were introduced to foreign cultures, yet some did not have the experience of handling the information thereby taking it at face value. Children were now doing the unheard of, for example asking visitors

when they would be leaving or telling parents to their face that they were lying. Although some people now have these gadgets, a majority of people in the developing world to date do not have access to radio, television or telephone. And if they do, they either face broadcast disruptions due to erratic power supplies or are exposed to information without any relevance to them.

Most governments in Africa and Asia are one party and have dictatorship tendencies. One thing they quickly take control of once they get into power is communication and information dissemination by passing draconian laws. These laws are used to ban any form of protest, impose severe restrictions on civil liberties and criminalize activities associated with the freedoms of expression, assembly, association and action. They are selectively used to restrict and stifle the media. Journalists and media practitioners routinely face arrest for allegedly violating the repressive media laws (Legal Monitor, 2012). In Zimbabwe, for example, the parliament passed draconian media laws namely the Public Security Order Act (POSA), Access to Information and Protection of Privacy Act (AIPPA), and the Broadcasting Services Act (BSA) which is being used to maintain a state monopoly of the airwaves. In Zimbabwe there are five radio stations and a single television station which are all controlled by the government.

Public media in Zimbabwe is being used as a government mouth piece. Issues to do with propaganda and intimidation are the order of the day. Politicians continue to stifle media and use it as a tool to attack human rights defenders, thereby depriving people of accurate and well balanced news. People are unwillingly bombarded with the kind of information that has nothing to do with their livelihoods. The Zimbabwe people have managed to come up with amazing coping strategies to their problems in as far as information gathering and dissemination is concerned. Some have started online radio stations and publications, but only 10% have access to the internet. More so, internet cafes are expensive and antiquated dial up ones. Voice of America and Britain started Studio 7 and SW Radio stations respectively. These can be received through the internet and on radio on the short wave meter band. But the government invariably jams these stations.

Those who can afford do with satellite dishes getting major international channels through South Africa's Multi Choice. These haven't been spared either, during last presidential elections; government police launched 'Operation Dishes Down'. Anyone with a satellite dish was a good target of opportunity. The journalists, who strive to be professional in their conduct by uncovering issues to do with misgovernance, corruption and peoples woes, invariably suffer persecution by these governments which are sceptical of uncensored foreign information infiltration.

In first world countries, media is owned by multinational companies who control news content and set agendas. These entities aim for bigger profits in the highly competitive world of information dissemination, giving birth to negative consequences which include the loss of unique voices, loss of free press as well as the death of democracy. Their style of biased reporting maintains social classes and create unbreakable stigma, stereo types and ideologies. They tell a single story. But human beings, being agents of change and of analytical minds have developed critical media literacy and adopted the proverb 'believe none of what you hear and half of what you see.'

In Africa, cell phone markets are growing faster than in the rest of the world. This is mainly because the majority of the people have no access to fixed land lines or domestic computers. Electricity is required to energize these technologies, but even in countries with stable economies, power is a critical concern. Its supply is sporadic with people being exposed to intermittent black outs. So, to circumvent the problems of limited electricity, Africa has adopted solar cells which can power up a television, computer or cell phone, "In Uganda four remote villages near Fort Portal are using a combination of solar powered computers, wireless networks and cell phones to connect with the world even though the nearest land line is four miles away" (Mahajan, 2012 pp 107).

Technology plays a major role in people's lives. It has replaced the talking drum, the runners, and the smoke signal as a way of information dissemination. With the emergence of computers and cell phones, people are free to create and disseminate their own information to anyone they choose and in a language of choice. With cyber skills people have created their own



social networks and are able to convey untainted, reliable and integral information. According to Ghafoor and Martin (2012), these social networks help:

- Build a collaborative culture
- Establish two way communications (with radio and television, people are passive receivers)
- Create more engaging experiences
- Share current information, practices through a knowledge network
- Gets everyone involved
- Keep every member connected

Even for those who are not connected with any form of technology, they are de facto members of social networks by virtue of connections to their kin who are members, who subsequently share the goings on in their social circles. These kith receive and accept the information shared treating it as the gospel truth.

Pessimists and those opposed to technology contend that it leads to cultural pulverization. But the same technology can be used to preserve culture. Instead of hearing their stories from foreign sources, people can tell and own their stories, which are not just an element of the story, but the whole veritable narration. As human libraries, cultures, tribes and groups can make movies about themselves and post them online accessible to all.

However, with technology moving at such a swift speed I can visualize a very anti social futuristic generation. In fact signs are beginning to show. There will be a demise of conventional schools as students will be learning online, depriving themselves of connecting with fellow students and instructors who help with motivation as well as enjoying student life. Employees will be executing their duties from home which also can be impersonal, lonely and depressing. Online shopping with all its disadvantages, such as shipping costs, high goods return and credit card identity theft will become the norm. Shopping malls with all their splendour will come to naught. Worship and spiritualism rituals will be done virtually thereby replacing the fellowship and socializing that comes with it when performed face to face. Almost everything that we go out to do, could, in future be replaced by technology and in the process producing a socially maladjusted generation.

Technology is here with us and there is no question about that, so it is up to an individual to embrace it to one's advantage. Keeping in mind, however, that a telephone cannot take the place of a smile – no technology can replace a hug or a shoulder to cry on let alone replace one's physical presence at social gatherings and functions. Let us keep those Halleluiahs coming, seeing that an iPad cannot motivate the preacher.

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The Lost World: Digital Technology and Disconnect

By: Kavita Kandhai



Kavita Kandhai is a Clinical Instructor, RPN, Reflexologist, and graduate of Centennial College. Currently, she is an RN student at Ryerson University and has been a two time participant of GCELE Honduras. Kavita is currently working on publishing work on Aboriginal health and is an ally to narrowing the gap between social injustices and health care.

Introduction

In today's planetary cradle, the wet nurse from whom we all suckle from is technology. Technology creates a plethora of matriarchal faucets which we lavishly attempt to fill our quenching thirst, yet we are never satisfied. The origin of the thirsting is stemmed in our axiological view that we always need more to make life complete, leaving us always thinking we were never whole to begin with. Our mistake is to presume that we are not birthed whole but the clarity to see this is shrouded in the arms of technology, which disseminates propaganda from the time we are fetuses with machine gun-like speed.

