Designing and Developing Curriculum for a Guadeloupean High school:

Exploring Youth Identity with tumblr

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Abstract

On Designing and Developing Curriculum for a Guadeloupean High school:

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This thesis-project equivalent documents an autoethnographic research creation. It explores concepts of identity including race and belonging through a narrative that documents lived experiences, in Guadeloupe during the 2016-2017 academic year. The narration situates the rationales for the creation of a curriculum. The curriculum was designed to address the specific cultural and academic needs of high school students in Guadeloupe. This English as a foreign language environment emphasized multiple languages as a source of success, while battling its own history of cultural genocide. A balance of embracing diversity and maintaining traditional cultures has been an ongoing struggle for foreign teachers working within these diverse populations.

The curriculum presented in this paper addresses the complexities of that setting while fostering a space for young people to discuss their own perceptions of identity and explore them through tumblr. Enforcing digital etiquette practices, online security and privacy policies, and navigating the digital world in English were tangible tools developed through the program. The program emphasized both soft and hard skills specifically designed for a Web 2.0 era where young people are expected to be well versed in technology and critical analysis.

ACKNOWLEDGEMENTS

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Chapter One: Introduction

This first chapter presents the researcher, her situated biography, and the initial biases she may have brought to the study. It also outlines the themes within the study including: identity, social media, youth, racism and stereotypes, as well as how to navigate cultural diversity in modern institutions. It is followed by chapters that delve deeper into these ideas giving both background and context to the autoethnography.

Beginnings

I was born in Western Canada to newcomers, during the second wave of immigration that occurred in the 1970's. The first wave was during the 1920's. My parents were among the 79.9% of European immigrants that flowed to Canadian shores following WWII (Statistic Canada, 2006). I am the only girl of four children and the youngest, which made my siblings my first source of education. My formal education started abroad a few years later, in an English Libyan international school. After my family returned to Canada, I continued my education through the Catholic education system. Why is any of this information pertinent in an academic paper? According to Freire (1972), "one cannot conceive of objectivity without subjectivity" (p.50) and you, the reader, need to understand who I am and where I came from in order to understand my choices and perspectives on curriculum design and development.

By revealing aspects of my history, you may develop suspicions of who you believe me to be. For instance, because I went through a Catholic education system, you might assume that I am a devote Catholic; I go to church every weekend and volunteer at food banks as often as I can. Being the first generation of my family born in Canada, you may assume that I am more educated than my parents and that it was them that persuaded

me to pursue academics. Furthermore, the fact that I am the only girl and the youngest, could lead you to think that I was either overly sheltered or spoiled as a child. Regardless of whether any of these assumptions are true they don't represent who I am as a person, an educator, or a researcher, but they do have an impact on who I believe myself to be and how my identities are developed.

Like any subject you need to get to know me over time before you can say that you know or understand who I am or where I have been, but for now let me clarify a few of your hunches. I was raised Roman Catholic and my education was heavily integrated with the church and serving the community. I was in the choir most of my youth and participated in a mentor training program that focused on developing support systems for students in connection with my high school chaplain. The idea here was to help our student body navigate complicated issues like addiction, abuse, suicide and on occasion, an unplanned pregnancy. These are common teen issues in our modern society and were also present within my own social group.

Lived experiences are as important to my education as the academic education I received in classrooms. In fact, lived experiences can often be more valuable because they lead to a self-awareness that acknowledges the integrity of an individual life creating a space for storytelling, interpretation, and meaning-making (Boylorn, 2012; Haig-Brown, 2008). A lived experience is a representation and understanding of a person's human experiences, choices, and how those factors influence one's perception of knowledge (Boylorn, 2012). Therefore, I am presenting to you, my experiences prior to discussing my perceptions of knowledge. Knowledge here is a focus on awareness and not the accumulation of facts or information. It speaks to the personal and unique

perspective of researcher and how their experiences are shaped by the subjective factors of their identity including race, class, gender, sexuality, religion, political associations, and other roles and characteristics that determine how people live their daily lives (Boylorn, 2012). Giving individuals a space to share their knowledge through narratives permits them control of the narrative and without a space for storytelling and mean-making it is easy to interpret themes differently than originally intended.

Assumptions about others are made instinctively and often unconsciously. In the simplest forms they are made regarding: height, the colour of one's hair, age, gender, race, and even the language someone speaks or the accent present when they speak. It can be related to cultural stereotypes and projected through media. At one time satirical references to any of these would have been funny, but in the twentieth century they are regarded as offensive. Occasionally they are reflective of horrific events in history like the Nazi symbol or the Hitler salute gesture (Guy-Ryan, 2016). Other examples have worked there way into common diction like the term 'Nigger', which originated from the Latin term 'Niger' or the Spanish 'Negro' meaning black (Pilgrim, 2012). It is now the most offensive term to say to a person of colour because it references a time in history, prior to the U.S. civil war, where people of colour were considered 'not human' (Haig-Brown 2008, Pinar 2004). Regardless of whether these cultural references are offensive or not they exist and need to be included in conversations of identity. For me understanding the term 'Nigger' means that I will never use it. In fact, using it here for academic purposes makes me extremely uncomfortable, but it was used in the context of a teachable moment.

An Educator's Narrative

As an educator I know that teachable moments can be the most impactful on a students' educational experience. They are often spontaneous and unplanned, but they respond to a need to expand or offer insight to fuel a students' genuine curiosity. These moments must be seized by the teacher and often vary from the subjects being taught and the curricula being covered in class. In recent years the classroom has expanded beyond the physical and into the virtual world. This is represented by online classes and teachers integrating online spaces into their physical classrooms. The push for these virtual spaces is a direct result of the advancements of technology and the need to be more competitive in a global market (Arney, 2015).

The most common virtual world integration thus far has been integrating social media into the classroom. Social media provides educators with an exciting new opportunity to connect with students in a manner that continues to provoke thoughts and discussions outside of the classroom setting. The use of social media not only encourages students to interact with one another it is a tool to enhance student learning (Abe & Jordan, 2013). Still, there is a darker side of social media that needs to be addressed and is often overlooked. This is where it is used as a tool to further hate speech, racism, and bullying. Given that the consumption of content has become so widely spread in our global world, it is easier to target one's messages to people who propagate them further regardless of what that message may be (Romero, Galuba, Asur & Huberman, 2011). Furthermore, ignoring the Nazi and slavery references won't make them go away. As much as we don't want to talk about it, they are also part of who we were as a culture and we must learn from our past to better the future.

Education is the process of facilitating learning and the acquisition of knowledge, skills, values, beliefs, and habits.

> Richard Shaull (1970), argued that education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (as cited in Freire, 1972, p. 34).

Educators have a responsibility to help their students develop the skills and tools they need to navigate this world including navigating the online world. We cannot just assume that young people can figure it out on their own because unlike other life lessons, mistakes made online live forever. It is only as we rethink our assumptions with action that they can change (Horton & Freire, 1990). Therefore, educating young people on digital citizenship while focusing on developing their own sense of identity, allows them to re-evaluate their assumptions and create a unique sense of self in a safe space.

Chapter Two: Background

This chapter explores concepts of identity through the researcher's own lived experiences as an autoethnography. It identifies what encompasses culture including highlighting the importance of language, digital etiquette, and a respect for diversity especially in educational settings.

A contextual chapter follows which further develops the ideas presented here. It is supported by literature and furthers the autoethnography by highlighting related experiences that the researcher had in and outside of schools in Guadeloupe.

Origins

Like most minorities growing up in Canada, I am consistently asked 'What are you?' and 'Where are you from?' What people are really asking is 'Where are your parents from?' and 'What is your ancestry?' I often struggle with responding because I don't fit into one category.

As human beings it is in our nature to categorize the unknown to better understand it (Aoki, 2005; Pinar, 2010). Historically, this idea was popular during the Age of Discovery; which was the height of European colonization across the seas (Mitchell, 2018). In most cases categories were developed based on physical identifiable characteristics like size, shape and colour. Race, social economic status, and gender are the new categories. This triad were used in national censuses, international research, and often emphasized in education curriculums (Pinar, 2010). Using them as categories on an international scale reinforces a system that defines peoples' identities based on physical characteristics. Doing this places limits on the extent to which people can construct images of themselves (Leonard, 1984 as cited by Campbell & McLean, 2002). In the

absence of a clear understanding of identity researchers have attempted to define these categories without considering how individuals define themselves (Blum, 2002). An identity needs to be defined by the person for who it reflects not by an outsider who knows nothing of that individuals' history, culture, religion, or life. Furthermore, by allowing another to construct your identity silences your own voice.

Language and Diction

Language as a form of voice has also been categorized while being embedded into the culture of our society. Differences between English, the Romance languages and Asian languages tell a cultural story that expresses the importance of relationships among people. In these other languages, representations of 'the self 'and 'other' are put on equal plains by focusing on the bond between them and not the individual subject. In Hungul, the language spoken in Korea, the suffixes used at the end of a sentence are chosen based on the relationship between the speakers (Kim, 2012). By asking questions immediately when meeting a new person, the speakers can determine the correct language appropriacy. Appropriacy is the level of formality when you speak; it can be adjusted by gender; age; the channel of communication; and topic (Scrivener, 2011). While living in Korea, from 2005 to 2008, I was frequently asked my age, occupation, and marital status when I met new people. This was done so the speaker would know which suffix to use when talking to me. In Canadian French the pronouns 'tu' and 'vous' are used similarly. 'Tu' is used when the subject is familiar or young, and 'vous' is used as honorific, in formal situations, and to be polite. (Wray, 2002). In our cultural context 'vous' is also used in situations of doubt. The stress here is not on the subject itself but determined by the relationship between the speaker and the subject. English on the other hand is a little

different. In English, honorific discourse is represented by titles, like Mr., Mrs., Ms., and Dr. which places the stress on marital status or occupation (Wray, 2002; Hutton, 2012). The emphasis here is on the subject and not the relationship implying that relationships are not as important as the status of a person.

Categories representing status are then echoed from our language to our culture and absorbed as cultural norms. It is seen in schools, educational resources, entertainment, and even medias. Recent social movements have revitalized conversations on race, ethnicity, and definitions of identity while perpetuating themes of racism. Social media platforms serve as a stage to broadcast these voices out into the world regardless of language. With long-standing perceptions of identity based on ethnicity, race is never as simple as black and white. Furthermore, even if political and social pressure were strong, the responses would still be numerous and complex in our continually growing diverse world (Blum, 2002). This suggests more exploration on the subject is needed.

Digital Etiquette

For young people growing up in a technologically active world based on instant feedback and gratification, time is not concrete, and the future seems way to distant to affect the present. They post their thoughts as quickly as they are generated making instant networks like snapchat, where posts are timed and then 'disappear', more and more popular. Young people have access to these platforms at a very early age and are not given any guidance on how to use it safely (Abe & Jordan, 2013). Teaching students to be social media literate is essential to achieve their educational objectives and could be valuable for furthering their personal and professional goals. "Without guidance and instruction, students 'interactions with technology may lack purpose and critical

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reflection" (Cox, 2014. P. 32). Digital literacy is just another tool that companies require and expect young people to master by the time the reach the workforce. "Students without proper training in social networking may find their classroom-based knowledge rendered obsolete and their hopes of getting hired dashed before they even set foot into the job market" (Cox, 2014, p.36).

Despite its many uses, online platforms should be approached with levels of planning and caution, as there are several social and legal issues involved with using social media in the classroom. Yet, discussions of digital etiquette have occurred as post-solutions to address tragedies from cyber bullying and cyberstalking, instead of as a preventative measure. Cyberbullying refers to internet bullying and is a form of teen violence that can cause lasting harm to young people.

> About 80 percent of all high school students have encountered being bullied in some fashion online. These growing numbers are being attributed to youth violence including both homicide and suicide. While school shootings across the [United States] are becoming more and more common, most teens that say they have considered becoming violent toward their peers, wish to do so because they want to get back at those who have bullied them online perpetuating the cycle (Bullying Statistics, 2010, para 8).

A growing epidemic has increased the need for cyberbullying to be addressed in school but is often taught by teachers who have never experienced it, nor have seen it in its infancy.

I come from a generation that started without computers, tablets, and cellphones. Growing up in an upper middle-class family in the eighties (80's) gave me early access to the first versions of computers with green and orange fonts that connected to the internet through something called dialup. Now, less

than 30 years later you can access the internet from a watch while hiking in a forest.

The younger generation of today have never known a world without computers. The problem with this is that young people are interacting with technology before they are digital citizens and understand how to navigate it safely. Their parents, like me, are from a generation that didn't have access to it at a young age. We are learning about the drawbacks at the same time as they are being discovered and sometimes after the fact. In response, society is putting more pressure on teachers expecting them to be current with technology. In contrast Cox (2014), suggests that educators have been hesitant to introduce social networking into the curricula from a fear of distraction and addiction. This is exactly why Digital Citizenship discourse, a concept that focuses on what users should know to use technology appropriately, is needed.

Chapter Three: Context

This chapter expands on the themes introduced in the background chapter and highlights the cultural context existing in the Caribbean. It presents literature reviews on identity, Caribbean identity, youth identity and the importance of social media in todays' youth culture. It adds validity to the autoethnography narrative and reflects on the researcher's lived experiences.

The ensuing chapter presents experiences in Guadeloupe, its history, education system and media practices. Clarification is given on the researcher's involvement with the island and the Guadeloupean people.

My Lens

Like many people of my generation I came from an ethnically diverse background and my parents, also descendants of multiple ethnic backgrounds, were immigrants. As a multi-racial individual, I understand that not everyone has had the same lived experiences nor originates from the same ethnic mixture as myself. Yet, I believe that people can relate to some of the common struggles suffered by individuals who don't fit with a binary scale. Therefore, instead of trying to choose an appropriate label that best represents my unique mixture of ethnicities and culture, I have chosen to define myself within the grey area, as 'mixed'. Mixed in ethnicity and race. The label mixed reflects my own personal ethnic epistemology which is a theory of knowledge and an investigation to what distinguishes my justified belief from mere opinion.

In contrast to my perception of my identity as mixed, society has labelled otherwise. In my experience this has ranged from various black/white combinations to Indian and Hispanic. Ergo, the literature discussed emphasizes a similar body of

knowledge including current social and political events. It focuses on black, white, and mixed-race context within English and French speaking countries. This parallels my own sense and reflectes the Canadian dynamic in which I live and grew up in. Thus, it validated my theory of knowledge.

Issues of race and identity have not plagued me my whole life. In fact, I wasn't conscious of race until I was a teenager. Up until then, I had thought that people were all unique and what defined them were their interests and hobbies not their skin colour. The idea that I belonged to a 'specific group' and anyone else who didn't was 'the other' was foreign to me (Perdue, Dovidio, Gurtman & Tyler, 1990). I came from a multiracial family with family all over the world, varying in complexions, physical characteristics and who spoke different languages. Therefore, I wasn't raised with the concept of 'us' and 'them'. Reflecting on this experience now alludes to my naivety and lack of racial awareness growing up, but it also explained why as an adult I still contend with these perceptions.

Difficulties with perceptions of race and identity were not solely unique to me. In a range of British studies on mixed race children, 'issues' relating to mixed identities, were attributed to an awareness of and frustration with, how their mixed background was sometimes perceived by other people and not by themselves (Ali, 2003; Tizard & Phoenix, 1993; Wilson, 1987). In the United States all mixed individuals would be considered 'black' given the highly established one-drop rule. The one-drop rule reflects "the cultural entrenchment of America's traditional racial hierarchy, which assigns the highest status to whites, followed by Asians, with Latinos and blacks at the bottom (Ho, Roberts & Gelman, 2015). This is consistent with Caballero, Haynes, & Tikly (2007),

who found that many British young people who identified themselves primarily as mixed, at times also identified themselves—or knew they were identified —as having a black identity. In contrast, in the same Caballero et al. (2007), study "a few pupils said that, due to their appearance or cultural interests, they also occasionally identified—or were identified—as having a white identity" (p. 350). This perspective of whiteness projected on mixed raced individuals is strongly linked to a social culture where someone is considered white because of the way they dress, act, or participate in events that are usually reserved for whites. Similarly, when I was in high school, I was excluded from black ethnic cliques because I was too white due to the shows I watched and the activities I participated in. Hence whiteness and blackness are social constructs.

