Women Educators and Activists:

Creating Structural Spaces for Social Transformation

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Abstract

Three exceptional female educators have shared stories of their educational careers to provide insight into how women create peacebuilding systems in their communities through educational leadership. This study explores the concept of broad social change through transforming structures that inflict structural violence and breaking down barriers that exclude marginalized communities. An analysis of three women that are educators and activists found that extensive networks, based on an ethics of care and the creation of liminal spaces, supported structural transformations that help students from marginalized communities receive meaningful access to education. Rooted in literature concerning women in social theory and education, social network theory, conflict transformation and multi-track diplomacy, this study uses constructivist grounded theory to analyse data. Three primary participants were interviewed and observed. Interviews were also conducted with other individuals within their networks. The three peacebuilding systems, two in Canada and one in India, were created through the leadership of three women who strived throughout their entire careers to create spaces of dignity and equity for their students. These women worked at multiple levels, ranging from their individual classrooms to engaging in international dialogue. A wide variety of values and principles formed the foundation of their work including an open-door policy, equity, creative thinking, hard work, compulsory compassion, and transforming social spaces. They addressed structural barriers through employing social experimentation, respect, cooperation, leveraging social capital, and constructing extensive networks. The goal of peacebuilding is to create active communities that work together and where all members can participate equally and prosper, especially the most vulnerable. This study focused on multiple structural barriers faced by individuals and groups when attempting to fully participate in society. The peacebuilding systems the primary

participants created are rooted in the concept of natality, networks of care, and compassionate action. Social agency is nurtured through the process of identifying social needs, creating nurturing networks, and circles of care. Structural transformation was fostered through creating pathways to agency, structures supporting liminal spaces, and processes for structural transformation. These examples provide multiple lessons for educators, school administrators, policymakers, social justice advocates and researchers.

Treaty Acknowledgment

The University of Manitoba campuses are located on original lands of Anishinaabeg, Cree, Oji-Cree, Dakota and Dene peoples, and on the homeland of the Métis Nation. We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration.

Terminology

Colonization has significantly disrupted the educational systems of Indigenous people in Canada. There are many ways that Indigenous communities have been defined by government bodies and define themselves. The federal government has shaped how Indigenous communities are legally defined through a variety of different legislations. These have changed over time depending on the political context. Indigenous communities were labelled as Indians by the first colonizers. Several different terms are used in this document. As an educator in Manitoba, I have chosen to use the definitions included in the glossary of the grade 12 course: Current Topics in First Nations, Métis, and Inuit Studies. I have decided to use the glossary because it has been created through a collaborative process that includes Indigenous educators and Elders. Several of these terms have been taken from other documents, with a note of which institution they came from. However, I would like to acknowledge the work of compiling these terms specifically for the context of youth education in Manitoba (Manitoba Education, 2011).

> **Aboriginal:** A descendant of the original inhabitants of North America. The Constitution of Canada recognizes three primary groups as Aboriginal peoples: Indians, Inuit, and Métis. (Manitoba Education, 2011, Appendix E: Glossary, p. 3)

Elder: This definition varies, but it is generally agreed to be any person who is considered by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge. Each Elder has her or his own unique strengths and talents. While it is rare to find a young person who is considered an Elder, it is possible. (Manitoba Education, 2011, Appendix E: Glossary, p. 6)

First Nation(s): "A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian peoples in Canada, both Status and Non-Status. Many Indian peoples have also adopted the term "First Nation" to replace the word "band" in the name of their community." (Indian and Northern Affairs Canada) (Integrating Aboriginal Perspectives into Curricula, Manitoba Education, Citizenship and Youth) (Manitoba Education, 2011, Appendix E: Glossary, p. 6)

First Peoples: A collective term used to describe the inhabitants of the land now known as Canada prior to European contact. Manitoba Education, 2011, (Manitoba Education, 2011, Appendix E: Glossary, p. 6)

Indian: "Collectively describes all the Indigenous People in Canada who are not Inuit or Métis. Indian Peoples are one of three peoples recognized as Aboriginal in the *Constitution Act*, 1982 along with Inuit and Métis. Three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians." (Indian and Northern Affairs Canada) (Manitoba Education, 2011, Appendix E: Glossary, p. 7)

Indigenous: Original peoples of a country (Manitoba Education, 2011, Appendix E: Glossary, p. 7)

Inuit: "An Aboriginal people in northern Canada who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means 'people' in the Inuit language—Inuktitut. The singular of Inuit is Inuk." (Indian and Northern Affairs Canada) (Manitoba Education, 2011, Appendix E: Glossary, p. 7)

Métis: the people who the Federal government defines as having "mixed First Nations and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people" (Indian and Northern Affairs Canada)

The "National Definition of Métis" is a person who self-identities as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis nation. (*Integrating Aboriginal Perspectives into Curricula*, Manitoba Education and Youth, 2003) (Manitoba Education, 2011, Appendix E: Glossary, p. 8)

Native: Indigenous inhabitant of a country, distinct from the settler population. (Manitoba Education, 2011, Appendix E: Glossary, p. 9)

When referring to the first people that lived on this land, I generally use the term Indigenous. Section 35 of The Canadian Constitution Act (1982) identifies the rights of the original peoples of Canada. In this act, "'Aboriginal peoples of Canada' includes the Indian, Inuit and Métis peoples of Canada" (The Constitution Act, 1884, *Section 35 (2))*. I would adapt this to say that the three Indigenous groups recognized in Canada are First Nations, Inuit, and Métis. In the history of this land, the terms used to describe Indigenous communities and how Indigenous communities chose to define themselves have changed. There are sections in chapter 5

discussing the findings that I use the term Native several times. Flora has been using this term in her quotes, so I maintain consistency with what she has said. While I do not generally use the word Indian or Aboriginal, these terms come up in the names of different organizations, government documents, and government departments. When participants identify themselves or discuss Indigenous people in quotes, I will not change the terms that they use. Individuals must have the right to define themselves in the way that best represents their identity.

Acknowledgements

This work has been made possible by so many generous people who work with youth and their families to create healthy communities. In this research I have crossed paths with so many exceptional individuals who have shared what they have learned over their lifetime as well as what they learned from friends, mentors, family, and educators.

First, I would like to thank my advisor Dr. Nathalie Piquemal who embarked on this adventure with me and has encouraged me to finish this huge undertaking and Dr. Maureen Flaherty who has always had her office door open to listen and has been a huge support providing guidance with warmth and compassion. I appreciate Sherry Farrell-Racette for her intersectional approaches to education, the arts, history, and Native studies. This provided me with a fine example of an interdisciplinary scholar. I must mention Sean Byrne, who encouraged me to finish my master's so I could start on my Ph.D. at a time when I had not even imagined it was something that I could or would do. As well as Jessica Senehi, who provided me with a foundation of how peacebuilding is embedded in individuals' narratives and the power of storytelling to transform communities.

The three primary participants in this study welcomed me to observe, interview, and participate in the many aspects of their work. They have generously shared their time, networks, friendship, and expertise with me. It has been a pleasure and honour being able to hang out, learn from them, and explore different aspects of social change. From spending hours storytelling at Cora's with Flora over brunch, planning meetings with Estelle at Stella's, and driving around Kolkata between events with Sr. Cyril, it has been an adventure. Equally generous are all the people in their networks who have given me tours of organizations, described programs, hosted

events, met for coffee, and participated in interviews. I have thoroughly enjoyed the open exchange of knowledge and depth of these experiences.

Another important part of the support structure for my graduate work are my various cohorts in the Peace and Conflict Studies Department at the University of Manitoba. The wide range of diverse experiences based in cultural, geographic, socio-economic, religious, and occupational backgrounds informs my perspectives on inclusive education. While I cannot name everyone, I need to recognize my learning circle, a group of extraordinary women composed of Alka Kumar, Jodi Dueck-Read, and Robin Neustaeter. From the time I started my master's program, this informal group has been instrumental in helping me navigate the academic and community work we all love. In the final stretch of this work, I also want to thank Heba Abd el Hamid, Christy Reed, and Patrick Gordon for providing me with feedback on my writing that has strengthen this work.

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Dedication

Mixed beginnings and love unending.

This work is dedicated to Landen, Jacob, and Sarah.

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Prelude

The wall of the school is hidden from the street by small pharmacies and vendors selling food and school supplies. The gate is wide enough for a school bus to drive through and leds into a courtyard where children are playing. The courtyard is surrounded by buildings with classrooms full of students of all ages. I saw street children, or "rainbow children," as they are called, living on the roof of the school with a thatched roof constructed over them and trunks that held their belongings. I distinctly remember the first time I went to Loreto Day School Sealdah, a private girls' school with 1,400 students.

On our tour, we stopped to observe a classroom with three walls. The sound of car horns honking from the street seemed to drown out the teacher's voice, and yet, the students were listening intently. They were celebrating India's Independence Day and the teacher had written on the board "My Dream for India is …". Children were given a large piece of paper and asked to finish the phrase and create a poster. Sticking out from the rest, there was a lone boy in the class drawing a hauntingly beautiful picture of an old man living on the street. Each poster depicted a wish that all people in India would have access to basic needs like food, health, water, housing, and safety. All the girls in the class wore the same uniform, half of them came from rich families and half were very poor, including students who had lived on the streets. They all worked side by side in the class and were impossible to distinguish from each other. At the end of the tour we met Sister Cyril Mooney, the principal of the school, and she talked about her educational philosophy. She started her discussion by saying, "Compassion is compulsory at my school." I knew at that moment I had to come back to learn more…

My first visit to the Loreto Day School Sealdah inspired this research project. Studying Sr. Cyril Mooney and the school would have been enough work for several studies. However, as I spoke about her work in educational settings, I realized that in North America, this work was often classified as 'development' rather than education. Likewise, in India, people often described Sr. Cyril's work as social work instead of education. It was clear to me that I needed to include participants from a variety of contexts to conceptualize intersections among these different fields. I also wanted to challenge the perception that Canada is a country that fully embraces diversity and provides equal opportunities to all people. To this end, I selected study participants from both India and Canada.

Thus began the journey of selecting an advisor, advisory committee, courses, research methodology, and participants. I intentionally utilized interdisciplinary literature like education, international relations, social work, and peace and conflict studies. As Sr. Cyril's work does not remain in the traditional professional boundaries of the education field, it was clear that the literature from other disciplines was required to describe the work she was doing. Peace and conflict studies, being an interdisciplinary field, seemed to be a perfect fit for this endeavor.

For my thesis proposal, I developed a list of characteristics for my primary participants. I was looking for women who had dedicated their lives to education, had gone above and beyond their job descriptions, and had developed extensive community networks. Like Sr. Cyril, I wanted them to be retired from full-time employment so that they had time to reflect on their careers. However, I still wanted them to be active within their communities so I could observe how their work after official retirement evolved.

The second primary participant to agree to participate in this study is a former Principal of a UNESCO (United Nations Educational, Science and Cultural Organization) school in

Manitoba. I had been a part of the UNESCO Network of Schools in the past and this participant and I had had just recently become reacquainted.

Estelle sat down across from me at Stella's, a cozy little café in a part of the city with beautiful old elm trees framing every street. It had been several years since we had seen each other. She promptly said, "I have an hour to meet" and she started listing off all the things that she had been working on since she retired. After half an hour, and a very extensive list, she said, "and now you go." So, I shared with her what I had been up to in the last five years, such as going to school and working on various projects. She generously told me that her contacts were my contacts, something she does with everyone she works with. We noted where our paths crossed and reestablished a working relationship. After the hour was up, she said we should keep in touch and she flew out the door.

About a year later, a group of us from the Peace Days' committee — a committee that I had just joined — were driving out in a van to go to a sweat lodge. I was in the front seat, as I get motion sickness, and Estelle was sitting right at the back, chatting with those in the middle. I heard her mention something about planning a bikini party. I dismissed the conversation as some kind of joke, however after 15 minutes they were still talking, so I risked car sickness to turn around and ask a few questions. It was not a bikini party, it was a burkini party. She was organizing it to raise funds for immigrant youth to get swimming lessons. There are many rivers and lakes in Manitoba and swimming is a very important skill for living safely in this Province, however many immigrant families cannot afford to send their children to swimming lessons. The burkini party, in addition to raising money for swimming lessons, was also a response to a ban on burkini's on beaches in France.

Estelle wanted to challenge islamophobia in Canada and send the message that all people should be able to wear their traditional clothing in public spaces.

Estelle is a woman who can never sit still for very long. She is always moving, scheming, and planning her next event or looking for the next hot topic in the news. She absolutely loves working with youth and will not plan an event that does not involve youth in the development, planning, and execution of the event.

The life work of both Sr. Cyril and Estelle looks different on the surface. They come from different places and work in different contexts, but they have many similarities in the underlying values and goals of their work. In my educational career, I have been privileged to cross paths with so many amazing educators. Like Sr. Cyril and Estelle my third participant, Flora Zaharia is also exceptional.

In developing the list of potential participants, I sought socio-cultural diversity in the participants and contexts of their work. Both in Canada and India there is diversity in schools, communities, and cultural contexts. Given the high levels of structural violence experienced by Indigenous Canadians I thought that it was important to invite an Indigenous primary participant. I started to put together a list of individuals who I thought were potential candidates. Flora Zaharia has extensive experience in the field of education and I consulted her to create a list of potential Indigenous candidates. After considerable dialogue it seemed clear that Flora would be the best candidate. Her acceptance to participate in the study completed the selection of my three primary participants and the enjoyable journey of working with them over the next few years.

I received an e-mail saying that the recordings for the Storysave CD for Flora Zaharia had been completed. Each year the Storytellers of Canada select one storyteller whose stories they record. In 2015 Manitoban Flora Zaharia, a Blackfoot Elder, had been selected. The

only task left was fundraising to produce the CDs. I do not plan bake sales, but I can write, so I started writing a grant proposal. This resulted in the production of the CDs and a trip for Flora and myself to go to Levis, Quebec for the CD launch party.

Thus, began our friendship. On the plane, over meals, and later driving, she told me stories, occasionally getting interrupted by our GPS. She told me traditional Blackfoot stories that had been passed down through the generations by her mother and grandmother. I also learned about her experiences in residential schools as well as a variety of different experiences her family had in the residential school system. She had a unique perspective as she had also worked at a residential school. We learned that we both had a real passion for education over the course of this trip.

We also had fun. One afternoon we were going out for lunch and found a chocolate and ice cream shop that had been recommended to us. We had seen it the day before, but there was a line up around the block. I asked Flora where she would like to go for lunch and recommended that we could have ice cream for dessert. Her response was "let's do the ice cream first!" I didn't need to be asked twice. It was a good call because we were barely able to finish the 'small' ice cream cone. The chocolate was so thick on the cone it was hard to break. The next year we went to the conference in Vancouver together and did a master class on Residential Schools. I highly respect her work as a colleague and a friend.

CHAPTER 1:
The Journey Begins

When I started in Peace and Conflict Studies, I was privileged to work with people from all over the world. Inevitably the topic of how wonderful and peaceful Canada was would come up. Just as inevitable was the response of one of my colleagues who was Ojibway. He would talk about his experience living in Canada and the tense relationship between the Government of Canada and First Nations communities. He shared how his mother lost her status as an 'Indian' by the government when she married a man with a European heritage. Years later, when I started my Ph.D. courses, I found myself hearing the same comments. There was that moment where I looked around expecting to hear that voice and story, but he had moved on. That was when I realized that if I did not speak up, no one would. So as a Métis person — who learned about my heritage as an adult — I became that voice within the classroom. Most recently, this required me to ask a question, which was outside of my comfort zone, in a large lecture hall. While a lot of conflict literature looks at locations with armed conflict, I believe it is irresponsible to ignore intractable conflicts where communities have used nonviolent action to bring attention to their suffering. Both Canada and India have long histories of marginalized communities using nonviolent actions to bring attention to their experiences of structural and cultural violence.

At the heart of my ongoing practice and research is a desire to create educational spaces where students from diverse backgrounds can succeed and feel included. Before returning to graduate school, I taught high school as a science teacher and worked as a program leader for a United Nations Education, Science and Cultural Organization (UNESCO) Associated Schools in Manitoba. During this time, I saw many students who slipped between the cracks. As a high

school teacher, responsible for 90-120 students each semester, it was easy to identify student needs, but exceedingly difficult to find the time and resources to support them adequately. In our current social system professionals in education, social work, justice, and health care work in silos, unable to collaborate effectively to create stable environments that support student needs (Nissen, 2010). Through my educational journey of teaching and studying, I have come across several women who have creatively, with great enthusiasm and commitment, worked within and around educational systems to support students while providing active community involvement to ensure their success. It is these women that inspire this work.

This research involves three case studies of women in Canada and India who have created peacebuilding systems in their communities. They have developed collaborative networks that create structural spaces to ensure that all youth receive the necessary care to learn and thrive. Sr. Cyril Mooney is an Irish Nun who has worked in India, primarily Kolkata, for over 60 years. Estelle Lamoureux is a French-Canadian educator from Winnipeg who has worked as a teacher and principal in Winnipeg. Flora Zaharia is a Blackfoot Elder from Alberta who has taught in communities across Canada, but has spent most of her educational career in Winnipeg. In this chapter I introduce the goals of the study, literature used, data collection methods, analysis, and presentation and research questions.

Goal of Study

The goal of the study is to learn more about how women educators navigate and transform educational institutions, promote social justice, and advocate for the rights of their students and communities. The three women selected for this study are advocates, speaking out and supporting the needs of the communities they encounter. Many women are the driving force in peacebuilding systems, however due to the collaborative nature of their work they are seldom

recognized, unlike many male leaders of large social movements. It is important to explore the mechanisms of social change that start at the grassroots level to influence policy and practice. The research aims to reflect on educational institutions through the lens of concepts in Peace and Conflict Studies. This provides the opportunity to think creatively about various challenges the system faces and start a dialogue for new initiatives and educational programs.

Literature

There is a growing body of research around the role of women in peacebuilding (Jain, 2005; Mazurana & McKay, 1999; Neustaeter, 2016; Porter, 2007a). Much of the research on women focuses on grassroots efforts, while most peacebuilding literature focuses on political peacebuilding (Porter, 2007a). The current research occurred in locations with cultural and structural violence that are not armed conflict zones, however individuals and communities still suffer from physical, emotional, and psychological violence. There is evidence of women's role in social change (Collins, 2009) in the literature; however, there is insufficient research that links women's peacebuilding to broader efforts that influence political peacebuilding and policy making.

Four bodies of literature inform this study. They are peacebuilding, multi-track diplomacy, network theory and women and social change. Each section of the literature approaches social innovation and change at micro, mezzo, and macro levels. This study looks at the narratives of women educators who have developed extensive networks to address social justice issues in their schools and communities where they work, with a specific focus on the development of networks, linking grassroots efforts to policy and structural peacebuilding that supports social change. Peace and conflict models will be used to assess educational settings in their capacity to impact social change and address structural violence. Multi-track diplomacy has

been selected as a model to focus on as it explores the cooperative relationships between multiple disciplines which is similar to the work of my participants. Each of these bodies of literature provides insights into understanding the dynamics of how these educational leaders structured their work.

Data Collection

There were four different sources of data collected. First, I observed the primary participants and assisted them in their work in whatever way they requested. My primary participants were eager to introduce me to their networks and actively encouraged me to sit on boards or support community projects in various ways. Field notes were recorded to keep track of data during participant observation. Second, I conducted three semi-structured interviews with each of the primary participants to learn more about the peacebuilding system they created. The third element of data collection was the creation of an asset map for each of the primary participants (Kerka, 2003). This was created using several different sources, depending on the requests of the primary participant. In one case secondary participants met to create an asset map, while individual interviews with secondary participants and written documentation, provided by the participant, were used to create the other two asset maps. The asset map was composed of the individual's network including individuals, organizations and resources that can be accessed through these networks. Finally, I conducted semi-structured interviews with people in the primary participants' network known as secondary participants.

Analysis and Presentation of Findings

Analysis used a constructivist grounded theory approach and occurred along with data collection. When interviews were being transcribed, the coding process was started and

comparisons were made between primary participant interviews. As the coding process became clearer, with the addition of new data, broader themes developed and emerged. The findings identify similarities between the primary participants' work and are organized into values and principles, levels of influence, and barriers and paradigm shifts. The final composition of the analysis was rooted in the themes that were identified in the findings as common to the work of all of the primary participants and involved a description of the processes participants used to create networks and transform educational structures.

The work is presented through multiple narratives which provides 'snapshots' of some shared experiences of the participants. Sara Cobb (2013) described the process of sharing multiple narratives and pulling them together as narrative braiding; wherein individual and group narratives are woven together to create a larger narrative. Leaders can highlight marginalized narratives to become strands in a larger public or grand narrative, providing them with a place in the public sphere (Cobb, 2013). In many ways this concept describes the work of the participants that I have observed. Each of the primary participants works towards creating spaces in their communities where multiple voices and stories can be heard. Estelle with the burkini party supporting Muslim women and children exemplifies this. This method challenges the perspective that the "public sphere in which collective memories are articulated is a scarce resource and that the interaction of different collective memories within that sphere takes the form of a zero-sum struggle for pre-eminence" (Rothberg, 2009, pp. 2-3). As the threads between these women's narratives come together, different themes and patterns emerge as well. Even though these women come from different places and are working in different contexts, there are meaningful similarities in the foundations and methods used in their work.

This work also explores various elements of women's oral histories. It is important to note here that "contemporary feminist oral history projects, both recorded and unrecorded, are a revival or adaption of Indigenous practices rather than an innovative, new practice" (Anderson, Hamilton and Baker, 2018). Oral history is rooted in many Indigenous cultures around the world. India and Canada have a colonial past, and each of the primary participants and I have identities that relate to this history. Sr. Cyril and Estelle are members of colonizing communities but also have experienced some marginalization within this context. Sr. Cyril is from Ireland and therefore has power as an English-speaking white woman. Ireland has its own history of colonization and conflict. Sr. Cyril grew up during the Second World War, a time where resources were scarce. Estelle is a French Canadian, a community that colonized Canada but is not dominant in Winnipeg. I have both settler and Métis roots which bring with it a history of both privilege and marginalization. Flora, as a First Nations woman, lost her status when she married a white man. Flora also recognizes that she was privileged within her own community as her parents had the money to send her to a private school. These intersecting identities give each of us some privilege and bring us into different relationships with our country's colonial past, impacting how we navigate relationships within our communities. These identities also influence how we chose to frame our work.

Research Questions

The research goal was to explore how partnerships are developed across different professional organizations to create peacebuilding systems. Specifically looking at women in educational settings that facilitate the development of extensive networks to support student and community needs. This research explores how collaborative partners work at multiple levels to facilitate social change in educational settings. How have women working in education settings

transformed structures to create peacebuilding systems? This question is divided into three sub-sets of questions in the interviews which are; 1: How do these women define their work? 2: What types of networks are used and developed in their work? And 3: What recommendations do they have for other educators working towards social change?