Technology offers access to skills, knowledge, and information which in turn creates environments for learning, relationships, joviality, business and ultimately our quality of life. Today's up and coming generations learn early on that the stimulation produced by technology is insurmountable to real life fulfillment. In fact, technology through advertisement osmosis of our daily diet of 3,000 ads a day reveals that the pursuit of satiety outside of the technological realm exist as dictated behaviours such as binge drinking, eating disorders, promiscuity, and of course consumerism. This type of self-destruction leads to more feelings of emptiness and so the cycle of hunger perpetuates. Some of the end results of technology include

health effects such as obesity/diabetes/ chronic diseases, oppression mentality through self-depreciation, an inability to connect with our Mother Earth, and the inability to connect with one another.

Technology and Health

How can technology, which was made to facilitate our navigation through the digital world, create negative health effects? Technology resides on a swath of interconnected health territories that are sedentary and self-esteem related, which include diabetes, hypertension, cardiovascular disease, and mental health issues (anorexia nervosa, bulimia, depression, sexual addictions, and social phobias, etc.). Rapid raises in mass consumption of technology parallels the ascents in disease sufferers, even in the remotest regions of the world. Underdeveloped countries seek technology and obtain it more readily than they do food, all in the name of fear of being "left behind". Acquiring and advancing in the development of technology further deters nations from paths of global unification, due to the ruthless intensity of competition. Humankind neglect to question whether their values align with what they are competing for, the worth of the trade-off, the impact on the people, or the segregating consequence on the world.

Technology and Oppression

To ultimately assess technology's impact on oppression, one has to investigate the sources that material is outputted from by reverse tracing the pathway. Inevitably, it always leads back to two hand-in-hand themes: capitalism and power. The almighty dollar dictates which franchises get slipped into our mind, which bachelor will win the game or what we are "supposed" to think about and value (e.g., 'differences' such as genders, roles, income levels, race, nationalities, religions, love, and so on). Ultimately, we are implanted with ideas non-affiliated with reality, because distraction and subliminal messages guarantee you are not asking questions about what is really going on. Those are the questions that procure danger for individual awakenings and societal change, both of which are neither wished for from those in power nor likely to occur randomly.

Technology and Mother Earth

Our connection and dependency on the Earth for sustenance has been replaced by our dependency on technology. Technology draws the mind from the stresses of life and lulls it into a hypnotic state and it is this state that we ultimately crave. Technology has become a new source of energy, sustenance, and a new dominion of exploitations to harvest and manipulate for desirable outcomes. The miracle that is

Earth gives us roots into spirituality and the loss of this through technology seemingly constructs it as moral bacilli that are feasting on our ability to relate beyond the dimension of physicality. In today's world, people take retreats to connect with nature. In the world of yesterdays, connecting with nature existed in a relationship built on respect and reciprocation embedded in everyday life. The result of this disconnect is loss of belief, loss of peace, and loneliness.

Technology and Each Other

In my opinion, this is the largest relational gap that technology ensues; we suffer as a society. We are driven by fear, uninspired by love, suspicious of kindness, put price tags on humans, and lack the skills not just to communicate but to relate. Face-to-face communication and empathetic relations are almost obsolete in populations that have high user rates of technology. Social media has become our dinner table and our dinner tables are no longer used as safe spaces for reflection and relational connection. The loss of reflectivity and relativism has grave implications such as impersonal transactional relationship building, lack of caring, entitlement laced with egoism, and societal damages such as the growing

industry of child pornography and human sex trafficking. Furthermore, the same loss of reflexivity and relativism mixed with sites like Facebook and Ashley Madison test the survivability of the construct of the monogamous marriage. This access to multiple simultaneous relationships breaks bonds, families, and disrupts healthy/stable growing environments for children.

Conclusion: The Pathway to Moderation and Redemption

To abstain from technology would further isolate individuals and may cause harm to the sustainability of economic livelihood, however, usage in moderation must be employed as a strategy to use technology as a tool and not utilize it as a lifestyle pathway. The key to this is through self-awareness and consciousness building, as this path strengthens the mind and grows the heart. Self-awareness is an embracing and re-evaluating of our inner philosophical stance and the reaffirming of living life in accord with those stances. Consciousness building is seeking to enhance one's understanding of the totality of world and how we impart on it. This gives us the capability to create change by imparting a completely different wisdom than what technology offers, it

is called humanity. In essence, this path improves our health outcomes, informs/liberates our thoughts/actions, facilitates our reconnection with nature, and dovetails our re-discovery of the beauty and worth in each other. In conclusion, we were whole to begin with and we have the power to stay that way; the time has come when we must harness our own energy and re-create what has been lost.

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Application of Social Network Strategies on the reduction of Bullying among the Youth: A Social Network Analysis

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In 2002, Dr. Jumbe designed the implementation of a partnership program for ActionAid, Oxfam and Save the Children to promote education for disadvantaged children in Zimbabwe. He also provided technical support to training colleges as a consultant for the City & Guilds of London Institute (UK). Currently, he is teaching at Centennial College.

Historical Past

This paper focuses on the application of social network strategies to develop desired behaviours, values and beliefs to reduce bullying in schools. It will begin with a brief outline of why bullying is a violation of human rights. It will review studies that have adopted social network strategies in the diffusion of innovative practices. Then it will describe how the role of some network features can be used to diffuse human rights education to reduce bullying in schools.

Human Rights Abuses in Schools

A 17 year old Rehtaeh Parsons killed herself in Nova Scotia, Canada after allegedly being raped and photographed by four boys (Globe and Mail, April 9, 2013). The boys continued to harass her on Facebook. She faced a prolonged tough time. What happened to her is an example of several other cases of harassment, bullying, hate speech, defamation, and persistent discrimination of students from their peers that are so common in many of our schools.