When non-white individuals search for membership in predominately white Clubs, they are often rejected with extreme criticism regardless of their abilities. In order to break this glass ceiling, they are forced to perform above and beyond the expectations of their peers in order to 'prove' that they are good enough. A good example of this is Tiger Woods. In a letter to a young boy who had contemplated suicide, Woods wrote "I know what it's like to be different and to sometimes not fit in" (Sirak, 2015). The same can be said for female black athletes like Serena Williams, who recently made headlines in the 2018 US open for an outburst at the umpire resulting in a $17,000 fine for racquet smashing and a code violation for coaching (BBC Sports, 2018). The controversy following the match included several prominent tennis figures like presenter, Sue Barker stating, "I've sat courtside watching the men ranting at umpires and they [weren't] given a violation" (BBC Sports, 2018). The phenomena are not unique to athletes and happen

daily to individuals who are challenged with a never-ending search for black acceptance and white membership in a binary black and white world.

Athletes, whether they succeed in winning a medal or not, are an inspiration for young people. Athletes of non-white origins have been even more influential to minority young people because they often relate to the athlete and see themselves reflected through him/her (Bush, Martin & Bush, 2004). Current athletes give the next generation support to have big dreams and proof that their dreams are achievable. Racial minority role models present images of aspiration instead of the images of disparity often depicted through media. In a recent study, Dixon (2017) analyzed a random sample of television, print and online news stories over 2015 and 2016 and found that 59% of the poor people discussed or depicted in them were black. This tendency, which has a long history, has informed the way Americans think about race and poverty. Research has also shown that local television news tends to portray Blacks as criminals more often than law defenders, more often than victims, and more often than in reality (Dixon & Linz, 2000; Dixon, 2017). Consistently seeing these representations of race has significantly influenced how people of colour have seen themselves, how they are seen by others and how they see their future.

Young people of colour who want to excel in academics or any other field need to be able to see themselves in positions of success, just as women need to see other women in positions of power or as main characters in movies. While concepts of equality are starting to be discussed and implemented the field of education seems to be moving at a much slower pace.

Despite the suggested benefits of diversity, the elementary and

secondary educator workforce is still overwhelmingly racially
homogenous (82 percent white in public schools). Over time, educator
diversity has increased. In the 1987 – 88 school year, 13 percent of public-
school teachers were teachers of color compared to 18 percent in the 2011
– 12 school year…Education leaders are also predominantly white. In the
2011 – 12 school year, only 20 percent of public-school principals were
individuals of color… A large majority of education majors and, more
specifically, students enrolled in teacher preparation programs, are
white…In the 2012 – 13 school year, 25 percent of individuals enrolled in
a teacher preparation program based in an institution of higher education
(IHE) were individuals of color (King, 2016. p 3).

All this to say that if a person of colour wished to pursue a career in education, they

wouldn't have many role models to look up to. Furthermore, the disparity in racial

diversity has been perpetuated by the profession itself. Where a white male professor,

who teaches only work by' great white men' is making a political decision to maintain

the white status quo (Hooks, 1994).

Identity

For me, an identity is formed from the summation of every relationship and

experience a person has had in their life. Like Horton & Freire (1990), I believe no one is

born fully-formed; it is through experiencing the self in the world that we become what

we are. Which means that identity is forever changing and unique to everyone. Leonard

(1984), stressed that identity is not a stagnant construct, but rather one that evolves over

time and it is constructed and reconstructed within material and symbolic constraints (as

sited by Campbell & McLean, 2002; Sinha, 2015). With the onset of new information, it

adapts to new environments and continues to evolve and develop as patterns of thinking

shift.

Within a Canadian context, identity can be an interesting declaration of who

Canadians are, and what they stand for, but how Canadians view themselves and others in

society has implications on their social integration, civic engagement, and how they participate or connect with others (Glover, 2013; Sinha, 2015). Canada's national identity has continuously changed, being shaped by shifts in the socio-demographic landscape, historical events, and social relationships (Sinha, 2015). According to the data released by Statistics Canada (2018), there are 37 million people currently living in Canada; doubling what it was 50 years prior. Two thirds of the growth have been attributed to an increase in migratory populations and the acculturation of people (Statistics Canada, 2018). "Acculturation is the cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture" (Merriam Webster, 2018). This was representative of immigrants who adapted to Canadian life, becoming residents, and nourishing future generations within that life.

The merging of foreign cultures with a 'Canadian culture' dilutes the foreign culture as generation after generation comes to be. A clear representation of this can been seen in language; where many studies have found that by the third-generation immigrant families have lost their mother tongue (Alba, Logan, Lutz, & Stults, 2002; Ball, 2010; Hutton, 2012; Morimoto, 2014; Nesteruk, 2010; Rumbaut, Massey, & Bean, 2006). They instead rely on the predominate tongue as means of communicating; establishing language as a clear characteristic of ones' identity and culture.

Yet, aspects of race have continued to be the most predominate form of identity and are the most prevalent because they are superficial and easy to recognize. Despite the rigidity of skin colour, some scholars believe that ethnic identity is not constant but rather situationally bound. A person may slip in and out of an ethnic group's membership depending on the demands of the situation (Collier & Thomas, 1988; Okamura, 1981).

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Ethnic identity here refers to an individual's subjective feelings of belonging to an ethnic group (Leets, Giles, & Clément, 1996; Phinney, 1990, 2003). Which means it can be seen through a view of many self-representations (Alexander & Beggs, 1986; Clément & Noels, 1992; Weinreich, 1991).

      Multiple identities. Multiple identities are not a phenomenon restricted to Canada but can also be found in diverse countries like France, where the population of foreign-born immigrants in 2008 accounted for 11.8 million people, 19% of the total population (France population, 2018). Since France has reached 65 million people, as of December 24, 2018 (France Population, 2018), more studies have been done to get a sense of who these 65 million people are and where they came from. In contrast, the last ethnicity census conducted in France, in 2000, was received with much criticism. It segregated the population into definable ethnicities which returned to the same analytical framework developed in the nineteenth century and obscured the complexity of identity (Blum, 2002). By negating complexities, it assumed that identity is simply X, Y or Z and it implied that a persons' identity can be easily defined and not unique; which is in complete contrast to reality.

Youth Identity

      How one sees oneself, as a member of a given nation, is an important form of social identity. Feelings toward one's country are a matter of both individual and collective concern. In an increasingly diverse world, the issue of identifying with a nation is complex and consequential for individual identity formation (Jahromi, 2011). Jahromi, (2011), conducted a study using an in-depth interview approach to examine what young people thought it meant to be an American, in the United States today. His results pointed

towards a mismatch between American ideals and reality, experiences with diversity, opportunities for civic and political participation, and ideas about concepts such as the American dream (Jahromi, 2011). This confusion for young people was expected because it was a during their period of transition. According to Boyd (2014), teens have been known for struggling to carve out an identity that is not defined solely by their family ties. "They want to be recognized as someone other than son, daughter, sister, or brother" (Boyd, 2014. p. 17). At this point in their lives they are beginning to transform into who they want to be as adults. Once transformed, "they become critically aware of the 'psycho-cultural assumptions' that constrain their daily actions, opening up the possibility for new courses of action and relationships" (Spencer & Lange, 2014. p.77). Thomas, Davidson, & McAdoo (2008), examined the effects of culturally relevant school-based interventions in promoting cultural assets (i.e., ethnic identity, collectivist orientation, racism awareness, and youth activism) among a group of African American adolescent girls. Their overall findings revealed that the intervention had significant and positive effects on ethnic identity, racism awareness, collectivism, and youth activism (Thomas et al., 2008). This eludes to the possibility of successfully influencing young people to critically reflect on their own identity. In this information age teenagers also need to navigate a new awareness of race, social economic status, and gender in an online world, which presents its own challenges and limitations.

Social Media

Social media platforms like Facebook, YouTube, and tumblr have become tools for emancipation. Being able to say whatever you want, without having to say it directly to someone's face has created an excuse for victimization and exclusion, by allowing

individuals to 'hide behind screens' as a defensive mechanism. This has directly ignited a rampant resurgence in themes of racism and race identity in headline media. Along with this has been a 'tunnel vision' concentration on eastern religions, their culture and religious practices as well as multiple concepts of 'the other'.

Since 911, the Muslim community has been scrutinized in schools and airports under 'suspicions of terrorism'. The community has been the target of numerous attacks of violence. Mosques have been burnt, communities decimated, and hate crimes against Muslims in Canada rose 61% from 2014 to 2015 (Harris, 2017). Women who wore hijabs were singled out and forced to remove them in order to identify themselves or were labelled as terrorists in airports resulting in them being pulled from planes and or verbally harassed by other passengers (Harris, 2017; Mohammad, 2016). People of colour have been shot by police across the United States for driving expensive cars, cars with tinted windows, and for having a broken tail light like Philando Castille, honing the phrase "driving while black" (The Associated press, 2017). This is the same nation where a white man who gunned down people in a black church, the Las Vegas strip or in a school, is labelled mentally ill compared to a man from a minority culture who shoots anyone and then is labeled a terrorist (Farrell, 2014; Knoll & Annas 2016; Qui & Bank, 2018; Statista, 2018). Like the butterfly effect these events rippled politically and globally. Donald Trump won the United States presidency on a platform of hate, bigotry and racism, further extrapolating hate while increasing fear and uncertainty in the country. Brexit, the United Kingdom referendum on the European Union membership, was attributed to fear of immigration from the migratory refugee crisis (Archick, 2016).

Yet on an optimistic note, protests and social movements have presented a strong calling from the public to start talking about these issues. A social movement is defined "as loosely organized but a sustained campaign in support of a social goal, typically either the implementation or the prevention of a change in society's structure or values" (Turner, Killian & Smelser, 2018). Although social movements differ in size, they are all essentially a collective. 'Black lives matter' and the '#metoo' movements resulted from a coming together of people whose relationships were not defined by rules and procedures but who merely shared a common outlook on society (Turner et al., 2018). In my opinion, social media has been a good medium to initiate social change by directly increasing social awareness.

Chapter Four: Guadeloupe

This chapter introduces Guadeloupe, a French Antillean Island, located in the heart of the Caribbean Sea. It presents historical and cultural references that pertain to the complexities of culture, among the current population. It familiarizes you, the reader, with the background of the people, the education system, and elaborates on the culture and current media practices.

The chapter aims to give a well-rounded base to conceptualize the research questions and curriculum design, which follow in the next few chapters.

History

Guadeloupe is formed by 5 islands and thus is the largest populated European Union (EU) member within the Caribbean (Iskrova, 2010). It has been in French possession since 1635, and a department of France since 1946. The population was estimated at 449,000 people in 2017 (Worldometers, 2017).

Guadeloupeans are diverse, mainly descendants of African slaves or mixed descendants of Europeans, Indians, Lebanese, Syrians, Chinese, and Carib Amerindians (Schnepel, 2014). Although French is the official language, much of the population speaks Creole, the native language (Iskrova, 2010; Schnepel, 2014). In addition, young people learn English and Spanish through elementary, middle school, and high school.

Guadeloupe's culture, history, and identity have been uniquely separated from France and the Caribbean because of its African slave colonial history. In 1793 the African slaves in Guadeloupe staged the 'slave rebellion of Trois Rivières' (Dubois & King, 2006; Williams, 2013). Many white settlers were killed, with the remaining fleeing to other islands (Dubois & King, 2006; Williams, 2013). Therefore, much of the

population today are descended from African slaves. However, there is also a significant community of East Indian descendants who came from indentured labourers brought to Guadeloupe in the aftermath of the abolition of slavery in 1848 (Dubois & King, 2006; Williams, 2013).

On a philosophical level the evolution of a society and culture is good for everyone. On the other hand, the invasion and assimilation of French values meant the interiorization of an inferiority complex, and a collective alienation from origins and identities (Gyssel, 2001). In addition, when France colonized Guadeloupe French was instituted as the main language and Creole was banned from official media and education, until recently (Iskrova, 2010; Schnepel, 2014). This has created a complexity of race issues and distinct perceptions of nationalism that continue to echo through generations. The islands current relationship with France, neighboring islands and influences from other international countries has created a unique set of parameters through which their young people must navigate.

Context. From October 2016 to June 2017, I worked in Guadeloupe as a language assistant in a polytechnic high school (Lycée) and middle school (Collége) under the Académie de la Guadeloupe. While my position had me working equal amounts in both schools, experience at the Lycée and life on the island are focused on. It was important for me to consider my life and work experiences in equal portions to understand the circumstances and conditions of the environment I lived in. As Beauchamp (1972) noted they directly link to how I perceived, identified, and processed different experiences.

Education System

As a Départements d'outre-mer (DOM), the education system in Guadeloupe is the same as in France. Education is compulsory for ten (10) years, from the ages of six (6) to sixteen (16) (Académie de la Guadeloupe, 2000). Secondary education begins at age eleven (11) and lasts for seven (7) years; it is divided into a premier cycle (first cycle) completed in collége (middle school) lasting four (4) years, and a second cycle completed in the lycée (high school) lasting three (3) years (Labrie, 2017). The aim of the lycée is to prepare students for the baccalauréate (known as le bac). The baccalauréate can lead to further studies in University or directly into the workforce. It consists of academic tests that have written, reading, and oral sections. Students need to pass these exams before they can graduate.

The Académie de la Guadeloupe (2000), implemented a three-year plan in 1999 with a focus on important issues specifically for the schools of Guadeloupe. One of the goals was to reduce the failure and dropout rates, especially in the first year of the lycée, where rates were most significant (Académie de la Guadeloupe, 2000). In 1998, the unemployment rate was 27.8 percent, and GDP per capita was estimated at $9,000 (Labrie, 2017). The economy depended heavily on tourism and required substantial aid from France, which hasn't changed much since then.

Another objective for the Académie was the mastery of French. The goal here was to improve the effectiveness in teaching French and in teaching other subjects utilizing the French language. As a DOM, many students wishing to specialize in trades or academics, must continue their studies in France at specialized institutions. Hence a push to improve French fluency was desperately needed.

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The final goal encouraged teachers to develop activities on the theme of citizenship, to promote non-violence and the teaching of democracy skills, civility, listening to others, and constructing reasonable arguments in support of one's ideas (Académie de la Guadeloupe, 2000). From these themes, 'notions' were developed and were the bases for the language programs (see Appendix A for copies of the notions used during the 2016-2017 school year). The notions covered during my time included: spaces and exchanges; myths and heroes; locations and forms of power; and the notion of progress. It allowed educators more flexibility in what and how they taught putting more emphasis on the needs of the students and the strengths of the teachers. There were also drawbacks to this system especially when there was a disconnection between the needs of the students and the teacher's interests. For example, one of my classes studied Gothic Poetry with their English teacher for six (6) sessions. Evidently it was very interesting to her, but the students struggled with the basic language and the obscure concepts being discussed.

I worked with six (6) classes that were bound by these notions, and each class addressed them differently. Four (4) chose to focus on the U.S. presidential election and others addressed local politics. Within the four (4) two were the same class with different levels, so the main teachers used similar materials but modified their lessons to be more reflective of the level of the students in each class. Each class also studied in cycles, which I had not experienced before.