Thesis Statement and Ethical Dilemmas

An analysis of three women that are educators and activists found that extensive networks, based on an ethics of care and the creation of liminal spaces, supported structural transformations that help students from marginalized communities receive meaningful access to education. This research contributes to the gap in both peace and educational literature that connects the grassroots advocacy of women to policy making. The narratives and literature in this study link the nature of the Ethics of Care with peacebuilding systems. The study also focuses on an asset-based approach, illustrating the importance of developing a moral imagination in education and peacebuilding. The study does not provide an overly critical analysis of the work carried out by the primary participants. In my case, this was a deliberate choice based on several ethical dilemmas faced by both the primary participants and me as a researcher whose work is embedded in the networks I am researching.

The first question of the study was; how do these women represent their work? The primary participants often understate the significance of their contributions to many projects and initiatives they lead. There could be several reasons for this. In some cases, drawing too much attention to themselves in the development stages of a project could result in criticism that could threaten the project. They also valued the outcomes of the work over building a reputation and gaining recognition. While they often downplayed the significance of their contributions, they passionately promoted the significance of the projects. For example, Sr. Cyril was interviewed in

2016 by an Irish media source when Mother Theresa was declared a saint by Pope Francis from the Vatican. She talked about her friendship with Mother Theresa and told them that her work was more significant than Mother Theresa's. Sr. Cyril emphasized that by providing girl's education, the programs gave students the means to provide for themselves and their families. Mother Theresa's work created a dependency that required the poor to return for more help, but Sr. Cyril's work addressed the root causes of poverty and provided the girls with the tools to support themselves.

In addition to understating their contributions, the primary participants deliberately chose and framed their stories to avoid criticizing colleges in their network. Some may say that these narratives made them sound too nice. They were aware that what they said in the interviews would be published publicly. Sometimes the participants disagree with methods and ways of working used by other practitioners. These disagreements often came out in meetings and on social visits but were rarely shared in public settings. They experienced ethical dilemmas on how closely to work with people that had different values and methods. However, publicly criticizing others harms relationships with individuals in their networks that have access to significant resources and decision-making bodies. Theresa de Langi (2018) described this process; "Ultimate authority over the interview rested with the narrator. She chose the location, break times, who would be present, and which memories would be either made public or kept confidential" (p. 162-163). The women strategically decided where and when to discuss criticisms of individuals in their network and the surrounding communities. They understand the social and political consequences of being overly critical or publicly opposing the views of individuals in positions of authority. However, this does not mean the women were never

forceful in protecting and supporting their students. They would fiercely defend the rights of students and promote projects that they believed were important.

While I recognize the importance of critique to academic practice, my work is deeply rooted in practice. I actively work in the networks included in this study. Being active in these networks is an advantage because it gives me insider information about the work. However, it means that any critique of the participants or their networks should be tempered and strategically framed. My ability to work successfully in this practice requires that I am careful with publicly critiquing individuals in these networks. In meetings, this does not mean that I will quietly remain silent if proposed plans do not reflect my principles and values.

I have also learned that there are consequences to making some specific information public. I have seen very well-meaning volunteers fundraising and promoting a program on social media. Without full knowledge of the politics of particular communities, these efforts to help can result in damaged relationships in networks to individuals losing their jobs or livelihoods. Individuals that experience considerable privilege in their lives do not always understand the precarious and sometimes fragile environment marginalized communities experience. Institutions are often resistant to change. Therefore, social activism can be seen as a threat to the stability of public institutions. Working collaboratively in a hierarchical structure places individuals at risk. Anna Sheftel and Stacey Zembrzycki (2010) identified that oral historians have a “fear of failing our narrators and doing harm” (p. 339). The findings and analysis are framed to support the work of these educational activists and avoid alienating networks and institutions required to continue the work. Therefore, there is a focus on the innovative nature of these projects with cautious reporting on the barriers the primary participants experienced.

During this research journey, I have been compiling stories, listening, observing networks, and navigating relationships in these networks. I am incredibly aware that:

> Words have great power. They can heal, protect, and counsel, but they can also harm. One is advised early in life to speak with care because when words are spoken, they are manitôkiwin—the act of speech is tantamount to doing something in a holy manner, making something sacred, making ceremony. (Wheeler, 2010, p. 55)

Sean Wilson (2008) emphasizes that research is ceremony. Knowledge is transferred in the context of relationships, and there are expressly stated and unarticulated responsibilities that arise in these relationships (Archibald, 2008; McLeod, 2007; Wilson,2008). The stories shared in this study have been framed intentionally to nurture and support the relationships developed over many years of practice in education and community work.

Conclusion

It has been through experiencing creative and innovative changes to educational institutions, by many female educators, that I am inspired to do this study. As an educator, it has been a fascinating journey approaching educational systems from the theoretical perspective of peace and conflict studies. It has provided me with new ways of thinking and approaching my work. As I have stepped into these women's lives and educational careers in their semi-retirement, I am witnessing an extensive peacebuilding system focused on deconstructing these complex and integrated networks of actors and agency. The presentation of this research journey has also been negotiated to honour relationships nurtured to support continued peacebuilding practice. The narratives presented in the findings demonstrate the importance of informal networks and transforming educational structures to create peacebuilding systems.

CHAPTER 2:
Unpacking Colonial History and Education

Standing in front of the grade 6 class at the Loreto Day School Sealdah, I started sharing the connections between the history of their country and mine. "You know how in India you have Anglo-Indians?" They nodded: "Well, a long time ago when the British were trading with India they got tired of transporting their goods over land. They thought that if they could put all these goods in a boat it would be a much easier and faster way to trade. So, they started to look for a trading route over the ocean. When they landed in North America they met people with dark skin, hair and eyes. They thought that they had reached India and called them Indians. We still have The Indian Act in Canada which describes the relationship between the Canadian government and Indigenous people.

A French explorer, having landed on the coast of what is now Canada, wanted to know where he was and asked for directions. Two youth directed him to a Kanata*, which is a Huron-Iroquois word that means village, this word was changed to Canada and is now used to describe the whole country. So, Canada means village and the country was named from a miscommunication. The province I come from is called Manitoba which is named after* Manidoobaa*, in Ojibway, who is the great spirit. The city that I live in is Winnipeg which is Cree for muddy waters. The Red and Assiniboine Rivers flow into Winnipeg over the plains and meet at the forks in the center of the city. Their waters are muddy from flowing for hundreds of miles across the prairie landscape. The river that flows through Kolkata is also muddy like this as it flows across the plains as well.*

> *When the British came to central Canada one thing they found that they wanted to trade was animal fur. Some of my ancestors from England and Scotland came to work for the Hudson Bay company and married Indian women. At that time their children were called 'Half-Breeds' or Canadian Born. These marriages resulted in families and communities that created a unique culture. Now they we are called Métis. My mother's family is Métis, so in a way, I am Anglo-Indian as well. But instead of East Indian it is the North America Indian.*

While Canada and India are across the world from each other, they are connected by this unique colonial story with misunderstandings of world geography, culture, languages, and people. They share some similarities and many significant differences. These similarities and differences will be described with attention to their colonial histories. In this section, I describe the similarities between India and Canada. Next, I describe education in India and barriers children face in getting an education. Finally, I describe the Canadian context and barriers to success that children face in educational settings.

Compare and Contrast: Canada and India

Geographically, Canada and India are extremely large countries with a wide variety of climates, landscapes, languages, and natural resources. Both countries have a democratic political system with diverse provinces/states. Canada has 10 provinces and 3 territories, while India has 29 states and 7 union territories. Canada has two official languages: French and English. There are also a variety of different languages that are spoken in homes and in public. Depending on the composition of the local community, Canadian schools can also teach a variety of other languages. India has two official languages that are used by the national government: Hindi and English. There are 22 additional languages listed in the constitution and legislated for

use at the state level (Gupta, 2006). In addition, “there are 227 mother tongues recognized in India, and approximately 1,600 dialects” (Gupta, 2006, p. 31).

Culturally, each country is familiar with a wide range of diversity in both urban centers and rural areas. Neither struggle with broad intranational-armed conflict, but they do have diverse communities that struggle with structural violence daily. While India has a long history of nonviolent action, there are certain areas of the country, like Kashmir on the Pakistani border that has experienced periods of armed conflict. Canada has had occasional standoffs and periods of localized violence, like the Oka crisis in 1990. Both Canada and India have complex histories of colonization which have affected their education systems in different ways.

Colonization has impacted the cultural, social, political, and economic systems in both Canada and India. At different times in their histories both populations reacted to colonization in both violent and nonviolent actions. The countries do have some major differences in their colonial history, the nature of their cultural diversity, social barriers to success, economic opportunities, and political climate. A significant issue that impacted the history of colonization in Canada has been described as the “disease factor” (Wesley-Esquimauz & Smolewski, 2014). As a result of the separation of the ocean between the Americas and the rest of the world, the population had not developed immunities to many diseases common to Europe (Wesley-Esquimauz & Smolewski, 2014). The resulting consequences of contact with European explorers and settlers were deadly. European settlers also moved to North America to improve their lives with several different industries like the fur trade, gold rushes, and farming.

In India, Europeans generally faced the opposite problem with disease. Many got sick from indigenous microbes in water and food, along with other tropical diseases they were not exposed to at home. This, coupled with high populations and severity of the weather –especially

in the summer –resulted in a low population of British subjects in India compared to the local population. Therefore, permanent and semi-permanent settlement in Canada was very high compared to India. As a result, the British took on paternalistic relationships with the Indigenous population in Canada, while they experienced more fear as a minority in India (Kortenaar, 2017).

Another factor that changed the nature of colonization between the two countries was World War II. Both India and Canada are considered part of the Second British Empire (Kortenaar, 2017). In 1947 India was the first non-settler country in the British Empire to gain independence after the war (Kortenaar, 2017). British pulled out of India and other colonies like Palestine after World War II because of a lack of funds to maintain power (Tolan, 2006). In leaving, the British divided the country into three sections: India, West Pakistan, and East Pakistan. The division of the country into three parts based on religion significantly changed the country. In West Pakistan there was a mass migration of Muslims into the country and Hindus migrated to India during partition (Bandyopadhyay, 2009). The border of East Pakistan divided Bengal into two segments: West Bengal and East Pakistan (now known as Bangladesh). However, in East Pakistan there were two migrations. The first included Hindus with money who migrated to India, then in 1950 after ethnic violence erupted in East Pakistan and Kolkata, there was a second migration of Muslims to East Pakistan (Bandyopadhyay, 2009).

Immigration policies resulting from WWII also impacted Canada. In 1939, no Germans or Italians were admitted to Canada and the country also refused to take in any “persecuted minorities, Jews especially” for security reasons (Lacroix, 2016, p. 72). After the war, however, they recruited women for domestic service from displaced persons (DP) camps (Harzig, 2003). While Canada did take in many refugees after WWII, the immigration policy was based on economic factors rather than humanitarian concerns (Harzig, 2003). The immigration policies at

the time favoured certain populations with the goal of maintaining the character of the Canadian population (Harzig, 2003). While India gained independence from the British in 1947, immigration in Canada increased in response to the economic needs of the settler society. Therefore, their experiences of colonization diverged significantly at this point.

Education systems in both Canada and India are the responsibility of the provinces/states and not federal jurisdiction. However, there are different ways that the federal government is active in the education systems in each country. In Canada, the federal government maintains jurisdiction of education on First Nations reserves. Therefore, anyone that is a status Indian that lives on a reserve receives all their funding and governance of education as directed through the Indian Act. Other than First Nations Reserves, there is very little federal legislation in Canada over education and it is the jurisdictional authority of provinces to make decisions on educational funding. In India, the federal government provides some funding to education in the provinces. It is more active in legislation on education and also administers standardized testing, curriculum development, and direction on assessment. When describing education in both countries I will maintain a specific focus on West Bengal in India and Manitoba in Canada as I look at the two education systems. The history of colonization significantly impacted the development of education in each province/state. Therefore, the discussion on education will begin at confederation in Canada and independence in India. A description of Canada and India's social and educational systems is outlined below.

India

> "In the Indian context, natural curriculum reforms in 2000 explicitly promoted Hindu revivalist agenda and sought to recover earlier models of moralistic education" (Sriprakash, 2012)

The access students have to schools in India is diverse and opportunities to further education depend significantly on the student's location, culture, and economic status. First, this section explores the development of educational policy after independence in India, then discusses educational structures including private and public education with a specific focus on how these structures support equality and inequality. Finally, I provide a description of various social, economic, and political barriers that affect women and children. Christine Montiel (2003) identifies three forms of structural violence in Asia which include: 1) colonization and invasion, 2) chronic poverty based on economic disparities, and 3) asymmetric power between different cultural groups. All of these factors have shaped the education system in India and impact students' access to quality education.

In 1947 India gained independence. At the same time, the British left the country in a fractured state, having divided it into West Pakistan, India, and East Pakistan (Chaudhury, 2011). In West Bengal, "partition at a single stroke reduced the Muslim majority to an 'exposed' and 'vulnerable minority'" (Chaudhury, 2011, p. 50). The Muslim minority in this area had held significant political power which was lost during the partition (Chaudhury, 2011).

> While the nationalist leadership established independent India on the basis of colonial institutions, the socialist leanings of the first Prime Minister of independent India, Jawaharlal Nehru, critically influenced the country's economic and political directions… After decolonization, there were high expectations, both in India and outside, that the new government could serve as a model for developing nations by delivering material prosperity to its citizens… Nehru was convinced by the history of the West that an independent India could simultaneously industrialize, maintain constitutional democracy, and direct economic and social redistribution (Ghosh, 2005, pp. 134-135).

After independence, the Government of India introduced broad policies for education in their 1950 Constitution and created a National Institute of Basic Education in 1956 (Biswas & Agrawal, 1986). The first priority of the new government concerning education was to enhance

higher education by expanding universities and colleges in the country (Chauhan, 2004). One of the many goals in the constitution was to provide free and compulsory education for all up to age 14, however the date of implementation continued to be pushed back and this goal was never realized (Biswas & Agrawal, 1986; Sripati & Thiruvengadam, 2004). Satya Deva (1985), in a review of educational policy in India, stated that "our education has been elitist and poor in quality" (p. 1647). State bureaucracy has been accused of using educational institutions to maintain an elitist social class structure (Weiner, 1991).

After the constitution, the government published National Policies for Education in 1986 and 1992 to further detail their goals for educational policy (Biswas & Agrawal, 1986; Gupta, 2006). While the right to free and compulsory education has been present in educational policy since independence (Liu & Kumar, 2008), the government continues to focus primarily on the development of post-secondary institutions to foster competition in the global economy (Liu & Kumar, 2008). India is currently a world leader in technology, electronics, and agricultural education (Gupta, 2006). As a result of the focus on post-secondary education, India has one of the lowest literacy rates globally with an average literacy of 65%. The average literacy rate for women is 54% and 47% for women living in rural areas (Jhu, Das, Mohanty, & Jha, 2008).

Structurally, the funding of education was the responsibility of the states, however since 1876, the financial responsibility has been shared between national and provincial governments (De & Endow, 2008). A constitutional amendment in 1993 placed more power and responsibility on local bodies to support education in their regions (De & Endow, 2008). Educational funding in India is provided by the central government, provincial governments, local organizations, NGOs, and foreign aid (De & Endow, 2008). Provincial governments still provide a large percentage of funding, though there are significant differences in education provided between

provinces (De & Endow, 2008). Although funding is primarily provincial, standardized texts, curriculum, and assessment are important components of the national agenda for education (Gupta, 2006).

Repeated policy recommendations, since independence, to support education for all have not been transformed into practice with a commitment to funding or action (Tilak, 2018). Following the release of the National Policy for Education in 1992, which ostensibly increased commitments to education, expenditures for education in fact decreased from 4.9% to 3.9% of GDP (Jhu, Das, Mohanty, & Jha, 2008). This was after a commission report suggested that expenditures on education should reach 6% of the country's GDP (Shariff & Ghosh, 2000). The 1992 policy placed a significant focus on Early Childhood Care and Education (ECCE) with the hope that this would free women to seek employment (Gupta, 2006). A later survey in 1996 indicated that only 25% of children received pre-school care (Gupta, 2006). In an amendment to the constitution in 2002 the right to education was recognized as a "Fundamental Right" (Sripati & Thiruvengadam, 2004). Critics identified this as a tactic to cover up recent criticism after the government cut teacher salaries (Sripati & Thiruvengadam, 2004).

In Government run municipal schools, the teacher to student ratio went from 1:24 in primary education in 1950 to 1:47 in 2000 as a result of decreased funding and population growth (Jhu, Das, Mohanty, & Jha, 2008). This resulted in an increase of private schools providing primary education: In 1993-2001, the growth of private schools increased by 117% (Jhu, Das, Mohanty, & Jha, 2008). The quality of education in private schools is significantly better than in public schools and as a result, there is a high demand for private schools from families who can afford them (Kingdon, 1996). Students who go to private schools are more

likely to progress to post-secondary education (Srivastava, 2005), thus increasing the divide between the rich and poor.

There has also been a significant increase in low-fee private (LFP) schools in both rural and urban India (Harma, 2011). LFP schools are out of reach of the poorest families, however, the reliance on private schools does provide more students access to education (Harma, 2011). The lack of regulation in both private and public schools, however, has resulted in an increased inequality of educational attainments, most specifically for girls (Woodhead, Frost, & James, 2013). Teacher quality is a significant factor affecting the quality of education children receive in both private and public schools, and there is a significant need for increased management and accountability of teachers in both sectors (Singh & Sarkar, 2015).

In 2009, the Government of India implemented the Right to Education Act which states that children between six and fourteen have compulsory and free education. Unlike former policy papers, the act describes in detail the responsibilities of the government, local authorities, parents, teachers, and school administration in the education of children (Government of India, 2009). Yet today there is increased involvement of corporate interests in the development of educational policies and practices that are in conflict with legislation supporting education for all (Batra, 2014). As a result, rural areas that have had increased access to education have not benefited in the area of community involvement and support because education is focused on training specialized skills for the workplace (Tripathi, 2012). Another barrier to gaining education for all, even with this new legislation, is that district education committees are primarily concerned about universal enrolment rather than addressing the needs of children or paying attention to high drop-out rates (Roy & Banerjee, 2012).

Beyond the structural barriers of education, there are a number of social, political, cultural, and economic barriers that individuals face when pursuing an education in India. India "is estimated to have the largest population of street children in the world" (Bhattacharjee, Kumar, Agrawal, O'Grady, & Jones, 2016). There are 18 million children living on the streets in India, this is the highest population of street children in the world (Premsingh & Ebenezer, 2013). Gender discrimination creates a significant divide between individuals' ability to attain an education in India. Girl children in India face female feticide (Ahmad, 2010), inadequate nutrition (Brown, Black, Becker, Nahar, & Sawyer, 1982; Gosh & Bharati, 2010; Kanugo & al., 2010), domestic labour (Boggett, 2005), being trafficked (Deb, Mukherjee, & Mathew, 2011; Seabrook, 2010), abuse (Deb & Mukherjee, 2011; Sinha, et al., 2012), limited mobility (Lamb, 2000; Paul, 2011; Ranade, 2007), early marriage (Deb, Mukherjee, & Mathew, 2011) and exclusion from school (Govinda, 2001). When direct violence against women was reported to the police, there was a 1.7% conviction rate in 2016 (Government of India, 2018).

Many factors impact women as a result of structural and cultural violence that limit their ability to make or act on significant decisions in their lives. For example, widows in the Hindu culture face stigmas that limit their ability to become economically independent (Alexander & Regier, 2011). Muslim girls are taken out of school early by their parents for marriage or domestic labour (Akhtar & Narula, 2010). Anti-Muslim discrimination can push them out of school as well (Akhtar & Narula, 2010). In Hindu populations, there is a strong correlation between educational achievement and caste status (Roy & Banerjee, 2012). Access to education has a significant impact on the health and wellbeing of individuals. Further, the education of parents increases the health and wellbeing of girl children and is associated with decreased child mortality rates (Bourne & Walker, 2012; Wyon & Gordon, 1972).

India faces huge challenges and barriers when implementing education for all. Increasing populations, poverty, and a low commitment to properly funding educational initiatives are barriers to providing quality education for all students in India. Social, cultural, and gender factors also impact students' access to education. With a primary focus on post-secondary education which privileging the elite in the country there is an increasing gap between the rich and poor in the country.

Canada

The discussion on education in Canada will start with confederation in 1867. Like independence in India the formation of Canada's governing structure laid the foundation for how education is administered in the country today. It was the early years between 1867 and 1920 that defined the province of Manitoba, shaped educational jurisdictions and established the structural relationships between federal and provincial governments and Indigenous people in Manitoba. Unlike India, Canada does not have significant federal legislation regarding broader public education, because that is left to the provinces and territories. The Federal Government does however have legislation that regulates education for First Nations children and youth on reserves.

Confederation in Canada occurred in 1867 with three colonies in central and eastern Canada (Truth and Reconciliation Commission of Canada, 2015b). In the 1860s and 1870s, missionaries from different denominations opened small boarding schools for Indigenous students across the country (Truth and Reconciliation Commission of Canada, 2015b). Manitoba joined confederation and negotiated for the rights of French-speaking Métis in 1870 through the Manitoba Act (Hebert, 2004). The act promised Métis people 1.4 million acres for their children and recognized Métis rights to the District of Assiniboia and Richot (Berger & Fanagan, 1988).

The Manitoba Act identified Manitoba as a bilingual province, insured that denominational schools were protected, and stated that children could receive education in French or English (Hebert, 2004). In 1870 there were two education systems managed by the province divided between French-Speaking Catholic schools and English-Speaking Protestant schools (Hebert, 2004).

The Manitoba Act resulted in changes to land ownership that would shape the nature of Manitoba's education system. Numbered treaties also framed the relationship between Indigenous people and the Provincial and Federal governments, which impacted Manitoba's distribution. The first numbered treaty, Treaty 1, was signed in 1871, with subsequent numbered treaties 2-11 signed until 1921 (Wilson, 2014). Also, in 1871 the Dominion Land Policy in Manitoba omitted the fact that the land was already occupied by Métis people (Berger & Fanagan, 1988). As a result, immigrants were encouraged to settle and register land before land occupied by the Métis people was surveyed (Berger & Fanagan, 1988).

In 1976 there was also the disposition of land for Indigenous people as the Indian Act was passed as legislation (Flanagan, Alcantara, & Le Dressay, 2010). The Indian Act regulated almost all activities of individuals that is defined as 'Status Indians', including where they live, when they can travel, and control of their education systems to assimilate them into settler society (Flanagan Alcantara, & Le Dressay, 2010). The Department of Indian Affairs was institutionalized to regulate the activity of status Indians and consolidate federal power on reserves in 1880 (Shewell, 2004). In 1883 the federal government, in collaboration with religious organizations, opened their first residential schools with federal government funding (Truth and Reconciliation Commission of Canada, 2015b). This was the start of the practice of removing

First Nations children from reserve communities for education and child protection (Fourmier & Crey, 1997).

By 1875 the Manitoba Act was revised, and the 1.4 million acres of land promised to the children of Métis families was not distributed and families were given 'script' that held the value of this land (Berger & Fanagan, 1988; Milne, 2011). As a result, not one of the 1.4 million acres was allocated to Métis families and many Métis families left the province (Berger & Fanagan, 1988; Huel & Armand, 2000). The movement of English settlers from Ontario to Manitoba shifted the political power in the province significantly. By 1891 only 7% of Manitoba's population was French and Roman Catholic (Huel & Armand, 2000). Education control was given to new settlers while control over Métis and First Nations education was diminished.