Bullying is a serious human rights abuse and violation. The term bullying is used interchangeably to describe peer harassment, aggressive acts made with

harmful intent, repeatedly inflicted by one or more people against another (Sacks & Salem, 2008). Acts of bullying may be physical, verbal, indirect, such as social exclusion, or electronic such as posting threatening messages to a website. Bullying is repetitive and involves a power imbalance between socially powerful perpetrators and socially weaker victims. Bullies prey on people who are often marginalized in the wider community because of actual or perceived differences such as obesity, disability, or sexual orientation (Sacks & Salem, 2008). The victims are usually left to suffer on their own.

Generally, the law offers remedies for victims who are bullied on the basis of race, nationality, gender or disability. However, the vast majority of victims seeking redress face enormous legal challenges to argue their cases in courts successfully. Police who investigate many cases of bullying often abandon their efforts because of failure to obtain enough evidence. As a result of such difficulties in the legal system, profanity, sexually derogatory treatment of students by others and teasing remain unreported and are allowed to continue and spread.

Sachs and Salem (2008) urged schools to undertake a variety of measures to deal with these human rights abuses. Schools particularly need to work harder in order to bring students and teachers together by developing a culture where harassment is

not tolerated. Cases of teens committing suicide suggest that present measures aimed at addressing human rights violations are not helping to change the norms and, thus, do not inhibit new offenders from perpetuating a cycle of bullying against victims marginalized by the wider school community.

Social Networks and the Spread of New Ideas and Information

Contagion studies are focused on the question of how networks affect the transmission of beliefs, practices, or innovations. There is a rich variety of studies on the spread of different types of ideas and practices through social network techniques in the literature. The literature includes the diffusion of strategic family planning innovations, control of epidemics, job enrichment, quality circles, and joint ventures in business (Valente 2011). Of special attention to this paper is the question of how information and human rights education can be diffused in schools particularly by making use of non-formal methods and how networks can support the promotion of beliefs, human rights values and practices. Social network processes affect community behaviour and can be used in critical change situations. When some parts of a community adopt an innovation, it is likely that other parts of the community or actors will also follow their example, so contagion occurs by

interactions between community members. Contagion can be defined as a process in which each adoption of ideas makes subsequent adoption more likely but does not presuppose any particular form of individual decision making.

Successful practices and ideas can only be contagious and spread when they receive attention through visibility and seeing others adopting the practice. The adopters must be able to recognize that the innovation has a high relevance for their own values. In network terms, this means that the adopter must have a certain degree of similarity to the early adopters in order to draw parallels and must be able to see the benefits of adoption for their own community. In the context of eliminating bullying and promoting peace and contentment in all our students, all our schools have a high degree of organizational similarity and their formal positions are similar. Social change can be confirmed or reinforced when it is shared with the reference group and might occur or be adapted when there are discrepancies. Members of a reference group will show a socially accepted innovation and influence others to imitate it. Early adopters are usually called "opinion leaders" (Mergel, 2005). These opinion leaders have influence powerful enough to direct the innovation to others. The perceived value of the imitated innovation emerges because of its symbolic or emotional value.

Application of Social Network Strategies in Reducing Bullying in Schools

One approach in the process of attempting to reduce bullying and the violation of human rights in our schools is through the use of the hidden power in social network ties. The social network perspective is based on the assumption of the importance of relationships among interacting units (actors). A fundamental component of network strategies and application is the notion of relations defined by linkages among actors as the unit of analysis (Wasserman & Faust, 1994). The social relationships between actors are embedded in social networks that affect their societal resources, behaviour, and action.

A social network theory describes the nature of interactions people engage in. It also defines the networks of connectivity,



and reveals how resources flow among group members. Social networks permit actors to access social, informational, and material resources. Connections between actors (nodes) show the overall structure of a network system permitting for the study of information transmission in an organization or community. A pair of actors who interact with each other is characterized by their tie. The pattern of resource exchange and ties that are embedded into social networks reveals the underlying structure and the picture of how resources flow among members of a group and the way in which group members interact (Wasserman & Faust, 1994).

Guimera, Mossa, Turtshi, and Amaral (2005) identified a number of categories of nodes to determine how connected they were in a single metric for the entire community. They observed that community leaders were those nodes (actors) who were well linked to other nodes when the community was viewed as a graph. The application of social networks in the adoption of change is mainly based on the seminal paper of Granovetter (Granovetter, 1973) on the strength of weak ties. Granovetter (1973) argued that adoption of innovations are not made in isolation but are affected by the influence of those to whom the actors are tied (Mergel, 2005).

Ideas for promoting change enter a social system through members who are connected to the source of innovation through infrequent contacts of weak ties. A loosely connected network structure serves as a useful channel for gaining new knowledge from communities that are more distant acquaintances and likely do not have the knowledge that others already possess. Promotion of social change innovations to a larger community covers a greater social distance when it passes through weak ties rather than through strong ties.

