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Table of Contents

Editor's Introduction

Dear Readers,

I would like to introduce you to the Education Graduate Students' Association's (EGSA) academic publication, newly retitled *le/the Journal*. The theme we have chosen for the 2012-2013 edition is *"The state of the art"* of graduate student research, celebrating both the diversity and excellence of the Faculty of Education's graduate student research activities.

This volume of *le/the Journal* begins with the names of recent graduates along with the title of their thesis, further highlighting the breadth of research topics being explored in the Faculty of Education. We wish to offer our sincere congratulations to each one of our colleagues for their academic achievements.

The articles that follow include suggestions for academic success, including negotiating the ethics review process as well as the results of research ranging from tablet use in medicine, to gaming and curriculum.

After reading this volume of *le/the Journal*, I am sure you will agree with me that the 'state of the art' of graduate student research is flourishing at the Faculty of Education. To each of the authors-thank you for sharing your articles with us-this is only possible through your contributions.

I also invite each of our readers to participate in making *le/the Journal* a continued success by responding to the next call for papers in an upcoming edition of the EGSA Newsletter.

Wishing everyone a successful academic year.

Joanne M.C. Lalonde
Doctorante
Society, Culture and Literacies

Introduction de la rédactrice en chef

Chers lectrices et lecteurs,

C'est avec plaisir que j''aimerais vous présenter la publication académique de l'Association d'étudiant.e.s diplômé.e.s de la Faculté d'éducation (AÉDÉ), renommé *le/the Journal*. Le thème que nous avons choisi pour cette édition 2012-2013 est ***"À la fine pointe du progrès"*** de la recherche des étudiant.e.s diplômé.e.s, célébrant à la fois la diversité et le niveau d'excellence en recherche des étudiant.e.s des cycles supérieurs à la Faculté d'éducation.

Ce volume du *le/the Journal* débute avec les noms de nos diplômé.e.s récent.e.s ainsi que le titre de leurs thèses; mettant en vedette la portée des sujets de recherche explorés à la Faculté d'éducation. Nous tenons à offrir nos plus sincères félicitations à chacun.e de nos collègues pour leurs succès académiques.

Les articles qui suivent comprennent aussi des suggestions pour la réussite scolaire, entre autres: la négociation du processus d'évaluation éthique, ainsi que les résultats de la recherche, allant de l'utilisation de la tablette en médecine, des jeux vidéo, en passant par l'étude du curriculum.

Après avoir lu ce volume du *le/the Journal*, je suis certaine que vous allez être de la même opinion que moi: que ***"la fine pointe du progrès"*** de la recherche menée aux études supérieures à la Faculté d'éducation est en forte croissance. Je tiens à remercier infiniment chacun.e des auteur.e.s d'avoir partagé vos œuvres – tout cela est rendu possible grâce à vos contributions.

À nos lectrices et lecteurs, je vous invite également à contribuer au prochain volume du *le/the Journal*. Un appel de propositions sera annoncé dans un bulletin à venir de l'AÉDÉ.

Je vous souhaite à toutes et à tous une bonne année scolaire.

Joanne M.C. Lalonde
Doctorante
Société, culture et littératies

State of the Art: Graduate Student Research

The State of the Art: Graduate Student Research highlights the graduate thesis defenses that have occurred over the last year. The *thesis defense* occurs after the student has completed the written thesis to the satisfaction of their jury (thesis committee plus an external examiner). The thesis defense represents the last step in obtaining an MA or PhD degree. For a list of upcoming thesis seminars and thesis defenses see http://education.uottawa.ca/graduate/theses.

The EGSA-AEDE wishes to congratulate each of the students who have succeeded in these significant accomplishments.

MA & PhD Thesis Defences/ Liste des soutenances de thèse: Aug.1, 2012-July 15, 2013

Jeela Jones (PhD): Anglers, Warriors, and Acrobats: The Journey of Learning in Cooperative Education

Angela Smart (PhD): Undergraduate Calculus Students' Connections Between the Embodied, Symbolic, and Formal Mathematical Worlds of Limits and Derivatives: A Qualitative Study using Tall's Three Worlds of Mathematics

Eric Duku (PhD): Assessing Early Child Development: Issues of Measurement Invariance and Psychometric Validity

Savitri Khanna (PhD): Resisting Bullying: Narratives of Victims and Their Families

Charles Karosy-Bamouni (PhD): Décentralisation de l'éducation secondaire au Burkina Faso: perspectives et expériences d'appropriation des Directeurs Régionaux et des Chefs d'Établissement Secondaires Publics

Amy Louise Parsons (PhD): Early Childhood Educators' Constructions of Play Beliefs and Practice

Éric Génier (MA): Communautés d'apprentissage professionnelles: conditions d'implantation mises en place par deux directrices d'écoles élémentaires

Ashley Smith (MA): School Climate and Bullying: A Case Study of a Youth Conflict Resolution Module

Katrina Isacsson (MA): "If It Matters…Measure it" – The Fraser Institute, Socioeconomics and School Rankings

Shannon Sweeney (MA): Navigating through multiple languages: A study of multilingual students' use of their language repertoire within a French Canadian minority education context

Isabelle Arcand (PhD): A qualitative investigation of the conditions and experience undergone by students on academic probation who participated in academic companioning in a university context

Joan Harrison (PhD): Musical Citizens: String teachers' perceptions of citizenship education in the private studio

Maria Gordon (PhD): Experiences of Children with IBD and their Families in General Education Classrooms

Anne-Louise Andrade (PhD): Informing Teaching Practice through Students' Perspectives of their Most Memorable Learning Experiences

Rumaisa Shaukat (PhD): A Qualitative Investigation of an Educational Reform Initiative in Pakistan

Karim Mekki (MA): Stress and Coping in Mothers of Children with Autism Spectrum Disorders

Julie Charland (PhD): Influence de la pratique réflexive sur le perfectionnement professionnel et l'évaluation axée sur l'apprentissage dans l'évaluation du rendement de la direction d'école