The Public Schools Act, also known as the Schools Act, the Official Language Act and the Department of Education Act was passed in the Manitoba Legislature in 1890, based on the shift in political power as a result of land dispersal in the province (Bale, 1985). Together these acts resulted in the confiscation of property and documents from French-speaking Catholic schools without compensation, and English became the official language in the province (Bale, 1985; Hebert, 2004). The province then opened and funded only non-sectarian English schools, despite section 23 in the Manitoba Act that recognized both French and English as official languages (Bale, 1985). French private schools were eventually opened, but these families had to pay taxes to support English schools and then pay tuition for the French schools (Bale, 1985).

Confederation, the Manitoba Act, Treaties, and the School Act resulted in the development of educational jurisdiction in Manitoba and Canada. Jurisdiction for childcare and education in Canada includes "10 provinces, three territories and the federal government" (Friendly, Beach, & Turiano, 2001, p. 13). Each governing body is responsible for specific

populations with their own approaches and policies to address education (Friendly, Beach, & Turiano, 2001). Therefore, I will divide my discussion on education in Manitoba by first reviewing the federal education system on reserves in Manitoba and then the provincial public education system in Manitoba.

A promise to establish schools on reserves is included in the numbered treaties, which cover most of Manitoba (Aboriginal Affairs and Northern Development Canada, 2010). An amendment to the Indian Act in 1920 included compulsory residential school attendance for children living on reserves (Regan, 2010). The welfare of children was not central in the implementation of residential schools (Fourmier & Crey, 1997). Military institutions in the United States provided the model for residential schools (Brant Castellano, 2006). The Canadian government removed over 150,000 children from their communities and placed them in residential schools across Canada (Truth and Reconciliation Commission of Canada, 2015a). In an apology to Aboriginal people, Stephen Harper stated that the residential schools had two goals "to remove children from the influence of their homes, families, traditions, and cultures, and to assimilate them into the dominant culture" (Truth and Reconciliation Commission of Canada, 2015a, p. 576). The results of residential schools were devastating on First Nations communities; widespread abuse and poor living conditions resulted in the death of many children (Fourmier & Crey, 1997). The residential school system shut down slowly with the last school in Canada closing in 1996 (Truth and Reconciliation Commission of Canada, 2015a).

As the residential schools were closing, the next intervention concerning Indigenous family life is what has come to be known as the "sixties scoop" (Fourmier & Crey, 1997). Without the consent of parents or guardians, the government forced children into institutions, adoptions, and foster care (Fourmier & Crey, 1997). Child protection, not education, now

rationalized the separation of children from their families during this time (Fourmier & Crey, 1997). In the mid-1980s, pressure from Indigenous organizations produced new policies that required the placement of Indigenous children in Indigenous families (Milner, 2001). Children separated from their families were not placed in their home communities and often received education off reserve (Fourmier & Crey, 1997).

The closure of residential schools did not result in the development of quality education on reserves. Currently, schools on reserves are underfunded compared to off reserve schools (Manitoba Education, 2013). Removal of children from reserves is still occurring in large numbers due to a lack of services to help children with special needs and families in crisis (Trocme, Knoke, & Blackstock, 2004). While there was an apology for residential school there was no recognition of the continued interference of the federal government in the lives of Indigenous children today. As a result, the Truth and Reconciliation Commission of Canada made 92 recommendations for change, 12 relate directly to education (Truth and Reconciliation Commission of Canada, 2016).

First Nations children are vulnerable in a number of different ways including poverty, inadequate housing, low educational achievement, over-crowded homes, single and underemployed parents, and exposure to a family with addictions and violence (Assembly of First Nations, 2011). Suicide rates are 5 to 7 times higher among First Nations youth than among non-Aboriginal youth (Chiefs of Assembly on Education, 2012). Only 39% of First Nations youth complete high school compared to 87% of non-Aboriginal youth in Canada (Assembly of First Nations, 2011). Only 22% of First Nation children have access to early childhood learning programs (Chiefs of Assembly on Education, 2012). The education system is not the only system that Indigenous children need to navigate. While Indigenous children make up 7.7% of the

children in Canada they make up 52% of children in foster homes (Government of Canada, 2019).

In 2016, the Canadian Human Rights Tribunal ruled that First Nations children were being discriminated against by the Department of Indian and Northern Affairs based on the underfunding and denial of funding to First Nations children. Child welfare and education systems on reserves are underfunded by the Federal Government and regulated by the Indian Act (Mendelson, 2008). In 2010 a national process to explore First Nations educational legislation to improve the quality of education provided to children living on reserves began (Assembly of First Nations, 2011). In January 2020, new legislation provided more autonomy over education to reserves in the 'Act respecting First Nations, Inuit and Métis children, youth and families' (Government of Canada, 2020). While this act looks like a step forward in self-determination, many First Nations communities do not think that it goes far enough (Metallic, Friedland, & Morales, 2019; Metallic, Friedland, Hewitt, & Craft, 2019).

In Manitoba, public education is the jurisdiction of the provincial government. Manitoba's education system is composed of 37 school divisions, 59 independently funded schools and 1,800 home-schooled students (Manitoba Education, 2012). Manitoba school divisions are governed by school boards of publicly elected board members (Reimer, 2008). Manitoba has expanded its curriculum and courses to cover Indigenous perspectives, languages, religious perspectives, and education for sustainable development (Manitoba Education, 2013). There are a variety of partnerships, grants and non-profit programs that support students in Manitoba beyond the formal education system. One example is the Manitoba School Improvement Program (MSIP), a non-profit organization that has worked for 15 years to create

supportive educational structures for student populations that struggle in schools (Pekrul & Levin, 2007).

Discrimination "based on gender, race, sexual orientation and ability" is a trigger for disengagement by youth in Canada's school system (Beauvais, McKay, & Seddon, 2001, p. 14). Immigrants comprise another group facing significant barriers to achieving an education in Canada. A recent study indicated that the age of arrival of children significantly affects their chances of graduating from high school, with children arriving after age nine experiencing more barriers than younger children (Corak, 2011). A student's cultural background also has an impact on academic achievement (Cooper, 2008). Barriers immigrant minorities face include poverty, racism, social isolation, identity, language, and residential isolation (Cooper, 2008). Second-generation immigrant youth often do better in Canada's education systems, however they still encounter barriers to employment and inclusion in Canadian society (Ali, 2008).

Indigenous people and immigrants are not the only youth to experience barriers to inclusion in education in Canada but have been specifically considered here as they form large populations in Canadian society. Another struggling group is students with special needs. In 2005, the Appropriate Educational Programming Amendment to the Public Schools Act, gives principals the responsibility to guide policy and programing to support students with special needs (Manitoba Education, 2012).

The history of Canada has many examples of identity conflict. In many cases these conflicts have not been reconciled and run latent beneath the activities of everyday life. As diversity in the population has grown, there has been a "rapid increase in cultural diversity within the school community that resulted in cultural stratification between ethno-cultural student groups" (Kuly, 2011). Multiculturalism is a part of Canadian policies, but our national identity

has not completely consolidated around this concept. Diversity in education in Canada remains superficial (Peck, Thompson, Chareka, & Sears, 2010). While diversity is a significant strength in the country, it also produces fault lines where different groups experience marginalization and barriers to success.

Public education in Canada falls under provincial jurisdiction, while education on First Nations reserves is the jurisdiction of the Federal Government. Services for youth on First Nations reserves are significantly underfunded and used as tools for assimilation and the destruction of First Nations communities. Public education in Manitoba is still struggling to provide equity to a variety of groups including Indigenous people, newcomers and youth with various disabilities.

Conclusion

This study explores the use of extensive networking used by women educators in the context of both Canada and India. These networks support the needs of individuals and groups that have experienced barriers to educational attainment, as well as social, economic, political, and cultural inclusion in Canada and India. Both the Canadian and Indian education systems have been impacted significantly by their different experiences of colonization. Colonization in both countries has resulted in direct, structural, and cultural violence that impacts many individuals and groups. Each country has complicated educational systems that have conflicting national and regional interests, with underfunding to address the needs of their diverse populations.

CHAPTER 3

Conceptual Background

> The critical question, therefore, is how to ensure that these normal acts of kindness, altruism, reciprocity, justice, and courtesy are translated into strong political commitments to justice, peace and conflict sensitive development. Why are these seemingly universal impulses so difficult to realise in political practice? (Clements, 2004, p. 2)

This study is based on four conceptual foundations. First, feminism and the role of women in peacebuilding, social change and educational settings. Second, network theory and its use in educational settings for social innovations. Third, interdisciplinary approaches to peacebuilding and conflict transformation with a description of how the field has changed in the last twenty years. Finally, the development and use of multi-track diplomacy in the peacebuilding literature. These bodies of literature all contain the common thread through attempting to bring people together to support social innovations to create stronger and more inclusive societies. Clements' (2004) question is especially relevant in the shifting political climate. It occupies the minds of many educators and peacebuilders that are striving to realize peaceful and equitable communities.

This study is about praxis; that is, how to translate theory into practice. For those who are educators or peacebuilders, or some combination of the two, it is important to have the vocabulary and skills to support social change. This study also revolves around women who work in educational settings; however, the extent of their work does not end there. Each has been chosen because their work goes well beyond their educational mandate, reaching into their communities addressing social justice issues and supporting groups that children rely on for their wellbeing. To support vulnerable children, they have become peacebuilders through developing

extensive social networks that are local, national, and international. They would not define themselves as peacebuilders and do not have a theoretical background in the field, however they understand the social structures and mechanism of marginalization and oppression. All three have grown up in households where their family members and adults in their lives were socially active in their communities, where they heard dialogue and observed actions that challenged oppressive social structures.

Literature in peace and conflict studies, education, development, and other social sciences often approaches social barriers from a needs perspective. The intention of this study is to look at social inequalities from an assets approach by highlighting the innovations, resistance, and resilience of individuals struggling to succeed within rigid institutional structures. A large amount of literature in peace and conflict studies focuses on state building in post-conflict situations and ignores the many types of conflict that are present in countries with strong democracies, where large communities struggle with extensive structural violence. There are many examples of women working towards social transformation at grassroot levels to address structural violence experienced by students.

Women in Social Theory and Education

Women have contributed in meaningful ways to social change in educational institutions. Feminist scholars have also contributed to theory and the study of women's experiences of conflict. Feminism is a diverse subject that encompasses many ways of perceiving the world. Many of these perceptions have also changed over time. In this section, I describe concepts of feminism and how specific feminist scholars define their work, impact theory, and negotiate social change in educational settings, and in community peacebuilding. Then, I introduce the

concept of ethics of care and why women have incorporated care into their perceptions of social change. Finally, there is a description of women's peacebuilding systems.

Feminism

Feminist activists, and feminist academics in peace and conflict studies, political studies, and international relations have changed how we look at peacebuilding. bell hooks (2000) describes feminism as a "movement to end sexism, sexist exploitation, and oppression" (p. 1). This simple clean definition is tempting to embrace, but does not address the complexity of the issues or the methods needed to tackle oppression. Christine Sylvester (2003) provides a more comprehensive description:

> Feminist theorizing offers numerous reasons to strive for greater inclusivity in theory; among them are the possibility of less biased, less partial understandings of the world, the possibility of greater justice in theory and practice, and the possibility that we discover, through the binoculars of gender research, that our very categories of identity and attachment are habits rather than realities (p. 246).

This statement challenges both academics and practitioners to be aware of how we articulate and define the world around us, as categories of identity could be based on 'habits' rather than a clear and careful analysis of the facts. Therefore, in peacebuilding there is a need to reexamine identities and worldviews that have been considered norms in the past.

When talking about feminist research, Cynthia Enloe (2011; 2004) intentionally describes the tensions between feminism and credibility in the academic arena. In her work with soldiers' wives as political actors she stated, "I honestly imagined that I was risking my very tentative status as a 'serious' political scientist" (Enloe, 2004, p. 97). In this statement, Enloe (2004) opens a discussion addressing feelings of legitimacy when faced with the academic habitus. This perception is true in other fields as well. In the field of anthropology, women feel like they are

“outside the boundaries of the discipline” (p. 31), because of their focus on the ‘personal’ and ‘subjective’ (Callaway, 2005). Sylvester (2003) identifies the articulation of the academic habitus as an important component of working towards inclusivity for feminist scholars. She contrasts feminist thinking to realist theory, but does not advocate for another theory, just for more viewpoints and methods when approaching international relations (Sylvester, 2003).

Morgan Brigg (2008) argued that to develop practical guidelines for dealing with conflict, the field has ignored the differences that create conflict. She states that “conflict resolution cannot credibly address pressing conflicts across difference if it denies some of the key differences to which it aims to respond” (Briggs, 2008, p. 2). The field of peace and conflict must articulate the cultural contexts and worldviews of groups engaged in conflict to be effective. Carole R. McCann and Seung-Kyung Kim (2013) describe feminist theories as a political philosophy that supports the study of injustices by providing intellectual tools to promote social change. The phrase ‘the personal is political’ has been embraced by feminists and emphasizes the importance of exploring power dynamics in everyday life (Cahill, 2006; Hanisch, 2006). Judith Okely (2005) added that ‘the personal is theoretical’ (p. 9) to challenge traditional academic practices of placing the personal on the margins. Both individual consciousness and institutional transformation are essential components of social change at personal, community and institutional levels (Collins, 2009). This reinforces the link between personal everyday interactions and larger political and theoretical frameworks.

Janie Leatherman describes the researcher as a spectator of oppression. She further states that oppression is something that we have been socialized to ignore (J. Leatherman, personal communication, March 2017). Being spectators of oppression also comes with ethical responsibilities as well:

> Driven by their understandings of care and responsibility for their families, neighbours, communities and themselves, many women become and continue to be community involved. While some women talked about care and nurturing, others talked about responsibility. To a degree these concepts are interdependent within the space of women's community involvement. (Neustaeter, 2016, p. 161)

An awareness and understanding of oppression involve an ethical directive to act, which is seen in the work of many women in educational and academic fields. With an understanding that oppression is acted out in every day interactions, women's peacebuilding processes often focus on local and grassroots efforts (Lazarus & Taylor, 1999; Mazurana & McKay, 1999), both formal and informal (Porter, 2007a). Compared to men, women defined peace at a "personal level, including in it access to basic needs for their families, such as food and shelter, absence of violence in the home, their children's ability to attend school, and unity in communities and families" (Justino, Mitchell, & Muller, 2018, p. 922).

Women often focus on basic needs, respect for others, community interdependence, and the peacebuilding process as a long-term journey (Lazarus & Taylor, 1999). Feminist peace researchers often focus on the intersection between peacebuilding practices, culture, and gender (de la Rey & McKay, 2006). Women are heavily involved in informal mediation, advocacy, conflict resolution, and reconciliation in their communities (Porter, 2007a). Having stated this, it cannot be assumed that all women are nurturers and all men are aggressive; these dichotomies are not reflective of the complex social relationships experienced in conflict (Sylvester, 2003). In conflict, women's participation can include violence as well as participation in peacebuilding activities (Kaufman J. P., 2016). While women are actively involved with peacebuilding at a local level, they experience multiple barriers when trying to extend their reach into broader political arenas (Justino, Mitchell, & Muller, 2018, p. 922).

There are multiple ways that women communicate and come together in conflict situations to influence the broader community. Women use art exhibitions, quilts, peace ribbons, and other creative strategies for peacebuilding (de la Rey & McKay, 2006). All these efforts require extensive networks and the creation of partnerships (de la Rey & McKay, 2006). Because of the collaborative approaches used by women, they are not recognized in the literature as 'great leaders' (Vellacott, 2000). Therefore, there is an increased need to recognize informal processes and social norms that affect the wellbeing of women and communities in conflict situations (Aolain, Haynes, & Chan, 2011). Increasing the exposure of methods used by women provides opportunities for others to adapt and replicate methods for their cultural context.

Feminists have also introduced new issues to traditional research, which has overlooked everyday power dynamics, sexual violence, gender dynamics (Kay, 1995; Leatherman, 2011), and domestic violence (Brock-Utne, 2000). Parekh (2010) writes, the abuse of "women's human rights are so systematic and entrenched that they do not even appear as human rights abuses" (140). Feminist theory looks at gender and violence including the needs of both women and men (Leatherman, 2011; Merry, 2009). Gender violence is any form of violence associated with gender identity ranging from physical violence to threats and harassment (Merry, 2009). In conflict situations, women tend to organize together because they have specific experiences of violence (Cockburn, 2010). Women want to gain control over the peacebuilding process, because in the political arena their views are often marginalized or not represented (Cockburn, 2010). Collaborative networks on local, national, and international levels are essential to the work of women in peacebuilding systems. While women's networks and efforts can focus on local peacebuilding efforts, this does not keep them from addressing international and political stages. Sustainable peacebuilding requires work at all levels, including the higher political levels, where

women have negotiated identity politics to address structural violence and patriarchy (Kim, 2019). In the next section, I will explore how the ethics of care is applied at different levels from family, educational and international levels.

Education and Ethics of Care

There are several moral systems that have been used in the field of education. The one that I plan to focus on here is the ethics of care. Before doing that, I will provide a background of concepts in ethics, justice, and educational philosophy. While all educators and peacebuilders have underlying ethical frameworks that shape their work, they are not always fully articulated or examined. The goals and outcomes within a variety of ethical frameworks are different; therefore, this is an important discussion to have in collaborative partnerships.

Hanna Arendt (1961) is an interesting philosopher to explore when looking at education, having experienced conflict in her own life story as a Jewish woman living through the Second World War. Arendt highlights natality, the fact that each day we have new people entering into an old world, and "the universal human capacity for fresh initiative" when discussing the role of education in society (Benhabib, 2010, p. 5). She emphasizes that each child requires a protective space from the family and the school functions as a transitional space between private and public life "for the free development of characteristic qualities and talents" (Arendt, 1961). This view of education places educators temporally between the 'new' students and the 'old' world, therefore practicing a transmission that "illuminates the past and reveals possibilities for the future" (Zakin, 2017).

The moral development of the child occurs during this stage of transmission. Lawrence Kohlberg (1968) reported on a study of the moral development of 75 American boys that he claimed focused "upon structures, forms and relationships that seem to be common to all

societies and all languages rather than upon the features that make particular languages or cultures different" (p. 24). Kohlberg's (1968) model of morality was based on the concept of justice and focused on the role of men as they were public actors in the workplace and government. With the ethics of justice, women and girls scored poorly, therefore they were seen as having weak moral judgement, being seen as defective (Benhabib, 1985; Gilligan, 1977).

While it is most common for people to experience caring relationships with families and friends, the ethics of care seeks to extend care beyond the private and into the public realm (Gilligan, 2003). Gilligan describes a completely different way of structuring relationships:

> The reason women's experience has been so difficult to decipher or even discern is that a shift in the imagery of relationships gives rise to a problem of interpretation. The images of hierarchy and web, drawn from the texts of men's and women's fantasies and thoughts, convey different ways of structuring relationships and are associated with different views of morality and self. But these images create a problem in understanding because each distorts the other's representation. As the top of the hierarchy becomes the edge of the web and as the center of a network of connection becomes the middle of a hierarchical progression, each image marks as dangerous the place which the other defines as safe. (Gilligan, 2003, p. 62)

The structure of the hierarchy and web compose two different ways of interacting and relating to others, subsequently impacting the foundations of how educational and peacebuilding systems are constructed.

Gilligan challenged an ethical system based on judgement by emphasizing that women tend to look at ethical questions from a relational perspective, taking the specific context into consideration (Benhabib, 1985). Gilligan (2003) challenged a moral system based on rights and advocates for a system based on responsibility and caring. Therefore, in an ethics of care, moral development was based on building secure relationships and decisions were contextual (Benhabib, 1985). In this framework:

> the moral problem arises from conflicting responsibilities rather than from competing rights and requires for its resolution a mode of thinking that is contextual and narrative instead of formal and abstract. This conception of morality, as concerned with the activity of care, centers moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness ties moral development to the understanding of rights and rules. (Gilligan, 2001, p. 256)

Rights and rules limit the ability of individuals working in different contexts to respond to specific needs of individuals in dynamic multicultural environments that are experiencing rapid change at both local and global scales. Gilligan's stages of moral judgement include: An initial emphasis on survival, then attention to goodness, and finally a principled approach to nonviolence (Gilligan, 1977).

There are also four processes that are central to the ethics of care including: "moral attention, sympathetic observation, relationship awareness, and harmony and accommodation" (Manning, 2010, p. 106). In order to accommodate students in classrooms teachers need to be aware of the changing cultural composition of the students they teach. Natalie Piquemal (2004) described teachers as researchers when they work in culturally diverse classrooms. To be sensitive to cultural diversity teachers must learn from their students and be responsive to their specific needs (Piquemal, 2004). Also important is "a relational stance guided by ethical principles that support the development of a caring, respectful, yet reflective, and critical, learning community" (Piquemal, 2004, p. 14).

Nel Noddings (2013) highlighted that "caring involves stepping out of one's personal frame of reference" (p. 24) and requires an element of action. She described chains and circles of care, where people are linked to an individual at different levels, where different levels of care and responsibility are required by social conventions (Noddings, 2013). However, Noddings thought that only close relationships could be considered under the ethics of care, therefore

situations with people in more distant relationships would be judged with the ethics of justice and rights (Slote, 2007). Virginia Held (2015) strongly rejects the idea of the ethics of care being restricted to the private sphere and thought it should be extended to other citizens, both local and global. However, she does suggest rigorous evaluation to ensure that care does not become paternalistic and fills the needs of those receiving care (Held, 2015). How wide the circle of care goes is becoming an important topic of discussion in this continuously changing global climate. There are many scholars that are arguing that the ethics of care needs to be explored at a global scale in social and political domains (McEwan & Goodman, 2010; Sevenhuijsen, 2004; Okano, 2016).

There is a need to expand our political language to create spaces for the concept of care to enter into political dialogue and to shift the discussion from the dichotomies of rights and justice (Sevenhuijsen, 2004). Selma Sevenhuijsen (2004) refers to the phrase 'judging with care' to describe the complex decisions that individuals in caring professions need to make in the course of their work. Working in education is crossing the line between public and private life. 'Judging with care' challenges current institutional and political norms that favour impartiality and language around justice and rights because it revolves around interpersonal relationships (Sevenhuijsen, 2004).

> "The problem of 'judging with care' lies not only in the fact that political judgement mainly proceeds in terms of rights and justice, but also in the cognitive attitudes that are supposed to guide judgements in these terms. Judgements in the public sphere are usually associated with distance and impartiality, and with the ability to transcend the individual point of view in order to reach a 'general viewpoint'" (Sevenhuijsen, 2004, p. 5).

The whole basis of John Rawls (2005) theory of justice was based on a 'veil of ignorance', where the individual making the judgement assumed a neutral viewpoint. When exploring an ethics of care Michael Stole (2007) felt that past theorists of care ethics failed to emphasize the

responsibility individuals in society have beyond their local communities. He also emphasized that to have a “consistent or integrated overall picture of individual and political morality, we seem to have to choose between caring and traditional justice” (Slote, 2007, p. 2). Slote (2007) connects an ethics of care with empathy and advocates for care over traditional moral theories.