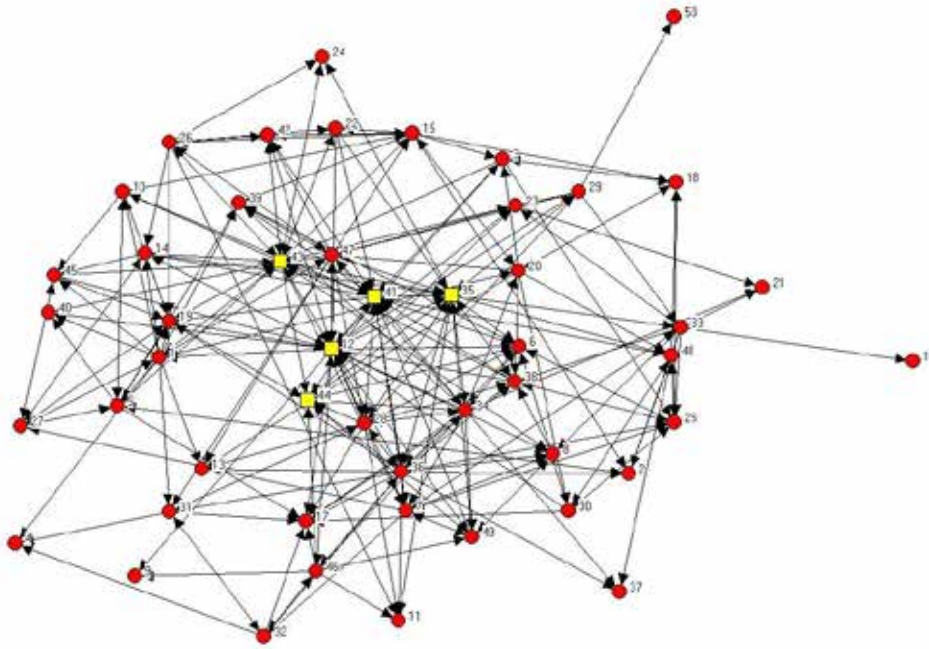
Research has shown that actors exchange information most infrequently with other individuals who are like themselves in socioeconomic attributes, beliefs, education, or status (Granovetter, 1973). The communication of ideas is more effective when the source and receiver share common meanings, beliefs and mutual understandings. Granovetter sees the successful diffusion of information about an innovation mainly from an external source into the focal network through weak ties. A poorly connected network serves as a useful channel for transmitting information because some individuals with weak ties are likely to have information that others do not already possess.

On the other hand, strongly linked partners tend to have overlapping knowledge and are therefore most likely to share the same information that blocks or inhibits the adoption of new ideas. Actors who maintain weak ties outside their networks are likely to have access to innovative information, because their social circles do not overlap. The internal diffusion processes in weak ties facilitate the exchange of new information and social influence through interactions. Strong ties are links in which two individuals in a network have overlapping personal network relationships. Because strong ties are closely knit, the information they share informally is usually what everyone knows.

Social Networks and Collective Action for Change

Social networks matter when decisions are interdependent. They influence the prospects for collective action. Sociograms reveal different relational positions within the different networks and show features that can help communities to mobilize support for change.

The Big Picture of a School



Team members in yellow are highly connected to each other, and central to the network (connected to others as well)
Sociograms are created by software programs that use algorithms to plot the nodes and ties or lines.

Not all social network characteristics have the same degree of influence. Some actors (features) in a social network structure have greater influence than others. We will explore the influence of four prominent positions of social networks of interest in the context of this paper. The four positions are stars, isolates, relative isolates and brokers.

Stars are actors who are most central and prominent network members. They are well positioned to receive and give information from and to many others and are aware of activities across the network as a whole. In a community or school, they are most likely to receive new information earlier, to benefit from that information, and to have the ability to influence the kind of information they will pass on to the rest of the network. In sociometrics, stars are found in the middle of the diagram, connecting many different actors. Stars can be used as key players to mobilize support for change.

On the other hand, there are isolates that do not maintain connections with any other network members and do not receive any information from the network. Isolates are represented in sociograms by empty spaces at the periphery of the networks.

Isolates are cut off entirely from the rest of the network members. In campaigning for social change in the community, isolates would not be expected to contribute anything to others in mobilizing support for change. Therefore, isolates would be excluded from taking part or in the dissemination of information about the changes taking place. This would mean that they would remain uninvolved in information exchange and about promoting new ideas for change.

Relative isolates are actors who, although they maintain few relational ties with others, may still receive some information. Their information access depends heavily on whom they are connected to, which might limit their rate of receipt of valuable information. The community is compelled to encourage them to participate in the campaign for change. In a social network map, relative isolates can be found at the periphery of the diagram with only a few relationships to a more connected actor.

Brokers are actors who maintain relationships to actors across the network boundaries and have the ability to bring new and innovative information to their own network. Brokerage relations are connected between disorganised others

that show especially at the early stages of adopting an innovation. The broker carries information from one group to another while retaining a position as intermediary and, thus, retaining control of the information. A broker can be determined by the extent to which an actor sits between others in a network. Brokers can play the part of facilitator or gatekeeper with a potential for control over others (Haythornthwaite, 1996). Networks can also show where an established service provides unique brokerage, or where it is redundant with other similar services. Haythornthwaite (1996) claimed that data on information routes can be used to implement or augment services, to refocus existing information services, or to lobby for resources to provide services.

The demand to reduce bullying in schools is growing worldwide. The campaign for human rights online to fight against the use of any forms of human rights abuses such as cyber-bullying and cyber-hate online is part of the project running from 2012 to 2014 run by the Council of Europe. The Council provides tools and guide lines for campaigning free of charge. The campaign is focused on human rights education, youth participation and media literacy. It is aimed at reducing racism, discrimination and other human rights abuses online. National government in Europe launched the Human Rights Education Youth Network at the European Youth Centre in Strasbourg in November 2012.

The understanding that change initiated by a small team of innovators can spread widely and rapidly if supported by a persisting management of social networks can help to improve the quality of life and welfare of students in our schools. The challenges of limited time and financial constraints create a context for schools to resent any additional work load to respond to demands of protecting the weak in our schools. To overcome these obstacles, applying social network strategies to bring all the parties to work towards a shared goal might be a viable option.

Social Network Technologies

Online networks make it possible to engage large populations in deep conversations that life at school cannot be about bullying others but about the kind of society we are trying to build. We can get the biggest payoff when schools work

collaboratively in network relationships towards a common goal. Online social networks are webs of relationships that grow from computer-mediated interactions. The webs grow from conversations among people who share common interests (e.g. working in the same school, organization, department, or in the same discipline) and who differ in other ways (e.g., they are in different locations, work in a different province).