Tanya Howard (MA): (Re) Figuring Pedagogical Flesh: Phenomenological (Re) writing the Lived Experiences of Tattooed Teachers

Carolyn Pullen (PhD): Exploring Learning Experiences and Outcomes Among Cardiologists Participating in a Web Conference Workshop Series

Marie Ainsworth (MA): Feminine Discourse and the "Frequently Neglected Area" of Mental Hygiene in 1950s Ontario Elementary Health Textbooks

Katherine Moreau (PhD): Embracing the Context of Pediatric Rehabilitation Programs: Investigating the Role of Family-Centred Service Philosophy in Program Evaluation

Michael Begley (PhD): Immigration et éudcation: histoire du Regroupement ethnoculturel des parents francophones de l'Ontario

Marice Prior (MA): Professional Development of Physiotherapists in Long-Term Care

Mira Freiman (MA): Canoe Tripping as a Context for Connecting with Nature: A Case Study

Rodney Leurebourg (PhD): Prise de décision complexe liée à la Supervision Pédagogique: Une étude multicas en milieu minoritaire francophone de l'Ontario (Canada)

Siméon Essama Owono (PhD): Trois "entrepreneurs de morale" à Amvoe. Une étude de cas de la relation d'autorité dans une école primaires du Cameroun

Nichole Lowe (MA): 'I'm not racist, but that's funny': Registers of whiteness in the blog-o-sphere

Gloria Romero (MA): Volunteer English Teaching Experiences in a Foreign Country: A case study

Alexis Maltais (MA): Student Motivation and Identity Construction in an Intensive U.S. French Immersion Program

Quelques suggestions de lectures pour vous éclairer durant votre parcours aux études supérieures!

Lilia A. Simões Forte et Andréanne Gélinas Proulx

Le 29 mars 2012, la direction des études supérieures a organisé un « Échange méthodologique » à la Faculté d'éducation. Cinq professeurs ont chacun présenté de trois à cinq références qu'ils considèrent que les étudiants aux études supérieures devraient lire durant leur parcours académique.

L'expérience a été d'une extrême richesse parce qu'ils ont présenté des références dans les deux langues. C'est un aspect qui, dans le monde de la recherche, nous apparaît très important, car cela permet aux étudiants diplômés d'élargir leurs horizons. Ensuite, les lectures qui ont été suggérées sont d'une grande diversité. En effet, elles proviennent de différentes revues scientifiques (*Journal of mixed methods research; Educational Theory; Recherches qualitatives; Educational Researcher*). On nous a également présenté des livres et un roman. Qui aurait pu dire que les étudiants diplômés peuvent profiter de ce dernier type d'ouvrage dans leur cheminement académique? Il semble toutefois que le Professeur Richard Barwell a suscité l'intérêt des participants en présentant le roman *Things Fall Apart* de Chinua Achebe!

Dans le cadre de cette activité, les étudiants ont eu l'opportunité de découvrir des références philosophiques ou épistémologiques comme l'ouvrage *The Structure of Scientific Revolutions,* l'article *Paradigms Lost and Paradigms Regained* suggérés par le Professeur Maurice Taylor, ou encore l'article *Écrire en recherche qualitative et le conflit des paradigmes* mentionné par la Professeure Mariette Théberge. Par ailleurs, d'autres références plutôt centrées sur la méthodologie ont été présentées comme le livre *Research Methods in Education* proposé par la Professeure Mariette Théberge ou l'article *What is a « Good » Educational Research?* conseillé par la Professeure Marielle Simon. Certaines références portaient davantage sur les enjeux contemporains en éducation. À titre d'exemple, la Professeure Nathalie Bélanger a suggéré toute l'œuvre de Bourdieu, mais aussi l'ouvrage de Giddens : *La constitution de la société*, tandis que le Professeur Richard Barwell a proposé *Ethical Know-How: Action, Wisdom, and Cognition* de Francisco J. Varela. Finalement, d'autres suggestions sont de nature plus pratique et contribuent au développement des étudiants diplômés. Par exemple, on nous a recommandé un article qui offre des conseils par rapport à la publication d'un article et un livre qui présente différentes astuces pour compléter un doctotat! À voir : *How to Publish in Scholarly Journal* et *How to Get a Ph.D.* présentés respectivement par la Professeure Simon et le Professeur Barwell.

Les références présentées peuvent contribuer au cheminement des étudiants, non seulement sur le plan académique, mais aussi sur les plans personnel et professionnel. En effet, ces ouvrages sont complémentaires et peuvent bonifier la formation des étudiants. Pour ce qui est des références un peu plus techniques, ce sont d'excellentes bases à considérer pour ceux qui sont sur le point de faire l'examen de synthèse. Somme toute, ce sont des ouvrages de domaines diversifiés qui permettent d'avoir une vue d'ensemble sur les composantes d'une recherche, l'ontologie, la posture du chercheur, les choix méthodologiques, les aspects éthiques et même sur les enjeux inhérents à la recherche et aux pratiques éducatives. Pour les étudiants qui ont passé l'examen de synthèse, certains ouvrages pourront être très utiles pour prendre des décisions d'ordre épistémologique et justifier leur méthodologie de recherche. Enfin, certaines références ne sont pas seulement destinées aux étudiants aux études supérieures, donc les passionnés de l'éducation ou de la recherche sont aussi invités à les consulter!

En définitive, cette excellente initiative a certainement été très utile à tous les étudiants qui ont participé puisque les suggestions sont appropriées pour toutes les étapes aux études supérieures. Ainsi ne reste-t-il qu'à féliciter et remercier le comité organisateur et les professeurs invités. Bravo et merci!