Where compassion requires agency, so must this agency be evaluated and judged in a public forum (Porter, 2007). In many post-conflict and postcolonial settings, there is tension between nation-building/rebuilding and personal healing (Roy, 2010). In these settings, narratives of trauma are actively repressed to support nation-building, ignoring the need to care for traumatized community members in general and, especially, women (Roy, 2010). Theory is not separate from emotions in emancipatory research that encourages compassion and focuses on relationships (Acorn, 2004). The prioritization of women in addressing sectors like education, health, childcare, and security needs is not assuming essentialism, it reflects the fact that women are often the primary caregivers in their families and communities (Porter, 2007a). Elise Boulding (2001) described women’s skills in negotiation are a result of their ‘experience world’ (p. 55). Jackie Kirk (2004) found that when women taught in their communities after conflict, it not only supported a positive transformation in their community, but also improved their personal psychological and social health as well. Approaching conflict from an ethics of care helps to move “away from economic constrictions of livelihood toward an understanding of daily strategies that encompass a spectrum of needs based on material and social wellbeing” (Hanrahan, 2015, p. 390).

Fiona Robinson (2011) includes an emphasis on an ethics of care that is based on the premise of individuals being dependent on relationships. In this framework, the construction of

identity occurs in relationships with others (Northrup, 1989; Robinson, 2011). Robinson (2011) carries this further by stating that:

> Care is more than an 'issue' in world politics; indeed, it can be understood as the basis for an alternative international political theory—one that challenges the instrumentalism of political realism, the normative ideas of liberalism, and the epistemology of rationalism that continue to shape our analytical lenses at the level of global politics (Robinson, 1999; 2011, p. 3)

Yayo Okano (2016) asserts that "the ethics of care provides us with a new approach to the issues of structural violence across borders, such as the issue of the migration of caregivers" (p. 97). Therefore, the ethics of care is a normative theory that provides nonviolent means to engage on the world stage, especially for vulnerable populations (Okano, 2016).

Ethics is a field that has not been explored and fully articulated in peace and conflict studies. Based on an analysis of the literature, Reina C. Neufeldt (2014) assessed that the ethics of peacebuilding, without a fully articulated value set, currently focuses on duty-based and consequentialist thinking. Consequentialist thinking looks at the consequences of actions; in peacebuilding the specific focus is on stopping violent conflict and reconstructing society to support peace (Neufeldt, 2014). Tim Murithi emphasized that:

> The idea that all world citizens have a moral duty to promote multi-level peacebuilding provides a basis for a global ethic of negotiation, mediation, forgiveness, and reconciliation. This will require a concerted effort at the micro-level to advance the teaching, training, and research of peacebuilding strategies and techniques to children, teenagers and adults alike. (p. 160)

While there is a large amount of ethical dialogue on war and peace, there is little discussion on the ethics of peacebuilding and conflict resolution (Murithi, 2009). In some cases, conflicting parties see peacebuilding as an opportunity to negotiate situations that can inflict further violence and further their cause, or that external mediators may take unethical stances regarding natural

resources (Murithi, 2009). Reina (2014) highlights three barriers to peacebuilders in fully exploring ethical considerations: 1) time, 2) it would be a distraction from work that cannot be solved, and 3) further confusing already complex decisions. The avoidance of ethical issues in peacebuilding impacts both methods and outcomes.

Amartya Sen (1995) indicated that it is not possible to identify social injustices without a theory of justice. Just because a theory of justice is not articulated does not mean that it does not influence a situation. Individuals may have conflicting views of social injustices as a result of unarticulated theories of justice. When exploring social change, Sen (1995) stated that "social change is facilitated by a clearer understanding of tensions between what happens and what is acceptable." (p. 261). Therefore, it is extremely important that educators and peacebuilders understand what ethical framework they are working with. Global understanding of what is acceptable is shifting with new political realities creating instability.

When I describe social justice, I do it in the spirit of equity, as Rawls describes it, not equality. This brings about a responsibility of judgement based on care (Sylvester, 2003), engaging in a 'deliberative democracy' through dialogue (Gutmann & Thompson, 2004), that results in 'narrative braiding' (Cobb, 2013). Dialogue and narrative braiding result in exercising a 'moral imagination' (Lederach, 2005) resulting in nonviolent action (Sharp, 2005). The ethics of care has been used extensively in feminist scholarship in the social sciences and educational settings, however it has not yet found its way into peacebuilding literature.

Social Network Theory

> Peacebuilding seeks to prevent, reduce, transform, and help people recover from violence in all forms, even structural violence that has not yet led to massive civil unrest. At the same time it empowers people to foster relationships at all levels that sustain people and their environment. Peacebuilding supports the development of networks of relationships at all levels of society: between and within individuals,

> families, communities, organizations, businesses, governments, and cultural, religious, economic, and political institutions and movements. (Lisa Schirch and Manjrika Sewak, 2005, p. 4)

Social network theory (SNT) developed out of a desire to understand the conditions and social processes that facilitate change (Little, 2010). SNT is the "proposed processes and mechanism that relate network properties to outcomes of interest" (Borgatti & Lopez-Kidwell, 2011). SNT provides methods to explore different social contexts to understand and encourage social change. This section starts with a description of social network analysis, and the importance of social capital. Next, I explore the network features that facilitate social change. Finally, I explain how SNT is connected to the PACS field through the concept of structural violence.

Social network analysis uses a graphical representation of social networks demonstrating different elements of a network, like the density of connections within a network and the centrality of individuals in networks (Carrington & John, 2011). Network graphs are composed of nodes (**o**) that represent individuals or organizations; ties (**—**) which are connections between individuals or organizations, and flows (→) that indicate the direction of information and material passes between nodes (Barney, 2004). Information, material, and resources that pass between nodes is social capital. Social network analysis emphasizes the importance of human relationships and uses the patterns of relationships to understand and address specific social problems (Marin & Wellman, 2011). Analysis can include whole networks with key individuals described as superhubs, or a network can be based on one individual, which is called ego network analysis (Borgatti & Ofem, 2010; Daly, 2010). Network structures –how people are interconnected –are as important as individual components in a network (Borgatti & Ofem, 2010).

All individuals are embedded in social relationships and networks, however how they perform and develop depends on their placement inside the social structure (Borgatti & Lopez-Kidwell, Network theory, 2011). Research has indicated that "teams with the same composition of member skills can perform very differently depending on the patterns of relationships among the members" (Borgatti, Mehra, Brass, & Labianca, 2009, p. 893). While it may seem that weak ties would be a disadvantage in a network, they may indicate connections between individuals who are different, having different information, and resources, which could be an advantage (Granovetter, 1973). Mark Granovetter (1973) noted that "an emphasis on weak ties lends itself to discussion of relations between groups and to analysis of segments of social structures not easily defined in terms of primary groups" (p. 1360).

SNT identifies how individuals access resources and the social capital of others in their networks (Daly & Finnigan, 2009; Lin, 2001). Social capital is comprised of the resources that an individual can access through the relationships in their networks. There are several different factors that impact access to social capital. The physical proximity of actors within regions can affect the flow of social capital and enhance learning and knowledge transfer in local communities (De Pablos, Lee, & Zhao, 2011). The type of relationship between people also impacts the exchange of social capital. There are two types of relationships connecting people: The first is bonding social capital which occurs between individuals with similar social characteristics, the second is bridging social capital which is weaker bonds, but creates connections between people from heterogeneous groups (Agnitsch, Flora, & Ryan, 2006; Gittell & Vidal, 1998). Individuals who facilitate bridging relationships are described in the literature on collaboration as boundary spanners. The presence of bridging and bonding relationships within a community are good indicators of their ability to mobilize social action (Agnitsch, Flora, &

Ryan, 2006). Awareness of the processes of social networks and the development of social capital provides access of resources to individuals to facilitate social change.

Network characteristics in educational institutions like network density, presence of coaches, and the isolation of staff impact school change (Atteberry & Bryk, 2010). The level of innovation in an educational environment increases with the density of relationships and the reciprocity of those relationships within the institution (Moolenaar, Sleegers, & Daly, 2011). The ability of an innovation to spread in an organization is also a result of social pressure and the ability of individuals to access specific expertise through dialogue with others (Frank, Zhao, & Borman, 2004). In the context of knowledge networks, the production of innovations occurs in the interactions between individuals instead of coming from one specific individual (Paavola, Lipponen, & Hakkarainen, 2004).

Organizations can increase dialogue through structures that give teachers spaces to interact, therefore increasing the density of social networks and, as a result, providing an environment for innovation (Coburn, Choi, & Mata, 2010). SNT explores existing network connections and how they act as precursors to social action and involvement in social movements (Toussaint, 2008). For innovations to flourish the organizational climate needs to create trust and support individuals in taking risks (Moolenaar, Sleegers, & Daly, 2011). Once ideas are developed, the next step is coordination and mobilization (Moolenaar, Sleegers, & Daly, 2011). Trust and network density are crucial components of mobilizing and initiating action from individuals within an organization (Moldoveanu & Baum, 2011).

Leaders can increase innovations by increasing points of contact between actors, which is a strategy Lederach (2006) encourages in peacebuilding. Leaders also need to be aware of other innovations developed in the organization, because educators may not have the time or

resources to facilitate change in two different areas of their work, and this can sabotage both efforts (Frank, Zhao, & Borman, 2004). Changing the structure of social relationships is an important element in developing more collaborative interdependent systems (Daly, 2010; Lederach J. P., 2006; Thiessen C. , 2011). Policies and practices of leadership can facilitate the development of innovations by providing opportunities for individuals to connect and share resources.

Formal and informal networks also influence educational change. Educators' advice networks include formal leadership, but many key advice givers in an institution do not have formal leadership positions, therefore formal leadership structures do not provide a good representation of how an institution functions (Spillane, Healey, & Kim, 2010). Rigid formal networks create barriers to new actors and innovation (Ahuja, 2000). Research on social networks demonstrates that informal networks are key determiners for social change (Daly, 2010). Mario Diani (2003) views networks as powerful systems that are a precondition required for social action. Interpersonal ties through networks are key determinants of individual involvement in social actions and movements (Passy, 2003). Limited social ties can lead to an inability to enable actions that support social change (Daly & Finnigan, 2009).

SNT can be applied to macro levels by addressing relationships between organizations and institutions as well as the micro level exploring individual relationships (Risager, 2007). Manuel Castells (2000) describes a 'network society' as a network specifically designed in the information age and providing multiple connections across state borders. Darin Barney (2004) states that access to networks "constitutes an important threshold of inclusion and exclusion, a condition of power and powerlessness, a source of dominance and subjugation" (p. 30). As the access to networks can connect individuals and groups to different forms of power, they can also

serve to exclude groups or function to support peacebuilding efforts. Social network theory can illustrate "relational structures that give rise to structural inequalities and providing evidence for the existence of elite class-consciousness" (Hansen, 2009, p. 15). Therefore, a just society is:

> one that distributes its resources equitably and non-exploitatively; ensures that the needs of all individuals and groups are treated as equal; provides meaningful participation in societal affairs and governance for all; honours the human rights of all; and eliminates all forms of oppression, systemic violence, and structural violence from societal processes and the social structure. (Hansen, 2009)

Understanding the mechanisms for exclusion and inclusion in networks provides vital information to address barriers that marginalized groups experience.

The limitation of SNT in the literature is that the current research focuses primarily on the school and interactions within the educational institution. A study of interdisciplinary relationships found that team members had different conceptualizations of goals that hampers progress (Bryant, Greeman, Daly, Liou, & Branon, 2017). They recommend that stronger ties and weekly collaboration were needed to leverage social capital within an interdisciplinary system, especially because team members were from different institutions and fields (Bryant, Greeman, Daly, Liou, & Branon, 2017). In conclusion, the study suggested that SNT is a good tool to explore the flow of social capital in interdisciplinary teams (Bryant, Greeman, Daly, Liou, & Branon, 2017).

There is very little literature in the PACS field that explores networking and collaborative efforts between peacebuilding efforts (Fischer, 2011; Wils, Ulrike, Ropers, Vimalarajah, & Zunzer, 2006). Cedric De Coning (2010) emphasizes the need for networking in peacebuilding programs because organizations working in isolation are not effective. SNT could be a good tool to use in the field of PACS to understand how resources are shared and groups interact in peacebuilding systems. The next section begins by describing different

conceptualizations of peacebuilding and conflict transformation in the literature including feminist perspectives on conflict.

Peacebuilding and Conflict Transformation

In this section I provide a description of peacebuilding and conflict transformation. There is not a clear consensus across the literature on what peacebuilding looks like. It is both narrowly and broadly defined, seen as a process or outcome, sometimes defined by the stage of conflict, or in reference to state and global politics. The literature in the Peace and Conflict Studies (PACS) field started with a focus on conflict resolution and analysis (Byrne & Senehi, 2004, pp. 3-16). There is still a long way to go in the development of peacebuilding models; however, there is recognition of the importance of multi-faceted approaches in the PACS field (Gawerc, 2006). Conflict transformation has been a recent development in the field having emerged in the 1990s (Kriesberg, 2011). The section below provides a definition of violence, background to the term peacebuilding, describes the challenges to modern peacebuilding, explores feminist contributions to peacebuilding and describes the broad scope of conflict transformation.

Description of Violence

Johan Galtung has been a significant influence in the PACS field: some have called him the ‘father of modern peace research’ (Bishop & Coburn, 2010; Weber, 2004). Galtung (1969) defined two types of peace: negative peace, which is the absence of war, and positive peace, which describes healthy functioning communities. Galtung (1969; 1990) also expanded the conceptualization of violence to include direct physical, structural, and cultural violence (Galtung, 1969). Direct physical violence occurs when individuals cause physical harm to each other (Galtung, 1969). Galtung (1969) defined structural violence as institutional barriers that

keep individuals and groups living below their potential in a given setting. For example, if a specific population has a higher child mortality rate than other groups in the same area, this would be an indicator of structural violence. There are multiple indicators that would identify structural violence. These include employment, income, suicide, school graduation, and incarceration rates.

Social determinates of health are one way to measure structural violence. Dennis Raphael (2009) defines the idea of social determinates of health as "the extent to which a person possesses the physical, social, and personal resources to identify and achieve personal aspirations, satisfy needs, and cope with the environment" (p. 3). This broad definition of health provides a good indicator of structural violence. It was found that being in some identity groups, economic statuses, and geographic locations in Canada were more significant determiners of health than "biomedical or behavioural" risk factors (Raphael, 2009, p. 10). Included in the sixteen indicators of poor health in Canada are: Indigenous ancestry, disability, gender, immigrant status, race, and social exclusion. Health and wellbeing also have different meanings across different cultures. Approaches to health and wellbeing that are culturally relevant to marginalized groups need to be incorporated into communities to support the stress of social anxiety created by exclusion (Iwasaki, MacKay, Mactavish, & Barlette, 2005). As an example, Kathleen Absolon, from the Anishinaabe, an Indigenous group in Canada, states "the teachings of *minobimaadiziwin*—is [to] live a good life, in balance and with respect for all Creation" (p.65). Wellbeing and therefore violence are very nuanced and can not be understood in a specific area without understanding cultural norms and values. Structural violence is formed within the broader framework of cultural violence.

Cultural violence is experienced when specific cultural norms legitimize violence that harms individuals directly, socially, or structurally (Galtung, 1990). Therefore, cultural violence is something that overarches both direct and structural violence (Galtung, 1990). Speaking about the importance of knowing the history and culture in a situation, Gayatri Chakravorty Spivak (2012) said that "collective hatred comes from narratives of cultural memory" (p. 457). There may be a narrative in a society that a certain group is poor because of a specific characteristic of the group. Therefore, this alleviates any social responsibility to address the structural barriers to success for that group.

Secondary violence is a type of violence related to structural violence, where individuals or groups, frustrated by structural and cultural violence, respond through direct violence to themselves, destruction to property, or intrastate violence (Schirch, 2008). When secondary violence manifests itself in intrastate violence and armed conflict, there is a high degree of attention by media, governments, and conflict professionals. When secondary violence results in directing violence back towards themselves, for example through suicide or abuse, there is little attention or concern directed towards addressing these challenges.

A nuanced understanding of violence is important, especially when working with latent conflicts where it is difficult to clearly articulate the cause and effect of the harm created in the conflict. With structural and cultural violence privileged individuals in society are physically and structurally removed from those who experience violence. Understanding how culture and structures can produce violence is the first step creating peacebuilding systems.

History of Peacebuilding

United Nations (UN) Secretary-General Boutros-Ghali (1992) defined peacebuilding as a post-conflict process that occurs between states. Traditionally, the UN has kept peacekeeping

separate from peacebuilding because peacebuilding is conceived as a political activity and they wish to remain politically neutral in conflict situations (Kuhne, 2010). However, there has been a growing understanding within the UN that peacekeeping exit strategies are inadequate without the integration of peacebuilding activities (Hirschmann, 2012). In 2009, the UN identified five components of need in post-conflict situations, which include implementing basic security, supporting political processes, providing basic needs like food and water, restoring governance structures, and encouraging economic growth (United Nations, 2009). Post-conflict peacebuilding also involves supporting development, human rights, humanitarian assistance, institution building, emergency assistance, and demobilization and reintegration of combatants (Kuhne, 2010). Even when peacebuilding is confined to a post-conflict process, it is complex and multi-dimensional.

Oliver Richmond (2010) identifies peacebuilding as an overarching term used to describe multiple processes and, in some cases, associated closely with state building. State building, however, does not necessarily go hand in hand with peacebuilding (Brown, Boege, Clements, & Nolan, 2010; Fischer, 2011; Richmond, 2010). State building is often associated with the liberal peace process. The liberal peace process focuses on specific peacebuilding interventions including the dominance of leading states and international institutions, human rights, democratic political structures, and free markets (Mac Ginty & Williams, 2009; Philpott, 2010). Liberal peace functions on the premise that legitimate authorities should only enter war as a response to unjust aggression (Richmond, 2008). There is a growing body of literature in the PACS field that criticizes the liberal peace process and suggests alternatives to state building processes (Greener, 2011). Including state building as a primary component of peacebuilding assumes that peacebuilding only occurs in countries that are democracies. Roger MacGinty

(2008) emphasizes that the ‘liberal peace process’ does not provide opportunities for all members of a society to enjoy peace.

Alternatively, the term ‘emancipatory peacebuilding’ highlights the needs and peace processes of local communities (Thiessen, 2011). Strategic peacebuilding is another response to the liberal peace process. It is a holistic structural approach that intentionally links diverse actors to create sustainable systems, economic prosperity for all, political structures supporting human dignity, and increased cooperation (Lederach & Appleby, 2010; Philpott, 2010). Since the Cold War, the frequency of intrastate conflict has increased while interstate conflicts have decreased (Garling, Kristensen, Backenroth-Ohsako, Ekehammer, & Wessells, 2000; Senghaas, 2004; Wessells & Monteiro, 2006). The changing dynamics of conflict significantly challenge global structures based on the membership of sovereign states, like the UN, as they avoid becoming involved in the internal affairs of member states (Diamond & McDonald, 1996; McDonald, 2003; Rupesinghe, 1998).

Important concepts found throughout all literature concerning peacebuilding are sustainability (Mac Ginty, 2008) and stability (Clements, 2004). Peacebuilding is a long-term process that involves the development of relationships (Paffenholz, 2003). Stable peace is the development of cooperative relationships nurtured over time that addresses structural violence, including both local and global actors in conflict (Clements, 2004). Sustainable peace encompasses both direct mediation and indirect interventions, including relief aid, media involvement, and other community activities supporting peacebuilding efforts (Reychler & Paffenholz, 2010).

Lisa Schirch (2008) describes peacebuilding as “an ‘umbrella term’ or ‘meta-term’ to encompass other terms such as conflict resolution, management, mitigation, prevention, or

transformation." (p. 3). Elisabeth Porter (2007) describes women's peacebuilding in an even broader sense including:

> All processes that build positive relationships, heal wounds, reconcile antagonistic differences, restore esteem, respect rights, meet basic needs, enhance equality, instill feelings of security, empower moral agency, and are democratic, inclusive, and just (p. 34).

In this paradigm, peacebuilding not only consists of peacebuilding actions, but the processes that work towards nonviolent action through addressing equality and human rights (Porter, 2007a). A broad stance on peacebuilding encompasses individual and informal actions that contribute to peaceful communities. Expanding peacebuilding even further to "everyday diplomacy," encompasses the "social practices of everyday peace that individuals and collectives use to navigate their way through life in deeply divided societies" (MacGinty, 2014, p. 549). Broadly, peacebuilding is a learning process that supports the agency of community members in creating conditions that support peace (Leonhardt, 2010; van Tongeren, Verhoeven, & Wake, 2005). A broad conceptualization to peacebuilding links well with conflict transformation which takes a very extensive view of conflict.

The growing field of conflict transformation is heavily concerned with sustainability, sustainable peace, and addressing the root causes of conflict (Miall, 2004). Louis Kriesberg (2011) describes conflict transformation as an emerging field that is not fully formed however, Hugh Miall (2004) views it as a "re-conceptualization of the field in order to make it more relevant to contemporary conflicts" (p. 3). The move to conflict transformation is a result of the complexity of protracted conflicts that have asymmetrical power relationships and outside global actors interfering with complex traditional resolution strategies (Miall, 2004). Conflict transformation is set up on several foundational ideas including: 1) it is a long-term process, 2)

conflicts are multi-layered and nested into one another, 3) relationships between mid-level actors are important, 4) confrontation and social strain are used to bring latent conflicts to the surface, 5) building relationships are just as important as processes, 6) root causes are addressed and 7) structures are transformed to support equalitarian relationships (Lederach J. P., 2006; Miall, 2004). Conflict transformation explores the dynamics of a system and is a comprehensive framework that fundamentally changes how parties think about a conflict (Lederach, 2003).

PACS scholars use peacebuilding most often in reference to Galtung's (1969) concept of positive peace. However, what is recognized as the official work of peace and peacebuilding is often limited to conflict zones where direct violence occurs. With an expanded conception of violence in mind, I define peace as the absence of all forms of violence and the active inclusion of all people in healthy communities. Therefore, forms of cultural and structural violence must be addressed to gain a peaceful society. The absence of armed conflict does not assume a lack of violence. Conflict transformation encourages creating awareness of latent conflicts in order to identify structural violence to address social inequalities in societies. While both Canada and India are democracies that are not experiencing armed conflict, there are many populations that are not physically, economically, socially, or culturally safe in their everyday lives. I view peacebuilding as a continuous social process that creates local, regional, and global communities where all individuals are treated with respect and dignity.

Intermediary Actors

> Strategic peacebuilders take advantage of emerging and established patterns of collaboration and interdependence for the purpose of reducing violence and alleviating the root causes of deadly conflict. They encourage the deeper and more frequent convergence of mission, resources, expertise, insight, and benevolent self-interest that characterizes the most fruitful multilateral collaborations in the cause of peace. Lederach & R. Appleby, 2010, p. 22

Collaborative systems require individuals with the skills to make connections between different organizations, social groups, and institutions. A challenge of the systems approach is that it "requires very well-trained key personnel who display a high level of openness and have the excellent process and mediation skills needed to implement systemic approaches" (Wils, Ulrike, Ropers, Vimalarajah, & Zunzer, 2006). Top leadership alone is unable to facilitate social change. Community participation in non-technical decisions can increase the sustainability of local projects (Khwaja, 2005). Intermediary actors are essential to the coordination of peace systems as they can communicate grassroots experience and preferences to top leadership (Lederach J. P., 2006). However, how mid-level leaders make connections between different levels is not well developed in the literature (Fischer, 2011). First, I describe the work of Lederach (2006, 1995) in the PACS field and then explore other models of leadership from an interdisciplinary perspective.