When the people are spread across space and large distances, then these conversations need to take place online, over an internet or private forum. Social media tools such as MySpace, Facebook, image and sharing sites such as YouTube and Flickr, blogs such as TypePad and WordPress, micro-blogs such as Twitter and Tumblr and LinkedIn are tools that can be used to facilitate knowledge sharing and promoting change in our schools within and across the provinces. A well-tuned online social network can improve our ability to act on what schools know best to deal with human rights abuses in time to be effective. Kimball and Rheingold (2000) claimed that with online social networks, useful knowledge exchange is not confined to a meeting or a chance encounter. The conversation takes place in your online social network instantly. People do not have to wait until the meeting day in the week. In online networks, useful information is made available to everyone in a well-known particular place. Schools can multiply the amount of useful knowledge that is exchanged by not confining it to a scheduled meeting. The knowledge of how to use technology in online social networks will be the strategic advantage of those who possess it and diffuse it throughout the school or community. Social network approaches provide a variety of roles for helping to find solutions and new options to the problem.

Watts (1999) claimed that social structure in the majority of relationships cluster locally and a relatively small number of ties served to increase dramatically the distance and speed with which information and knowledge can travel in a network. Fleming, Juda and King (2004) in an attempt to establish a link between global network structure and innovation found that regions that were well linked in a network produced innovative ideas to solve problems at a faster rate. The continuous

searching for new knowledge and methods for dealing with human rights abuses in schools is crucial. If schools avoid or ignore generating new ideas, they risk losing their position for effective service delivery in society. Social networks offer ways of organizing education to open up exciting possibilities for addressing social, economic and environmental problems. Online networks can improve the way schools deal with bullying. It will not be enough for schools to continue to do things as they always have done or to just wait and hope for new ideas to evolve on their own.

Successful networks throughout history have been able to enhance individual and organizational network participants through more scalable results than individuals could produce without the network. The Arab Spring Revolution (Devon, 2011) could not have occurred so rapidly if it were not for strong networks of organized civil society activists. Social network tools and principles offer important opportunities for development and survival. How schools embrace the use of social network resources will be critical for their ability to deal with human rights abuses in future. Although we believe that social networks have significant potential for the discovery of new ideas and the mobilization of collective action against bullying in schools, we still see a tremendous opportunity for research in this regard. There is still compelling need for empirical tests of network-based explanations to support valid causal inference (Stuart & Sorenson, 2005).

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Global Experiences

Each Circle is Complete: Some Historical and Educational Truths of the First Nations

By: Richard Keith Meadows

Instructor- Partial Load

Career and College Transition, Centennial College



The author is Lenni Lenape, Swedish, and Celtic heritage. His family is from the Vermillion valley in what is now Indiana and Illinois, U.S. He holds undergraduate and graduate degrees in anthropology. Richard started coming to Canada in 2000 and moved to Toronto in 2004. He has taught courses in Communications in Career and College Transition at Centennial College since 2010. He has one daughter, Emi- age 6.

Two recent events, one a beautiful prayer and song sung by Anishnabe Grandmother Jacqui Lavallee at the opening of the new Ashtonbee campus and carried into the wind one cold spring day. The other, the end of a rich and proud life, filled with dignity and achievement, the passing into the Spirit World of the great Cree chief and defender of the people, Elijah Harper. Mr. Harper represented both the people of his riding and all Aboriginal people in the Manitoba Legislature during some challenging days and he was a man of great honour and wisdom; father, husband, brother, uncle and friend to many who now mourn his passing. It is the circle that helps me reflect on history, change, and how many things still remain the same for all of us, through our traditions, but also as part of what lies at the very core of what holds the society in which we live together. I see clearly how the First Nations have emerged from a historical journey as resilient and strong people and nations in the face of fundamental long-term change, and that individuals made and make that change on the large scale and in communities, all across these lands every day, despite overwhelming odds.

First Nations- Indians, Native People, Aboriginals, Inuit, Métis - take your pick - as the late Percy J. Bird, a Cree man from Treaty 6, residential school survivor, and

mentor and friend to many across the nation, once said - these names are just meant to keep us confused... Whatever the names used, the Original People hold a unique and important place in the history of Turtle Island and Canada. The ancestors possessed, at the time of contact with Europeans, over 400 individually distinct nations and societies that had built elaborate and nuanced cultures based on fundamentally different conceptions of the world.

At that time as now, each nation practiced its own culture, language and spirituality that connect the community directly to the land. What transpired in the decades and centuries after several boatloads of settlers appeared on what is now the St. Lawrence River and later across the vast inland seas that are the heart of the giant turtle upon whose back we now live, has been a lengthy and painful historical process of social upheaval, war, dispossession, attempted genocide, suffering, loss, and exclusion. These processes were at the time sanctioned and perpetrated by and through religious and governmental institutions, including in the hallowed halls of education. Equally as important, and what is now at the forefront of our efforts is the unbreakable tradition of resistance, resilience, and resurgence that defines the Original People. The members of the Eighth

Generation are now taking their place as leaders of an ever stronger and growing presence across Turtle Island.

From time immemorial First Nations possessed highly developed verbal, gestural, and material communicative traditions. Epic mythic and religious stories and those of the everyday were written in symbol on items used in ceremony, on birch bark scrolls, in clay, wood, and copper, and woven into the fabric of life. Locally, wooden materials were later burned in the thousands by Jesuit clergy and their lay people in Haudenauonee, Mississauga, and Wendat villages along Simcoe, Grey, and Prince Edward counties and in the Ottawa Valley (Trigger 1985).



Communication was embodied in performance and storytelling, with clan and nation histories, stories, as well as instructional and technical guides for living related in a distinct rhetorical and linguistic style. Such communicative traditions provide, in many ways, a more permanent and unwavering depiction of the world than does the written word. Generations of history and literary knowledge were and are kept by members of the community as part of the wealth of cultural patrimony each nation enjoys. Sacred objects, both natural and cultural, as well as creatures of this world, those that came before in the First World, and the occupants of the Spirit World all had specific meaning that is integral to the active practice of First Nations world views and ways of being.