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Annette Furo

Integrated perspectives

An important issue for Canadian curriculum studies today is disrupting the Eurocentric discourses that organize schooling and curricula. There is increasing attention to the way integrating Aboriginal perspectives into the school curriculum can contribute to the larger project of decolonization in Canada, and work towards more culturally relevant and equitable educational experiences and outcomes for Aboriginal students. Integrating Aboriginal perspectives is not about adding content, it means infusing curricula and pedagogy with engagement between Indigenous and non-Indigenous ways of understanding the world. Moreover, it moves beyond seeing Indigenous and Western worldviews as binary opposites, but rater builds upon ways they are complimentary (Battiste, 2002). Despite their contentious relationship, Indigenous and non-Indigenous perspectives are not only relevant to one another, they are increasingly speaking to one another in important ways in educational research. However, the conversation is not easy, and the terminology itself can present a large stumbling block. For a non-Indigenous person like myself, writing about Indigenous perspectives is always a sensitive endeavour, but one that is crucial if classrooms today are to be spaces of respectful engagement for multiple perspectives (Donald, 2009).

Terminology must be used with caution. 'Indigenous' is a predominantly non-Indigenous intellectual theorization "where analyses of colonization intersect with peoples who define themselves in terms of relation to land, kinship communities, native languages, traditional knowledges, and ceremonial practices" (Byrd & Rothberg, 2011). 'Indigenous' brings different peoples and populations under one blanket term (Smith, 1999) that can homogenize local cultural practices and beliefs that differ among groups. Further, understandings of Indigenous knowledge are not comprehensively derived from books, but rather enacted through doing, through ceremonies, teachings, relationships and connections in nature (Cajete, 2000). This creates frameworks that are very different from Western systems of knowledge (Turner, 2006). As such conceptions of knowledge, education, and curricula that often derived from Western frameworks can pose a challenge for non-Indigenous teachers who wish to integrate Indigenous knowledges and pedagogies into practice (Cherubini, 2009).

For example, misunderstanding across Indigenous and non-Indigenous knowledge systems has led to much debate and definitional exclusivity about what constitutes 'science'. Indigenous science has been marginalized and dismissed as folk knowledge (Cajete, 2000) while the assumptions underlying Western science (rational knowledge based upon universal truths and objectively understood through physical reality) have been privileged (Cole, 2006; Atleo, 2004;

Cajete, 2000). However, Western objectivity divides the universe into compartments and creates artificial separations that Indigenous worldviews find epistemologically and ontologically narrow (Battiste, 2002; Ermine, 1995), limited by the exclusion of knowledge of the spiritual realm, and unequipped to answer questions relevant to Indigenous communities (Bastien & Kremer, 2004). Even as Indigenous knowledges become more prominent in educational institutions and academic settings, the legacy of knowledge appropriation and distrust persists, as do concerns that in seeking legitimacy, Indigenous knowledge is 'whitened' by academic language (Cole, 2006).

Counter-colonial approaches

A number of counter-colonial approaches work against dominant ways of Western sense-making. Although each approach is different in important ways, I wish to highlight some areas of overlap that I find useful for informing a decolonial pedagogy.

Definitions of decolonization vary remarkably, in part due to the different experiences of colonization that have given rise to different experiences of decolonization, and the interdisciplinary nature of scholarship. For example, Mignolo (2011), describes decolonization as detaching from colonialism at the state level. Tuck & Yang (2012) writing in a North American context maintain that decolonization is about reparations to Indigenous lands and life, distinct from social justice and human rights oriented projects. Smith (1999), writing as a Maori scholar, sees decolonization as a centering of Indigenous worldviews and concerns and coming to understand theory research from these perspectives. What is common to these three definitions of decolonization is the centrality of Indigenous peoples.

Postcolonial approaches are useful as a position of critique against cultural supremacy and Eurocentrism, but imply that colonialism ended with political independence of colonies (Young, 2001). However, postcolonialism conjures up a canon of literature that emerges within the very institutions of higher education that are also criticized for reproducing colonial discourses and legitimizing colonial relations through research (Smith, 1999). For contrast, anti-colonial approaches are positioned in various literatures as a movement (Fanon, 1968), as deriving from the experiences of colonial oppression (Tuck & Yang, 2012), and as a counter-discourse that takes seriously local contexts and Indigenous knowledges (Dei, 2000). I have chosen these particular elements of postcolonial and anti-colonial approaches because they resonate with decolonial approaches. Decolonial approaches critique and work in opposition to Eurocentrism while emphasizing solidarity with oppressed voices (Andreotti, 2011). Put another way, decoloniality is about thinking *and* doing (Mignolo, 2011); it is a pedagogical project oriented against the Eurocentrism that underlies the politics of content and knowledge in education, and is oriented towards building solidarity based on non-dominative coexistence (De Lissovoy, 2010).

Working with/in/between counter-colonial approaches in edcuation

As a non-Indigenous person, I too wish to work against the colonial languages and representations that underpin many common sense notions in the world around me. Still, it is difficult to know how navigate the terminology without misusing or misinterpreting it in ways that *re-colonize* or appropriate Indigenous knowledges.

In the context of Canadian curriculum studies, I engage various approaches because each contributes to disrupting the colonial mindset and identifying colonial narratives imbedded in curricular discourse (and everyday life). Postcolonial approaches forefront issues of representation and positionality (Kanu, 2011) and offer a way to (discursively) unpack the representations that discredit Indigenous knowledges (Battiste, 2011). For example, positioning Canadians through settler narratives (Tupper, 2011), enables Canadians to 'forget' a colonial past, which continues to disinherit Indigenous history and knowledge (Ng-A-Fook, 2011). This translates into a Eurocentric curricular discourse when settler presence on the land is naturalized, and when representations of nature are framed as natural resources instead of integral components of all our relations. The effect is to link nature to economic systems, belief systems and the values expressed through institutions and dominant historical narratives. As such, we see curricular discourses weaving together race, culture, colonialism and education in the Canadian context (Kanu, 2006, p. 15).