To explain how the cycle system worked imagine a class of thirty (30) students. The class was split into two cycles: group A and group B, with fifteen (15) students each. One Monday, for example, the English teacher saw group A and the next Monday

Group B. On Wednesdays and Fridays both groups studied at the same time in the same class. In this case the students had classes twice one week and three times another. So, if I worked Monday, I only saw half the class each week. Which meant I repeated lessons. If there was an event, meeting, or trip, the class was cancelled and make up classes were not scheduled. Therefore, I often only met group A once a month and group B once every other month. Irregular scheduling like this became normal, but it made organizing lessons and programs tediously complicated. On several occasions, I had shown up to school only to find out that my class was cancelled.

In school. The student culture at the lycée was intricate and diverse. The students came from varying backgrounds and origins. They were from Guadeloupe, other Caribbean islands, or France. After a short time of working with them I had noticed a significant difference in the way they often interacted with me compared to my colleagues. They were more open with me than their regular teachers. They told me personal details about their weekends, school gossip, who they were dating, problems at home, and in some cases about their child/children/soon to be child. Whereas comments shared with my colleagues had been restricted to themes about the weather or being tired. I credited this to my ignorance/ lack of judgement and genuine curiosity, but there were several other factors that could not be dismissed.

My appearance was the first factor. I look very young and while this might seem like a genetic blessing it has been a continual hindrance in my teaching career, especially when teaching adults. Adults respect age as a reflection of experience and often struggle with being educated by someone younger than them (Scrivener, 2011). This is especially true in Asian countries (Defeng, 1998; Scrivener, 2011). But, in this context when I

noticed an opposite effect. Looking like a student encouraged them to speak to me as though I was just another student at the lycée.

The second factor of note was related to evaluations. It wasn't my job to evaluate them, so there was no hierarchy of power between us. I didn't correct them every time they made a mistake and always encouraged them. This is not to discredit their teachers. Their English teachers' objectives were to make them speak accurately while mine was just to make them speak.

The third factor was that I looked like one of them. Most of the English teachers were white and from mainland France (Metropole). This is consistent with high-ranking positions across the Island; a left-over from colonialism. In fact, most people in position of power in the Caribbean are of European origin which maintains conscious and unconscious ideas of white superiority and entitlement (Mills, 2005; Razack, Smith, & Thobani, 2010). These ideals are widespread, and relations of white dominance and non-white subordination are re-enacted daily across a broad array of institutions and social settings (Mills, 2005; Razack et al., 2010). This is especially true in classrooms, where the students and teachers are of different races. Therefore, my assumption was that my ethnic heritage, being of mixed Caribbean and European descent, may have been the overall leading reason for my open relationship with the students.

Outside of school. During my time in Guadeloupe I lived with a lovely Guadeloupean couple who were both teachers themselves. They have three grown children, two of which live in Guadeloupe with their own families. I spent a lot of my free time with the couple, their kids, and their grandkids. This relationship gave me a

unique experience that was completely different from the other language assistants and my colleagues.

Several events factored into this unique relationship. For starters, I met with the wife every Friday afternoon for a French / English language exchange. I often assisted her when she was looking after her grandchildren and we took care of each other's pets during vacations. On several occasions they invited me over for lunch or dinner and when my parents visited, I returned the gesture. They invited me to family birthdays, anniversaries, and other events typically reserved only for immediate family. I had been invited to join their hiking group and went on hikes every Wednesday with the neighbors (most of who were retired teachers or local farmers). If I missed a hike people from the group would check on me. I was part of the community and treated like a member of the family, the third daughter. It was a great experience.

The significance of the relationship was worth noting because within the island there are four (4) distinct social groups with restrictive memberships; meaning an individual cannot be in more than one social group. The groups were defined as black Guadeloupeans (which included descendants from African slaves and Indian indentured labourers), white Guadeloupeans (descendants from landowners), metropole (usually white Parisians) and tourists (seasonal, usually white and often retired). The divisions are not just seen in Guadeloupe but similarly throughout the Caribbean.

Most of my colleagues were from the Metropole group. They told me that it would be very difficult for me to be embraced by the native groups because I was foreign, I didn't speak French as my first language, and in their many years of living on the Island they had never been able to break through the social wall with either group of

Guadeloupeans to create real friendships. Yet, I was easily integrated with the black Guadeloupeans, the metropoles (because I was teacher and worked at the lycée), and the tourists (because I was a foreigner living on the island for a specified duration). I think the success of my integration had a lot to do with the circumstances of my living arrangements, my occupation, and my cultural background.

School terrorism and violence. Just prior to my arrival there was an incident outside of one of the high schools involving a student from the school and an unknown individual. Apparently, the student had been on a cell phone waiting outside the school when he was approached by another boy. The other boy had demanded the student give him his cell phone and when the student refused the other boy stabbed him, took the phone, and ran away. I recount this story to emphasize how the students reacted to the event and not the event itself. When my students had told me the story, they were calm and collected. In fact, they had more emotions telling me about what they did on the weekend than about this incident. To them it wasn't a big deal because it wasn't significant in their lives. It didn't directly affect them, they didn't know the boy, he didn't die, and they didn't know the person who stole the phone. They seemed to only be fazed by events that specifically impacted them. In contrast, the teachers were shocked and concerned. Many of them had never heard of something like this happening at a school in their district or so close to their home. They had wanted to conduct discussions about school violence, but the students weren't interested. The institutions on the other hand were profoundly impacted.

Following the incident all the schools had security guards placed at their gates during the day. The gates were opened in the morning, at lunch, and at the end of the day

(10 mins after the last class). There were usually two guards and they would be familiar with all the staff and students. If you wanted to enter during a lock down time you would need to show ID and explain why you needed to enter or leave. All the staff and students had ID cards. Although the stabbing incident had happened sometime in September, by the time I arrived in October, precautions had already been put in place for the protection of the students, the teachers, and the staff.

Another example of the government's response to violence in schools came later in the Spring of the following year. At that time, I had been given some documents, on emergency procedures, that would be executed during an emergency testing day the following week. I hadn't thought much about it because I thought the procedures were for testing a fire alarm. However, when I had looked through the documentation at home, I realized the emergency procedure was specifically for terrorist attacks and school shootings. The package had also included illustrations of what to do in a fire, bomb threat, or random shooting in and outside the school. I had been in Montreal when the Paris shootings happened and Toronto during 911. I had watched everything on television the way someone watches an action film without accepting it as real. Nonetheless, as I was lying on the floor with the students pretending to be dead (as instructed in the documents) I had realized that that moment was more real than any of the footage I had seen from those earlier tragedies. I had genuinely been scared and yet I was also relieved that this was just for practice. I also thought it was impressive that the French government had cared enough about its young people and people working in educational institutions to build in these preventative practices relatively quickly.

Media Practices

Having already worked with young people in schools internationally, I had expected all the students in the high school to have cell phones and access to computers, however this was not the case. Approximately 10% of the students in each class I had worked with didn't have cell phones and most of them had no access to computers at home. The school on the other hand was a technical high school, so it had more funding for technology than other schools without the specialization. That meant that they had a computer lab with air condition and twelve (12) computers. It also meant that 50% of the classrooms had ceiling mounted projectors and the other classrooms had projectors/ televisions on movable stands that could be used. Furthermore, I noticed that many of the teachers had their own projectors and media equipment, giving them more control of their technology.

In addition, the language teachers had access to a green screen, several laptops, and a few high-end digital cameras. The laptops were specifically designed to be used for a language program that had been implemented in the school a year previously by the French Board of Education. The initiative was meant to integrate technology into the classroom, but the programs were too complex, required a consistent internet source (which the school didn't have), and the current teachers were not trained on the program. Since many of the language teachers did not have permanent posts and there were not enough devices for a full class, usually thirty (30) students, they were just kept in storage.

Representing a top down approach, the School Board was disconnected from the needs of the students and the teachers. The same way individuals are different, the needs of individual schools and classrooms are different. Examining what the students were

interested in, what was available to them, and what practices would function in their

current environment would represent a bottom up approach to integrating technology in

high school classrooms.

Chapter Five: Research Questions

This chapter highlights the research questions and the curriculum objectives. It also identifies why the questions were chosen and the aim of the project. It is a prelude to the methodology chapter and the curriculum, its design and development.

Target

In theory, most education has been based on creating good citizens who can manage in society (Pinar, 2014). Yet, our society continually changes, and young people are having to navigate hurdles that never existed in the past. How do educators support them when they come from different lived experiences, cannot relate, and are lacking in their own digital literacy skills? They rely on the expertise of others who have had the same lived experiences and understand the challenges that both teachers and young people face. The most predominant themes involved: issues around identity, perspectives of identity, digital etiquette practices specifically in social media environments, and navigating these in English which is the language predominantly used online (Arney, 2015). A curriculum was designed to address these themes, based on autoethnographic experiences that directly dictated the design. Furthermore, it was developed to fulfill the needs of diverse populations like Guadeloupe and flexible enough to be implemented in other schools.

To facilitate the development and design of this curriculum the following research questions were addressed:

1. *What is the cultural context in which the curriculum needs to be implemented?*

2. *How can curricula be designed within this cultural context to address identity, the self, and others?*

a. *What are the cultural constraints that need to be considered?*

b. *What does identity in youth curriculum look like in a post web 2.0 era?*

c. *How can curricula be designed to incorporate social media and digital citizenship?*

3. *What would this curriculum look like?*

For the curriculum itself, the objectives of each lesson were highlighted on the lesson plans. The overarching purpose of the curriculum was to fulfill the following short and long-term goals:

1. *To increase youth awareness of online personas and how these projected identities differ from embodied identities.*

2. *To increase digital literacy among students and teachers so that they can better understand and interact in an online environment.*

3. *To promote digital citizenship with a focus on privacy and security.*

4. *To promote critical thinking when communicating through social media, online mainstream media and other online resources.*

Chapter Six: Methodology

This chapter explains the two methodologies used: Autoethnography and Curriculum design using communicative language strategies. While usually one methodology is chosen to develop a thesis study, two were needed to substantiate the evolution of this project-based thesis. This chapter also identifies the validity and applicability of each method and the ethical considerations involved in both their uses. The method section follows, identifying all the tools, techniques and activities used in the curriculum.

The next chapter follows with an exploration of the researcher's teaching philosophy, teaching perspectives and the importance of them in curriculum design.

Understanding

There is a political demand for an understanding of ethnicity that does not translate into formulas and statistical categorical information but must be explored in-depth through qualitative research methods (Blum, 2002). Blum (2002), suggested developing "multiple forms of analyses, at different levels, which [do not] bind the individual exclusively or perpetually to a particular ethnic group" (p. 214). The levels among high-risk groups, like minority young people, showed the strongest influences and a better understanding of the phenomena (Harrell-Levy, Kerpelman, & Henry, 2016). In addition, diverse groups make ethnicity discourse richer and more insightful.

Curriculum that includes active discourse would allow multiple views on perceptions of identity to be explored, in a 'safe' environment. The curriculum itself used many constructivist methods by actively involving the students in the process. "This process-product issue was basic to the difference between learning as inquiry and

learning as an acquisition of knowledge" (Hill, 1986, p. 27). "Curriculum … invites students to encounter themselves and the world they inhabit through academic knowledge, popular culture, grounded in their own lived experience" (Pinar, 2004, p. 208).

My lived experiences reinforced and acted as a premise for why specific design decisions were made which included constructivist and reconceptualist approaches. Constructivist teaching theories and a reconceptualist approach both focus on the larger ideological issues. Constructivists suggest that we acquire knowledge and meaning through our experiences, while reconceptualists are more concerned with curricula relating to political, economic, social, moral, and artistic forces (Ornstein & Hunkins, 2013). These approaches were ideal when working with themes of self, the other, and identity development because they are more reflexive in nature and use creativity as discourse. Furthermore, Ornstein & Hunkins (2013), suggested that educators who followed the constructivist approach saw the school as an extension and students as capable of changing society.

Pinar (2004), stressed "that curriculum theory constituted a public and political commitment that required an autobiographical excavation and the self-reflexive articulation of one's subjectivity in society" (Pinar, 2004, p.22). In support of Pinar's (2004) perspective, autobiographical (lived experiences) and self-reflective narratives were used to articulate my place in the political and public contexts within the lycée and in Guadeloupe. Experience alone wasn't enough to form the curriculum. It is not just enough to do something because it works. The question 'why?' needs to be answered.

Navigating a Caribbean/Canadian Identity

These days ethnicity is more complex than it has ever been before. Typically, the ethnicity of a person can be broken down by the equation 'your birth country' plus 'the country you reside in. For instance, Japanese Canadian or Italian American. This formula works for first generation children born from immigrant parents or for describing children with parents from two distinct ethnic origins. But for generations like me, with multiple Caribbean and European origins, there is no term. Identifiers like Caribbean Canadian, Vincentian Canadian (people from St. Vincent and Canada) or Aruban Canadian (people from Aruba and Canada) do not exist in our current social context. Trying to use the formula with social identifiers that do exist results in a mess of ethnicities. For instance, I would be British, West-Indian, Dutch, Carib Canadian. Like many other first generations, being unable to quickly identify your heritage to others forces an individual to reduce their identifiers to their parents' ethnicities. Omitting the 'Canadian' title further perpetuates the identity of the individual as not being native. It singles out the individual as a minority and an immigrant, Subsequently, having to respond to the Where are you from? question constantly, reiterates the social perception that they are not truly Canadian. True Canadian in this instance is usually a reference to being of white, British or French ancestry, which is ironic because the both countries colonized Canada.

Similarly, a Caribbean identity is rooted in complexities of power and colonization, making it also unique and hard to define. "The micro-societies of the Caribbean are assumed to have come into existence only when conquered by the West with its political, military power, and technological superiority" (Gyssel, 2001), but in reality, there were communities of people already there. Like the aboriginal peoples of

North America, their culture, history, and traditions were erased, and the people were either assimilated or acculturated.

In the Caribbean there were four main colonizers, the British, the French, the Dutch and the Spanish. In recent years, many of the English-speaking islands have been Westernized (from U.S. influence) like the Bahamas and Barbados. The Spanish and Dutch islands have integrated and mixed themselves with the locals like in Cuba and Aruba. The French on the other hand, have maintained strong colonial roots to mainland France by not fighting for independence; like in Guadeloupe, Saint. Martin (the French side), Martinique, and Reunion. These islands are DOMs and are governed under the same regulations as mainland France.

Saint Martin/ Sint Maarten is split between Dutch and French and is an excellent example of differences in government between France and other Caribbean islands. In recent years the Dutch side of the island has been fighting for independence and sovereignty from Holland. Being a central hub for the import and export of goods between North America, Europe, and Australia the island is well situated, and most people speak multiple languages. It has a large international airport which supports international and local travelers as well as two main ports for the wealthy to secure their yachts. In short, the island brings in a lot of revenue and its people wanted more control over where that revenue went (Thoelke, 2010). In 2010 they "became an independent nation within the Kingdom of the Netherlands" (Thoelke, 2010). Which meant the government within the island, would have more power and control over how the revenue was managed.

Independence also has its drawbacks. In the summer of 2017 the island was devastated by hurricanes Irma and Jose, and while the French side received aid from neighboring Guadeloupe and France, the Dutch side was left to fend for themselves (BBC News, 2017). The international airport, Princess Juliana was destroyed preventing any immediate aid coming in. The smaller airport on the French side wasn't damaged so it could support smaller planes. Therefore, France was able to send aid from neighboring French islands including additional French military to support any evacuation and emergency responses needed. They evacuated tourists within the first few weeks after the hurricane and started rebuilding within the first month (BBC News, 2017). The Dutch side on the other hand is still recovering and rebuilding basic infrastructure after seven (7) months and had not been given aid [from Holland] till much later than that as punishment for wanting independence, or so the locals believe (BBC News, 2017). The airport partially opened in December of 2017 and was restricted to residents only and with no hotels in operation there were no tourists. For the first time since 2010 the island's source of income was in question and it struggled to recover. This journey of independence is metaphorically the same journey that teenagers take on their way to adulthood, struggling and learning as they grow. Furthermore, the political dynamics here are especially important for young people who are growing up in diverse environments and searching for cultural membership among divided nations.