With the arrival of Europeans and later with the formation of the Dominion of Canada came concerted efforts at cultural genocide known as colonization. Colonization was the historical process of policy and action that can be described in short as the attempt to 'kill the Indian, but save the person', and was manifested most clearly in the Indian Act of 1876 and whose legacy continues embodied in ill-conceived policy and funding efforts to this day. In short, the Indian Act imposed and continues to impose the state's definition of 'Indian' and sets forth a regime of oppressive measures, including the banning of important religious ceremonies like the Sun Dance until the 1940's, prohibiting travel off reserve without governmental permission until 1951, prohibiting attending post-secondary education until 1962, removal and concentration of communities on reserves, and the destruction of carefully developed clan-based societies, and the establishment of the reserve system in marginal areas, among many other injustices. And yet the Indian Act as the law by which the state recognizes Indian identity is critically important, not for the so-called 'checks for life' that are in actuality a fiction, but for the very identities of the millions of First Nations people. Prior to 1963 in order to vote, a person had to give up their status and thus lose their identity as an Indian. As a co-worker asserts, Status (under the Indian Act) is not about gaining anything, it's about not losing what we do have - recognition by the state that we are Indians.

Equally as important to understanding the contemporary educational context

of First Nations people is the process of assimilation. This process can be best understood by acknowledging the fact that in hundreds of communities across Canada, First Nations girls and boys were removed from their homes often by force and sent hundreds and sometimes thousands of miles away to what have been commonly termed residential schools operated by various churches with inadequate governmental funding. While vocational training did occur at these institutions, the trauma many toddlers and youth suffered from being away from their homes and families, malnourished and subjected to systemic and individual acts of abuse and cruelty, and the long hours of each day spent labouring in fields, shops, and homes of surrounding settler communities has not been dealt with adequately by Canadian society.

The social, psychological, political, economic and educational effects continue to be felt among First Nations communities today. This is the legacy of the long term and systemic efforts to destroy First Nations clan based societies and form a permanent underclass that would perform much of the work needed in a rapidly expanding agricultural and industrial economy. These historical processes are some of the primary reasons behind the range of challenges faced by First Nations communities today.

An understanding of individual and community intergenerational trauma (Aboriginal Healing Foundation 2008) and its concomitant manifestations: depression, bi-polar disorder, alcoholism, substance abuse, ADHD, and FASD (among others) is also important to understanding the kinds of literacy and educational challenges now faced by learners prior to entering post-secondary education.

The Canadian educational system has failed and continues to fail Aboriginal people due to, among other reasons, inadequate funding, and has left many unprepared to embrace an educational system that was constructed to exclude them, although this is changing slowly. Many people have found entrance to post-secondary through community agencies and transitional programs at colleges and universities. However, with trauma induced challenges around mental and physical health issues, cognition, and perhaps most critical an enduring and ravaging poverty, participation in post-secondary education is



with many young people an unattainable goal despite sincere motivation and effort on the parts of students and educators.

This complex history, often at odds with the mainstream narrative has led to a mischaracterization of First Nations over the long term. This mischaracterization takes the form in some cases of institutionally racist policies, but also in good faith efforts to place First Nations people within an existing educational framework that marginalizes the primacy of culture and specific 'ways of knowing and being' Indian. As well, acts of individual bigotry and/or insensitivity to historical understanding can be devastating to learners trying to make their way.

Perhaps most telling is the lack of acknowledgement of the specific historical situation that the First Nations occupy as touched on briefly above, combined with chosen ignorance of First Nations culture and world view across Canadian society at large and more specifically in the educational system. The important thing to remember here, as educators, is that we must be part of a process of changing the situation. By doing so, we become part of building an inclusive society based on inclusion and respect. It will not come to fruition by ignoring the challenges

faced by learners, nor by focusing only on the so-called victimization of First Nations people or addressing specific issues as a necessary inconvenience. We have to begin to acknowledge and understand learners as individuals but also as part of larger cultural groups who possess specific educational and literacy challenges that need specific kinds of supports. One small start might be educators participating in a process of learning about the teachings of the elders, the struggles and small victories of First Nations students, community leaders, and elders both historically and in the present day in communities across our city, province, and country.

Despite being undercounted and with poverty rates far higher than the societal norms, First Nations are one of the fastest growing demographic groups in the Greater Toronto Area and across Canada. As a college community, we must continue to make the commitment to addressing the gaps in educational access and achievement; we need to embrace new educational directions that engage learner needs from the first moment they make contact with the institution and provide individual and institutional supports as they journey forward.

In doing so, we honour the circle. We honour the values that our society purports to hold. We honour the passing of the defenders, not just of Aboriginal people but of Canada and we honour those that guide and teach us in our communities with song, drum, and spirit. We honour change. And that beautiful song sung at the opening of the new Ashtonbee campus in May of 2013 and carried in to the wind and the spirits, the ancestors, is a glimpse for us that things have changed. We all have to keep learning! We have to remember that we still have a long way to go before we too follow that song to the spirits.

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Literary Corner

Birth of a Legend

By: Margaret Brigham

*One would come the story foretold
Who will raise an eagle feather
At a sacred place
It will be when our people need help the most
Things will change for the better*

*The eagle feather travels
From the north to the people
Carried by respectful and willing hands
To the one for whom it is intended
The sequence is timeless*

*The sacred place hidden
Buried under obscurity
By hordes of newcomers
Meech Lake Accord – stopped by an eagle feather
And so part one of the story unfolds*

*Denied love, peace, security
By those seeking it
The tears of the children salt the earth
Residential schools attack the spirit
Of all taken, yet some survive*

*YouTube Mt. Elgin Survivors
Elijah Harper speaks of the Dreamer
She sees his path – past and future
The death and rebirth of an eagle
<http://youtu.be/ZtqvYQEUWLk>
And so part two of the story unfolds*

*The children's tears of times past
Ignite the spirit
Idle No More – they say with resolve
As the sun heals Turtle Island
A generation figures out
What “put the screech to Meech” is about*

*Your spirit will soar again
Elijah Harper – says the Dreamer
Strength, Courage, Respect, and Love all matter
At the city of the hill
The eagle passed over as foretold by the Dreamer
The Turtle shook – and a legend was born*



Conferences / Workshop Reports

My Life in 20 Pictures

By: Debbie Gordon

Director: kidsmediacentre



My Life in 20 Pictures is a research project that aims to address these perceptions of First Nations' life by empowering children and youth to tell their own stories through the camera's lens. We'd like to remove any possible media bias and let children do the story-telling. In essence, we are asking children to become journalists and documentarians, giving them the opportunity to share the images and stories that frame their daily lives. To aid in this process, Grassy Narrow's children were taught how to use cameras to create their own photo essays in order to tell their own very personal life story. First Nation's communities have a rich history of story-telling and we are very excited to continue this rich tradition.