Critically recognizing colonizing discourses in curricula is important but can make troubling issues seem removed from the personal level. Therefore, it is important to bring critique inward and ask: How am I situated with/in colonial relations? The idea of engaging one's socio-historical positioning is an ongoing endeavour of self-reflexivity. I draw from Au's (2012) conceptualization of a "curricular standpoint" which is "a political and epistemological intervention against status-quo, hegemonic school knowledge, that in our current system, function to maintain and reproduce unequal social relations" (51). Here, personal reflexivity is not limited to constantly looking inward at one's complicity in colonial relations; it also must reach outward and engage the politics of knowledge production and the limits of one's thinking (Nakata, Nakata, Keech & Bolt, 2012).

We recall that decolonization, for Smith (1999), centered Indigenous worldviews in ways that did not oppose non-Indigenous worldviews, but in fact, required some negotiation. Negotiation is key to a decolonial pedagogy in that it requires epistemological openness, or, openness to multiple ways of knowing and understanding the world (Kincheloe, 2006). What does such openness look like? Kincheloe (2006) suggests studying Indigeneity in order to become more aware of how Western assumptions come to constitute ourselves. While I support building the language and skills to engage with multiple ways of knowing and the politics of knowledge production, studying Indigeneity is, in part, what legitimated the cultural supremacy on which colonial relations were premised. Could this lead to another well-intended endeavour that only serves to re-colonize? I find that Kincheloe (2008) is himself sometimes guilty of not taking Indigenous knowledge seriously when he suggests that if we "kneel at the epistemological alter and confess…the shortcomings of

our knowledge" (p. 236) by "understand[ing] that multiple realities exist…we gain the ability to travel between different dimensions bringing the insights and concepts found in one domain to another" (p. 234) such that "we are empowered to employ the new frameworks we encounter" (p. 238). By contrast, Celia Haig-Brown (2010, 2008) emphasizes that engaging Indigenous knowledges is an immersive and long-term endeavour, always fraught with ambiguous, sensitive lines of cultural appropriation, which "can lead the most well-intentioned person to violations of cultural protocol and demonstrations of cultural insensitivity" (p. 927). However, she also tells us that when Indigenous knowledges are taken seriously, there is real potential to reframe conventional scholarship and to shift how one thinks about being in the world.

How can an educator aspire to engage in decolonizing pedagogy and Aboriginal perspectives if at every turn they encounter troublesome terminology and risk offending or appropriating cultural knowledge? It seems there is a balance between well-intentioned desire to 'decolonize', and the eagerness of educators and researchers to too easily take up decolonization as rhetoric for everything from schools, to curricula, to thinking (Tuck & Yang, 2012). Despite the risks, I find the work of decolonization and the insights of other postcolonial and counter-colonial approaches useful as an educator. Conversations between various counter-colonial approaches are important at this time in Canadian curriculum studies, and so are strategies that look inward to the personal implications of colonization, and outward to the politics of knowledge production. As Haig-Brown (2010) tells us, being aware of how we got here to this land that we are on today is important. It is one way to begin a journey towards disrupting Eurocentric assumptions in curricula and legitimizing, appreciating and meaningfully integrating Aboriginal perspectives. Hopefully, such a journey will lead to openness that strives not only to be aware of, but also to change the fabric of classrooms and curricula.

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Tablet Use within Medicine as a Product Technology

Rebecca J. Hogue

The New Media Consortium Horizon Report: 2012 Higher Education Edition (Johnson, Adams, & Cummins, 2012) indicates that tablet computers, hereafter referred to as *tablets*, have been adopted at such a rate as to justify their own classification. In addition, the report indicates that mobile apps represent a revolution that is changing the way we think about software, and as such, the combination of tablets and mobile apps represent a disruption in how technology is used in education. Furthermore, anecdotal evidence suggests that tablets are becoming common tools used by medical students and residents to replace the piles of heavy reference books that used to adorn their lab-coat pockets (Chamessian, 2011). In addition, some universities are requiring medical students to purchase tablets (George, Dumenco, Doyle, & Dollase, 2013).

The use of tablets such as Apple's iPad can be examined in two ways. The first is to explore how helpful a technology is to its users. Hooper and Rieber (1995) refer to the usefulness aspects of a technology as *idea technology*. The second is to research how the technology's software and hardware are used, which Hooper and Rieber refer to as *product technology*. In a paper entitled "Tablet Use in Medicine," I examined the iPad as idea technology in the medical field (Hogue, 2013). I noted that research into the use of tablets by medical students and practitioners demonstrates purposes that extend well beyond replacing textbooks and providing easy access to reference material and concluded: "that tablet use within medicine is evolving…to a device that is used to collect patient data, assist with patient diagnosis, assist with patient treatment, and support teaching and learning within a clinical setting" (p.175). Below, I examine the literature relating to tablet use in medicine as a product technology, that is, I discuss characteristics of current tablets that lead to improved user experience.

The themes that emerged in this literature review, include portability, applications (referred to as *apps*), multi-touch display, and low cost. Since the majority of the literature by far refers to the Apple iPad, I will use the iPad for examples. All specifications given are for the Apple iPad2 16GB WiFi module as specified on Apple's website (https://www.apple.com/ca/ipad/ipad-2/specs.html); however, the themes examined here could be applied to other, similar tablets.

Portability. The easy portability of the current generation of tablets is a result of their easy-to-handle slate form (height 24.12 cm, width 18.57 cm, depth .88 cm), low weight (601g), and long battery life (up to 10 hours). The portability of the iPad has made it the focus of several studies, which have shown the iPad provides an adequate display for diagnostic imaging (Christopher, Moga, Russell, Folk, Scheetz, & Abràmoff, 2012; Ting, Tay-Kearney, Vignarajan, & Kanagasingam, 2012). The portability of the device allows on-call specialists the ability to provide diagnosis remotely, and avoiding delays associated with travel to the lab or hospital.