Lederach (2006) describes three types of peacebuilding actors and organizes them into a pyramid including grassroots, middle-range, and top leadership. The conceptualization of the pyramid challenges the top-down hierarchical approach to peacebuilding by introducing multiple levels of engagement and actors (Chigas, 2014). At first glance, the introduction of a pyramid seems to suggest a hierarchical system; however, the inclusion of mid-range and grassroots levels in peacebuilding is a significant move forward in the field. Middle-range leadership has the most potential to facilitate broad social change as they have access to both the grassroots and top leadership (Lederach, 2003). These actors have power based in relationships, have more flexibility than top leadership, and do not have to struggle for their basic needs as some grassroots communities do (Lederach, 2003). Most mid-level actors are middle class with high levels of education (Morris & Staggenborg, 2004). Many middle-range leaders also have

relationships horizontally in the system and are able to mediate discussions between different religious, ethnic, and political actors in a conflict (Lederach J. P., 2006).

Lederach (1995) proposes that elicitive training is essential to strategic planning and leadership development in conflict situations, with a focus on building relationships and expanding the capacity of current actors. In this framework, antagonists can work together to find points of mutual understanding and interdependence (Lederach J. P., 1995; Rothman, 2012). Strategic development of training events creates connections between individuals and groups, unlike prescriptive frameworks that bring in a fixed product, this framework gathers people together to develop goals, objectives, and the vision for a shared future (Lederach J. P., 1995).

Mid-range or intermediary actors provide important connecting points for the coordination of resources, resolving conflicts, raising awareness on important issues, and building relationships (Lawson, 2004). Conflict can "arise in societies because of some mismatch between social values and the social structure of that society" (Mitchell, 2005, p. 8). Conflict transformation literature describes mid-range actors as change agents. Change agents need to address the perceptions of conflict, introduce dialogue on alternatives, and facilitate processes that move communities forward (Mitchell, 2005). Working towards social change involves changes in leadership, participants' perceptions, policies, behaviours, and the working environment (Mitchell, 2005). Intermediary actors need to be critically aware of how social structures and working environments connect with participant's values and beliefs.

In social work, Laura Burney Nissen (2010) describes individuals who work collaboratively across different systems as 'boundary spanners' and emphasizes the need to understand how they work in modern contexts. These individuals fulfill a variety of roles from creating momentum on an issue, building organizational partnerships, generating funds,

addressing administrative barriers to community needs, and program evaluation (Nissen, 2010). Network development in the medical and social work field is often associated with youth programs and is described as a 'system of care' (Cook & Kilmer, 2012; Matthews, Krivelyova, Stephens, & Bilchik, 2011; Nissen, Smith, & Hunt, 2004). Work on 'collaborative change models' emphasizes that "more needs to be known about those leading the changes in a contemporary context" (Nissen, 2010, p. 365).

Literature on social movements also requires more research and a better understanding of leadership in social movements (Morris & Staggenborg, 2004). Negotiating the spaces between leadership, composition of 'followers', and structural factors all complicate the study of leadership, which must take the local context into account (Morris & Staggenborg, 2004). Whether we call these key individuals' mid-range, change makers, boundary spanners, or intermediary actors, they all function to bring diverse groups into creative dialogue in conflict situations to create peacebuilding systems. Discussion of these key actors is often missing in the literature on multi-track diplomacy. There are several possible reasons for this. Perhaps it is assumed that professionals in the PACS field function in this role or the conflict systems researched to date are too large to identify primary players. Regardless, in my research, I explore the dynamics of these change makers in the context of a multi-track diplomacy system. This approach is expanded in the next section.

Multi-track Diplomacy

> Systemic thinking can make use of a multiplicity of tools to analyse conflicts, as long as they also further the acceptance of different narratives and perspectives as essential parts of any conflict. Two important advantages of systemic approaches are, firstly, the tools of system dynamics which provide new insights into the self-reproduction of protracted conflicts, and secondly, the focus on tools for addressing the analysis of solutions next to the analysis of problems. Ropers, 2008, p. 36

The model of multi-track diplomacy has been growing over the past few decades. It identifies nine tracks that work together in the peacebuilding process. The tracks include: government, conflict resolution professionals, business, private citizens, education, activism, religion, funding, and media (Diamond & McDonald, 1996). First, I describe the development of the model that includes conflict transformation and peacebuilding, then I describe some of the terminologies around collaboration in the PACS field and finally, I conclude with a description of the different tracks in the multi-track model.

Description of Multi-track Diplomacy

Given the shift to intrastate conflict, the integration of different actors in conflict zones becomes critical to the success of peacebuilding efforts (Thiessen, 2001). Actors in peacebuilding are defined in several different ways. The multi-track diplomacy model categorizes peacebuilding actors using professional affiliations (Diamond & McDonald, 1996). The need for a widening circle of actors has advantages, but can also cause additional conflict, especially when aid and resources are disproportionally given to one ethnic group or class (MacGinty, 2008). In the immediate aftermath of conflict, one of the key challenges is the lack of empowerment of leadership in specific conflict zones (United Nations, 2009). The success of many peacebuilding projects has been the involvement of local actors (Ramaphosa, 2010).

The model of multi-track diplomacy was introduced by William D. Davidson and Joseph V. Montville who described Track Two diplomacy in a paper (Davidson & Montville, 1981; Montville, 2009). Davidson is a psychiatrist and Montville was working as a Foreign Service officer at the time (Davidson & Montville, 1981). As a young diplomat, Montville's (2009) suggestion to consult untrained individuals to improve diplomacy work was not greeted warmly

(Montville, 2009). Over time, Track Two Diplomacy gained acceptance in the field of foreign affairs and conflict resolution (Montville, 2009; Notter & Diamond, 1996). Track Two encompasses a variety of activities, including individuals working in unofficial nongovernment positions that are communicated in less formal environments than Track One actors.

The term multi-track diplomacy was coined by Louise Diamond (Notter & Diamond, 1996). In 1991, Diamond and John MacDonald (1996) published the book "Multi-track Diplomacy". This book outlines nine distinct tracks of diplomacy, including media that circles and connects them all (Notter & Diamond, 1996). In 1992, the Institute for Multi-track Diplomacy (IMTD) was founded, which focuses on three underlying concepts: Conflict transformation, peacebuilding, and multi-track diplomacy (Notter & Diamond, 1996). Norms of the organization include: Working where there has been an invitation, a long-term commitment, asking the community to describe their needs, listening to community members, a dependence on word of mouth for training workshops, transparency, and supporting local partnerships (McDonald, 2008).

The Multi-track Model emphasizes the importance of a variety of different systems working in collaboration with each other. The model does bring up two challenges. Firstly, how to develop cooperation between different actors and secondly, the development of frameworks that integrate actors' contributions (Reimann & Ropers, 2005). The Multi-track Model does not impose specific governance structures, but rather encourages key components of society to work together to support public needs. Peacebuilding efforts that use multi-track models have a better chance of success, even if the process was not intentional (van Tongeren, Verhoeven, & Wake, 2005).

Like Schirch (2008), Porter (2007) and Richmond (2010) the IMTD conceptualizes peacebuilding as a broad process that can occur at multiple stages in conflicts. Notter and Diamond (1996) describe peace broadly and include all aspects of positive peace. In the literature on multi-track diplomacy, peacebuilding is organized into three distinct activities. First, political peacebuilding that represents governance structures; then, structural peacebuilding that is the infrastructure for public support systems like government, education, healthcare, security, and economic institutions; and finally, social peacebuilding that involves building human capacity and skills (Notter & Diamond, 1996). Multi-track diplomacy emphasizes the importance of all components of the peace process working collaboratively (Notter & Diamond, 1996). There are many examples where moving forward with one form of peacebuilding without attention to the others results in the failure of the peace process (Crocker, 1999; Ricigliano, 2003).

In this model, peacebuilding is the process that brings about the transformation of conflict and multi-track diplomacy describes the actors that work towards a peacebuilding system (Notter & Diamond, 1996). Conflict transformation was chosen over conflict resolution because the unit of analysis is the system, which often includes more than two conflicting parties (Notter & Diamond, 1996). The model also requires engagement in all nine tracks for widespread and sustainable peacebuilding (Hemmer, Garb, Phillips, & Graham, 2006). There is a need for multi-dimensional approaches to transform the long-range and complex issues in protracted conflicts (Schmelzle & Wils, 2008). Therefore, the model of multi-track diplomacy works towards the goal of peacebuilding and conflict transformation, which are complex sociological processes requiring multiple actors.

There has been a gradual recognition of the tracks in the PACS literature, yet even after the proposal of nine tracks some authors have only recognized two tracks (Fitzduff, 2001; Grozev & Boyadjieva, 2005; Strimling, 2006; Van Eck, 2010), while others have proposed a third track to include special interest groups (Murray, 1999; Paffenholz, 2003). Other authors describe the model broadly without specific designation of tracks (Rupesinghe, 1998; Wils, Ulrike, Ropers, Vimalarajah, & Zunzer, 2006). Chuck Thiessen (2011) and Jan Van Eck (Van Eck, 2010) specifically mention Track One and Two diplomacy while speaking generally of the other tracks. Another variation is a focus on track one and a half diplomacy (Mapendere, 2006; Strimling, 2006; Wehrengennig, 2008). Diane Chigas (2014) divides non-government actors into three categories organized into a pyramid. I found only two articles specifically describing all nine tracks (Chrismas, 2013; Kupinska, 2010).

This study focuses specifically on women in educational settings that develop peacebuilding systems similar to the multi-track diplomacy model. Working collaboratively between different parties in the larger social system is an important component of this process. There is criticism that the multi-track diplomacy model does not focus enough on democracy and democratization (Hemmer, Garb, Phillips, & Graham, 2006). However, I would argue that this is one of the strengths of the model. It does not fall into the category of a liberal peace process. The model emphasizes the importance of a variety of different systems working in collaboration with each other. The conflicts that I am approaching are also occurring within democratic countries, so there is not a need for democratization in the way that Hemmer (2006) and his colleagues are suggesting.

Collaboration

> Networking involves creating an alternative collectivity outside the oppressive structure, by building organizational links with sympathetic individuals and groups…. human potentials available in the counter structure networks do not generate social power until the groups are mobilized into a single coordinated social force. Mobilization aims to produce collective action where the networked individuals operate in unison to oppose the actions emanating from the vertical structure. Montiel, 2001 p. 13

While collaboration is an important concept in the PACS field, more energy has been focused on conflict resolution styles like mediation (Horowitz, 2007; Kriesberg, 2011; Umbreit, 1995), alternative dispute resolution (Byrne & Senehi, 2004; Vraneski, 2014), and group facilitation (Krabyill, 2004; Fisher, 2004). Networks that work outside of oppressive structures are recognized as capable of mobilizing collective action (Montiel, 2001; Ricigliano, 2003), however, the dynamics of how these networks function have not been systematically evaluated in the PACS field (Fischer, 2011; Wils, Ulrike, Ropers, Vimalarajah, & Zunzer, 2006). Specific attention needs to be placed on how intermediary efforts influence conflict systems (Kriesberg, 1996). Even determining which individuals should strategically be involved as entry points to protracted conflicts is “an open question” (Schmelzle & Wils, 2008, p. 6). In this section, I describe concepts of collaboration in the PACS field and other academic fields to explore contributions to the dialogue on collaboration, with a particular focus on informal relationships.

The literature emphasizes negotiations between conflicting parties, however negotiations between collaborating groups remain under-theorized (Nan & Strimling, 2006). Andrea Strimling (2006) developed a collaboration spectrum –proposed as an analytical tool, which starts with cooperation and increases in intensity to coordination, collaboration, and integration. Context is an important factor when determining the type of collaboration actors should use. A risk and benefit analysis helps actors determine the level of collaboration that is appropriate in

specific situations (Strimling, 2006). While Strimling (2006) introduced the spectrum as an analytical tool, I have not encountered its use in research on multi-track and peacebuilding efforts. It could be a useful tool for analysis to create greater depth in a study using network theory or asset mapping.

There is a broad understanding in the PACS field that networks are an important focus in the peacebuilding process (Porter, 2007). There is also a growing recognition that peacebuilding efforts need to be better coordinated (Mac Ginty & Williams, 2009; Ofstad, 2002). Robert Ricigliano (2003) proposed the use of 'Networks of Effective Action,' which emphasizes the importance of information exchange, iterative approaches, shared purpose, decentralized organization, flexibility, and inclusiveness. This model emphasizes information sharing and argues that a collaborative approach to conflict creates responsible actors who work effectively in the field (Ricigliano, 2003). Peacebuilding and social change work to break down oppressive structures and create new structures through collaborative networks (d'Estree, 2008).

Roger MacGinty (2008) highlighted the existence of a "widening circle of conflict-intervening actors" (p. 143). Local participation has frequently expanded to include all levels of the peace and development process including planning, organization, and implementation (MacGinty, 2008). Multiple actors in peacebuilding efforts can contribute to stability, but if they are not working together, individual actors can hamper the peace process (Kriesberg, 1996; Thiessen, 2011). Multiple actors working independently with cross-purposes can create more conflict in the peacebuilding system and therefore requires greater integration (Thiessen, 2011). Chuck Thiessen (2011) discussed the importance of communication between groups in order to maximize resources and include all parties in peacebuilding efforts.

The field of PACS is limited by an emphasis on formal actors that do not recognize the power of informal networks in the peacebuilding process (Galvanek, 2012, p. 32). Yet informal networks are important when developing sustained peace efforts because they have more flexibility to interact among different groups in a conflict setting (Lederach J. P., 2006). Peace practitioners can support informal networks in a number of ways, for example, one method is to provide problem-solving workshops (Yilmaz, 2005). There is also a need for creativity and innovation in collaborative models (Lederach, 2006; 2005; Wils, Ulrike, Ropers, Vimalarajah, & Zunzer, 2006). There are a number of different fields of research that provide comprehensive perspectives on collaboration including public policy, political science, international relations, social work, education, and natural resource management.

Several scholars in the field of public policy have contributed to our knowledge and understanding of informal networks. Familiarity and common interests can reinforce the power of informal networks, that are grounded in relationships between individuals and, a cross between institutional and organizational structures (Sullivan & Skelcher, 2002). Levels of collaborations start with informal networks, and move to more structured arrangements like partnership agreements, formal federation structures, or integration of organizations (Sullivan & Skelcher, 2002).

The development and evaluation of networks are complex because of three factors: The variety of actors, involvement of significant resources, and the development of new methods of knowledge production (Koppenjan, 2008). Joop Koppenjan (2008) encourages flexibility and warns against actors holding strictly to original objectives, rather, he encourages a collaborative, dynamic, and creative process. Awareness of the different types of collaboration help organizations evaluate what they are looking for in this relationship and, therefore, can identify

key elements for the evaluation of such networks. The investment of significant resources means that organizations have to be able to justify expenditures to maintain support for these relationships.

In the field of feminist political science, Mona Lena Krook and Fiona Mackay (2011) emphasise the importance of informal networks in institutions and social movements. Women's grassroots international collaboration follows 'a politics of virtue' where women see the world as a 'global family' (Mindry, 2001, p. 1192). Women often work within a framework of relationships (Porter, 2007). The development of personal relationships and listening to issues is part of the complex interpersonal networks that utilize institutional resources when available (Mindry, 2001; Porter, 2007). Although personal relationships are important in grassroots and informal networks there are still the same power imbalances between the global North and South in these relationships (Mindry, 2001). Examining everyday relationships and interactions significantly influences our understanding of "the flows of causality, the constructions of political cultures, and the inter-locked structures of relationships between those actors we so simplistically called 'states'" (Enloe, 2011, p. 447). The significance of relationship dynamics is also emphasised in feminist literature concerning international relations.

Christine Sylvester (2003) describes the need for empathetic cooperation, which she describes as:

> a process of positional slippage that occurs when one listens seriously to the concerns, fears, and agendas of those unaccustomed to heeding when building social theory, taking on board rather than dismissing, finding in the concerns of others borderlands of one's own concerns and fears. (p. 247)

This level of listening and understanding can only occur in the context of respectful relationships (Sylvester, 2003). The research needed to support this kind of listening to inform

policy decisions would have to occur in the context of qualitative research. The focus on listening and relationships is a new area for international relations. The realist tradition assumed that war was a natural and essential part of state relationships (Richmond, 2008). Feminist scholars are pushing the boundaries of their fields to include multiple voices when addressing complex social challenges.

The field of social work has many interesting models to understand collaboration through interdisciplinary cooperation (Bronstein, 2003) and at a practitioner level (Lawson, 2004). Social workers are uniquely qualified to understand collaboration because it is an integral part of their job to work with schools, health providers, non-profit organizations, and government agencies (Bronstein, 2003). Laura R. Bronstein (2003) identifies five components that make up an interdisciplinary collaboration model: interdependence, collaborative activities, flexibility, development of collective goals, and reflective practice. In addition to these components, Hal A. Lawson (2004) also suggests the importance of shared language, resources, governance, purpose, accountability, reciprocity, responsibility, norms, trust, and distinct jurisdictional roles. Collaboration in social systems is a requirement of best practices given the complex social issues that society faces (Lawson, Anderson-Butcher, Peterson, & Barkdull, 2003). Both Bronstein (2003) and Lawson (2004) emphasise the importance of the guidance of participants in the collaboration process. Their multi-dimensional models demonstrate the complex dynamics of collaborative relationships.

The amount of effort and resources required for collaborative efforts are worth the benefits. These include decreased duplication of tasks, expansion of knowledge between collaborators, and a greater understanding of community needs (Abramson & Mizrahi, 1996). Creativity and critical reflection are important when creating models for collaboration. Deborah

Mindry (2001) described the actions of women's organizations in South Africa, suggesting that "what in colonial times was constructed as 'civilizing' natives and later, in the apartheid era of betterment policies, as 'self-help' was now being constituted as 'development,' 'empowerment' and 'enterprise'" (P. 1204). Without critical reflection and addressing power imbalances, there is a risk of repeating the same mistakes by redefining them under 'new' frameworks. Collaborative efforts must create the ability to work together and transform power dynamics rather then maintaining the roles of 'giver' and 'receiver'. The transformation of these relationships opens up the potential to create new ways of being and addressing conflict.

Successful collaboration between organizations relies on multiple organizational levels coordinating their efforts simultaneously: Top leadership, middle managers, supervisors, and practitioners on the ground need to be in sync (Lawson, 2004). There may be intermediary actors that work to facilitate coordinated efforts, but they need to actively involve all levels of organizational action to be effective (Lawson, 2004). Hal A. Lawson (2004) identifies multiple benefits of collaboration, specifically in gaining effectiveness, resources, capacity, legitimacy, and social benefits. Collaboration requires innovation in the development of policies, practices, and outcomes (Lawson, 2004). Collaborating parties recognize that one organization cannot address the complex sociological needs of children and families (Dawn & Ashon, 2004).

In collaborative educational models, the needs of students and families are prioritized (Dawn & Ashon, 2004; Moore, 2005). Collaborating partners need to maintain their focus on goals to explore creative alternatives and avoid distractions by institutional structures and processes (Moore, 2005). There are many mutual benefits resulting from partnerships between schools and service organizations (Dawn & Ashon, 2004). The process of building networks in communities is a peacebuilding action in itself that goes beyond protest and explores positive

solutions (Frank, 2010). The collaboration of educational institutions with community organizations provides resources to support students' needs and education.

Legitimacy with an improvement of organization reputation can be a broader strategic advantage of collaboration (Dacin, Oliver, & Roy, 2007). The legitimacy of collaborating parties also influences the performance of these alliances and is an important issue to consider when developing collaborative relationships (Dacin, Oliver, & Roy, 2007). Organizations require legitimacy in order to maintain stability and sustainability (Oliver, 1992). Intricately connected to collaboration are the actors that build the links between organizations and groups.

Multi-stakeholder decision making (MSDM) in Canada is growing specifically in the area of resource management and conservation (Sinclair & Hitchison, 1998). In this model, stakeholders have a diversity of interests concerning land use and management including financial, cultural, social justice, ecological, and environmental protection (Sinclair & Hitchison, 1998). Multiple stakeholder engagement experiences three barriers at a micro-political level, including obstacles with specific stakeholders, challenges of time, and power imbalances between actors (Tseng & Penning-Rowsell, 2012). Awareness of potential barriers can help practitioners plan strategically regarding challenges that address collaborative efforts. These are important factors for leaders to consider when developing relationships.

The multi-track diplomacy model does not impose specific governance structures but encourages key components of society to work together to support public needs. Conflict transformation was chosen over resolution because the unit of analysis is the system, which includes more than two conflicting parties (Notter & Diamond, 1996). An understanding of how different tracks interact is an important part of implementing the multi-track diplomacy model.

Introduction to the Tracks

Mobilizing resources in networks is effective, especially when issues are complex and cut across a broad range of actors (Serbin, 2005). Identifying resources in different areas of society and connecting them to produce synergy is the main goal of the multi-track diplomacy model. In the Community Capitals Framework (CCF), the main concept involves mapping community resources and linking them into networks (Emery & Flora, 2006). The collaboration strengthens each element and produces an increase in social capital in the system; this is described as 'spiraling-up' (Emery & Flora, 2006). Each track alone is unable to address complex social problems, but with the direction of skilled leadership, the combined tracks have immense power to affect social change. The description of the different tracks is diverse, and in some ways may seem unnecessarily divergent. However, knowing how the tracks can contribute to the larger system is the first step in strategically assessing what resources are available and finding ways to access these resources. In business literature, this skill is described as 'contextual intelligence' as it requires the ability to assess factors in an institutional environment "then intentionally and intuitively adjust behaviour in order to exert influence in that context" (Kutz, 2008). The work of Debohra Prothrow-Stith and Howard R Spivak (2004) addressing youth violence in Boston is just one example where professionals, not trained in PACS, have intuitively implemented the multi-track diplomacy model. The following section provides an overview of the nine tracks in the multi-track model.

The first track of diplomacy concerns government and state actors. In the United States, Diamond and McDonald (1996) identify the State Department and Congress as the main actors in Track One diplomacy. Track One is usually composed of diplomats, high level politicians, and military personal (Wehrengennig, 2008). These actors work in hierarchical systems that value

conformity and loyalty (Notter & Diamond, 1996). The rigid nature of these systems limits the freedom of actors to engage in open dialogue and consider non-traditional solutions (Strimling, 2006). Track One diplomacy "serves as the command function in the system" (Notter & Diamond, 1996, p. 93). Describing Track One diplomacy as the command centre is also problematic in intrastate conflict, especially if the state is one of the conflicting parties. The state's position as a controlling body creates significant power imbalances and conflicts of interest. In many ethnic and identity conflicts, one group may hold the majority of political, economic, and military power. This dynamic complicates the legitimacy and effectiveness of state's actions. In the past I have been in India during elections and frequently heard broadcasters and politicians refer to the country as Hindustan. Even in democratic systems, identity groups monopolize political power.