An island like Guadeloupe is physically isolated yet it has a diverse population. It is an ideal place to develop a curriculum that could be implemented in similar or less diverse environments. The people are trapped between French and Caribbean ideals, are diverse in race and social economic status. Its young people, like young people

everywhere, have long been overlooked when it comes to discussions of their own identity making developing curricula to address their unique perspectives so important.

Autoethnography

Autoethnography is a methodology of academic investigation that not only acknowledges the voice of the theorizing researcher but also "centers him or her in an effort to illuminate how the experiences of that self are representative of (and in some cases constitutive of) larger social systems" (Baias, 2014, p. 24). The first term 'auto' refers to personal experiences and the second term 'ethnography' reflects the narration of culture (Adams, 2011; Baias, 2014; Warren, 2009). Stemming from a belief that new knowledge can be gained by communication scholars investigate their own communicative lives; autoethnography has become a mode of scholarship that answers unique questions that deal with the mundane qualities of an individual's life (Baias, 2014). "Questions such as how one experiences racism or sexism… or how privilege or domination is experienced" (Warren, 2009, p. 68). The critical self should formulate questions (about race, gender, sexuality and class systems) and the researcher, as the one who answers, can closely examine the constant, repetitions, and configurations, within communication that make up that culture (Baias, 2014). Furthermore, by having situated myself within this methodology I made myself the researcher of my own experiences, allowing for a more in-depth reflection that another researcher would have been excluded from.

Anderson (2006), stated that the key goal of autoethnography was to evoke emotional resonance through 'artfully braided evocative text' (as cited in Le Roux, 2017; Tedlock, 2013). At the heart of this approach is a thick description, a value of aesthetics,

evocative and vulnerable stories with little concern about objectivity and researcher neutrality (Le Roux, 2017; Manning & Adams, 2015). In contrast, this non-neutrality was not a freedom to present sides or define truths, "the main objective was understanding communication" (Baias, 2014, p. 25). Furthermore, the autoethnographer must reflect on experiences and their connections to the cultural systems in which those experiences manifested. Therefore, "autoethnography has erased the distinction between public and private, between science and ethics, between professional and personal. The problems of scientific research and daily life have met in the human being as a whole" (Baias, 2014, p. 29); making it the most humanistic method to explore culture and social concerns.

In contrast, Butz & Besio (2004), defined autoethnography "as a particular mode of transcultural interaction, by members of subordinate groups, whose subjectivities were forged in the context of cross-cultural relations of domination" (p. 351). The term transcultural reflects the dynamics between cultural groups in which one has significantly more power than the other. It was also a factor in discussing the researcher's heritage and the context where the narration took place. There is a unique cultural dynamic, found in the Caribbean, that is reminiscent of its colonial past, current diversity, and complex history of slavery.

Rigor and validity. To maintain rigor within autoethnography Le Roux (2017), proposed five criteria: Subjectivity, Self- reflexivity, Resonance, Credibility, and Contribution (see Table 1). A researcher who uses autoethnography requires a self-understanding and awareness that is intentional and deliberately reflective. It would be evident through their narrations which connected the reader to their own personal story or in this case lived experiences.

Table 1: Criteria to maintain rigor in autoethnography (Le Roux, 2017, p. 204)	
Criteria	Definition
Subjectivity:	The self is primarily visible in the research. The researcher re-enacts or re-tells a noteworthy or critical personal relational or institutional experience – generally in search of self-understanding. The researcher is self-consciously involved in the construction of the narrative which constitutes the research.
Self-reflexivity:	There is evidence of the researcher's intense awareness of his or her role in and relationship to the research which is situated within a historical and cultural context. Reflexivity points to self-awareness, self-exposure and self-conscious introspection.
Resonance:	Resonance requires that the audience is able to enter into, engage with, experience or connect with the writer's story on an intellectual and emotional level. There is a sense of commonality between the researcher and the audience; an intertwining of lives.
Credibility:	There should be evidence of verisimilitude, plausibility and trustworthiness in the research. The research process and reporting should be permeated by honesty.
Contribution:	The study should extend knowledge, generate ongoing research, liberate, empower, improve practice, or make a contribution to social change. Autoethnography teaches, informs and inspires.

While any life story could take the form of an autobiography, there was a certain distinction to which autoethnography must be explicitly or implicitly related to cultural systems. In other words, a story of how a cultural member experienced his or her disability functioned as an autoethnography only if the singular story built an understanding of how disability was understood on a larger cultural level (Baias, 2014; Le Roux, 2017; Warren, 2009). In this case the disability represents a telling of one's experiences; a critical look at power relations in a specific cultural space (Banks & Anna, 2000). In the context of this work those disabilities were perspectives of identity and digital citizenship and how they are addressed in cultural context of Guadeloupe.

Furthermore, the autoethnographer "must be able to distance her or himself from and reflect on their personal experiences" (Adams, 2011, p. 158; Le Roux, 2017). By discussing my own lived experiences in contrast with cultural clues, historical contexts, and the brief remarks of others I triangulate those experiences validating them and adding

credibility. Reflecting on events that took place in the past adds clarity and distance making me more objective. Moreover, personal experiences should make sense to others and speak about or motivate social change (Baias, 2014; Le Roux, 2017; Warren, 2009). Linking the autoethnography to the development of the curriculum physically reflected the researcher's understanding and the activities developed reflected that understanding.

  Ethics. Inherent in those considerations was the expectation that the research was ethical, which was itself a multifaceted concept (Le Roux, 2017). Ethics should be the primary focus when any human element is involved in research. Yet, with an autoethnography the main human element is the speaker. By recording my own accounts and perspectives I have given my own ethical approval. Moreover, the difficult task was representing the events true to what they were after the fact. Méndez (2013) argues that "autoethnography entails being ethical and honest about the events described as well as the content of words expressed by all the people involved" (p. 204).

  Since this curriculum was originally developed in the context of a work experience and not field research, emphasis was put on the curriculum itself and not the context of the classroom. Specific students were not discussed. The final design presented in this project-based thesis has not been tested in a classroom with live students. However, it addressed student and teacher needs and reflected some similar activities that I did while I was teaching. For as Freire (1972) suggests, "one cannot expect positive results from an educational … program which fails to respect the particular view of the world held by the people". Therefore, I could not have designed a curriculum for a group of young people without considering their cultural input and possible reaction to tasks.

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Foreign Language Teaching

A project like this needed to address several language considerations: the language of instruction, the language of the host country, and the language of the social media platform to be used.

The language of instruction was English, my mother tongue and the language for which I was hired to work with. In Guadeloupe, English was also the additive third language equal to Spanish. The first was French and then Creole which are interchangeable depending on an individual's heritage. The government substantially funded language initiatives, by bringing in native Foreign language teachers from a variety of countries and by working with other governments and universities to continually recruit new teachers (Iskrova, (2010); Schnepel, (2014). Unfortunately, even with governmental initiatives, students have continued to feel unsupported.

They struggle to find their place amongst their classmates of varying levels of ability. While English is the most frequently used language online (Katz, Felix, & Gubernick, 2014), it was important that the platform be able to be used in French to assist those students who were not as proficient with the language. Consequently, an EFL methodology, for the curriculum design, supported the students needs and addressed language concerns.

Communicative. The communicative approach is currently the most widely used and accepted approach in classroom-based foreign language teaching (Defeng, 1998). It emphasizes the learner's ability to communicate various functions, such as asking and answering questions, making requests, describing, narrating, and comparing. Task assignments and problem solving—two key components of critical thinking—are the

means through which the communicative approach operates (Richards & Renandya, 2002; Brown, 2007). Unlike other methods grammar is not the focus, and learning occurs in context through practice. Students naturally develop accurate speech through frequent use. Fluency is developed through communicating in the language being learned rather than by analyzing it. A communicative classroom includes activities through which students are able to work out a problem or situation through narration or negotiation, and thus establish communicative competences (Zludwig, 2018).

Task-based Learning. A refinement of the communicative approach, task-based learning focuses on the completion of specific tasks through which language is taught and learned. This was the approach I used when working with the students in the lycée. They would use the language that they knew to complete a variety of assignments, acquiring new structures, forms, and vocabulary as necessary. Speaking activities focused on increasing participation, encouraging students to speak a lot, and expanding motivation (Brown, 2007). "Opportunities for production forced students to pay close attention to form and to the relationship between form and meaning" (Richards & Renandya, 2002, p. 97). In this approach little error correction is provided. Students learn about a specific topic, step-by-step, using a variety of resources, within each unit culminating in a final project manifested as a written report or presentation. Activities are similar to those found in a communicative classroom, but are focused around a single, specific theme (Richards & Renandya, 2002; Brown, 2007; Zludwig, 2018).

Methods

Autoethnography. Journaling and note taking were planned as a record of first impressions of my experiences. The premise was to create a personal blog documenting

my life and work in Guadeloupe. However, the idea was dismissed after a month when the researcher found several active blogs already dedicated to the subject. However, some of the entries were used to assist in establishing timelines for accurate retelling of events in this document (see Appendix B for Field Journal samples).

Foreign Language teaching. Task-based learning activities were developed and incorporated into the curriculum with the aims of engaging multiple skills (speaking, listening, reading, and writing) in each activity. Details are specified in each lesson (see Workshop lesson plans for details). The lessons were supported by the following activities:

Defining identity. Brainstorming (generating a mind web) a common tool in EFL teaching, is regarded as a method of divergent thinking used to enhance creativity and innovation (Kalargiros & Manning, 2015). It was used to ensure all the participants understood the theme of the curricula and developed an equal base of understanding throughout the workshops.

Defining classmates' identity. As an icebreaker, students explored adjectives for identity and classified each classmate with an adjective that best suited them. This activity identified the similarities and differences between how they saw themselves and how they were seen by others. It focused on concepts of perception, projection, and self.

Generating pseudonyms. Using one of the initial adjectives, from the icebreaker activity combined with the learner's favorite food, students created pseudo names for their social media pages; for example, adjective- smart, favorite food- cookies => Pseudo-name- 'Smart Cookie'. Creating names in this manner not only ensured

anonymity (including gender), but it also allowed the students to express parts of their identity.

Writing poetry. The 'who am I poem' focused on creative writing and critical thinking skills. It also acted as a 'buy-in' giving students freedom to be themselves. Fink & Drake (2016), found that poetry writing was a more effective means of positive mood improvement than writing to express, making it a more interesting than doing a writing assignment. In general, poetry is known for "bringing about insight and illuminating foggy issues and represents another form of expression (Anderson, 1999).

Social media platform. As other universities have begun to adopt blogs as a means of communication in the classroom, professors employing them have remarked on their capacity to enhance the learning experience (Cox, 2014). Ferdig & Trammell (2004), found blogs to be useful teaching tools, because they provide space for students to reflect on learning and publish their thoughts: they allow professors and students to exchange ideas and feedback; and they encourage knowledge that is rational and contextual using hyperlinks to other pieces of information. Cardon and Oroko (2010) suggested professors compare the use of various communication technologies they are thinking of employing in the classroom to those used in the field. Therefore, several platforms were tested including: Voice Thread, PowToon's, Smile Box, Go Animate, Twinery.org, Capzles, tumblr, Facebook, and Snapchat (on cell phones). After having examined the platforms and considered the students' digital access, tumblr was chosen as the best fit.

Platform context and environmental needs. One of the major criteria for the selection of the platform was the ability for it to be able to be navigated in English and

French (for students with lower English proficiencies). Another factor was the speed of the internet which was slow and unstable. This deterred programs with long loading times and accessibility meant that the students needed to be able to access their work from home and school equally. Free software was imperative because the French education system was difficult to navigate and obtaining software licences proved to be even more difficult. In addition, I wanted to use a platform that most students would be using for the first time so they could start at approximately the same digital literacy level.

Curriculum needs. The platform needed to support several functions in order to fulfill the workshop criteria. Users needed to be able to post and interact with original and public material. It needed to house photos taken by the users, online sourced images, and found and created memes. It also had to have a communication element to post texts and or video. Finally, the platform had to be able to be personalized and students needed to be able to see each others' profiles.

Chapter Seven: Perspectives on Teaching

This chapter continues the autoethnography by focusing on the researcher's teaching philosophy, how her professional experience impacted this philosophy, and the importance of transformative learning in education. She also discusses her teacher values while referencing the relevance of their cultural roots. Encompassing both educational pedagogy and practical field experiences, her perspective on curriculum development and design are clearly laid out setting a base for the succeeding chapter.

The next chapter focuses on the design and development of the curriculum examining the researcher's design approach. It includes an exploration of language learning and hidden curriculums. Her design development discusses the significance of language and identity in curriculum theory.

Lived Experiences

To understand why something was developed one must start by analysing the context. Context, represented by lived experiences, is often reflective and personal in nature. In my case, perspectives on curriculum design and the program developed were established from several years of teaching experiences in South Korea, which started over a decade ago.

From 2005 to 2009 I lived and worked in South Korea. Having been a homogeneous culture, for many of my students, I was their first foreign teacher. For others I was the first non-Caucasian foreigner. This was significant because their ideas of foreigners had come from American movies and promotional posters advertising trips to Africa and other distant lands. The one channel in English was hosted by the American Military set up to entertain the locally stationed American troops. It consisted of many

old school American patriotic movies featuring Steven Seagal and Jean-Claude Van Damme. These early 20th century films emphasized foreign villains usually of African or Middle Eastern decent. As the only source of free English material, it heavily influenced their perceptions of foreign cultures. In fact, many of my students believed that the cultural representations and dialogues presented in these films were true representations of North American and English culture (Said, 1985). This became an opportunity to challenge some of the media-based stereotypes faced by foreign teachers and create a transformative learning experience for my students.

Transformative Learning

Transformative learning is the reframing of meaning perspectives, frames of reference, and habits of mind (Mezirow, 1990). It emphasizes the importance of emotional and social conditions (Mezirow, 1990 as cited by Illeris, 2014). Illeris (2014) also suggested that the target area of transformative learning should be defined by the term 'identity'. Therefore, using my own identity as a model I presented an example and insight into a different representation of a foreign culture. This real-life perspective challenged what they had previously believed and led to new understandings of both identity and culture.

My lived experiences in Korea were the first time that I had realized I had a teaching philosophy. I had assumed that all teachers had similar perspectives on teaching and variances were only related to work experience. Yet, I now know they are based on personal beliefs, lived experiences, and practice in the field.

Teacher Values

Ornstein & Hunkins (2013), stated that "curriculum design begins with recognizing one's beliefs and values which influences what one considers worth knowing" (p. 152). My personal beliefs and teacher values are very similar to Christian values, resulting from being raised through a Catholic education system. These values include: mutual respect and responsibility, integrity, honesty and transparency, community and compassion, authenticity, and mentorship (Habenicht, 1999).

Mutual respect and responsibility addresses what I believe to be teacher and student roles in the classroom. In this there needs to be an equal level of respect in all relationships in the class: students to student, teacher to student, and student to teacher. When there is mutual respect all members are more receptive to receiving and giving information and an open space allows for a more dynamic discourse (Pinar, 2004).

Integrity, honesty and transparency can only be sought after respect is achieved. These values are manifested in the communication between groups but can also be seen in the curriculum itself. By discussing real issues and not 'sugar coating' realities, teachers can prepare students to handle real life obstacles when they leave the classroom. This also applies to discussing controversial and taboo topics.

When students respect each other, their environment, and the people around them, they are more inclined to care about others as well. Compassion and community bring everyone together and by setting an example I can show them how to serve others through mentorship. "In community-based programs, a community is defined as any group of individuals who are connected in some way such as living in the same neighborhood, participating in the same church or club, or sharing the same social

identity" (O'Neil., Fragala-Pinkham, Ideishi, & Ideishi, 2012, p. 111). Engaging others outside the classroom emphasizes the importance of community and facilitates opportunities for students to forward their own autonomy.