Applications. For the iPad, the term *app* is used to describe software applications that run on the device. Apps are available over the Internet and accessible directly from the device through the *App Store*. Several studies highlight the specific effectiveness of apps to support diagnosis. For example, patient use of an app to provide portable visual acuity testing (Zhang et al., (2013), and emergency physician use of an app to analyze video data to help measure lateral translation of the knee joint (Hoshino et al., 2013).

Multi-touch display. The multi-touch display refers to a tablet's ability to receive input from the display itself, no longer requiring a user to have a keyboard or mouse. The user can use touch to produce gestures, such as pinching, in order to alter an image and its placement on the screen, i.e., making the image bigger or smaller, moving and rotating the image on the screen. For example, surgeons use the iPad to view and manipulate images during surgery. In addition to finding this multi-touch feature very helpful, surgeons highlight the unique ability to access the device without leaving the operating theatre and taking off gloves (Soehngen et al., 2012; Volonté, Robert, Ratib, & Triponez, 2011).

Low cost. The iPad2 list price on the Apple website is $399. Relative to the cost of other equipment to support healthcare education, medical instructors view the tablets as inexpensive. For example, Bahsoun et al. (2013) explore the use of the iPad as an inexpensive, low-fidelity simulation tool to help surgical students learn the basic motor skills necessary to perform laparoscopic surgery.

Although many scholars discuss portability, applications, multi-touch display, and low cost as the key characteristics leading to improved or innovative experiences, others examine additional features of the iPad, such as: (1) the ability of the device to play sounds (Murdock, Ganz, & Crittendon, 2013; Van Tasell, 2013); (2) the integrated video camera (Bahsoun et al., 2013; Hoshino et al., 2013); (3) the ability to perform computations, such as scoring or validating electronic survey responses (Dy, Schmicker, Tran, Chadwick, & Daluiski, 2012; Parker, Manan, & Urbanski, 2012; Watts et al., 2013); and, (4) the ability to access the Internet over WiFi and cellular networks (Joharifard et al., 2012).

Because tablet technology is still in its infancy, there are many gaps in the literature. Relating specifically to this study, there are gaps in the literature indicating (1) how preceptors use tablets computers to support teaching, and (2) the ways in which faculty development programs to support tablet adoption should be designed and developed.

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Démystifier la demande d'approbation éthique : les conseils d'une specialist

Lynnda Proulx, Andréanne Gélinas-Proulx, et Lilia A. Simões Forte

La Communauté d'apprentissage des doctorant(e)s francophones en éducation (CADFE) en partenariat avec l'Association d'étudiant(e)s diplômé(e)s de la Faculté d'éducation (AEDE-EGSA) organisait, en avril 2012, un atelier sur la demande d'approbation éthique. Cet atelier a permis aux étudiants de maîtrise et de doctorat en éducation de découvrir quelques-uns des secrets pour bien remplir le formulaire de demande d'approbation éthique et mieux en comprendre les règles.

Kim Thompson, responsable d'éthique en recherche du bureau d'éthique et d'intégrité de la recherche de l'Université d'Ottawa, présentait l'atelier à un peu plus d'une dizaine de personnes présentes à l'activité (soit en présentiel ou à distance). L'atelier a donc permis aux étudiants qui se trouvent à différentes étapes de leur parcours de recherche de démystifier certains points. Par exemple, Mme Thompson a précisé que le formulaire devait contenir ce que l'étudiant-chercheur compte faire et non ce qu'il pense que le bureau d'éthique acceptera. Pour ce faire, il est important de préciser le contexte, situer les objectifs du projet, expliquer les éléments requis et assurer une cohérence méthodologique afin de fournir un aperçu complet du projet aux évaluateurs du Comité d'éthique et de la recherche (CER). Un autre élément essentiel à retenir est la possibilité pour l'étudiant-chercheur de rencontrer un responsable d'éthique avant la soumission de sa demande. Il est préférable de contacter le bureau de recherche (ethique@uOttawa.ca) quelques semaines avant le dépôt anticipé pour demander une telle rencontre. Étant donné le nombre imprévisible de dossiers chaque mois, il est fortement suggéré que les étudiants-chercheurs se prennent à l'avance pour prendre rendez-vous. Environ 48 heures avant cette rencontre, les étudiants-chercheurs sont invités à envoyer une ébauche préliminaire, permettant ainsi de discuter à l'avance certaines difficultés potentielles lors de la préparation du formulaire. L'option de pouvoir parler en personne avec un représentant du bureau d'éthique et d'intégrité de la recherche permet parfois de gagner du temps, car certains écueils fréquents tels que ceux reliés au recrutement de personnes ou au contenu de la lettre de consentement peuvent être évités. Un dernier élément pertinent qui fut mentionné se rapporte au choix des participants et au lieu de cueillette de données.
Mme Thompson a recommandé aux étudiants qui comptent faire leur collecte de données dans des écoles de contacter les conseils scolaires avant même de faire la demande d'approbation éthique afin de vérifier leur ouverture vis-à-vis du sujet de recherche visé, leur propre processus d'approbation éthique, ainsi que leurs dates de soumission de demande éthique.

Enfin, il est nécessaire de rappeler que des présentations sur le même sujet sont organisées à la demande des étudiants et qu'ils peuvent l'adresser aux associations et comités étudiants mentionnés ci-dessus. De plus, ceux qui le désirent peuvent consulter les documents laissés par Mme Thompson. Ces derniers ont été déposés dans le campus virtuel de la CADFE et ils sont

également accessibles en communiquant par courriel avec l'une des auteures de cet article. En outre, tous les formulaires d'approbation éthique sont disponibles à l'adresse suivante :

http://www.recherche.uottawa.ca/deontologie/index.html

Bon succès à tous les étudiants-chercheurs éthiques de la Faculté d'éducation!

To 'Raise the Bar' or 'Close the Gap': International Baccalaureate Curriculum and Racial Equity Policies in Nova Scotia

Pamela Rogers

Market approaches face a conflicting set of goals that require tradeoffs – that is – sacrifice of some goals in order to obtain others. The movement to an educational marketplace must confront this dilemma, particularly the conflicts that may arise between private and public purposes of education (Levin & Belfield, 2003, p.184).