There are more intrastate conflicts today than interstate conflicts (Senghaas, 2004; Wessells & Monteiro, 2006). Therefore, there is a need to refocus the nature of Track One diplomacy in this Model. I propose that Track One diplomacy expand to include political structures at the national, regional, and community levels. Policies and legislation at local and regional levels have a significant impact on conflict situations. This is especially true in large countries like Canada and India where intranational conflicts are often unique to regions and political climate can differ significantly between provinces and states. I see the multi-track model as a tool to engage in active peacebuilding. For this to occur, the model needs to challenge current leadership paradigms. If the model is designed for peacebuilding and conflict transformation, the 'command structure' of the model must be challenged or replaced.

Track two diplomacy encompasses non-government actors that are professionals in the field of conflict resolution (Diamond & McDonald, 1996). Individuals in this track are not as

restrained by institutional structures and come from a variety of fields including "political science, government, international relations, law, sociology, social sciences, peace studies, and behavioural sciences" (Diamond & McDonald, 1996, p. 38). Since its conception in 1981, Track Two is now recognized in foreign affairs and conflict resolution fields (Montville, 2009). One of the roles of Track Two is to advise Track One diplomats (Diamond & McDonald, 1996). Strimling (2006) articulates the benefits and risks of collaboration between the top two tracks and describes this as "the coordination frontier" (p. 95). Collaboration between the first two tracks is the most theorized in this model. Track Two has a dual role, first to help Track One diplomats negotiate peace, and second, to create public support for peace efforts (Hemmer, Garb, Phillips, & Graham, 2006).

Business is track three and is not always viewed as supporting peacebuilding efforts. There are two categories of businesses: conservative, competitive, and profit-orientated businesses and, alternatively, socially, and environmentally conscious, liberal businesses, and cooperatives (Diamond & McDonald, 1996). Internationally, businesses are part of expanding global networks of multiple actors where states do not have monopolies on power (Rupesinghe, 1998). The sale of natural resources can provide funding for armed conflict (Brack, 2007). Conflict is associated with specific industries that require industry regulation, for example, the World Diamond Congress has developed ethical codes of conduct to address criticism regarding conflict diamonds (Grant & Taylor, 2004). At a regional level, business can contribute to cross-community engagement that promotes shared interests that "transcend cultural, religious, and political differences" (Murray, 1999, p. 17). These efforts are usually self-serving and are seldom recognized by official peace efforts (Grozev & Boyadjieva, 2005; Murray, 1999). Yet the recognition of 'accidental peacebuilding' is an important component of the broader peace

process (Grozev & Boyadjieva, 2005). At an individual level, small business training can help families support themselves (Lorenzo, 2010). These activities move individuals away from zero-sum thinking and create opportunities for win-win situations between conflicting groups (Grozev & Boyadjieva, 2005). Awareness of all activities that connect communities helps practitioners support these peacebuilding efforts.

Track four centres around the work of private citizens. It is comprised of different nongovernment organizations (NGOs) including exchange programs, voluntary development agencies, special interest groups, professional organizations, and citizenship organizations (Diamond & McDonald, 1996). NGOs are effective because of their "political independence, flexibility of mandates, impartiality and high standards of credibility" (Fischer, 2011, p. 298). Informal actors are not limited by organizational structures and therefore, have more flexibility when engaging in peacebuilding systems (Botes, 2003). However, funding challenges do create limitations on the programing and agency of organizations (Fischer, 2011). The inclusion of private citizens into the peacebuilding system is primarily a function of nongovernment organizations.

Education is the fifth track and is important to community life. Education theory provides support for a systems approach to peacebuilding. Public institutions other than schools, family and media all contribute to the education process (Cremin, 1976). Research in post-conflict settings around the world demonstrates that there are a number of avenues for peacebuilding in schools, specifically for women (Kirk, 2004). First, their work provides a distraction from past trauma, supporting the healing process, and teachers often have the agency to transform their practices to help children address issues of trauma (Kirk, 2004). Second, teaching salary contributes income to support women's family network and provide women status in the

community (Kirk, 2004). Finally, the transformation of classroom practices provides students opportunities for community involvement to support community transformation (Kirk, 2004). School structures provide multiple avenues of agency in local communities. Educators have the power to improve the lives of children and community members. The transformation from a helpless victim to positively contributing to others' wellbeing can be facilitated through educational institutions acting to restore human dignity (Garling, Kristensen, Backenroth-Ohsako, Ekehammer, & Wessells, 2000; Porter, 2007a). The connection of education and peacebuilding will be developed further in the section concerning research theories and methods.

Peace activism is the sixth track that consists of a broad range of literature including nonviolent social change (Chenoweth & Cunningham, 2013; Sharp, 2005), social movements (Morris & Staggenborg, 2004), and structural peacebuilding (Christie D. J., 2006). This track specifically focuses on activism and advocacy in the political arena, where groups address social injustices in the areas of government policies and institutional practices (Diamond & McDonald, 1996). There are multiple methods utilized in this track and a large variety of ways people are motivated into action (Holmes & Gan, 2012; Sharp, 2005). Gene Sharp (2005) describes multiple manifestations of nonviolent action and categorizes them into three major categories including protest and persuasion, noncooperation, and intervention. The field of Peace Psychology has a focus on structural peacebuilding, which "is designed to yield socially just structures that ensure the sustainable and equitable satisfaction of human needs for all people" (Christie D. J., 2006, p. 5). In this framework, peacebuilding and violence are categorized as either episodic or structural (Christie D. J., 2006). Episodic peacebuilding focuses on interaction between different groups, while structural peacebuilding has a broader focus on social movements and the promotion of social justice (de la Rey & McKay, 2006). Together these two forms of peacebuilding provide an

infrastructure that addresses both the means and the end of the peace process (de la Rey & McKay, 2006).

Montel (2001) identifies three components of structural peacebuilding: Networking, mobilizing, and educating. This conceptualization of structural peacebuilding –with its focus on networking –fits perfectly into the model of multi-track diplomacy. Actions put strain on oppressive structures through the sacrifice of members, strategic political planning, and collective action (Montiel, 2001). Social movements exist in conflict situations with political adversaries and complex social structures composed of leaders, networks, and organizations (Rucht, 2004). Therefore, social movements are in a constant state of negotiation between cooperation, competition, and conflict (Rucht, 2004). Leaders of social movements must make decisions strategically, inspire their followers, and have organizational skills to negotiate multiple actors (Morris & Staggenborg, 2004). The ability to persuade political elites to support their cause and work for 'the people 'provides more power for social movements (Tarrow, 1996). Planning activism requires concrete knowledge of the history of particular issues and an awareness of how other social actions have worked in similar situations (Schutz, 2010). Activism comes in many shapes and sizes and provides an opportunity for groups to bring awareness and change to issues of social justice in their communities.

Religion is the seventh track. Religious beliefs and values are intricately connected to culture and identity for many people (McDonald, 2003). In many cases, religious beliefs overlap with specific political agendas. In the PACS literature, religion is described more often in the context of identity groups and how it functions as a source of conflict (Yilmaz, 2005) than it is recognized for contributions of religious organizations to the peace process. The fight for collective rights for different ethnicities and religions is a continuing source of conflict in many

areas of the world (Lederach, 2006). However, because of their political position, religious leaders often become mid-range actors with access to both top leadership and grassroots actors (Lederach, 2006). Religious organizations frequently donate their space to various community organizations and programs. In conflict areas, interfaith groups have organized together to support peacebuilding efforts in their local communities (Perera, 2010). While this track encompasses a wide diversity of groups, many religious organizations have a vision of peace and view themselves as having a transformational role in society (Diamond & McDonald, 1996). In Winnipeg, faith-based colleges host university programs in PACS and Conflict Resolution.

Funding is track eight and a major challenge for organizations working in the peacebuilding field. Funding is often a limiting factor for peacebuilding efforts (Bekerman, 2009; McDonald, 2003). Many funding opportunities have strict guidelines concerning how funding is provided and the lack of long-term opportunities limits sustainable engagement in conflict (Strimling, 2002). Cancellation of programs and competition between NGOs results from a lack of adequate funding (Kosic & Senehi, 2009). Funding guidelines can have unintended effects – even supporting structural violence and power imbalances –when they limit the actions of programs (Christie, 2009). Frequently, a lack of long-term funding means that many peacebuilding projects are not sustainable. Factors that funders take into account when giving are: credibility, flexibility, transparency, and commitment (Strimling, 2002). Small grassroots organizations often do not have the expertise to write complex grant proposals or support larger programs. Government agendas and policies change regularly with elections and threaten the stability of funding. While funding is a significant factor in many peacebuilding efforts, there is relatively little material in the literature or attention to issues surrounding funding in peacebuilding projects.

Media, the ninth track, is unique in the multi-track diplomacy model because it is described as a circle that holds all of the tracks together (Diamond & McDonald, 1996). Media functions as a communication tool through sharing information publicly and serves to transfer messages between tracks. As Goodman (2007) so cynically states, media is not always a positive force towards peacebuilding. The media's interest in publicizing ethnic violence can undermine nonviolent attempts at resolving conflict (Gurr & Davies, 2004). Finding creative ways, like social media, to get information to the public is often the responsibility of civil society, activists, and educators (Tufekci, 2017). Lederach (2006) suggests that we should "develop transformative media capacity: poetry, books, storytellers, radio, movies" (p. 115). Alternative methods to provide accurate news in conflict situations are an important part of the peacebuilding system (Lederach, 2006). Advancements in technology and the use of social media provide new opportunities for organizations (Kaufman, 2003). However, international collaborations must be aware of the technology limitations of partners for effective use. Media has significant power to shape public opinion on different issues and is important to peacebuilding efforts (Diamond & McDonald, 1996). Overall, media technology has a significant amount of potential to contribute to future peacebuilding work.

Theoretical Background Conclusion

This study is informed by four different bodies of literature. These include peacebuilding, multi-track diplomacy, social network theory and women in education and peacebuilding. Research in the PACS field has been slow to respond to the changing nature of conflict in today's world. Without peacebuilding systems that can address issues that arise in regionalized areas, peacebuilding efforts will be unsuccessful. The multi-track diplomacy model provides promise in bridging the gap between international and local peacebuilding efforts, although the

model has yet to adapt completely to the localized nature of conflict in the world today. Social network theory has demonstrated the importance of informal networks in the development of social innovations. A better understanding of how collaborating partners work together to develop peacebuilding systems is required. Women in many different settings including educational institutions are creating informal networks that challenge formal social institutions. These informal networks are based on an ethics of care with a focus on the responsibility of citizens. The work of women is often unrecognized in peacebuilding literature due to the collaborative and grassroots nature of their work. There is a large body of literature that describes current social problems, but there are only a few studies that explore and analyze solutions to these problems. The intention of this study is to address this hole in the literature. The following section will describe the methodology of this study.

CHAPTER 4
Intersecting Paths & Collecting Narratives

> Theories of knowledge shape and are shaped by dominant social-political imaginaries. In their constitutive effects in institutions of knowledge production and in ordinary everyday epistemic lives, assumptions that emanate from these theories participate in the structural ordering of societies, large and small according to uneven distributions of authority and expertise, power, and privilege. Code, 2006, p. 4-5

The goal of this research is to explore the development of networks for peacebuilding systems that women, who are educators, create. The primary question posed by this research is: How have women working in education settings transformed structures to create peacebuilding systems? This question is divided into three sub-sets of questions in the interviews, including: 1. How do these women define their work? 2. What networks do these women develop and utilize in their work? And 3. What recommendations do they have for other educators working towards social change?

In this section I describe constructivist grounded theory and why I decided to take this approach to inform my research methods. Then I explore my role as the researcher and identify the primary participants and data collection tools. Finally, I describe data analysis and presentation. Each step in my methodology is informed by feminist and Indigenous practices. Most of the interviews were conducted sitting at a dining room table with two cups of tea between us. Hospitality is part of both my feminist and Indigenous practice. Indigenous scholars, like feminist scholars, “are often sceptical of empiricist methodologies that claim neutrality of facts” p. 12 (Tickner, 2010). Everyone has cultural values, past experiences, and personal objectives that impact how they see and interpret the world around them (Neustaeter, 2016). Kathleen Absolon (2011) writes that a failure to identify different components of the researcher’s identity assumes that these factors do not have an impact on the research. One of the components

essential to Indigenous research methodology is to locate the researcher in relation to the research project (Absolon & Willett, 2005). Further, education and knowledge production happen within the context of heart, mind, body, and spirit (Archibald, 2008). This paradigm of knowing comes from what individuals have seen, experienced, and internalized (McLeod, 2007). Knowledge is not disembodied; it is wholistic and intuitive (Absolon, 2011). As a result, knowledge transmission occurs within the context of a relationships. Accordingly, relational accountability requires that the participants/co-researchers are recognized and named if they wish (Wilson, 2008).

Coming from the perspective that knowledge production is a process embedded in relationships and specific contexts, I selected constructivist grounded theory as a method to guide the collection, analysis, and reporting of data. This approach is also used to challenge dominant narratives in society (Code, 2006). This is consistent with both Feminist (Heywood & Drake, 2005) and Indigenous practice (Moosa-Mitha, 2005). Within the general constructivist grounded theory approach, I used multiple methods to collect data. The purpose was to explore the data, with the context and relationships in mind, to ultimately develop a theory that is embedded within specific contexts. The primary participants were three women from India and Canada with secondary participants from the primary participants' networks.

Constructivist Grounded Theory

Constructivism has a focus on knowledge production and therefore explores a culture's "tool-kit of ways of thought" (Bruner, 2003). Kieran Egan (1997) suggests that the focus of education should be on teaching cognitive tools instead of specific bodies of knowledge. As researchers, we also seek to provide our readers with cognitive and cultural tools that can help them see and analyze the world differently. Research is a form of knowledge production and

teaching that involves the collection and dissemination of information. Therefore, researchers need to clearly articulate the tools they have used to model processes of knowledge production and analysis to their audience. Jerome Bruner (2003) describes an “interactional tenent” stating that education involves the interaction between a teacher and learner directly or through some form of technology, such as text (p. 169). This broadens the context of education beyond formal classroom settings and provides opportunities to meld into the presentation of research in a variety of creative formats (Kincheloe, 2005).

Grounded theory grew from symbolic interactionism, which was, in turn, concerned with exploring the self in relation to its interaction with society (Jeon, 2004). The word ‘grounded’ emphasizes that the knowledge coming from theory is grounded in and developed from the data provided by the participants in the study (Corbin & Strauss, 2008). Grounded theory involves coding data as it is being collected. Thus, data collection and analysis occur simultaneously (Bohm, 2004). Data can be reviewed broadly or looked at line-by-line with a micro-analytic approach (Corbin & Strauss, 2008). Micro-analysis can be useful when first starting the data analysis process or when a particular piece of data appears either important or confusing (Corbin & Strauss, 2008). By conducting data analysis while collecting data, I determined if I needed further interviews, asked more specific questions, or required more time with participant observation.

Code (2006) describes critical constructivism in the context of ecological thinking as “a revisioned mode of engagement with knowledge, subjectivity, politics, ethics, science, citizenship, and agency that pervades and reconfigures theory and practice” (pp. 6). She encourages the use of critical constructivism to reflect on the dominant narratives underlying public institutions providing governance and security (Code, 2006). Essentially, she is asking

people to actively question public officials and the dominant narratives that guide individuals' daily routines and actions. Kathy Charmaz (2017) emphasized that "the pragmatist goal of democratic social reform links constructivist grounded theory with critical inquiry. We can adopt pragmatism to help us make actions and processes visible that otherwise remain tacit." (p. 34)

Constructivism explores the social processes and mechanisms under which the social construction of norms occurs (Finnemore & Sikkink, 2001). Knowledge of how these processes occur provides opportunities to move towards action and implement structural change. In presenting the different narratives here, I provide examples of creative actions that have deconstructed social norms and built new structures that support equity and social justice. The participants that I have observed have embarked on an informal process of constructivist grounded research as they tried new approaches in their schools and communities and have implemented and replicated successful strategies across contexts. While they have not formalized their findings as I am doing here, they have invited others to participate in future actions that are grounded in what they have learned from past social experiments.

Role of the Researcher

As I started on this journey, I selected a field in which I have interest, expertise, and experience. I wanted the research focus to be on projects that were successful rather than focusing on conflicts and problems. Having worked with many exceptional women, I strongly felt that it was important to provide a record of their work. This study also gave me an opportunity to reflect on my practice and actively participate in participants' work while doing research. As an educator, I value the transformative potential of education in the peace process. Through my experience teaching at multiple levels in the school system, I am also aware of the importance of family and the surrounding community in the development of children and youth.

Children do not enter school as blank slates. Rather, they are constantly observing and learning about the world around them through all interactions that they experience. My chosen methodology reflects this kind of learning because the research participants are involved in multiple components of community life.

In traditional grounded theory, the researcher maintains an unbiased perspective when interacting with the data (Glaser, 1978). The development of a constructivist grounded theory, however, recognizes and encourages the positionality of the researcher as actively contributing to the research process (Charmaz, 2000). During the research process of constructivist grounded theory, the researcher collects data and starts to translate the actions observed and information provided to them by the participants (Corbin & Strauss, 2008). Constructivist grounded theory, like autoethnography, significantly integrates researcher positionality into the research product (Charmaz, 2000). Mary Louise Pratt (1992) describes autoethnography as a "widespread phenomenon of the contact zone [that] will become important in unraveling the histories of imperial subjugation and resistance" (p. 9). She emphasizes that the audience is heterogeneous and, therefore, different populations will respond to the text in significantly different ways (Pratt, 1992). Therefore, autoethnography is a strategic practice with the intention of challenging the perceptions of a dominant group that requires more than a simple translation, but "an inseparable mix of accommodation and resistance" (Butz & Besio, 2004, p. 353). The position of the researcher is significant because they direct the collection of data and analysis as well as construct the presentation of the knowledge collected.

Primary Participants

Over the course of the last few years, I was able to spend time with some exceptional women, be involved in their work, and meet their exceptional friends and colleagues. This study

is inspired by Sr. Cyril Mooney. Participant criteria and selection were developed around her work. I met Sr. Cyril Mooney through a course titled “Education in India” through St. Paul’s College at the University of Manitoba. The course included a three-week tour of multiple educational and community institutions in three different parts of India. Loreto Sealdah was one of the most fascinating schools we visited on our tour. Sr. Cyril was also incredibly open to having volunteers visit the school. This enabled me to return and learn more about how the school functioned. I visited several times as I was doing my graduate work. Sr. Cyril’s commitment to the broader community and success in integrating impoverished children into an elite private school motivated me to learn more about how she transformed the school structure and inspired the theme of this dissertation.

At the same time, I also saw many marginalized groups in Canada that were struggling to be successful in our current education structures. It seems common in the literature to address issues of poverty and conflict in other countries while ignoring these issues locally. Educational structures described as ‘development’ in other countries could be utilized to understand and address unresolved, unacknowledged, and latent conflicts in Canada. As a result, I decided to explore the educational work of women both in India and Canada. I chose to locate my study in two countries so that I could compare the strategies these women use in their respective communities. I wanted to explore threads in educational practice that could be used in a variety of different educational contexts.

I used nine criteria when selecting participants. I looked for participants who: 1. were female, 2. were able to speak English fluently, 3. were employed at some point in their career in an educational institution, 4. were retired or at the end of their career, 5. had recognition from government structures at some level, 6. received grants or funding for projects, 7. had links to

different organizations, 8. volunteered or were self-employed in projects after retirement, and 9. were involved in activism. The requirement for the participants to speak English fluently was because I did not have funding for translation services and would not have gotten as much rich data out of my participant observation. All primary participants invited were known to me and were public figures who had information about their careers and projects available online or in print.

Of the three primary participants included in this study, one resides in Kolkata, India, and two reside in Winnipeg, Canada. Participants were chosen for their ability to develop extensive networks supporting their local communities and developing structures to maintain these supports. Participants had the opportunity to identify themselves or use a pseudonym. As this is a project that reports on their life's work, I felt that it was important that they could be recognized for their work. Participants that wished to be named are recognized in text with their quotes. When participants mentioned someone in their stories, a pseudonym was used as that individual had not provided consent for the use of their name. Secondary participants were also provided the opportunity to identify themselves or use a pseudonym.

Below is a short introduction to the three primary participants in this study. They have had a variety of different educational experiences before entering the teaching profession. They all developed extensive networks to support their educational practices and worked towards social justice through the work that they do. These women work with different populations, but all have worked within extensive networks to support students who have struggled in their respective education systems and have reached beyond their professional mandates to work with the community.

Sr. Cyril Mooney

Sr. Cyril Mooney is a Loreto nun from Ireland who went to India in 1956. In India, Sr. Cyril became well known as an educational innovator working towards social justice with the goal of providing all children with access to education. At Loreto Day School Sealdah, where she was principal from 1979-2011, 700 poor and street children were integrated into a private school alongside 700 upper-class, paid tuition students. Sealdah is a neighbourhood in Central Kolkata, in the State of West Bengal. As the school developed, over 25 different programs began running out of the school. Sr. Cyril worked with local and national governments on several projects to expand human rights curriculums and train teachers. She also coordinated her work with NGOs to support marginalized communities in Kolkata and across the state of West Bengal. Work at the school also gained international attention and awards. After she retired from the school, she continued to sit on many boards and worked as a consultant with the Department of Education in West Bengal, developing and managing 25 homes for street children in government schools.

Estelle Lamaureux

Estelle Lamaureux started her educational career as a bus driver before obtaining her Bachelor of Education. Estelle had several professors who supported her in university and modelled the kind of educator she wanted to be. From there, she worked as an elementary, junior high, and high school teacher. In 2000, she became principal of Pierre Elliott Trudeau College and retired in 2012. The school joined the UNESCO associated school network in 2006 and in her last year, Estelle chaired the UNESCO network in the 2011-2012 school year. She currently identifies herself as a professional volunteer who creates networks with like-minded people supporting human rights. Estelle is active on several boards and committees, one of which is the

Manitoba Association for Rights and Liberties. She has a passion for promoting dialogue with youth on ethical issues and always involves youth in the planning and execution of all the events and projects that she develops.

Flora Zaharia

Flora Zaharia is a Blackfoot Elder who has had a long educational career. She started her educational journey in a residential school on the Blood Reserve in Cardston, Alberta. Her parents supported her efforts to get a high school education and she went on to earn a Bachelor of Education. She started teaching at a residential school in Alberta before moving to a small community in Northern Manitoba and finally settling in Winnipeg. Throughout her time teaching, she completed a master's degree in education and started instructing in several teacher training programs across Western Canada. In Winnipeg, she taught at several schools, participated in over a dozen boards, and eventually became the director of the Native Education Branch a government department that supported Native education in the province. After she retired from Native Education, she worked as a consultant doing school evaluations, storytelling, counselling at a career college, and travelled across Canada teaching a new addictions curriculum to teachers.