The Goal

The living conditions in First Nations' communities in Northern Ontario have been well documented by the mainstream media. They frequently detail the poverty on these reservations projecting children as victims within their communities. The kidsmediacentre wanted to understand how First Nation's children view their lives and the world around them; we wanted to remove the media's voice from the equation and give students the skills and tools to tell their own life story.

We called the project My Life in 20 Pictures. The goal, in a nutshell, was to turn the children into documentary producers; to share the images and stories that frame their daily lives. To help execute this vision, the kidsmediacentre partnered with the Journalism Program at the School of Communications, Media and Design. Supported by a Fellowship Grant from the Applied Research and Innovation Centre (ARIC), we recruited Neil Ward – Instructor in the Journalism Department, Imaging Coordinator and a veteran journalist himself who over his career has covered visiting

Presidents, Prime Ministers and Kings to be (Charles and Diana). We also recruited three outstanding journalism students – Matt Wocks (Fast Track), Arielle Quigley (Fast Track) and Georgia Williams (UTSC Joint Journalism). Industry partners, Henry's and Adobe, recognized the importance of this research and Henry's generously provided 14 Panasonic cameras for the research with Adobe offering 14 copies of Photoshop Elements image enhancement software.

We researched and contacted a number of First Nation's schools before deciding on the Grassy Narrow's community. Sakatchewan Anishinabe First Nation School in Grassy Narrows is one of hundreds of reservations in the north-western corridor of Ontario. The community has approximately 1,000 residents and about 150 students are registered in the k-12 school. As an educational partner, we appreciated Principal Gwen Redsky's candid assessment of the community and her open invitation to visit the school.

The history of Grassy Narrows is complicated.

Unknown Child, Photo taken by Grade 4 student Ayana, Grassy Narrows, Ont., May 2013





Photo by Raven, grade 4, Grassy Narrows, May 2013



In the last 20 years Anishinabe families have learned to advocate for themselves.

They've taken on the lumber companies responsible for mercury poisoning and contaminating the waters of the Wabigoon-English River system, a result of industrial dumping upstream in Dryden, Ontario. They've also opposed the logging industry that is clear-cutting their traditional forests, implementing a blockade against the provincial government's attempts to license logging operations. While poverty, substance and alcohol abuse are issues in this community, there is a concerted effort by elders to move beyond these and mercury related health issues to reinforce positive First Nation's customs and stories for a generation of children.

The community holds an annual, end of summer pow-wow to reinforce aboriginal traditions and spiritual values. Fishing derbies are also held to celebrate Ojibway heritage and treaty rights connected with living off the land. The community is also building a spectacular turtle shaped Elder Centre from impressive hardwood trees that fill the landscape. (The turtle is an important symbol in aboriginal cultures and represents mother earth, wisdom and tradition.)

We were interested in understanding the children's perspectives to see how this confluence of forces - aboriginal traditions, treaty-right advocacy and reservation life affected the children's worldview.

Key Objectives of the "My Life in 20 Pictures" Project

- To provide First Nation children with an enriched media education curriculum, exposing them to the importance of journalism and specifically photojournalism as a story telling device
- To send Centennial College journalism students (3) to the Grassy Narrows community school to provide classroom instruction and hands-on, real world learning on how to construct a story through pictures
- To turn journalism and photojournalism theory into real learning by providing children (and educators) with the creative, design and organizational skills to allow them to document their own perspective
- To teach children how to operate photographic equipment, and design software and apply a full range of critical thinking skills to photo essay development and design
- To instil First Nations' children with a sense of personal pride and pride in community



Photo by Kimilan, grade 8, Grassy Narrows, May 2013

Working with Principal Gwen Redsky, we agreed to a week of instruction working with grade 4 children for half a day and grade 7/8 children for the other half of the day. We expected the two-grade approach would provide a diverse range of attitudes, perspectives and experiences.

In advance of our arrival, we sent the students ten questions; questions like "what is something that you are really good at doing?", "what is something you want to learn?", "who is your role model?", "what is your favourite thing?". The questions, we hoped, would encourage children to reflect on their relationship with others, the things they value and perhaps share their thoughts on the world around them. The answers to these questions would also provide the framework or story-board for each child's photo essay.



The Results

Our week at Grassy was a truly remarkable experience for our team. The principal and teachers handed over their classrooms to Centennial faculty and students and the children soaked up the instruction. For the grade 4's, a camera was a new experience. The grade 7 and 8 students were more familiar with the technology with several having cameras on their iPods.

That said, the instruction shared by our journalism students brought a whole new level of discipline and rigour to their use of cameras. Over the week, students learned about photography "Do's" honing their focus skills, learning about depth of field and analyzing the shift in meaning offered by zoom and angles. They also learned about the rule of thirds and the science of light in adding emotion to pictures. The art of storytelling – both theme based and chronological – was a big focus and students spent a busy day working in teams to construct photo essays using props and the elements within their own community. Their final day was spent using photo-imaging software - not to alter their photos and change the meaning – but to crop for improved positioning and enhance light and colour distribution.

Throughout the week the students would take home the cameras, armed with the goal of sharing their lives in 20 pictures and a wristband reminding them to return the camera the next day. Our only rule was no erasing pictures.

The end result? An amazing collection of images and huge leaps in the children's photography prowess. The children of Grassy Narrows have enormous potential and our week with this wonderful community of children and educators provided as much learning for us as it did for them. Some were aware of the issues that have defined their communities but most seem to be dealing with the issues of growing up. We hope the photojournalism skills we shared allow them to chronicle that journey in a meaningful way.



Our week in Grassy Narrows is documented on the kidsmediacentre blog site "My Life in 20 Pictures" <http://kidsmediacentre.ca/mylifein20pictures/>

We'll also be posting the Grassy Narrows student's photography, photo essays and life insights on this site in the coming weeks. On the following pages you can find one student's photo essay.