'Success for all' is the central goal of the Nova Scotia Department of Education's (NSDE) 2002 Minister's report, *Learning for Life*. In this report, a detailed account of success measures such as a new *Racial Equity Policy* (2002), professional development strategies, and implementation of equitable curriculum is outlined. Interestingly, this report also begins the discursive shift from a student-centered 'success for all' focus, to a business-centered, neoliberal model of education (Apple, 2004; Sonu, 2012). Neoliberalism includes the opening of schools to the global market, and incorporates "strong regulations through regimes, testing, accountability and places an emphasis on efficiency, rationality and global competition" (Sonu, 2012, p.244). The shift toward standardized testing, evidence-based results, and accountability arises in policy documents *Learning for Life* (2002), is expanded in *Learning for Life II* (2005), and further prioritized in the NSDE *Business Plan* (2007). During this time, significant changes took place in curriculum development and program offerings, including the implementation of African and Mi'kmaq centered curricula, and an expansion of the International Baccalaureate (IB) program in high schools across Nova Scotia. The addition of an external curriculum raises questions about the importance of the *Racial Equity Policy* (2002): does the IB program adhere to provincial policy through its implementation of curriculum? Furthermore, how do teachers use the IB curriculum document in practice? Which topics are chosen, and does this indicate distance between policy and practice? Through an analysis of the *Racial Equity Policy* (2002), IB history curriculum guide, and teacher course outlines for the standard level IB history course, the place of the IB program in the public school program is questioned, in light of policy goals.

Context – Official Reports

Following a racial riot in 1989 and low success rates of African Nova Scotian and Mi'kmaq youth in the early 1990's, an external committee was formed to address the needs of youth from historically marginalized communities. This committee produced the *BLAC Report* (1994), which provided forty-six recommendations for improving race relations in the province, including the implementation of equitable curricula and development of anti-racist educational practices (Dei, 1994,1996). However, priorities shifted in *Learning for Life II* (2005), as the primary goals in the report were to both "raise the bar" *for* student achievement and "close the gap" *on* student achievement

(NSDE, p.6). The incommensurability of these goals is evident in the description of the overall goal for the policy: the *Learning for Life II* (2005, vii) report is opened with an executive summary on the shifting global economy and the need to develop highly skilled, globally-minded citizens for the future job market. This focus shows a fundamental difference in focus from the *Learning for Life* (2002) 'success for all' message. The NSDE *Business Plan* (2007) is a follow-up document to the needs assessed in the *Learning for Life* reports. The *Business Plan* (2007) document provides fiscal details for programming, and an outlined "corporate path" of the department, echoing the neoliberal discourse on the changing role of education from individual student success, to preparation for a competitive global market (NSDE, 2007, p.2). In the 'corporate path' section, under the heading "Creating winning conditions and seizing new economic opportunities" is a list of initiatives including the IB program, skill development, assessment, performance measures, and labour market strategies, pointing to the shift away from racial equity to a focus on the creation of a globally competitive workforce (NSDE, 2007, p.2).

It is through the *Learning for Life II* (2005) and *Business Plan* (2007) official documents that the IB program expansion becomes a priority, from two schools in 2006, to thirteen schools at the beginning of 2007, the fastest expansion seen in North America (NSDE, April 23, 2007). The intended purpose for the *Racial Equity Policy* (2002) becomes overshadowed by the attention to skill acquisition, testing, and accountability through empirical evidence (Apple, 2009), and the original anti-racist education principles are lost in the ideological shift. However, these principles remain as the theoretical backbone to the *BLAC Report* (1994), African Canadian and Mi'kmaq Studies courses, and the *Racial Equity Policy* (2002).

Racial Equity Policy

This policy was developed out of recommendations from provincially funded *BLAC Report* (1994), and *Task Force on Mi'kmaq Education* (1996). These documents were created through collaborations between African Nova Scotian and Mi'kmaq community leaders and educators, out of dire need to address systemic racial inequality in schools (NSDE, 2002). These reports were crucial for the development of equitable social studies curricula, to promote positive changes in the education system. In the opening section of the *Racial Equity Policy* (2002), a section titled 'Statement of Principles' outlines the Department of Education's commitment to the policy and to anti-racism initiatives (NSDE, 2002, p.2), including the need for redress and recognition of historic systemic racism, and the need to improve race relations in schools through anti-racism education. These principles are then connected to policy, guidelines, and procedures via equitable curricula, and address the need for a critical and "accurate representation of racial and ethnocultural groups" in all subjects (NSDE, 2002, p.5). The procedure outlined by the Department includes the promise to ensure the implementation of curricula that will advance anti-racism education practices and equity, and to incorporate critical literacy perspectives across the curriculum (NSDE, 2002, p.5).

Anti-Racism Education

Since Dei's (1994, 1996) anti-racism education theory is cited in the official curriculum and policy documents, although it is not the only version of anti-racism education, I focus on Dei's understanding of anti-racism. Anti-racism education focuses on pedagogical tools to address the cyclical nature of racism and the intersectional nature of social inequalities in school contexts. In the *Racial Equity Policy* (2002, p.24), anti-racist education is cited as both a major theoretical tenet and a pedagogical practice needed for change. In the policy, anti-racism education is defined as, "critical pedagogy that places history, race, and inequity of power relations as the central components for discourse and redress to ensure equitable outcomes for all learners and to build a just and humane society for all people" (*Racial Equity Policy,* 2002, p.27).