Secondary Participants

As the work of these women involves a network of people, I invited key supporters in these communities to contribute their knowledge of their networks and structures. The purpose of introducing secondary participants was to supplement the data collected from the primary participants. There are two ways that secondary participants were able to contribute to the data. First, through interviews and second with an asset mapping activity. During the second interview with the primary participants, which focused on their networks, participants were asked to put

together a list of twelve people in their network. This list was used to contact individuals for interviews and the asset mapping activity if needed. I used this list to select individuals to interview or participate in the asset mapping activity. Secondary participants were offered the opportunity to be recognized by name or have a pseudonym used. The number of additional interviews depended on the amount of data needed beyond primary participant observation and interviews. A total of eleven secondary participants were interviewed throughout the study and one asset mapping activity including three secondary participants was undertaken. Details concerning these participants are provided below.

Research Tools

Three different research tools were used in this study: participant observation, asset mapping, and semi-structured interviews. Participant observation with field notes and interviews are traditionally used in ethnography (Venegas & Huerta, 2010). In this case, observation was used to understand the dynamics of how a specific individual's work and volunteer life interact within a broader social system. Semi-structured interviews with secondary participants and asset mapping were used to confirm and contextualize data collected from participant observation and interviews with primary participants.

Data collection started with participant observation. I was able to join these women doing the things they loved to do. By watching their work, I developed an idea of their priorities and how they spent their time. Each participant also gave me specific tasks depending on what they needed and how they saw me contributing to their work. Next, I interviewed the primary participants three times and interviewed several people they identified in their networks. The combination of primary and secondary participants depended on the availability of the primary participant. When I had more accessibility to the primary participant, I worked less with

secondary participants. Below, I describe the different tools used and indicate how and why the tools were used with each primary participant.

Participant Observation

> *I got up in the morning to do participant observation in an event called "Standing with Mother Earth" that Estelle had planned. As I arrived, the wind seemed to be screaming as volunteers struggled to put up six teepees. Greeted by Estelle, I asked what she wanted me to do for the day. There were eight stations that represented earth, fire, water, and air. Half of the stations were taught by First Nations Elders, the other half by local NGOs. I was asked to help witha project that was planting white pine trees with students. After watching the first presentation, I reminded the presenter not to leave out specific steps in subsequent presentations. As a result, I got promoted to doing the demonstrations. By the end of the day, I had instructed 200 junior high students on how to plant a white pine tree. (Field Notes E.L., 210)*

The first research tool used was participant observation. Every day was an adventure like the one I described above. I never knew what I would end up doing or who I would be speaking with. This method was chosen because I felt that it was important to see these practitioners in action. This way, I could compare how participants described their work in interviews to what I observed in the field firsthand. To really understand the tasks that someone does daily, there is a need to observe them while they work (Duncan & Watson, 2010). I chose participant observation because I wanted to get an emic or "insider's" view of the social systems these women created (Gurkaynak, Dayton, & Paffenholz, 2008; Herman, 2009). Participant observation also provides a nuanced view of the primary participants and their work (Seif, 2010).

Field notes were taken and a review of these notes were used to start coding and looking for specific themes that emerged from their work (Charmaz, 2006). Reporting notes on participant observation was limited based on ethics guidelines. In the ethical guidelines for the study, I was only able to report on the actions of the participant and was not able to describe anything about the actions, description, comments, or context of anyone else present. This

limited my ability to report on the participant observation, however the knowledge I gained during the participant observation informs the study.

Semi-Structured Interviews

The second data collection tool used was semi-structured interviews. These were conducted with the three main participants as well as secondary participants. Andrea Fontana and James H. Frey (2008) challenge the traditional conception of an interview as a neutral tool used by researchers and describe it as a political tool that can be used as an empathic method to support social and policy change. Well-planned questions are essential to improve the credibility of the data collected (Kallio, Pietila, Johnson, & Kangasniemi, 2016). Andrea Fontana and James H. Frey (2008) challenge the traditional conception of an interview being a neutral tool used by researchers and describe it as political tool that can be used as an empathic method to support social and policy change. Interviews were used in this study to describe and articulate the work of successful educational practitioners who engage community and policymakers in their work with an aim to understanding and replicating this success in other communities. Therefore, the interview questions did not have a completely neutral stance. They were designed to elicit knowledge that could influence policy and practice.

There were three different sets of questions used with the primary participants. The first interview reviewed how the participants perceived their work. The second interview focused on the participants' networks and the third interview discussed suggestions the participants have for other educators working towards social change (See questions in Appendix A). During the second interview, participants were asked to identify 12 secondary participants.

The interview with the secondary participants was designed similarly to the three interviews with the primary participants. The same three themes were used in these interviews,

but in a condensed format (see questions in Appendix C). The number of secondary participants interviewed depended on when I felt that there was data saturation and on the availability of participants. In the case of Sr. Cyril, I had a limited amount of time to work with her in India and therefore I interviewed more secondary participants.

Asset Mapping

Asset mapping is a strength-based approach to looking at community resources. Asset mapping was developed by John P. Kretzmann and John L. McKnight (1993). They emphasized that the "key to neighbourhood regeneration, is to locate all of the available local assets [and] to begin connecting them with one another in ways that multiply their power and effectiveness" (p. 25). The individuals I worked with for this research intuitively, if not deliberately, created these maps and built connections between different community resources to address community needs. The reason I chose asset mapping was because it provided a visual representation of the participants' work. However, elements in the ethics guidelines limited my ability to share the maps publicly.

A deliberate and fully articulated approach to asset mapping that includes key stakeholders and young leaders could strengthen educational and peacebuilding networks. Asset mapping requires creating a list of different stakeholders and resources based on the understanding that local resources, physical spaces, organizations, businesses, and informal networks support educational institutions (Kerka, 2003). Asset maps explore (1) social capital, (2) associations between individuals, and (3) governance structures in a community (Griffin & Farris, 2010).

The original intention was to gather a group together from each of the women's networks to develop the asset map. Logistically, this method ultimately only worked for one of the

participants. Each woman had been asked to identify twelve people who were key players in their work. Asset maps were then developed through several different methods including interviews, written material provided by the primary participants, and an asset mapping activity. Asset maps are usually used to set the stage for relationship building, activating resources, developing vision, and promoting the work (Beaulieu, 2002). In this case, the asset map was used for analysis to provide patterns of network development in sustainable peacebuilding projects. Asset mapping supported an understanding of current networks providing participants with a valuable resource strengthening their practices. It also provided me with direction to support further research and contribute to a philosophy of praxis.

A helpful tool in asset mapping is the acronym KEEPRA which is used to recognize major institutions in communities: kinship, economic, education, political, religion, and associations (Beaulieu, 2002). This framework helps researchers categorize local resources and avoid overlooking everyday interactions that support communities (Beaulieu, 2002). In the process of asset mapping, there are usually individuals who stand out as catalysts in community engagement (Mathie & Cunningham, 2005). This study utilized KEEPRA as well as the nine tracks of multi-track diplomacy to identify key individuals and institutions.

Factors Impacting Data Collection

There were a number of factors that impacted the data collection process. In grounded theory, analysis occurs simultaneously with data collection (Charmaz, 1996; Mills, Bonner, & Francis, 2006). The first component of data collection was participant observation. Through these observations, decisions on when and how the other research tools should be used were made.

In all cases, I spent time in participant observation before I conducted the semi-structured interviews with primary participants. Therefore, I was able to direct secondary questions in the interviews to ask about specific things I had seen during my participant observation. Looking at the participants' work, I realized that retirement is self-defined work and is not seen as a hard stopping point, but rather a gradual change and transformation of service. This transformation had several different stages as the women continued to shift the focus of their work. As our journeys together progressed, different factors impacted data collection for each of the primary participants. For example, the length of time since retirement determined how many past colleagues were available to contact.

The location of the primary participant relative to me was an important factor in data collection. Given that I had to travel to India in order to collect data there, the data collection had to be done within a very specific time frame. With the two participants in Canada, I had a longer period of time over which I could spread data collection. My relationship with the three women was also a factor in how I interacted with each of them. I volunteered my services as part of my role as a participant observer. My participants directed this process and I enjoyed getting involved in their projects. In this next section, I will describe how data collection evolved over the time spent with each individual.

Data Collection with Sr. Cyril Mooney

I was able to take two trips to Kolkata to meet with Sr. Cyril and collect data. During my first trip in April 2016, I did not know if I would be able to return; therefore, I assumed I had to collect all of the data needed for the study. The second trip occurred in November 2017 and I was able to collect additional data. This data rounded out the research and filled in some of the

gaps that had been missing from my collection on the first trip. Below, I describe the data tools used on each trip, why specific tools were used and how they were used.

> *When I arrived in Kolkata in April 2016, I had just over three weeks to collect data. My first stop was at Sr. Cyril's home office, which is a collection of four rooms. First, when you reach the convent, you have to drive through a gate where there is a small pond to your left and a green space to your right. You drive past a school and around a small bay to the main building of the convent. To get to the rooms of her office you must navigate a series of steps that first goes up over a small barricade, then down and up again into the doorway of Sr, Cyril's office. The first room is an entrance, which also doubles as a kitchenette with cupboards, fridge, kettle, and sink. The second room includes an extensive library of books, a table in the middle with several chairs, and a bathroom off to the side. The third room is large with a table holding a computer and a printer with a few bookshelves on one wall. The last room is relatively empty except for a few boxes a table, and chairs for meetings. There is no air-conditioning in the rooms, just overhead fans, so when you put a piece of paper down you need to place a weight on it, so it doesn't blow away. This takes some time to get used to and is extremely frustrating if you forget, as you end up chasing papers around the room.*

During my time in India, Sr. Cyril had two volunteers working with her. One was an international volunteer who spent three months a year with her. The other was from Kolkata and had been working with her part-time for three years. During the length of my visit, Sr. Cyril was not feeling well and she spent most of her time in her home office. Accordingly, most of my participant observation was done there. Sister Cyril usually worked part-time as a consultant with the Department of Education for the West Bengal Government. Her usual routine was to spend the morning in her home office and afternoons at the government office. She still had many visitors to her home office, and I had many opportunities to observe her working with various people. Each day I went back to my hotel and wrote field notes about the day, being aware that these observations only represented a small fraction of her normal workload. However, I was also participating in the work and this component of the research was very fruitful given her availability in her home office.

Two years earlier, Sister Cyril and I had started a book project together. I had looked through her resource material, suggested topics, and made a table of contents for a book that explored her concepts on inclusive education. In the two years since my visit, she had pulled her resources together into a book. For my volunteer work during the participant observation, she asked me to edit and help format this book. Therefore, I had a lot of work to do during this time in the office. I went over sections of the book and checked with her regarding changes, confirming that elements and layouts were formatted to her liking. Through this experience, we distilled the most critical components and ideas of her work. These discussions and the finished monograph provided me with a large amount of data.

During this visit, I conducted three interviews with Sr. Cyril. She requested we do them all on the same day. We ended up having these interviews during the Indian holiday of Holi. Weekends and holidays were the best time for us to work together because the office was quiet and there were seldom any visitors. It was a lovely quiet day. Throughout the interviews we were not interrupted by visitors, however there were many interruptions from the kitten living in her office. We had to stop the interview at one point as the kitten had fastened himself to Sr. Cyril's neck. We took breaks between the interviews for lunch and to visit over tea. After the day of interviews, I was able to enjoy the festive spirit of Holi by watching the streets getting covered with colour as I drove home from the Entally Convent.

Originally, I had planned to do an asset mapping activity with a group of people that Sr. Cyril had worked with over the years. However, after speaking with Sr. Cyril about this we decided not to create the asset map with a group. After her retirement from the school, there had been significant changes in programs and program staff. This had resulted in conflicts, and it did not seem wise to bring a group of people together when feelings were still raw. Alternatively, I

was able to pull together a comprehensive asset map from the material in her book and resources from her library. I then reviewed the map with Sr. Cyril and a few of the individuals who I interviewed. This provided a significant amount of data to round out the asset map. It became clear that creating a map that included all the organizations in her network in a detailed manner would be an enormous task. For example, one program alone was associated with 60 NGOs, and that was only a small component of her work.

Throughout the visit, I interviewed eight secondary participants who had worked with Sr. Cyril in various different capacities. Everyone interviewed had been involved with different aspects of Sr. Cyril's work and provided a unique perspective and experience. I had not planned on doing that many interviews with secondary participants but decided to do this for several reasons: 1. the participant observation was limited to her home office, 2. I only had three weeks to collect data, 3. we did not do the asset mapping activity, and 4. I did not know if I would be able to return to collect more data. After returning home from this trip, I transcribed the interviews and reviewed the field notes. At this point, I started to code the data and organize various narratives from the interviews into themes. I also reviewed field notes associated with the interviews and made connections with the literature.

As a result of my first trip to India, my data included field notes, three primary participant interviews, eight secondary participant interviews, work editing a book, and an asset map. I was able to return to India in November of 2017 for four weeks. By this time, I had not only transcribed and coded the data collected during my last trip, but had already done a large amount of data collection with my other two primary participants as well. Thus, when I was doing my participant observation, I focused my observations on specific themes.

During my second visit, Sr. Cyril felt better and worked in her normal routine at her government office and attended various events. This time, I observed her in a wider variety of activities than I had on my last trip. She also invited me to participate in a teacher training project with English teachers, so I spent time training English teachers who worked in the 25 schools with homes for street children. For this project, I met with a group of 8-12 teachers for three hours, twice a week, exploring the use of creative methods, including storytelling, to teach English. I also did storytelling in six different schools that were both public and private, working with students at a variety of different levels.

The book project we had worked on in the past had been published for a conference of 250 principals that Sr. Cyril had attended as the keynote speaker. The publisher had requested that the book be lengthened, so we decided to end each chapter with a set of questions so that the book could be used for educational courses and school administrators could use it with their staff. The field notes from this trip rounded out my data with a broader range of observation and participation at various schools and activities that I had missed during my first trip.

Data Collection with Estelle Lamaureux

Data collection with Estelle started in January 2016. Since there was no travel required for this work and we had already worked together on several projects, the data collection was much more relaxed than with Sr. Cyril. The data was collected over a two-year interval with three interviews with the primary participant, participant observation, an asset mapping activity, and interviews with two secondary participants. The participant observation was not held in an intensive period of time but spread out over the two-year period.

My first interview with Estelle was in mid-January 2016 at her home over a cup of tea. We sat at the kitchen table with a window that has a view to her backyard stretching down to the

river. In the interview, she answered questions straight and to the point. She is a woman of action, with very clear goals. She approaches life with a sense of humour and likes to have fun with the projects that she works on. The second interview took place in March 2016. The third interview occurred much later on August 18, 2017. I conducted my participant observation between the second and third interviews and did an asset mapping activity with Estelle and three people in her network.

> *I was sitting at a coffee shop with a latte watching the foot traffic walk by through the large windows in the front of the cafe. Arriving at the meeting early, I was just waiting for the rest of the group to arrive. Slowly people came in reconnecting with each other or introducing themselves for the first time. "So how do you know Estelle?" Was a common question that would be asked at the beginning of planning meetings for events or projects. At the end of the meeting, we went up to pay the bill and our waiter asked what the meeting was about. Estelle took this as an invitation, told him about our event, and started to interview him, asking about his skills and experience. Then her black notebook came out and she had his phone number with some notes written in it.*

Estelle is always on the move. She is always talking to new people, promoting her next event or educational initiative. Unlike Sr. Cyril, where I can describe an office, Estelle always works wherever she goes, thinking of the next project or improving a current initiative. Meetings may happen at her house, but more often are in local coffee shops where people come and go. I have had meetings with her at three of the different Stella's Cafés in Winnipeg. My participant observation with Estelle occurred in bits and pieces over a two-year period time. We both worked on the Peace Days Committee together and we both have connections with the UNESCO associated school network. I have also had the opportunity to observe her work with the Manitoba Association for Rights and Liberties (MARL) at a number of events. During my participant observation with Estelle, I wrote down field notes and had the opportunity to meet many individuals who work in her network. She seems to have unlimited energy. There were

weeks when I tried to attend all the events that she had sent out invitations to and could not keep up. These were events that she supported and had helped to plan in some way.

Estelle works with and through various organizations, and I invited a group of people to create an asset map of her work. After the second interview, Estelle provided a list of people who could be contacted for asset mapping and for interviews. Five of us gathered in May 2016 to create the asset map. The group included Estelle, Alka Kumar, Bob Chrismas, Michell Falk, and me. Each of the participants was sent the asset mapping preparation form (appendix B) before the meeting and the ethics consent letter. Participants were given the option of using their own name or a pseudonym. Before the activity, I met with one of the participants to answer questions about the activity and the consent letter. Our group met in a classroom, so we had a lot of space to work with. First, we started with a meal and I answered any final questions about the consent letter before we began. Then we had a formal introduction from each participant and I described the asset mapping activity, answered any questions they had, and then discussed how the information would be shared with the members in the group.

The formal introduction and discussion about the activity were taped and transcribed. Finally, everyone was given a different colour of a sticky note to write down their connections. I had divided the whiteboard into 14 sections as listed on the asset mapping preparation form (see Appendix B). Sections included: government, funding, education, activists, business, health, and a variety of other sectors that participate in community activities. Participants placed their sticky notes, with names and organizational connections, into the designated. The participants of the asset mapping activity received a copy of the full asset map. It was decided if a participant wanted to utilize another person’s contact, listed on the map, they would do it through that person, instead of contacting them directly. The exception to this was if the contact on the map

was a public figure. Analysis of the map will be discussed later, but the full map will not be presented as it specifically lists people's names.

Before going into the third interview in August 2016, I had already done analysis on a significant amount of data and had started coding information. As a result, I had a list of clarifying questions that I added to the third interview. For example, I added a question: What kinds of policy changes do you advocate for? I also asked Estelle if she had been involved in any teacher training in the past. This topic had come up in interviews with the other two participants and I wanted to have some information from Estelle to have as a comparison. As teacher training was something that the other primary participants had been extensively involved in, it seemed important to gather that information with Estelle. The strength of semi-structured interviews is that they give the person interviewed leeway to discuss topics important to them, however when working with a variety of participants, it is possible that the interviews lead in different directions and different information is collected. The leading questions by the interviewer then provide an opportunity to fill in the gaps that are missed between the data from one participant to another.

I did not do as many interviews with secondary participants with Estelle as I did with Sr. Cyril, primarily because I was able to do the asset mapping activity and had more time for participant observation. I ended up doing interviews with two secondary participants in October of 2017 to round out my data. These two interviews were also helpful in providing more narratives illustrating how Estelle works with people and how her work impacts others.

Data Collection with Flora Zaharia

When I was looking for participants, I knew I wanted to have someone from the Indigenous community. I had worked with Flora Zaharia on a storytelling project and we had

recently travelled together. I told her about my research and its parameters. Over the course of a few months, I brought her names of possible participants that we discussed over waffles and crepes at Cora's restaurant. She was a respected educator with a master's degree and knew many Indigenous educators in Western Canada. At first, I thought that she had been retired too long to be a candidate. After she retired from Native Education with the Manitoba Government, Flora had worked on multiple projects as a consultant. Then she worked as a counsellor at Yellow Quill College and eventually she retired from that position. All the active projects that she was currently working on were projects that we were doing collaboratively. As we talked, it became clearer that she was the best choice for this project.

My data collection with Flora took place over two years. I started with participant observation. Flora is a storyteller. We have travelled across Canada from Vancouver, British Columbia to Lévis, Quebec telling stories. As she is a little further along in her retirement than the other two participants, we decided that we would not do an asset mapping activity as many of the people she had worked with on different projects have retired or moved. Therefore, most of the data collected with Flora was through interviews and participant observation. During data collection, Flora was working on a memoir that she was preparing for friends and family. She provided me with a chapter titled "Getting Involved" that described all the projects, boards and committees that she had worked on since she came to Winnipeg. I started creating an asset map of her past work from this document and then added data from my participant observation and interviews.

All the interviews with Flora seemed to go by very quickly. I was unable to get through all the questions. At the end of each interview, when I told her that we had already gone over an hour she was surprised that the time had gone so fast. As a storyteller and teacher, she had a lot

of experience crafting a story, sharing her experiences, and telling the history of her people. Usually, at the beginning of an interview, I would tell each participant the theme of the overall interview and then start with the questions. After asking the first question, Flora often would go back to the main theme of the interview and address that instead of following the questions. My first interview was in January 2016 followed by the second interview in February, with the final interview in December of the same year. In my third interview, I told Flora that the theme of the interview was about recommendations to other educators. Even when she had not been working actively in the school system for some time, she was clear and concise on what she felt needed to be done and how.

During participant observation, we were working on a storytelling project with homeless Indigenous youth. For several months, we met on a weekly basis before the sessions sharing stories and discussing the topics and teachings we would share with the youth. Before each session, she would tell me the story that she would share, then we would discuss what kinds of activities would work well with the story. We also facilitated a one-day master class at a conference together on the topic of the Truth and Reconciliation Commission (TRC) in Canada. Flora also spoke at a third-year university class I was teaching, sharing her experiences as a residential school survivor. With each experience, we exchanged stories and discussed key themes and teaching strategies that would work with each context. I also accompanied her to a variety of different events that she went to including TRC events, events with a variety of different organizations that she had served as a board member, and a graduation where she served as an Elder providing a blessing.

Having worked together on so many storytelling projects over the previous years, I became familiar with many of Flora's narratives. As a result, I did not feel that I needed to

conduct many additional interviews with secondary participants. I conducted only one interview with a secondary participant. Data collected from participant observation, three semi-structured interviews with Flora, one semi-structured interview with a secondary participant, and a chapter of her memoir provided sufficient data for this study.

Data Analysis

One of the defining characteristics of grounded theory is the integration of data collection and analysis. Grounded theory involves coding the data collected to create themes and categories that come directly from the data (Charmaz, 1996). Analysis and generation of questions occur in the field alongside data collection (Bogdan & Biklen, 2007). At various points in the process, researchers are required to evaluate how their initial research topic 'fits' with the data they collect (Charmaz, 2006). The researcher can collect rich data and avoid collecting large amounts of general information since questions are adapted as the study develops (Charmaz, 1996). Interaction with participants and choice of research tools will change based on how the researcher judges specific situations that arise in the field.

I began this study with participant observation and my first two interviews with my primary participants in Canada. Between January and March of 2016, I had interviewed both Estelle and Flora twice. By April of 2016, I had travelled to India, observing Sr. Cyril, completed three interviews with her and completed interviews with eight secondary participants. At this point, my data collection slowed and I started to transcribe interviews, review field notes, and code my data. I also created memos linking the data to the literature and identifying questions for future observations and interviews.

The ultimate goal of grounded theory is to develop theories to describe social processes in specific contexts (Starks & Trinidad, 2007). Exploring the dynamics of specific contexts is an

important part of peace research (Lederach J. P., 2006), peacebuilding practice (Austinn, 2011), and the ethics of peacebuilding (Murithi, 2009). While the coding of data pulls out common threads between my primary participants' work, their narratives provide rich insight into their contexts and how their work responds to the unique needs of their communities. Each primary participants' experiences have been shaped by different cultural contexts, but they all have worked within educational institutions that have similar patterns and rhythms. The findings section identifies elements of the three women's work that are similar, despite the diverse contexts.

Data is the main driver for all stages of the research process and the researcher transforms the data collection process as the study progresses:

> The researcher analyzes data by constant comparison, initially of data with data, progressing to comparisons between their interpretations translated into codes and categories and more data. This constant of analysis to the field grounds the researcher's final theorizing in the participants' experiences. (Mills, Bonner, & Francis, 2006, p. 3)

In this process, the researcher must be aware of the power dynamics that have influenced the assumptions, values, and beliefs of participants (Finnemore & Sikkink, 2001).