The kidsmediacentre is a research centre and think tank at the Centennial College's School of Communications, Media and Design. We research children's relationships with 21st century digital entertainment with a goal of helping the media industry produce content that makes a difference in kid's lives. The kidsmediacentre draws from the deep and eclectic talent of students, faculty and Program Advisory Committee (PAC) members at the Centre for Creative Communications. We work closely with the Children's Entertainment Program (CE), Early Childhood Education Lab Schools and the Research and Ethics Board and together, have forged a child-first ethos in all we do.

My Life in 20 Pictures

In May, 2013 the kidsmedia centre and Centennial College journalism graduates travelled to the northern Ontario First Nation's community of Grassy Narrows to teach photo-journalism skills to the students at the Saskatchewan Anishinabe School.

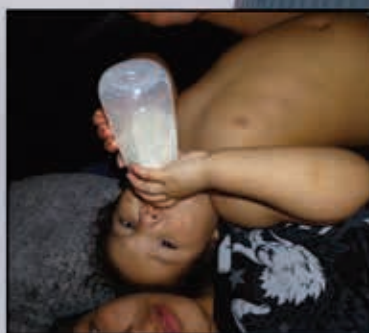
The grade 4's and 7/8's were eager and excited to use the cameras and software and over the course of the week, students developed the photographic skills to creatively express themselves through the camera's lens.

The project also focused on empowering students to tell their own unique stories about life in their community.



WHAT IS YOUR FAVORITE THING?

My favourite things to do are work out and play hockey and other sports.



WHAT'S THE BEST THING THAT'S HAPPENED TO YOU?

When I visited my brother and dad who live in Winnipeg



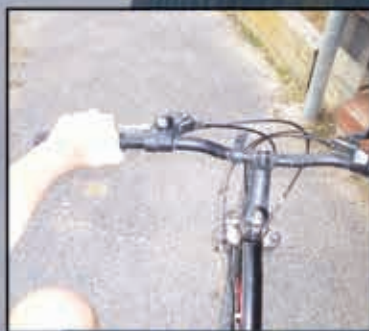
WHAT SHOULD PEOPLE KNOW ABOUT YOU?

My legacy



WHO IS YOUR ROLE-MODEL?

My role-models are Jon Jones, Anderson Silva, George St. Pierre and Toronto Maple Leaf



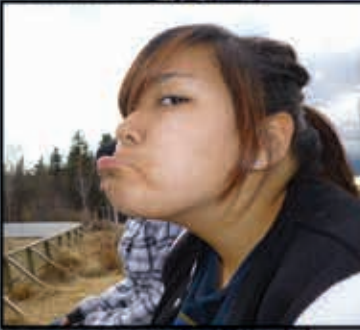
WHAT WOULD YOU LIKE TO DO WHEN YOU GROW UP?

I would like to either be a UFC fighter or a NHL hockey player for the Toronto Maple Leafs



WHAT IS THE BEST PART OF YOUR DAY?

When we get to use the cameras and take pictures



WHAT IS THE WORST PART OF YOUR DAY?
When I see my best friend cry



WHAT IS SOMETHING YOU ARE GOOD AT DOING?
I am good at tap out matches,
floor hockery and wrestling



WHAT SHOULD PEOPLE TO KNOW ABOUT YOUR CULTURE?
I want people to know about the
Seven Grandfathers teachings



WHAT IS SOMETHING YOU WANT TO LEARN?
I want to learn mixed martial
arts (MMA), Judo, Wrestling and
how to Deke in hockey

DRAVEN
GRADE: 8
AGE: 15



Philosophers' Café

By: Farai Gonzo



What is the Philosophers' Café?

The Philosophers' Café is a space created where philosophical open-ended issues and topics receive attention. The purpose of the café is to help transform the world one conversation at a time. Most topics relate to our place in the world as Global Citizens. Beyond that we will rely on the tools of social analysis to explore a multiplicity of perspectives.

The Café is also a place where everyone is encouraged to speak and/or weigh in on issues that affect all of us. In order to do that we all have to commit to:

- *Respecting each other by listening and hearing their story*
- *Hearing the other person's perspective even if it is different from ours*
- *Be prepared to state our position and also to change our mind*

**Philosophers' Café on
Wednesday, May 1, 2013
12:30 – 2:00 pm
at Progress Campus**

Topic

Great Learning Experiences

Questions

- Before we discuss great learning experiences we want to explore the opposite of such. Let's begin by sharing our worst learning experiences.

What happened, how you felt, your reaction, did you try to rectify it, were there a redress and what attitude you came out with?

- Let's now look at the great learning experiences and what made them such.

Fertile ground for Great learning Experience:

- Practice makes perfect
- Strength in numbers
- Subject matter networks
- Baby steps are big steps
- Project ownerships



What could hinder Great Learning Experience?

- Poor Learning environment
- Discomfort with technology
- Social environment not conducive
- What's in it for me?

Overview:

The discussion on worst learning experience was visceral and emotive. The group shared their nasty learning experience, touched on the frustration, anger, helplessness and desperation they felt. Discussion moved on to discuss great learning experiences looking at what made them great, the impact they had and why people are not always able to provide good learning experience in whatever they do.

Philosophers' Café Resource List

Great Learning Experiences
May 1, 2013
at Progress Campus

Selected Books:

Print:

Anderman, A. M. ed. (2009). *Psychology of classroom learning: an encyclopedia*. Detroit: Gale Cengage Learning. REF LB1060.P89 2009 – STC

Brant, W. E., Miller, F., Obura, T., & Parboosingh, I. J. (2011). Participating in a community of learners enhances resident perceptions of learning in an e-mentoring program: proof of concept. *BMC Medical Education*, 11(2): 1-6. Retrieved from http://go.galegroup.com/ps/i.do?id=GALE%7CA249423691&v=2.1&u=ko_acd_cec&it=r&p=AONE&sq=w

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See where experience takes you.