The focus of anti-racism education is to create educators, administrators, and schools that can provide and promote a critical consciousness through a safe, and positive learning environment for all students (Dei, 1996, p.20). Critical pedagogy in anti-racism education is derived from a belief in collective processes of learning, and by valuing individual differences for societal change over competitive models of education (Dei, 1996). By placing race and power as central to learning, as stated in the above definition, students can understand the complexity of their identities as shaped through socio-historical processes. Through this deeper understanding of self and place, the collective is made possible; without this knowledge, 'tolerance' of difference can arise, but not necessarily action (Dei, 1996; Lorde, 1979). The IB organization, while attempting to foster global citizenship and respect, does not place collective learning and social change as its central premise, like the *Racial Equity Policy* (2002). Instead, individual knowledge and intellectual ability drive the mission for the program.

International Baccalaureate

The IB organization's origins are European, and began in the 1960's as a non-profit educational foundation. Currently over eighteen hundred schools offer the IB Diploma program internationally, with the highest number of schools in the United States, Britain, Canada, and Australia, respectively (www.ibo.org). The fast expansion of the IB program has been attributed to several factors: the need for highly skilled workers in the global economy, internationally standardized curriculum and assessment practices, rigorous academic courses, and a high level of university acceptance and scholarships worldwide (Bunnell, 2009, 2010, 2012; Connell, 2011; Doherty, 2009; Doherty & Shields, 2012; Resnik, 2012). In Nova Scotia there are currently fifteen IB schools, thirteen public and two private. There are no fees or entrance exams for the IB program in Nova Scotia, and teacher training is funded by the Department of Education. Through brief analysis of IB high school history course outlines, a marked difference can be seen from comparing *Racial Equity Policy* (2002) anti-racist principles and equitable curricula, to the external IB history curriculum.

IB Course Outlines

Outlines for the IB history standard level course illustrate the disconnect between the *Racial Equity Policy* (2002), and the content taught in these classes. The lack of diversity in the chosen topics directly opposes anti-racism tenets supplied in the policy, and exposes the limitations of the IB curriculum to promote truly global, cross cultural learning in social studies classrooms. Out of the ten outlines I obtained through teacher websites and personal communication, all but one included the following content: imperial Russia, rise of Stalin, WWI, WWII, fascism and Nazism, the Cold War, Russian revolution, Spanish civil war, and China under Mao. While there were slight differences in wording, the content was identical for all course outlines save one. This outline included the an investigation of decolonizing movements in Africa, an in-depth analysis of the Palestine-Israel conflict, and case studies on Rwandan genocide and the Holocaust. From an analysis of course outlines from five schools and ten teachers, only one teacher is including IB content that is not Eurocentric. Aside from Mao and communist China, all of the other nine outlines do not include *any* content outside of the European context.

Conclusion

The IB History outlines and *Racial Equity Policy* (2002) guidelines are in stark contrast with one another. However, the largest departure from the equity policy is seen through the ideological switch from a 'success for all' strategy to a corporate focus on education. While the IB program continues to expand, the promises of the *Racial Equity Policy* (2002) have not been realized in practice. Do some goals have to be 'sacrificed' in a system that adheres to neoliberal market principles? Whose goals then become sacrificed, and for what purpose? A reevaluation of IB is needed to determine what relationship the external program has in the public system. To quote Doherty and Shields (2012), this relationship is either "symbiotic, or parasitic" (p.416). Does the IB program 'symbiotically' enhance the school environment, and provide high-level learning for students from all backgrounds? Or, does the program take resources, including the best students and teachers, 'parasitically'? Through this analysis it is obvious that 'closing the gap' on student achievement through a *Racial Equity Policy* has been all but forgotten, in favor of an elitist, private program to 'raise the bar' on global competition.

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Kelsey Catherine Schmitz

Our evolution in the world of technology is ever occurring. Celebrated innovative companies introduce life changing technologies into our economy every day, and society is continually adapting to this reality. One place that is still playing catch up, however, is our schools. There is a great need to integrate technology within our classrooms to better prepare and equip young people for the current digital knowledge economy. Since the turn of the 21st century, the infrastructure of the public schooling system across Canada and its respective curriculum policies have sought to teach what some scholars have called a wireless digital generation (Buckingham, 2008; Palfrey and Gasser, 2008). During this societal, cultural, epistemological, and material transition, different educational researchers have argued for the merits and limitations of integrating digital technologies and their respective digital literacies across the school curriculum. This paper will explore and identify some of the key debates put forth during this era of integration, experimentation and innovation. In doing so, this paper will also examine how the pedagogical and curricular integration of video gaming are situated within such debates, and what it means for teachers in the classroom. Specifically, I would like to address how we can help pre-service teachers 'level up' in the pedagogy of technology in the classroom. The experiences of introducing video games as media and cultural text to pre-service teachers will be explored, as well as the wide open possibilities of 'play' and video games in the classroom. Specifically, the discussions highlighted will be centred on a lecture that introduces the game "Super Columbine Massacre RPG", and the value of this game as a pedagogical tool. In introducing the frank discussions had after my lecture on Digital Identities and Gaming for the bachelor of Education course "Schooling and Society", it is my hope to deconstruct the discourses of gaming as an educational tool versus video games as entertainment.

Technology and Identities

Palfrey & Gasser (2008) highlight the difficulty of explaining the technological world young people navigate every day as "trying to capture a picture of something that is already kaleidoscopic in its complexity, and that changes substantially every few months" (p. 12). The hardware and software available to us updates and improves within the time it takes to produce and shelve the old technology. Prensky (2001) conceives that the learners that make up today's generation of school aged populace are *digital natives*: "Our students today are all "native speakers" of the digital language of computers, video games and the Internet" (p. 1). These young people speak fluently the language of technology, adapt and integrate it actively into their lives with little to no difficulty. With schools full of Digital Natives, how does this constant need for technology translate to the classrooms shared by Digital Natives, Immigrants, and Settlers (Palfrey & Gasser, 2008) alike?