Teaching Philosophy

"The teacher is of course an artist but being an artist does not mean that he or she can make the profile and can shape the students. What the educator does in teaching is to make it possible for the students to become themselves" (Horton & Freire, 1990). Therefore, I see teaching as facilitating a space where ideas can be challenged, defended, and changed.

As a teacher, I believe we reflect the attributes we have learned from other teachers throughout our life. In my case, the most memorable teacher was the one who taught me that 'cheaters sometimes win'. It contradicted everything I had learned but had a profound influence on me because it was the first time a teacher was brutally honest. As a result, I strive to always be authentic and genuine when I teach. Teaching is intrinsically a radical act that focuses on opening minds to a world that is not fair or just.

I follow three main notions in my teaching philosophy: What do the students want to learn? and What do they need to learn?

What they want to learn. What do they care about? What are their hobbies and goals for the future? What does their family life look like? This focuses on their internal motivations and how I can bring those motivations into the classroom.

What they need to learn. What criteria are they obligated to fulfill in order to succeed and achieve their goals? How do I support them on their journey? This focuses on the curricula itself and their extrinsic motivations.

Teaching is a form of communication between people and generations. Learning is acquiring something you don't already know. Freire (1972), saw teaching and learning as a process of inquiry in which the individual must invent and reinvent the world. As a constructivist, teaching is based on the belief that learning occurs as learners are actively involved in a process of meaning and knowledge construction as opposed to passively receiving information (Duffy & Jonassen, 2013). In contrast, depositing information into students' heads like the banking model or the organic model where students are watered with information (Giroux, 1990), is not included in this type of teaching. Here information is consumed whereas knowledge cannot be. In constructivist teaching the learners are the makers of meaning and knowledge.

Chapter Eight: Curriculum Design and Development

This chapter presents the researcher's design approach. It stipulates theoretical, literature-based concepts, and the pragmatic practice that developed the curriculum. It also discusses strategies for learning languages and the significance of hidden curriculums.

The next chapter presents 'BU (Be You): A six-week series that develops and defines youth perceptions of self and identity and how they navigate these on social media'. This is the curriculum that was designed by the researcher in response to her lived experiences discussed in the autoethnography.

Design Approach

I come from an education pedagogical background specialized in teaching English as a Second Language (ESL), and teaching English as a Foreign Language (EFL). Therefore, I view education and pedagogy as a fluid system designed to produce a desired result and my job, as an instructor, was to support the students along their journey. After several years of teaching the way I view education and pedagogy has evolved.

When I ventured to South Korea in 2005, I put all my assumptions aside and went in with a completely open mind. Although there were many obstacles like language, food allergies, and foreign customs I was determined to adapt. In the end I stayed for three (3) years, acclimating to the new environment.

Since then, I have strongly adhered to a communicative language teaching (CLT) approach, which focuses on the learner and authentic language learning. This approach uses task-based instructions, learner centered teaching strategies, and a lexical approach

that focuses on chunking words (Brown, 2007). It integrates all the skills (listening, speaking, reading, and writing), assigning tasks to the students instead of lecturing. CLT focuses on what students can do with the language instead of what they can't (Brown, 2007). Real language is used and therefore is often negotiated by the learners (Richards & Renandya, 2002; Brown, 2007). As such, I often draw out themes and objectives from my students, then incorporate their academic requirements. According to Herring (2015), collaborating with youth allows their voices to be heard in an academic venue and this is the most valuable contribution that can be made.

Language Learning

Growing up in Canada, French was a compulsory course in which I had a love hate relationship. I loved the language and my teachers but was frustrated with the way it was taught. The Ontario curriculum used to use rote learning strategies to teach languages. This focused on memorization and repetition. I performed well on tests but struggled with spontaneous conversations. Learning from this experience my goal for teaching became creating authentic interactive experiences for my students. It not only keeps them engaged but it also stopped me from being bored in the classroom.

In Korea, my lessons were interactive and often centralized around competition. I found my students to be very competitive, so I tried to gamify all my lessons. The hardest part of this was rigging the competition so that all the students would have a chance at winning.

In a lesson on teaching colours, for instance, I used actual objects, coloured pencils (pencil crayons in North America). I taught at a Hagwon (a private school for kindergarten to elementary school aged children) and they all carried coloured pencils in

their school bags. I asked the students, who were seated together at a large table, to lay all their coloured pencils on their sides in front of them mimicking me. Then I taught them the primary colours while holding each corresponding coloured pencil up in the air. After a few repetitions I would lift the coloured pencil up without saying the colour and the students would yell out the color. Whoever yelled it first got a point.

By teaching colors that way, they were able to learn and retain the information more easily. Combining visual, auditory, and physical exercises reinforced their learning. Product-based learning approaches that use Total Physical Response techniques (TPR) emphasize students using their whole bodies to learn. Along colours, the students were learning commands and instructions, like "hold up," "put down," "sit down," and "stand up" in English, the language of instruction. The embedded objectives are extremely important for classroom management and are vital when the students and the teacher don't share the same language.

Hidden Curriculums

A hidden curriculum is a side effect of schooling where lessons are learned but not openly intended; such as the transmission of norms, values, and beliefs conveyed in the classroom and our social environment (Giroux, Henry & Penna, 1983; Pinar, 2010). It also has the potential to challenge these established transmissions while positively influencing young people to be more open and excepting of each other.

The hidden curriculum I reinforced with my Korean students targeted diversity and the outside world. I stressed that populations were diverse and not restricted to selection of foreign teachers they saw around them. In Korea, English teachers were hired based on photos and sometimes interviews which maintained a uniform identity.

Subsequently, English speakers were thought to be white skinned, have straight brown hair, and have brown or green eyes (Defeng, 1998). In contrast I am mixed, with dark curly hair. In order to challenge their perceptions further, I showed them pictures of my friends and family as often as I could. I brought my diverse community into our classroom. Community-based learning and bringing the world into the classroom are excellent strategies for dealing with controversial issues (Richards & Renandya, 2002).

Design Development

Traditionally, curriculums were designed top down, starting with interests from the government or administration (Giroux, & Penna, 1983). They were then implemented by teachers at the bottom, often without enough resources. As reflected in the autoethnography, the system I had worked in at the lycée represented a top down approach. Here the French School Board was disconnected from the needs of the students and teachers. It financed technology-based programs that the current teachers weren't trained to use, therefore the programs ended up collecting dust in a storage room. In contrast, a bottom up design puts the students and teachers needs first (Richards & Renandya, 2002). It focuses on highlighting those needs within a social context before incorporating government educational policies.

My earlier experiences with bottom up approaches included leading classes in two Montreal high schools. Under a reconstructionist philosophy, curriculum was developed through Participatory Action Research (PAR), in collaboration with the in-class teacher and a few graduate students. In this context the curriculum developed focused on exploratory programs that aimed at changing student behavior (Cucinelli, Kozma, Arabuli, Christiaans, 2015). The programs promoted a better understanding of privacy

and young people's digital practices. Its secondary goal was to help high school teachers integrate these same discussions into their classrooms by using external sources (Cucinelli, Kozma, Arabuli, Christiaans, 2015). It was a stepping stone for the development of my own curriculum.

When developing a curriculum for a set environment one must first understand the context: socially, politically, historically, and culturally (Pinar, 2004). Studying events, a great deal before making predictive relationships among them are necessary, before theoretical statements can be made (Beauchamp, 1972). Similarly, Tyler's (1949), "curriculum development process began with a study of needs in three areas: as study of society, a study of learners, and a study of the content area of discipline" (as cited in Hill, 1986, p. 6). Having had the opportunity to live and work among the users for an extended period of time, allowed me an insight into the deeper needs and demands of the students, teachers, and the institution. Therefore, I had time to consider multiple factors and implement a variety of design perspectives into the backbone of the curriculum.

Among those perspectives was integration of Blooms Taxonomy. The curriculum was designed on a scaffolding structure where students learned in steps and built on each step. These steps were manifested throughout the workshops. The lowest three levels indicated knowledge, comprehension, and application. They were emphasized at the earlier stages while the higher levels: analysis, evaluation, and production, were emphasized in the later stages of the curriculum (see Figure 2 for a breakdown of Blooms Taxonomy). By following the taxonomy learners built on each skill increasing proficiency and familiarity as they progressed through the workshops. The digital skills

they had accumulated were then applied towards a final project, that was psychologically geared towards developing a sense of awareness for themselves and others.
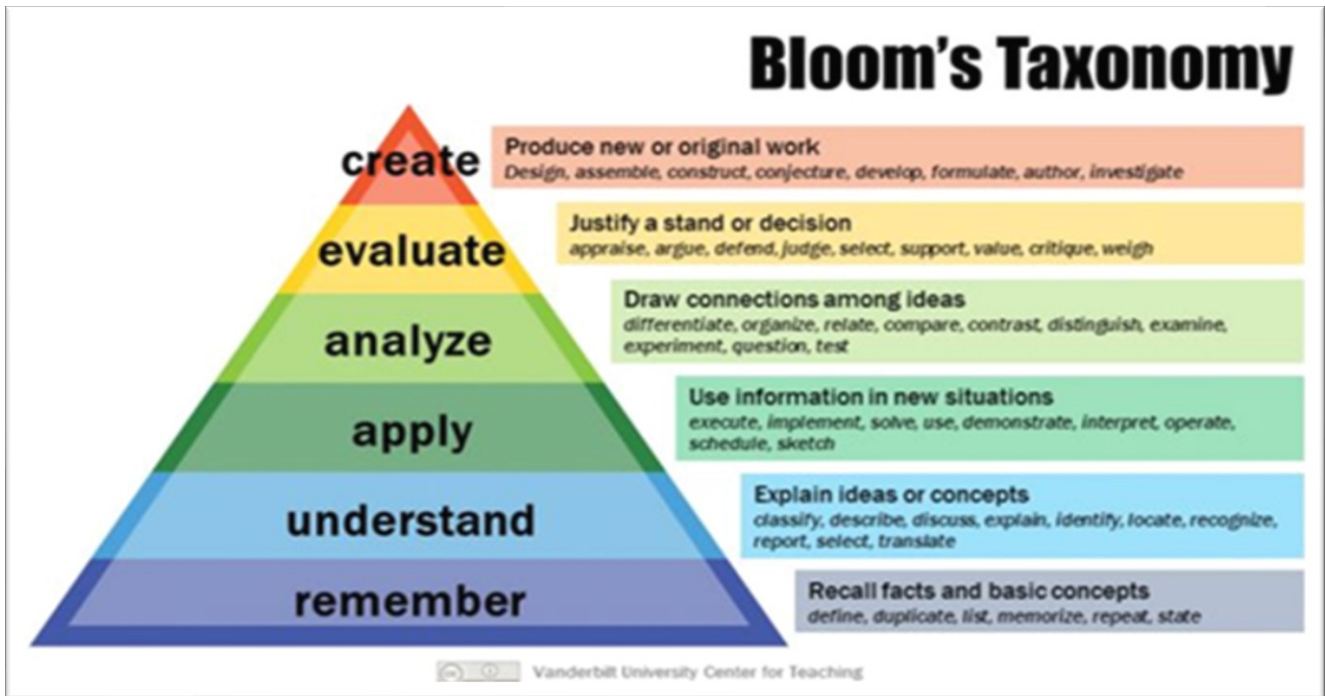
Figure 1:Blooms Taxonomy (Forehand, 2011, p. 2)

Identity and Language

Language like culture is central to identity, because through language, we negotiate and share our identity with others (Abrams, O'Connor, & Giles, 2002). Clots-Figueras & Masella (2013), found that in ethnically divided societies, language at school can also affect economic outcomes by changing political preferences, therefore influencing the selection of politicians and the policies they implement. It is no surprise then that controlling a person's sense of identity could have a deep seeded political agenda. Critical theorists like Paulo Freire (1972), stressed that systems must be changed to overcome this type of oppression and in order to change, a space for change needs to be created. To do so requires dialog, critical consciousness, and the development of awareness. Hong, Morris, Chiu, & Benet-Martinez (2000), argued that language can work

to prime the original and hosts' cultural identities. Hence, if both family and school can affect identity then education, through language, can partially balance the role of family in the cultural transmission process between national and an individual identity (Clots-Figueras & Masella 2013).

Chapter Nine: The Curricula

 This chapter presents the BU workshop series. It is a six-week series that

develops and defines youth perceptions of self and identity and how they navigate these

identities on social media. It is a curriculum based on the researcher's teaching strategies

and lived experiences. Specifically addressing the needs of young people in Guadeloupe,

each lesson is analyzed, and its activities described in detail. Rationales are listed and

their associations to pedagogical theory are clarified.

The discussion chapter trails. It interprets and debates understandings that came

out of the autoethnography and creating the curriculum. The conclusion follows

completing this document.

Textbooks and workshops

Traditionally, textbooks give teachers an outline of predictable lessons, so they

can see where they are going. They often include grammar support, language presentation

and practice, transcripts, and supplementary material. Yet, there is a common

misconception that 'one fits all' and as a result, teachers can become too reliant on the

texts. Standard texts also have a lot of drawbacks and advanced material is hard to find.

They are physically heavy, expensive, don't allow for deviation, and don't produce

realistic language. The activities are not contextualized, the texts don't address cultural

understandings, and are unequal in gender and race (Brown, 2007). There can also be

cultural differences or biases that are inappropriate for the learner. In addition, they make

decisions that the teacher and students should be making.

The workshop, presented here, exclusively offers guides for new teachers and

support for experienced ones. The were also designed to have 6 (six) distinct lessons as a

reflection of the schedule irregularities experienced when I worked at the Lycée. The length of the program can take a minimum of 3 weeks to a maximum of 3 months. Longer than that will interfere with the flow designed to link one workshop to the next.

Configurations

The physical construction of the curriculum is just as important as the material within it. The overall structure needed to be easy to reference and navigate. Therefore, it was set up in three parts: the lesson plans; an outline; and support materials. The materials included handouts and answer keys, web links, and more in-depth instructions. Preceding the three parts was a 'how to page' which explained the layout of the lesson plans and how to navigate through the workshop materials.

The Lesson Plans

Each lesson plan contains information that the teacher needed to conduct the lesson. It included the lesson its name and number, an overview of what would be covered, the materials needed, and the objectives for that lesson. A coloured grid system was designed to create consistency through series.

Layout. After several designs (see Appendix D for early design sketches) the final layout was chosen (see Image 1 for layout details and Image 2 for the colour grid). Labeled A through E each box highlights a specific feature.

- *Box A, black, was the workshop number and the name.*

- *Box B, orange, was the workshop overview. It included specific skills and themes addressed, the time for each lesson and the targeted students.*

- *Box C, green, were the objectives for the lesson, identity development and tumblr.*

- *Box D, yellow, was the materials list. It included any handouts, online material, images, a note if computers were needed for that lesson, and any other physical materials required for the teacher.*
- *Box E, with a blue line, was the lesson details. It included the instructions, tasks, time for each activity, the name of each activity, instructions, and references for workshop materials.*

Image 1: Final Layout for Workshop

Each workshop lesson follows the same format making it simple for navigation. The coloured boxes and their location were visual references for specific pieces of information and were used throughout the package.

Image 2: Workshop Lesson Plan Layout

Timing. The classes in Guadeloupe are scheduled to be fifty-five (55) minutes in duration with 5 minutes to change classes. In my experience students were usually a few minutes late and took some time to settle in. As a result, I noted that the lessons were fifty-five (55) minutes in length but timed the activities for fifty (50) minutes. Students usually need more time, so this was echoed in the timing of individual activities as well. For example, in the teacher transcripts they are told they have 2 minutes to complete a task, but then the teacher should give them 3 minutes.