These digital identities explain where ones' technical abilities lie: natives are young people born into a world where a digital identity is the norm. All others mostly comprised of older generations fall into two categories: those adapting to technology successfully (immigrants) and those struggling to understand the new world they are now forced to live in (settlers). Herring (2008) suggests the division between generations when it comes to digital savoir faire "typically mean[s] that people on one side of the gap—youth—have more access and a greater ability to use new technologies than those on the other side—the adults (and especially, older adults)..."(p. 71). By attempting to integrate the latest technology that digital natives – our students – interact with everyday into our lessons, we bridge parts of the technological gaps that exist between students and the school room. Doing so also allows educators to address the expanding notion of "text" that is a bi-product of our technologically advancing society because "in the modern world, language is not the only important communication system. Today, images, symbols, graphs, diagrams, artefacts, and many other visual symbols are particularly significant" (Gee, 2007 p. 13). Young people are learning to communicate via any number of methods: Social media, texting, email instant messaging, video chat, and voice chat. In online gaming, players can type, listen and visually engage with each other. It is pertinent for language instruction and communication curriculum to remain relevant to modern methods of communication. We are beyond learning how to create a newspaper article or resume. For education to remain relevant, educators must integrate the blog, video chat and gaming avatars into their classrooms.

However, gaming in the classroom is not just a hook used to engage and teach within a sphere which is comfortable and familiar to our media savvy students; it acts as a bridge between content-based learning and the participatory engagement they experience in their entertainment activities. Gee (2007) argues this bridge is the *only* way educators can assist students to grant their numerous identities, real and virtual, the ability to co-exist. "If children cannot or will not make bridges between one or more of their real-world identities and the virtual identity at stake in the classroom," he contends, "or if teachers or others destroy or don't help build such bridges, then once again, learning is imperilled" (p. 57). Ignoring the learning and creating occurring in virtual spaces only further serves to drive attention from our curriculum.

How young people interact with gaming technology, and how these interactions can be translated into classroom learning, are integral areas for further research, helping to turn cultural objects into valuable learning tools. With much of students' personal interactions and hobbies now revolving around the virtual world, how they see themselves, how they represent themselves, and how they interpret their identities digitally should be just as important to us as educators as the creation of their real life identities. The introductory chapter of David Buckinghams's (2008) *Youth, Identity, and Digital Media* challenged my understanding of what an identity is to a person (whether online or real-world), and the life or death seriousness that can be attached to it for adolescents and adults alike. He suggests that "identity is not merely a matter of playful experimentation or

"personal growth": it is also about the life-or-death struggles for self-determination that are currently being waged in so many parts of the world" (Buckingham, 2008 pp. 1-2). Buckingham (2008) explores the altering/changing nature of identities and "the means of identity formation in modern society" (p. 5) in youth in particular, challenging the influence mass media representations have on that formation. The value of technology in identity formation can run the gambit, according to Buckingham (2008), from sources of "personal liberation and empowerment" (p. 11) to "new forms of inequality and commercial exploitation" (p. 11). He further argues that in our society, we assume all information is neutral, and we place value upon consumption, but that this is not the case. Information produced as digital media inherently possesses the value of the producers, coupled with the meaning made by consumers upon consumption.

Lecture on Super Columbine Massacre RPG

James Paul Gee (2007) would argue that: "Video games recruit identities and encourage identity work and reflection on identities in clear and powerful ways. If schools worked in similar ways, learning in school would be more successful and powerful because it would become the active and critical learning [needed to negotiate the world]" (p.46) As part of a guest lecture on Digital Identities I have been privileged to give for the bachelor of education course *Schooling and Society,* I have attempted to challenge pre-service teachers to think about the role digital identities and video games play in their pedagogy. I have given this lecture on three separate occasions, each time to reactions and discussions of a similar vein, but with a wide range of responses from concern about integrating technology to excitement about doing so, and at times outright refusal to add another burden to the plate of teaching by engaging with video games, which they saw as 'play kids waste their time on at home, anyway'. The lecture begins with an exploration of what digital identities are by exploring my own narrative and timeline of digital exposure; from video games to social media, we reminisce about our first time playing on the family computer. Then we move through the creation of digital identities in social media, and explore what role, if any, educators have in preparing their students to become digital citizens. Finally, we explore what pedagogy of technology looks like in a classroom. I introduce a definition of pedagogy as: It is the underpinning philosophy for what we teach, how we teach it and why. I then proceed to show clips and reviews from a game called Super Columbine Massacre Role Playing Game. Its creator, Ledonne is responsible for creating a game which has spurned heated debate and controversy. In this game the player sees the world through the eyes of Eric Harris and Dylan Klebold, two teenagers who were responsible for killing twelve students, one teacher and themselves. This game questions the appropriateness of 'playing' with such subject matter. Ledonne, however, encourages such conversation, reasoning that through these discussions the lines between creator, producer, and player bleed. It is at this point that I question the lecture hall with 'what, if any, are the pedagogical values of this game?' The wide range of responses to this question demonstrates how controversial the role of technology is in the classroom, when it comes to pedagogy. Future and current teachers,

for the most part, can make an argument for technology as a classroom tool, learning adaptation, and can find a role for serious games (educational games) in their classrooms. Ending my lecture with Super Columbine Massacre RPG and the heated discussions that follow allow us an opportunity to explore what our classroom pedagogies look like, and how we approach technology should always be informed by that pedagogy. Gee (2007) explains the importance of critical engagement with the semiotic learning that occurs in interacting with images controlled either by game designers or other players:

"For active learning, the learner must, at least unconsciously, understand and operate within the internal and external design grammars of the semiotic domain he or she is learning. But for critical learning, the learner must be able consciously to attend to, reflect on, critique, and manipulate those design grammars at a metalevel. That is, the learner must see and appreciate the semiotic domain as a design space" (pp. 31-32).

Therefore, true learning in gaming happens not only with the literal learning of the game, but on the ability to reflect upon and deconstruct the engagement one has within the game. I would argue this extends to the pedagogy of technology, too. True learning with technology occurs when we deconstruct how we engage with it; for my *Schooling and Society* students, that engagement comes with having serious and difficult conversations about violent videogames and the role they could play in our classrooms.

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