Homework. Due to the time limit, homework was incorporated into each lesson to extend the workshops and link one to another. This allowed students more time to

work on the creative aspects outside of school, but the homework was only 10 to 30-minute tasks. They were designed to connect what the students learned in the class to the social media platform. The homework assignments were used or referenced at the beginning of the next workshop linking one lesson to the next. At the end of each workshop the teacher was prompted to ask the students what the homework was reviewing the guidelines and confirming that all the students understood what they were being asked to do.

Opener. Like a warm up, its purpose was to capture the students' attention and center them in the theme. It either included the homework assignments or introduced new themes.

Review. Like the opener, the review was meant to get the students attention, but it was not an activity. It summarized the points they remembered from the last workshop. It was also an opportunity for students to review any material or concepts they might have missed.

Task list. These were activities and tasks that were included in each lesson. They were scaffolded in a specific order to build on each other. Each task was labeled and corresponded to a specific activity. Under each task there were instructions on how to carry out the activity including guided dialogues and prompts to assist teachers if needed.

Materials

Layout. The layout was based on the lesson plans with a few modifications (see Images 3 for colour grid).

- *There was no overview, instead the material list was moved*

- *The objectives, green, were now a glossary.*

- *There was also a new box, grey, which held snapshots of handouts or sample material.*

- *The lesson details, blue, provided more details for each activity including the web links for digital material.*

Instructions. Step by step instructions detailed how to run each activity. These instructions included guided dialogues and prompts for new teachers to follow.

Activity Handouts. Handout materials for each workshop were referenced in lessons but were here in the workshop materials package. Each handout has instruction page and answer key when necessary.

Workshop Lessons

Workshop 1: What is Identity? Starting off with an animated GIF file, Multiple Personality Boy, the digital material is an icebreaker meant to grab the students' attention and introduce the subject identity and digital media. (see Workshop 1, workshop materials for details). The animation features a character from a cartoon called Bobs Burgers who changes his personality while eating dinner with his family. He changes from a cowboy, to big foot, to a Buddhist monk, to Billy idol and then starts the sequence again. Below the image the phrase 'this is me now' appears. This GIF file was chosen to open a discourse on identity.

The icebreaker transitions into a brief overview of the series. Laying out andragogical practices with clarity is vital to adult learners who are more demanding, than children, and often challenge the teacher by entering the class with prior knowledge
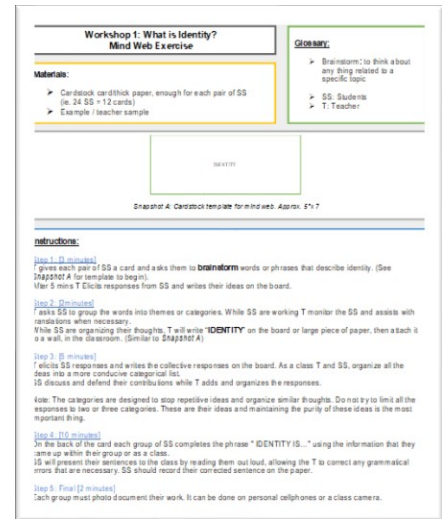
(Richards & Renandya, 2002; Brown, 2007). Andragogy is a term used for the art and science of teaching adults whereas pedagogy is used for child focused teaching. By presenting an overview, students can look forward to participating in different aspects of the series and pose questions creating an open dialogue between students and the teacher.

A brainstorm activity substantiates the idea of identity and establishes a base definition. It is broken into three sections. The first elicits a discussion getting the students to start thinking about the term and the environment around it. The next step is to develop these ideas into tangible words to communicate with others. By categorizing these tangible words on paper, the students have a visual representation of their ideas and by working in pairs they can support each other. The final stage requires the students to create their own definition of identity. A daunting task on its own, the two steps prior give the students the vocabulary they need to create the definition. Presenting their definition to the class encourages to express their ideas to each other and gives the teacher an opportunity to correct grammar errors. Many students make the same errors (Brown, 2007), so by correcting the errors orally the whole class can note the correction.

The final task before assigning the homework is a discussion around found digital images. The images all represent different perceptions of identity in different types of media. The first VR Pixi Girl is an image of a female character looking into a mirror and seeing herself as a pixie/fairy in a Virtual Reality (VR) space. The main character has a mirror in front of and behind her, creating an infinity of reflections. In every reflection the character has changed and is reflected as someone else (see Workshop 1, workshop materials for link details). The idea here is that anyone can be anything and everything at the same time. It also metaphorically speaks to the concept of perception and how it can

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change. The second image Bar Code Arm is a symbolic look at identity where someone has tattooed their arm with a barcode. The barcode is the physical identification for goods and services and is being used to make a statement about identity (see Workshop 1: workshop materials for link details). Critically speaking it makes a statement about the commercialization of human kind where we can be bought and sold like products. This leads to the last image, Modified Apple. This image shows an Apple brand computer being used by someone, who is assumed to be Dan. The user has used electrical tape to write his name on the laptop making the laptop his and not Apples'. Brand identity is another form of identity and is becoming more and more prominent with young people who follow influencers on social media. These three images were chosen to evoke discussions about identity that are open and inclusive. By starting with this flexible view students are more likely to think outside of the box and be creative as their concepts of self evolve.

For homework the students are asked to source an image of their own choosing that represents any cultural identity. The purpose of this homework activity is to get the students to start thinking about identity outside of the classroom and relating it to themselves. It also creates material for the opener of the next class and gets the students to participate in creating elements to enhance their learning. This gives them ownership of their work and an investment in the series. Students are more likely to participate and engage in activities that they or their peers have created (Scrivener, 2011).

Workshop 2: How Do Others Define Your Identity? This workshop looks at our identity from other peoples' points of view. The opener features and image of a temple (see Workshop 2, workshop materials for link details). By featuring this image

and asking the students about cultural identity this workshop links the previous one by defining identity from within to defining it from without. It also links the students' homework from the previous session which follows the opener as the first activity.

In the first activity students try to define the cultural identity of the image sourced by their classmates. By starting with a public image, the students can be objective and critical without getting personal. Much of the interactions here are left up to chance giving the class the flexibility to develop in its own way (Abe & Jordan, 2013). The activity finishes with a discussion about the connection of culture to our identity and directly leads to the next activity.

The next activity gets more personal in nature. In this icebreaker the students can write what they think about each other anonymously. In return each student learns what their classmates think about them (see Workshop 2, workshop materials for details). This anonymous contribution gives the students full freedom to write what they want without judgement. It is expected that there are some similarities and differences between the list that students wrote for themselves and the list that others wrote. By asking the students to add three (3) adjectives for themselves and two (2) for each other, it guarantees differences between the two lists (see Workshop 2, workshop materials for details). This is vital for the next activity, which discusses these differences.

Following the icebreaker activity, it is expected that there are some surprises and some similarities in the lists on the paper. One side represents what we think of ourselves (A) and
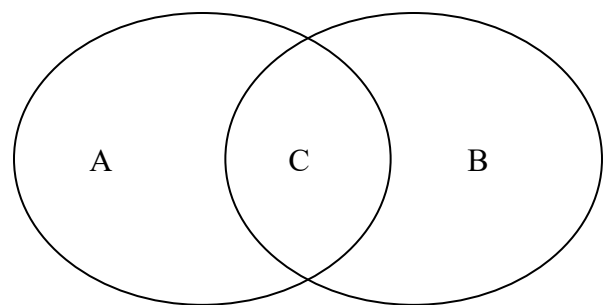
Figure 2: Analyzing Identities

the other represents what people think about us (B). Here (C) represents the similarities between what we think and what others think. By drawing a diagram (see Figure 2: Analyzing Identities) the students can see another visual representation of the phenomena appealing to visual learners who need to see connections to understand relationships (Brown, 2007; Scrivener, 2011). A discussion focused on each element in an open and non-judgemental way creates a safe space (Scrivener, 2011) and therefore encourages the students to be less guarded of each other.

Continuing with this idea of anonymity and openness, the last activity focuses on making pseudonyms. Pseudonyms are very important to protect the students' privacy and security while they are working with social media, specifically in the context of this curriculum. While they should feel free to interact on the tumblr platform without immediate judgement for what they post a or say, responsible posting and digital etiquette are addressed in the workshops that follow.

To generate their pseudonyms, students take one of adjectives they wrote for themselves and combine it with one of their favourite foods (see Workshop 2, workshop lesson plans). By creating names in this manner not only ensures anonymity (including gender), but it also allows the students to express parts of their identity. The names, both pragmatic and creative, are used for the title of their new tumblr profiles that they were asked to create at home as homework.

Creating the tumblr page for homework instead of during the class lets the students take as much or as little time as they need. Digital literacy is not universal nor equal therefore some students are highly proficient, and others require more time. Having students do the work in private makes the production equal focusing on the final product

and not the speed of completing the task. They will have access to the same guides, whether digital or physical (see Workshop 2, workshop material for details), to fulfill the task. So, if they excel with social media, they can navigate the program themselves and if they need support, they have that support.

Workshop 3: Identity Privacy, Safety, & Security. This workshop emphasizes digital etiquette and security while using social media. It focuses on promoting digital awareness among young people in an exploratory method without lecturing them.

This workshop introduces digital citizenships by starting with an exercise that examines images and representation. The activity, Images and Labels, uses public Instagram images and asks the students to match them to descriptive labels. The images vary from selfies (images taken by the photographer of the photographer), to landscapes, and even images of objects. Six (6) adjectives were written (see Workshop, Workshop lesson plans for details) plus a blank, to be chosen by the students. It was added to give them some flexibility and ownership of the exercise. The word choice was based on the most commonly used diction from what I had heard in the lycée. The premise of this activity is to think about word representations for common images. By physically labelling the images they are committing to the definition that they have chosen. Obviously, forcing students to match images to specified words limits their creativity, but they still have flexibility in their choice. While there are no right and wrong answers it is important that they develop a reasoning and understand for their decisions. "Many Millennials have a difficult time seeing social networking as a tool for critical thinking, using online tools as a means to an end rather than a didactic journey" (Cox, 2014, p. 23). Hence, the focus of the activity is on the execution not the results.

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While the last activity touched on digital communication through images this one expands one step further by introducing digital security, digital commerce, and digital rights and responsibilities. A fair amount of planning and analysis is essential before requiring students to blog for educational reasons, to distinguish fruitless online activity from applicable practices and skills (Ferdig & Trammell, 2004). "Researchers have found students tend to think about their social media use absentmindedly racking up friends or followers to build their networks without purpose" (Cox, 2014, p. 32). This activity focuses on listening and developing social media awareness. A handout accompanies the video and should be given to the students before watching the video. Giving the handout first, it gives them an opportunity to ask vocabulary questions and skim the questions before doing the listening activity. The students can work in pairs or individually depending on their proficiency. Working in pairs gives them added confidence and they can encourage each other by sharing the work, making the experience more collaborative. The video, Social Media Data Privacy Awareness, (see Workshop 3, Workshop materials for link details) must be played a minimum of two times to allow learners enough time to fill in and confirm their responses. They need time to process the information and translate it into their own language before recording a response (Brown, 2007). Playing the video, a third or forth time while taking up the answers is also a good strategy to teach listening skills (see Workshop 3, Workshop materials for answers).

The listening activity is followed with an open discussion about privacy, addressing any concerns that came out of the video. The video presented information on digital citizenship and this discussion facilities a space to discuss that information. Several questions were included in the lesson to assist new teachers in starting a

conversation, especially if their students are shy or reluctant to speak. This can be a common problem in ESL classrooms and in my experience the best strategy is to make the students feel comfortable. Telling an anecdote about oneself or something you saw in the news can help break the ice. "Incorporating different time-tested teaching strategies into the lesson, such as discussion, group time, and personal anecdotes, professors can teach important social media lessons in ways that are fun yet informative to students" (Cox, 2014, p. 34). Therefore, I also included several prompts, questions to continue the conversation, and facts that could also be used (see Workshop 3, Workshop lessons plans for details). This discussion leads up to the next activity which focuses on using the tumblr platform.

During this class learners open their accounts and apply the new digital citizenship techniques they learned to protect their privacy. It is recommended that the teacher goes through the steps with a demo account projected on a board to assist those students who need visual aids to follow (see Workshop 3, Workshop materials for link details). Students with more proficient digital literacy skills can work their way through the adjustments individually or by assisting others.

The final task for this workshop requires the learners to post several items on their tumblr profile. Blogs have the potential to be "a truly transformational technology in that they provide students with a high level of autonomy while simultaneously providing opportunity for greater interaction with peers" (Cox, 2014, p. 25). Cox (2014), also noted that "giving students a hands-on social media education helped elevate learning objectives, based on bloom's taxonomy, from simple knowing skills, including the ability to list, label and identify, to higher-level evaluation skills that encourage students to give

and seek critical feedback" (p. 34). Posting images that they have taken and searching the internet for an inspirational quote, both add to their digital literacy skills. Asking them to label the inspirational quote starts to introduce the students to digital law in a non-invasive way and set them up for their homework.

Their homework for this workshop is to create a meme and post it on their profile. A meme is a humorous image, video, piece of text, etc., that is copied (often with slight variations) and spread rapidly by internet users. Students should be familiar with memes but if not, resources have been provided (see Workshop 3, Workshop materials for link details). Examples of memes and links to meme generators have also been provided to assist teachers who are not familiar with the material.

Workshop 4: What Do Images Say About Us? This workshop reinforces themes and ideas already presented exploring what images say about us. By connecting new ideas with their existing information, they can be actively stored as memory. Alone acquisition is possible without retention but not 100% successful (Brown, 2007). It requires practice and is subject to forgetting, a cyclical system - we forget it, we learn it, then we forget it again. By repeating the same images from the first workshop in a different context, students are likely to feel more comfortable with the material and engage in discourse more fluidly. Using the same process as with the word 'identity' the students critically analyze a few familiar images and examine their representations (see Workshop 1, Workshop materials for image link details). This discussion merges the opener activity to the first task in a seamless transition.

The learners are then required to source found images which examines digital law. To maintain copyright law, students need to know how to credit images properly.

Discussing it as a class in reference to images they are familiar with makes it easier for them to understand. Creative Commons gives them a starting point to source material and an example of material that is approved for modification and use in commercial purposes. Combining the task of finding five (5) images and the discussion puts what they have learnt into direct practice (see Workshop 4, Workshop lesson plans for details).

This ties to the biggest task in this workshop, the 'who am I?' poems. The poems are a creative-writing based task that facilitates out-of-the-box thinking. They are free to write whatever they want providing they follow the rules (see Workshop 4, Workshop materials for detail rules). Poetry writing is a free source of creativity that uses critical thinking skills. For young people it can be an outlet for teenage angst, contending with mental health concerns and stress. Fink & Drake (2016), found that poetry writing was a more effective means of mood improvement than writing to express, making it a more interesting task for students than doing a writing assignment. "It can bring about insight, illuminate foggy issues, and bring a smile to the faces of people experiencing anger, depression and anxiety" (Anderson,1999, p. 255). Rule 3, do not write your name, is mandatory because the poems are used in the guess who activity requiring anonymity.

The workshop closes with some flexible time allowing students to review and modify their tumblr pages and make any necessary changes. They can add citations/photo credits, post material that they may have missed, and give each other feedback. Those who do not have access to computers at home can take advantage of this time encouraging digital access. "Whatever the class or project, it is important for students to learn how social networking technologies are being used professionally so they can parlay the knowledge and skills obtained into opportunities to make themselves more

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marketable in their careers" (Cox, 2014, p. 25). Getting them into the practice of developing their own material and protecting themselves, by copyrighting it, before sharing it on social media are necessary skills needed in todays digital job market. Therefore, they are required to post original images with citations for homework.

Workshop 5: How Are We Perceived? This workshop focuses on perceptions and how we project ourselves out into the world. Students look at each others' who and I? poems and try to guess the author (see Workshop 5, Workshop lesson plans for details). This activity focuses on reading and creative thinking while trying to make predictions on identity. It is expected that in a class, where students know each other well accurate guesses are probable, but there is at least one that is difficult to guess. This one was created by the professor. An extra poem guarantees that the students can't rely on the process of elimination to make their guesses. The learners must defend their answers by using critical thinking skills by referencing something the author wrote to their guess.

Building on those critical thinking skills is the 'who said it? quiz' which follows this activity. This quiz takes guessing and predicting to a space outside the classroom by asking them to guess from a selection of famous people (see Workshop 5, Workshop materials for details). While it is certain that the they won't know all the personalities in the activity, they are not being graded so they are free to make predictions without consequences. This approach gives them more freedom to develop their critical reasoning skills and validate their responses.

A lot of time is allotted to this activity because the vocabulary is more advanced than in previous activities. It is meant to challenge more advanced learners. Therefore, noted in the instructions, the teacher is advised to chose a few of the questions and not

ask the students to do all of them (see Workshop 5, Workshop materials for details). By preselecting the questions, the teacher can choose quotes that relate more to the students or personalities that they are familiar with. A natural discussion would develop from discovering the results of the who said it quiz (see Workshop 5, Workshop materials for answer details). However, prompting questions have also been included in the lesson plans if needed (see Workshop, Workshop lesson plans for details).

A discussion on perception is vital to this workshop so as an optional task, task 3 has been included (see Workshop 5, Workshop lesson plans for details). It is an optional reading exercise that addresses some of the main concerns that would be discussed and should be used if the students are not interested in the discussion. This option is only included in this workshop to release some of the emphasis put on speaking activities. Speaking activities need to be intrinsically motivated and authentic with meaningful contexts (Brown, 2007). They should provide opportunity for students to initialize conversation and the best way is to let them choose the topics. If they are resistant, they could be tired and desire some individual work (see Workshop 5, Workshop lesson plans for reading questions and materials for the answers).

Their homework accumulates all the digital skills they have learned thus far. They must post their poem along with two popular quotes, including references, and create an updated definition of identity in their own words. Students rarely use the tools at their disposal to gain deeper understanding of a topic or to discover and consider new issues and perspectives (Anderson and Rainie, 2012). Therefore, all the activities up to now have been focused on developing different perspectives.

Workshop 6: How Does Our Self-Identity Differ from Our Perceived Identity? This is the final workshop in the series and was designed to conclude all the themes. It focuses on how our perception of self differs from how others view us. Much like the first workshop, its starts with a class definition of identity. What would be interesting here is too see how much their definition has changed from the first workshop to this one. An expansion of this idea is found in the progress evaluation (see Workshop 6, Workshop materials for evaluation forms) which looks at how each students' perceptions of identity has changed and developed through the exercises. These reports are given to the teacher anonymously, so they can evaluate the workshops and make any modifications needed for future use.

The two reviews: self-review and peer-review (see Workshop 6, Workshop materials for reviews) aim at evaluating the students personal tumblr pages and evaluating their classmates' pages. This is where the theme of this workshop is explored. In a time when some people feel that their "real self" is expressed best online (McKenna, Green & Gleason, 2002), how do we know where, exactly, our true selves reside?" (Cox, 2014, p. 3) By comparing the two evaluations in a final discussion, this question can be addressed and wrap up the BU Workshop series.

The quote by Oscar Wilde (cited in Gizzi, 2018), "Be yourself, everyone else is already taken" (see Workshop 6, Workshop lesson plans for details) is a viral meme that has been very popular among young people and addresses the heart of the series theme, IDENTITY. It was chosen to sum up the series if the discussion was minimal. It speaks directly to the technologies used throughout this series making the medium part of the message.

Chapter Ten: Discussion

This chapter addresses and explores the objectives and research questions. A discussion of the methodology and methods used are associated to specific elements within the thesis, which includes the role of autoethnography in curriculum design Limitations and restriction of this kind of research and the curriculum are noted and solutions suggested. Future research is outlined leading to the following chapter which concludes the document with the researcher's final thoughts.

Interpretations

The autoethnography laid the foundation for the analysis of my teaching philosophy and teaching perspective. While it was written after lived experiences the curriculum was heavily influenced by its analysis. Interactions with the students in the school environment fostered a creative process that furthered years of teaching experience and reflected on the paradigms present in the classroom. Using autoethnography, that was deliberately reflective, I attempted to make connections with reader and my own experiences.

Furthermore, ideas for activities were brainstormed over time as a continual "currere" (Pinar, 2012) representing an ongoing process rather than a finished product. The curriculum went through several revisions (see appendix C for earlier versions) in order to maintain flexibility and imbed elements of social change.

While many people think that teaching is only goal setting and measuring its effectiveness, I believe that it is about taking action. A teacher is a facilitator, an agent of change, an artist, a source of information and support, and a performer who is expected to master multiple roles. Teaching is a creative art that requires balance to challenge

learners in a way that doesn't overwhelm them. Scaffolding learning gives students steps, so they can manage autonomously (Brown, 2007). Part of this autonomy is understanding who they are and where they come from.

Consequently, the aim of this thesis was not to develop a definition for identity, but to make space to explore it. As research has shown it is practically impossible to propose a generally accepted definition of someone's identity (Blum, 2002). Yet, just because it cannot be categorized doesn't mean it doesn't exist. By making space for young people to define their own identities they expand their perceptions and advance their own autonomy while facilitating an open discourse in real and virtual worlds.

This exploration is needed now more than ever as young people of mixed race are continuously told who they are and have limitations put on who and what they can be, specifically in educational settings (Smith, 1999; Caballero et al., 2007). To support the literature the autoethnography also presents first hand accounts of similar experiences. Young people are often pushed into perpetuating stereotypes, based on misrepresentations of race (Dixon, 2017). Instead, emphasis should be put on supporting them discovering who they want to be instead of grooming them to fulfill the need for low-income workers (Caballero et al., 2007).

Using myself as a model I tried to present an example and a different perspective on what could be. I have a dream like sense of optimism that challenged what they had previously believed. Bracing them with positive attributes I try to encourage to succeed. I questioned their choices, in an open way, and often asked them why? and why not? Through transformative learning covert approaches to support self-esteem were focused on. These approaches were modelled after other known self-esteem approaches that are

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used to integrated newcomer refugees to Canada. This included: setting specific short term (realistic) goals; giving consistent clear and specific feedback; and regular encouragement through praise (Canadian Council for Refugees, 1998). Creating a positive environment for those who have experienced trauma encourages them to share their memories, so they can remember what they overcame. Although I can't know for sure what the long-term impacts were, I hope my efforts led to new understandings of both identity and culture.

Furthermore, through the explored concepts and themes in the workshops, the learners and the teacher broaden their own body of knowledge. I propose, the results of which would advance confidence levels and encourage them to add technology to their repertoire of skills.

The BU Workshop Series

The objectives for the BU series were developed in response the thesis research questions which were:

1. *What is the cultural context in which the curriculum needs to be implemented? 2.*

2. *How can curricula be designed within this cultural context, to address identity, the self, and others?*

   a. *What are the cultural constraints that need to be considered?*

   b. *What does identity in youth curriculum look like in a post web 2.0 era?*

   c. *How can curricula be designed to incorporate social media and digital citizenship?*

3. *What would this curriculum look like?*

Consequently, through the autoethnographic accounts and historical data the cultural context was examined. Lived experiences from working within the environment and intended culture were recounted subjectively and self-reflexively. Direct mention of the learners or specific teachers was ethically restricted, and credibility was enhanced by triangulation between literature, education pedagogy and autoethnographic experiences from South Korea, Canada and Guadeloupe. Contributions from these relevant lived experiences used a self-understanding and awareness that was intentional and deliberately reflective. It also resonated with and was supported by current teaching and learning literature.

There were four central that were addressed in BU. Briefly they were:

1. *To increase awareness of online personas and how these differ in the real world.*

2. *To increase digital literacy.*

3. *To promote digital citizenship focusing on privacy and security.*

4. *To promote critical thinking when communicating online.*

It is difficult to conclude whether these objectives were satisfied in this document because evaluations were not included in the scope of this project-based thesis. What can be discussed however, is how the design of the BU series targeted specific objectives through its activities.

The 'my identity' activity and 'who am I poem' were designed specifically to increase youth awareness of online personas. The activities examine 'the self' and 'the other'. They are supported through discussions, which compare the differences between how we view ourselves and how others view us. Critical thinking activities have also

been implemented throughout the curriculum stressed each discussion and emphasized in the peer and self review.

Like critical thinking, digital literacy and citizenship are highlighted through responsible searching, referencing, posting, and reviewing personal profiles while using a popular social media platform. Discourse specifically targeting elements of digital citizenship are pitched prior to students being asked to perform the task. The elements are then laid out step by step to not overwhelm the students and to give them time to process the material.

Limitations

The largest limitation to the project was an unstable internet connection. By adapting much of the curriculum to require students to access the internet outside of class time, the teacher avoids having technical difficulties during the. He or she can then focus on engaging the students and giving them as many opportunities to speak as possible.

Transcripts were included with the teacher instructions to limit the factors that hinder language instruction, like diction. However, discrepancies in speech and intonation from one teacher to another will the EFL material. Clustering- speaking in chunks, reduction-reducing vowels, performance variable- pauses – colloquialism- learned outside the classroom, speed, and stress are among the most common factors (Brown, 2007). In addition, the language level of the students to whom I worked with were high intermediate/advanced. Modifications would need to be made for intermediate or beginner level students.

The methodology and ideals expressed in the curriculum are based on the cultural context in which I worked and lived. They are unique to me because my perceptions of

teaching came out of those lived experiences, as reflected in the autoethnography. Yet, all classrooms have a culture of their own and a pre-existing dynamic between the students and the teacher. The cultural norms and formalities, motivations, typical learner behaviors, and the teachers own expectations may differ significantly from the patterns I engaged. Therefore, students and teachers may not be receptive to part or all of the curriculum.

Pragmatically, a study that involved only one group with no alternative or control group is referred to as a one-shot case study (Hill, 1986). As a one shot-case study it was developed and presented without a pre-evaluation plan in mind. It was also assumed that all the students would not have current tumblr accounts and therefore the curriculum would support them as they developed their profiles.

The final limitation for the project requires a continuous update of materials. The online resources would need to be confirmed and tested before each workshop session. Images and resources online often change, move, or are deleted. The workshops are also based on a social media platform that is common now, but technology trends change quickly. New platforms are being released every year making the curriculum not sustainable.

Overall, much of limitations mentioned here focused on the program, yet the strongest limitation is the subjectivity and credibility of experiences and perspectives recorded in the autoethnography. Multiple attempts were made to present a particular voice through an honest and plausible process by triangulating it with literature and similar experiences in other countries. However, most of the literature that was accessible at the time of writing had to be in English because I wasn't fluent in French

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when I started this thesis. The lived experiences referenced are also representative of a particular perspective, my own. Therefore, the many of the comments made are self-reflective and subjective to my current body of knowledge.

Future Research

More research is needed in the field of identity and youth development, as well as an evaluation of the curriculum presented here. A three-tear system with diverse populations in different environments is suggested. Running the series in Guadeloupe at several high schools would be the first tear. The second would be running it in France and doing a comparative study. Then finally, running simultaneous programs in French and English schools in Canada in a larger comparative study.

The current lessons were originally designed for high-level high school students, but in retrospect would be more appropriate for university level EFL learners. Therefore, modifications for lower and higher-level learners would also need to be made.

Modification in the literature should updated with current pedagogy and new theories on education. The duration of this project-based thesis took two years making some of the literature dated. Considering much of the literature sourced was in English, more French literature needs to be included in the literature review. These revisions to the thesis-project would make it more relevant in its contribution to academia.

Chapter Eleven: Conclusion

The Internet's greatest impact has been its ability to provide a voice for the many people who have no formal opportunity to speak in the real world. Unfortunately, the reality for many young people is that they have no say, no power, and are continually having their voices silenced. For them, the need for that empowerment is greater than many of us recognize especially for those searching for identity in a system designed to tell them who they are and what they should be. Like Blum (2002) stated, the definition identity has to come from the person to who it reflects. Only I can define my identity and only you can define yours. Identity isn't simply X, Y or Z. It is complex and distinctly unique, and its definition is subjective. It is based on all the experiences a person has had up until that moment. Therefore, the autoethnography presented here is the physical manifestation of who I believe myself to be up until this moment.

With that in mind this project-based thesis isn't about defining the identity of Guadeloupean youth, subconsciously they already know who they are and where they come from. Guadeloupeans have managed to find a balance between tradition and modernization. They have retained their culture, while adapting attributes left over from colonization as part of their heritage. By taken ownership of their past they are telling their own story instead of having it told for them.

What this curriculum does do is facilitate a discourse between all the students and the teacher on how this identity is perceived in the real world and virtual worlds. Social media and virtual communities provide an audience and a host of causes that make a significant difference, if only in the lives of their peers (workman, 2008). It is part of a modern to postmodern movement in which time and space are compressed, speed is

accelerated, people are ever more mobile, identities are multiple, and communication media are ubiquitous (Baym, 2010). Understanding representations and how to navigate misrepresentations safely are tools that young people need to navigate the online world and be successful both personally and professionally. "Students without proper training in social networking may find their classroom-based knowledge rendered obsolete and their hopes of getting hired dashed before they even set foot in the job market" (Cox, 2014, p.36). Teaching students to be digital citizens and social media literate is essential to properly engage with the technologies in educational, personal and professional settings.

Therefore, my job as an instructor and a curriculum designer is to give students and teachers the support they need along that digital journey. In order to do that to the best of my ability I had to understand the context: socially, politically, historically, and culturally (Pinar, 2004). By living in Guadeloupe, my autoethnography reflected that context in triangulation with other lived experiences. Through an examination of teacher, student and institutional needs, consistent with Tyler's (1949) study of needs, a curriculum was developed to satisfy demands for self-efficacy offline as well as on.

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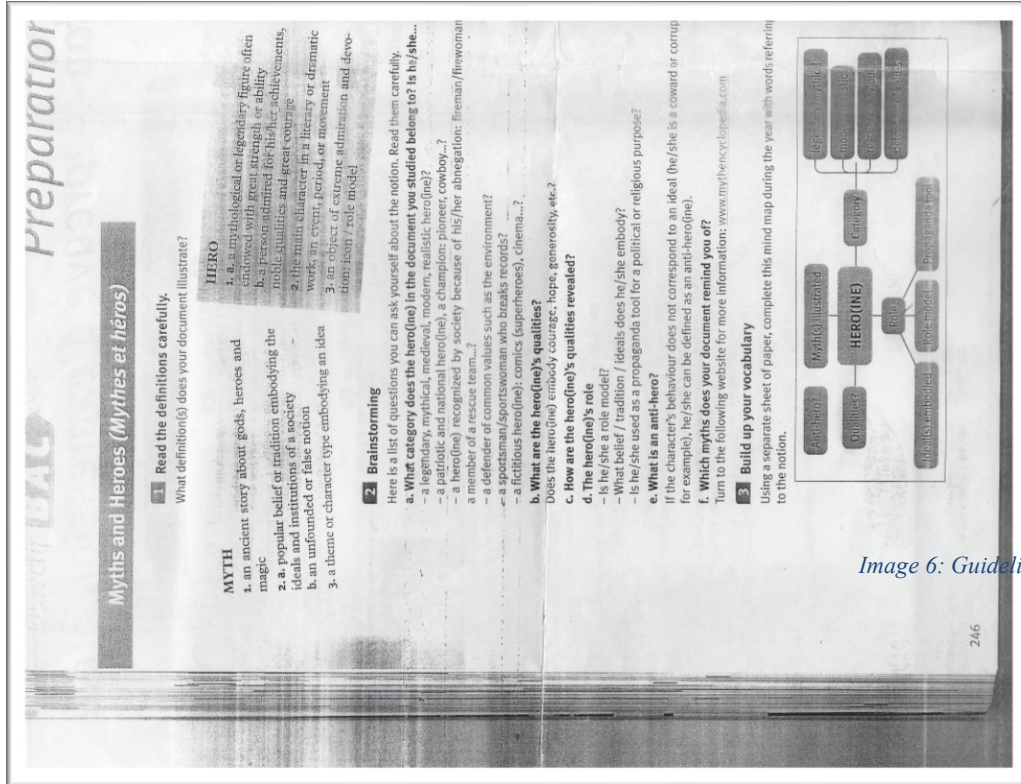Zludwig, J. (2018). The key foreign language teaching methodologies and how to choose the best for you. *Fluent U*. Retrieved from https://www.fluentu.com/blog/educator/foreign-language-teaching-methodology/

Appendix A: Descriptions of Notions

Image 5: Guidelines for spaces and exchanges

Image 4: Guidelines for the notion of progress

Locations and Forms of power (Lieux et formes du pouvoir)

1 Read the definitions carefully.
What definition(s) does your document illustrate?

POWER
1. the ability or official capacity to exercise control, authority (the State, the government, political organization)
2. strength or force exerted or capable of being exerted; might (*puissance*)
3. a person, group, or nation having great influence or control over others

2 Brainstorming

Here is a list of questions you can ask yourself about the notion. Read them carefully.

a. Being in power
– Who has power? What are the different forms of power? Over whom?
– Period of time?
– How is power exerted? Where? → p. 258-261
– What for?
– What are the values of those who have power?
– What are the consequences?

b. Power struggles
– How to get more power?
Use this mind map to summarize your ideas:
– Who will yield? Resist? Why?
– Is there a kind of fascination? Hate / hatred?
– Who dominates? Is it a master / slave relationship?
What are the relationships between the different social classes?

c. The limits to power
– Is power abused?
– Are there counterpowers? Is power limited? How?

3 Build up your vocabulary
Using a separate sheet of paper, complete this mind map during the year with words referring to the notion.

Image 7: Guidelines for locations and forms of power

Myths and Heroes (Mythes et héros)

1 Read the definitions carefully.
What definition(s) does your document illustrate?

MYTH
1. an ancient story about gods, heroes and magic
2. a. a popular belief or tradition embodying the ideals and institutions of a society
   b. an unfounded or false notion
3. a theme or character type embodying an idea

HERO
1. a. a mythological or legendary figure often endowed with great strength or ability
   b. a person admired for his/her achievements, noble qualities and great courage
2. the main character in a literary or dramatic work; an event, period, or movement
3. an object of extreme admiration and devotion: icon / role model

2 Brainstorming

Here is a list of questions you can ask yourself about the notion. Read them carefully.

a. What category does the hero(ine) in the document you studied belong to? Is h/she...
– a legendary, mythical, medieval, modern, realistic hero(ine)?
– a patriotic and national hero(ine), a champion: pioneer, cowboy...?
– a hero(ine) recognized by society because of his/her abnegation: fireman/firewoman, a member of a rescue team...?
– a defender of common values such as the environment?
– a sportsman/sportswoman who breaks records?
– a fictitious hero(ine): comics (superheroes), cinema...?

b. What are the hero(ine)'s qualities?
Does the hero(ine) embody courage, hope, generosity, etc.?

c. How are the hero(ine)'s qualities revealed?

d. The hero(ine)'s role
– Is he/she a role model?
– What belief / tradition / ideals does he/she embody?
– Is he/she used as a propaganda tool for a political or religious purpose?

e. What is an anti-hero?
If the character's behaviour does not correspond to an ideal (he/she is a coward or corrupt for example), he/she can be defined as an anti-hero(ine).

f. Which myths does your document remind you of?
Turn to the following website for more information: www.mythencyclopedia.com

3 Build up your vocabulary
Using a separate sheet of paper, complete this mind map during the year with words referring to the notion.
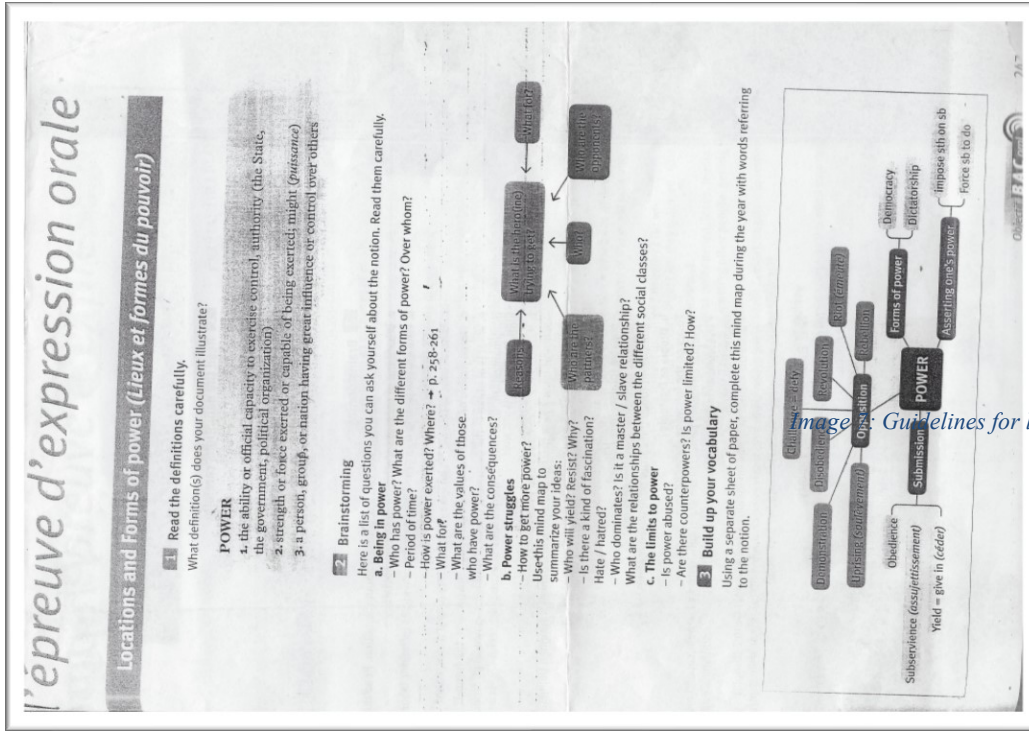
Image 6: Guidelines for myths and heroes
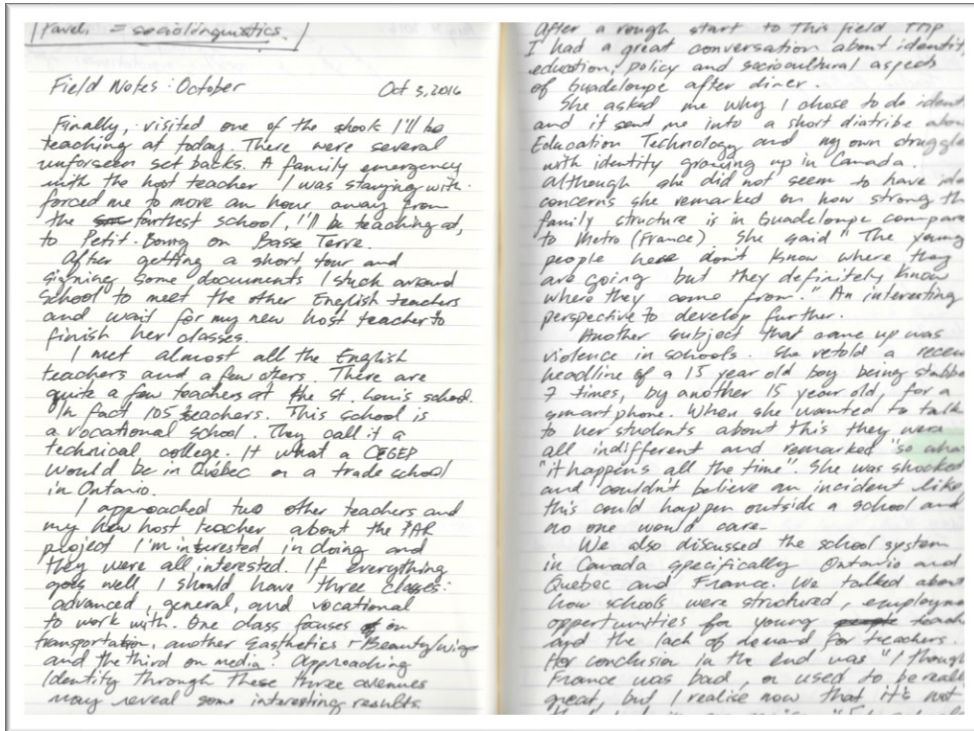
Appendix B: Samples of Field Journals

Image 8: Excerpt from October 3rd and 4th, 2016 Journals
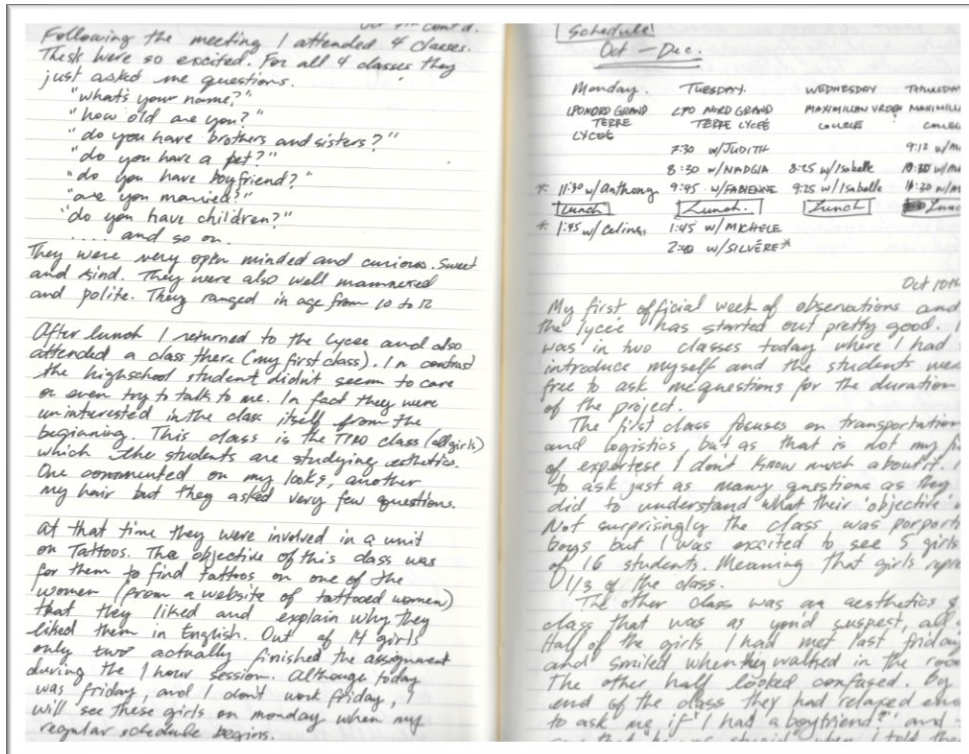

Image 9: Excerpt from October 7th and 10th, 2016 Journals

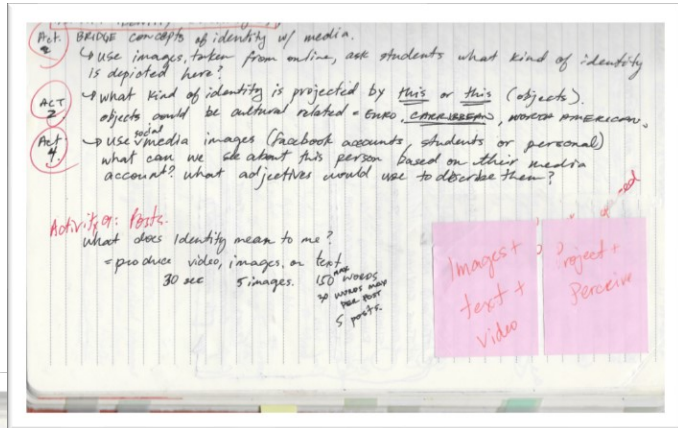# Appendix C: Preliminary Program Lessons
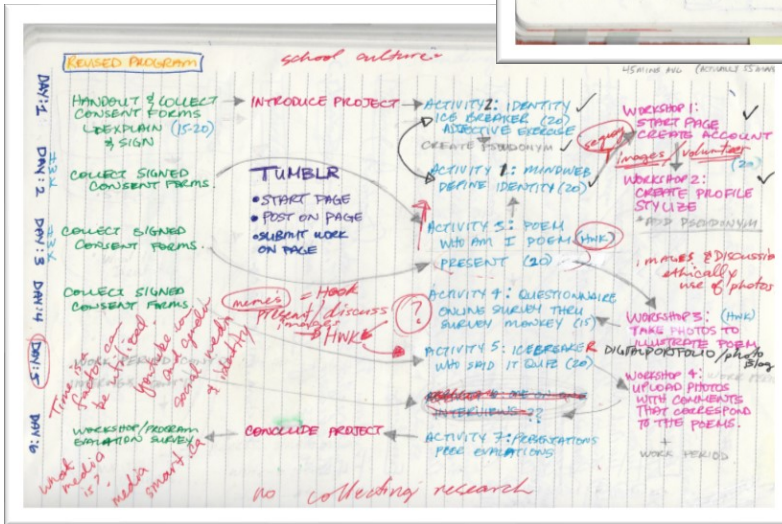

Image 10: Activity details

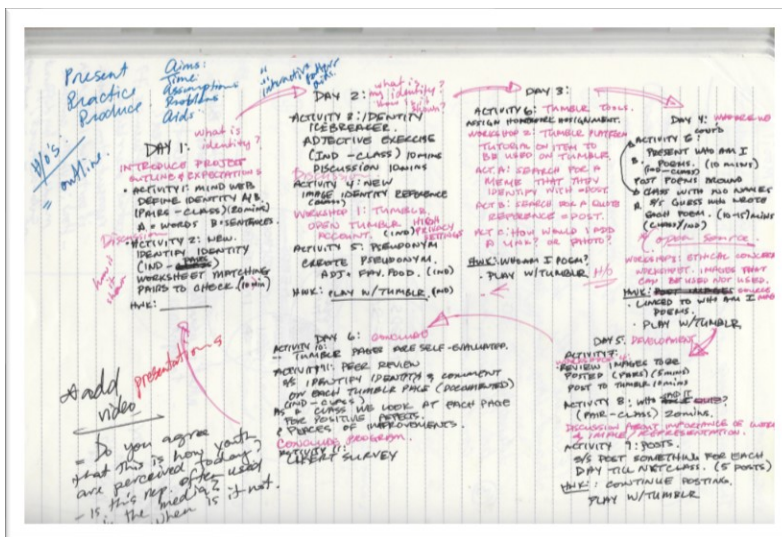*Image 11: Early version of plan for curriculum program with tumblr*

Image 12: Revised plan for curriculum with tumblr (includes details)

Appendix D: Workshop Lesson Layout Designs

Legend for lesson plan details	
A	Name & number
B	Overview
C	Objectives
D	Materials list
E	Lesson details/ instructions

Image 1: Hello My Name is by R. Occhialini, 2009 (CC)

B U (BE YOU)

A six-week series that develops and defines youth perceptions of self and identity and how they navigate these identities on tumblr.

ABSTRACT

This workshop series examines youth perceptions of identity, the self, and others through an interactive, student-centered approach. This method uses blended learning in an English as a Foreign Language environment.

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