The first set of codes that I worked with concerned values and practices in the participants' work. This entailed brainstorming a list of different values and key practices that were present in all the participant's narratives, then pulling narratives from the data from each of the primary participants. I was looking for categories that could be illustrated by all three women in a variety of ways throughout their work. Categories continued to change to better reflect the narratives and the evolution of their work overtime. There were a few categories where I was unable to find stories for all three participants so then I prioritized other categories.

The next set of categories I explored included barriers and levels of influence. These categories started to emerge from the participants' organizations, but more specifically through the semi-structured interviews with primary participants. Values, practices, and barriers emerged as I asked participants in the first interview how they defined their work and how their careers had changed over time. How they formed their networks was the focus of the second interview, and the themes of networking emerged from this. The category of levels of influence came up in all three interviews. During recruitment, it was a requirement that all primary participants be active at multiple levels from individual schools to international levels. Finally, the third interview explored recommendations they had for other educators.

As participants had the opportunity to use their name or a pseudonym, the section on barriers was smaller as it did not contain as many specific stories as these can be sensitive. Therefore, after working with the categories for a few months, I decided to combine categories and included one called barriers and paradigm shifts. Accordingly, I took stories from the tools and networks categories and integrated them with the barriers section. This demonstrated how the participants overcame specific barriers without spending significant amounts of time focusing on the barriers themselves. It also demonstrated the transformative nature of their work and how they approached challenges and found tools to overcome those barriers.

Initially, in the section on levels of influence, I had planned to include a story for each participant at each level: student/family, school, community, province/state, national and international. At that point I was working with six overall categories and approximately five subheadings under each of them. This required 30 stories for each participant, not including their introduction in the methodology section. This got overwhelming and difficult to manage. It was also clear that many of their projects had started at a lower level and then got bigger and covered

multiple levels. Therefore, I decided to provide two examples for each participant that covered multiple levels. At every stage of this process, I was listening to their narratives and trying to weave them together in a way to understand how and why they did their work.

In grounded theory, researchers "immerse themselves in the data in a way that embeds the narrative of the participants into the final research outcome" (Mills, Bonner, & Francis, 2006, p. 7). Narratives provide an opportunity for empathy, seeing the world from a different perspective, and generating alternative ways of living together (Gergen, 1999). The final challenge is to describe the new theory in such a way that it is easily understood and link data to conclusions that support the theory (Glaser & Strauss, 2006). This study started with an individual case, with more cases being added to develop abstract concepts that explained patterns found in the data (Charmaz, 1996). This study has three cases, and each category provides a narrative demonstrating all of the sub-themes required to illustrate the concepts. Introductions and conclusions link the narratives together.

As I conducted participant observations, interviews, and created asset maps, I started coding the data into themes under each category. In the first five categories I created a list of different themes that emerged from the narratives. I pulled one narrative from each womens' story that connected with a specific theme. If I was unable to connect a narrative from all three women that connected to that theme I took it out of the list. In some cases, the participants described a similar idea in slightly different language or contexts, so I needed to pull out the essence of the narratives that were common to all three. This process required juggling the narratives and looking at each from a variety of different perspectives. I found that the first theme that I used did not always accurately describe the narratives that were collected and, therefore, had to change the theme title slightly.

At this point in the analysis, I was exploring how the primary participants' work was the same as well as the ways that it varied from the other primary participants. For example, Sr. Cyril and Estelle were working to provide an inclusive education for all students in their communities, while Flora's focus was primarily on ways to help First Nations students feel included and successful in education systems in Canada. This could be seen as a difference. However, Sr. Cyril has a philosophy that if an individual or institution starts to work towards a specific social justice goal, they should continue until that goal has been reached. She generally does not do stand-alone events. From that perspective, the three were working the same way, because they continued to move forward with the same goals and developed their work to achieve these goals in nuanced ways.

When I was in the writing and analysis process, I needed to decide whether to tell each of the participants' stories individually, putting them together into a chapter, or weave their stories together by theme. In the end, I decided to do a little bit of both. I provided an introduction of their early career and educational experience at the beginning of the findings chapter, then broke their stories into themes. As I shared stories in themes, I tried to maintain as much continuity as I could throughout the narratives so that their broader story was revealed as the stories were woven together.

Conclusion

This study involved three primary participants. They are women who used networks to enhance the lives of students in their schools and communities and developed peacebuilding systems. The multi-method data collection approach provided a variety of different data types analyzed with the use of constructivist grounded theory to develop a theoretical framework from my primary participants' work. The development of categories and sub-themes came about as I started my

participant observation and interviews with primary participants. This guided my decisions on how many secondary participants to interview and how to create the concept maps.

CHAPTER 5
Findings

> Education is the point at which we decide whether we love the world enough to assume responsibility for it… And education, too, is where we decide whether we love our children enough… to prepare them in advance for the task of renewing a common world. (Arendt, 1968, p. 196)

The findings have been organized into four different sections. I struggled between telling each of the primary participants' narratives chronologically or organizing the data by theme. Telling their story chronologically is how we naturally tell the story of a person's life. Where did they start their schooling? What was their first job? Therefore, the first section in the findings presents a background narrative of the primary participants' early educational experiences and careers. This is the beginning of their story. However, to understand the similarities in the three narratives, I wove the narratives together using broad themes in the rest of the findings section. Each theme punctuates important characteristics of the work that all three women found effective and fine-tuned over their careers. Narratives from the primary participants are presented in three broad themes: 1. values and practices in the work, 2. levels of influence, and 3. barriers and paradigm shifts. Each broad theme has a number of subthemes providing more detail on the work and are illustrated by multiple narratives from the participants. While there were clear themes that were similar in each of these womens' narratives, the specific context and details of their work differed. The individual narratives tease out these important details. However, the themes represent important building blocks in the creation of educational systems that are built on peacebuilding principles that support conflict transformation.

Introduction to Primary Participants:

Early Educational Experiences & Careers

In this section, I first introduce each primary participant and describe their early education and careers. The women chosen for this study all had long educational careers. They are retired from full-time employment as educators but are in different stages of their work and volunteer life. The findings focus on the women's narratives; therefore, there are longer quotes in this section to facilitate the participants' voices in the narratives. These narratives are important because their early educational experiences significantly shaped their career goals and trajectories.

Sr. Cyril Mooney

Sr. Cyril, having come from Ireland, worked in Kolkata India for over 60 years. She felt a strong calling towards education. Even at a young age, she could be found practicing her teaching skills. As her Mom kept many animals around the house, she had a captive audience.

> Well right from the time that I was a small child I loved education. I love teaching, I was even teaching my dog at a young age. I loved teaching my dog. I was brought up in a house with lots of animals. (Cyril M., 1, 78)

Her mother also invited guests to come to visit on a regular basis and they often shared meals with friends and sometimes even strangers. Anyone who knows Sr. Cyril knows that she loves cats. There are always cats that collect around her wherever she lives and works. The nurturing nature of her mother was something she observed as a child and influenced her choices. When she was 13, she felt a calling to be a nun. She said, "I didn't have a person to motivate me except for the fact that I felt called by Jesus" (Cyril M, 1, 24). At one point in her training, her superior commented that she never complained like the rest of her colleagues; things seemed to be too

easy for her and she always seemed so calm. It was not necessarily because things did not bother her, rather, she was just afraid that if she complained she thought that she "would be sent home" (Cyril M., 1, 35). This was not something that she was willing to risk.

As she grew up in Loreto Bray School in Ireland from age 7- 13, one of her superiors went to India and sent back pictures and stories about the work there. Sr. Cyril really wanted to go to India. When she started her training, she made it clear that her intention was to go on missions.

> I took my vows and immediately after that we were sent for by Mother General. She asked me, "Where would you like to go?" I had already told them when I entered that I would like to go on missions. They already knew that, so she said, "Where would you like to go?" and I said, "I'll leave it to you to decide." She said, "I am sending you to India." So that kind of confirmed my feeling that India is a place that I should be. So, I came here by choice. (Cyril M., 4 102)

She was 20 years old when she was sent to India by boat via South Africa. Her first impressions of India were:

> I landed in Bombay and I stood on the deck and looked out and it looked very, very chaotic. Everyone seemed to know what they were doing, it looked like one of those swamps and it just keeps on vibrating, you know… Bombay was very brief …We travelled all the way across India by train. We were two full days on the train and we sat on the train all the way across. We were actually kind of goggle eyed, because we were going across a new country. It's a very intense country. When you travel like this over land it's very huge, it seems to be going forever. Trees and lovely fields of rice and so on, it was very, very interesting. (Cyril M., 4, 110)

Life teaching in India was very similar to Ireland as they had the same routine.

> We woke up at the same time, had breakfast and I went to school to teach. In the evening time we had church - you know all the kinds of monastic practices, which were even practiced by the Loreto nuns in Ireland. (Cryil M., 3, 135)

Unfortunately, in her first year, Sr. Cyril ended up sick in the hospital. And with no proficiency in either Hindi or Bengali, this proved a challenging experience. After that, things went more

smoothly, and she taught grade 4 to 8 mathematics at Loreto Entally in Kolkata. In the summer, the Irish nuns—there were very few Indian nuns at that time—went up to Darjeeling in the mountains. This was a break from the sweltering Kolkata summers.

After a few years, Sr. Cyril went to University in Lucknow to study science. She began the semester after college had started and, therefore, spent the summer copying notes from her colleague to catch up. When she got to class, she realized that the notes had been dictated directly from the textbook. This was true for the rest of the courses as well. Soon she realized that none of her colleagues were using the library. She borrowed their library cards and was able to take out as many books as she wanted. Describing the library, she said, "the dust was about 6 inches on some of the books" (Cyril M.,1, 147). Some of her colleagues asked:

> "Why are you going to all this trouble Sister?" "The textbooks are excellent, but I'm not doing this to pass the exam. I'm doing this for life. I'm teaching the subject for the rest of my life." Anyway, they were very happy for me to take out all my books and everything. I passed my courses, and I got a medal. (Cyril M., 1, 155)

In her biology class with 150 students she was the only one who would ask any questions. She would come in and sit near the window. Any student who had a question would come up to her and request that she ask their question.

Sr. Cyril has a strong belief that education is not only what happens inside the classroom or what we do when studying for exams. At college, her school motto was: "You received to give." She passed this on to her students by having them teach younger students the things that they knew:

> "We receive to give" is the motto. We got that model from the Isabella Thoburn College in Lucknow where I did my B.Sc. We're supposed to receive to give, and I agree with that and I tried to run the school like that. Whatever we received, like for example, the children went out and took part in some quiz competition. Well, they would learn something then come back and teach that to the Rainbow Children. That kind of thing. (Cyril M., 3, 163)

Although I had not heard her mention this motto before, reflecting on my experience at the school, this philosophy is evident in everything that the school does. The older girls teach younger girls or children from the villages. Street children who receive food from the school also take time in their day to deliver food to elderly people who live at the train station. Everyone in the school contributes in ways that they can to the school community and the broader community as well.

When Sr. Cyril went to Lucknow for college she was introduced to a club. The philosophy was "look, see, and then act." So, when she got back to the convent, she formed a club in her school with students. The group looked around the school and decided that there was not a lot to see there. Then they decided to go outside the gates to see what the situation was outside the school.

> We went up the road 200 meters. I came across poverty such as I thought I would never, ever see. Children living in huts that I wouldn't ever put pigs in, you know. And much more. I began to think. Why? I'm out here in India, just looking after these very well-off children? I could get them in Ireland. I started to say to myself, why am I actually here? So, I said I needed to go. Let's see what we can do with this investigation. What is 100, 200 meters away from our wall? What is at the edge of the town? And then it began to dawn on me that we should be doing something about this. Mary Ward, the foundress of Loreto, she has on her tombstone: 'To live with the poor and to die with the poor.' So, I said what are we doing? I began agitating them [students] and talking with the street children. There was no school for them. So, I brought them in, in the evening when the school was over. (Cyril M., 1, 186)

Bringing street children into the school after school hours was the first step to connecting street children to the broader Loreto School community.

Not only did the children living on the streets in Kolkata become the focus of Sr. Cyril's work, she also describes them as being her inspiration:

> What inspires and continues to inspire me is a person who is being oppressed, pushed out, or badly treated. That's what inspires me. It inspires me, the poverty of the children

> the way in which we have some children that get anything they want, just by the demand, whereas you also have a whole large group where nobody cares about them. Now the caring is coming, slowly, slowly, slowly, because our eyes are being opened, which for many, many years –thousands of years –you had terrible levels of oppression. It's sad you see, so the vision, this seeing people under oppression and seeing them deprived from the best things in life seeing them and that includes also many rich children who are being brought up on very wrong values. They're being brought up on the push button society where they push the button, and they can get what they want. (Cyril M., 1, 36)

In her work and view of children, Sr. Cyril does not see a difference in value between economically rich and poor children. While parents and cultural or social groups may favour caring for specific children, Sr. Cyril sees all children as equally deserving love, education, and opportunities.

From 1972 to 1979 Sr. Cyril taught at Loreto's flagship school in Kolkata: Loreto House. The school was a long way from the slums in Kolkata and she wanted to bring the girls from grade 7 and up to see them:

> They [the students] have done charity work inside the school, but my idea was to shift from charity work and work towards justice. To provide people with a means by which they can earn a living… Now Loreto House was very far from the slums. So, I thought it best to get them out and let them see. With great trepidation, I organized an exposure visit for all our children for Class 7 and up out to different slums all over the city. St. Paul's Cathedral had centers in some of these places. They arranged for children to come out and would talk to them and have some interaction with them. In the morning, I lined up all the cars and I had lined up all the B.Ed.'s [Bachelor of Education Students] from the college, so they could have the same experience at the same time and we could have all our supervision requirements. Then we woke up that morning to find Monsoon rains absolutely pouring out of the sky. There was no way by which we could go. Everyone was getting lined up and the message came from our superiors. I went across and she said, "You can't take them out this morning. It's too wet. They will get wet." I was thinking it was a great thing that they would get wet, because they had had such a good life so far. But anyway, seven journeys up and down until I finally got her to agree to let them go. We went out and visited the slums, met with all the children and talked to everybody. We came back with the students full covered up to their necks in mud, because the slums in those days had no paving or anything like that. As soon as they came back, I said "Get out of the car and go wash yourself, don't let anyone see you." They said, "No we're not going to do that. We want our mother to see how other people

> in Calcutta live. They don't understand." So, I sent the children out to their homes as ambassadors. By taking the children out you immediately got them involved. (Sr. Cyril M. 3, 161)

Sr. Cyril still has connections with some of these students today. This experience had a lasting impression on them. Although she describes planning the event with 'great trepidation,' she still pushed forward when the monsoon rains came. These rains can sometimes transform a street from dry to knee-high in 15 minutes.

Sr. Cyril struggled to teach in a school that served students from primarily rich families. She said, "I felt that I could not continue to be religious following Mary Ward, with her desire to work with the poor, unless I did something," but people told her that she "shouldn't make waves" (Cyril M., 2, 370). In 1979, after teaching for several years, she transferred to the Loreto Day School Sealdah. As principal of the school, she said, "in the beginning I brought in 50% of the children in poverty, so the well-off ones and the poor ones were all mixed up" (Cyril M., 1, 225). Bringing a few poor students into school after hours for tutoring was a small step compared to integrating them into the regular school day. This brought children from different economic, religious, and castes in direct contact with each other daily.

From this point, programs slowly started to be developed at the school. Attention from visitors also increased the momentum. Some of the programs that were developed from the school for children included a child helpline, human rights education, a meal program, a rainbow program with children living in the school, a program for challenged children, and a brickfields program providing education for migrant children. There were also small businesses that ran inside the school walls, such as selling lunch and snacks, microcredit, teacher training, and employment training providing opportunities to parents. All students were supported in having their basic needs met including food, water, safety, belonging, shelter, and clothing.

Sr. Cyril has received awards both nationally and internationally for her work as an educational innovator. In her retirement, she became a consultant with the Department of Education for the Province of West Bengal. She speaks at conferences, writes books, advocates for the underprivileged, sits on multiple boards, and teaches courses internationally. Examples and more details of these programs will be explored in the following themes of this document.

Sr Cyril Money Education and Career Timeline

1956: Arrived in India

1957-1971: Lived at Loreto Convent in Lucknow, Uttar Pradesh

1962: Completed a Master of Science degree at the University of Lucknow

1962-1968: Director of Loreto Inter-Science College and Hostel

1964: Working with the schools Social League, taking students out to tutor students in slums and villages around the school with the Loreto Convent School in Lucknow

1968-1971: Completed a Ph.D. in Zoology at the University of Lucknow

1973-1979: Taught at Loreto House in Kolkata

1975: Hosted a Social Justice Exhibit in Kolkata

1979: Became Principal at Loreto Day School Sealdah

1979: Rural Child-to-Child Program started 2,600 children participated.

1981: Elected as Secretary for Education for the Archdiocese of Calcutta

1981-1993: Director of Diocesan Family Commission

1983: Reaching out to children in Kolkata

1985: Nominated as the member of the Governing Body of the State Council of Educational Research and Training (SCERT) W.B.

1985: The Rainbow Program started with After School Education

1985-1987: Organized the Archdiocesan consultation on education for Kolkata

1988: Barefoot Teacher Training Program Started

1990: Received prestigious Ashoka Fellowship for Social Justice

1990-1996: Secretary of the National Education Group (NEG)

1991: Address to International Conference of Loreto Schools at Melbourne, Australia

1994: The Rainbow Home providing street children accommodations at the school opened

1994: The NOMA Award for Spreading Literacy, UNESCO

1995-1996: Invited by Government of Mauritius to set up Value Education in Government schools

1998, 2000 and 2001: Better Calcutta Award for outstanding performance

1999: Conducted a city-wide survey of children in Kolkata and their educational status

1999-2010: Convenor of the West Bengal State Resource Group for Education of Deprived Urban Children

2000: The Kolkata Telegraph Award for Creative Excellence

2000: Human Rights Books were introduced to 584 schools

2001: Started the program for Hidden Domestic and the Childline

2002: International Christian Stewardship Award, Bishops of America.

2007: Padma Shri Award, the fourth highest civilian honour granted by the Indian government

2008: Started a micro-credit program at the school

2010: Granted an Honorary Doctorate in Education from Trinity College in Dublin, Ireland

2011: Received a Global Visionary Award from Monmouth University in New Jersey, USA

2011: Retired as Principal at Loreto Day School Sealdah

2011: Started as a consultant for the Department of Education in West Bengal and created 25 Rainbow Homes for Street Children in Municipal Schools

2011: Monmouth University's Global Visionary Award

2012: Honorary Doctorate at the University of Manitoba

2012: Video Sit Beside Me was created about Sr. Cyril and the Rainbow Children

2012: Aparajita award from Rupashi Bangla

2012: Honorary Doctorate from Liverpool Hope University

2013: Irish Presidential Distinguished Service Award

2015: Saint Michael's College Honorary Doctor of Humane Letters

2015: School of Cyril Mooney is a non-profit organization established in the Czech Republic

2017: Value education curriculum for elementary and high school students was adapted to the Czech language

Estelle Lamoureux

Estelle grew up in a French-Canadian household that always had people coming and going. When I asked her: Who inspired your work? Her first response was:

> Well I guess it would have to be, it sounds kind of corny, but it's not. It's my dad and my mother, my dad especially, my mother also. But my dad especially because he was basically the president of everything. We learned very early on growing up that our house was always full of extended family and also children from Children's Aid. So, that role model as I went on, you have that sort of innate feeling that you are being compassionate towards others. (Estelle L., 2, 4)

Estelle saw compassion as an action in her house when she was growing up in her family. She also saw her father actively participating in community groups.

While she learned a lot about community work as a youth, she was not very engaged in her high school experience. Estelle speaks freely about the fact that she is a high school dropout. She jokes that she got kicked out of a school, just because:

> My options were not renewed. I was actually thrown out of two high schools and for nothing… I just wasn't doing what I was supposed to be doing, I was a chronic non-performer. What happened with that background, is that when I landed, getting into administration helped me so much to understand the kids that were not performing and why. (Estelle L., 1, 16)

As well as connection with underperforming children, Estelle has a gift for being able to get people talking and sharing their life stories. I commented to her that it was amazing that in three minutes or less she could get a life story out of a stranger. She responded by saying:

> For the life of me, sometimes it is a curse. I'll tell you at a very young age, I was 10 years old, maybe 12, and going on the bus. I'll never forget this—I was very naïve at that age, very naïve—I'm sitting on the bus, sitting beside this woman and just looked at her. I know I have this direct kind of look and all of the sudden she starts talking to me about her birth control. I'm going, I have no clue what she's really talking about, but I'm going, why is she telling me this?... You know what I think it is? That I genuinely, genuinely really like people, but they exhaust me to no end. And I think it shows—not the exhaustion part—that I like them and that I am receptive for them to come. (Estelle L., 3, 378)

The skill of observing and listening to people was something that Estelle developed at an early age. Even though she did not know exactly what this woman was talking about and wondered why she was telling her, she listened intently. This is obviously what the woman needed at the time. Not skipping to judgement and her curiosity to ask more questions is one of the reasons why Estelle is so effective in her work with people.

Estelle started her educational career as a bus driver. In this role, she became part of the daily rhythm of the school. One morning, there were two boys on her bus who got into a fight. There was blood everywhere and she had to stop the bus to break up the fight.

> It was an 11-year-old boy that was just pounding the living daylights out of this other kid. So, I had to bring this boy inside the school, and I spoke to the principal. I said, "You know, there is a lot of anger in this boy. Somebody needs to help him." I found out after that he had done an armed robbery that weekend. Nobody had told me that, but anyways I thought, if I can see that. The principal said right away, "You should not be in a bus, you should be in a school." And that is basically the catalyst that sent me on the way that I have taken in my life. I remember thinking, I want to help. I grew up in that environment in a home that was always, always—either you were taking in people in need or you have grandparents in the house, constant volunteering, constant. So, I grew up in that environment with the expectation that you helped others. (Estelle L. 1, 52)

In this case, instead of expressing anger towards the aggressor, Estelle showed compassion and sympathy. She recognized that this young man needed help and spoke to the principal who had the authority and resources to find that help. The principal recognized this quality as valuable to the school community.

When Estelle decided to go back to school, she drove a school bus to help pay for her education degree.

> So, I applied to get into education, and I loved it, just loved it. I was not inspired by a certain teacher, I have actually the other stories [had negative experiences with teachers], and sometimes that is inspiring just in itself. I know what I didn't want to do in education. I didn't want to be a certain style of teaching. I knew that right from the get go. (Estelle L., 1, 10)

Estelle taught for three years at an elementary level before moving to a high school level. Estelle is always working on something, but she never seems to lose her sense of humour. She likes to have fun. When she described some of her early year's teaching, it sounded like her students also had fun in her classroom. She has this creative ability to take everyday objects and spaces and transform them into something different.

> I was teaching grade 5 and then grade 6. I did that for three years and it was just loads of fun, because you could try, I would try wacky stuff and the kids loved it. I just tried out of the box kind of things, and then I went into the high school and there again, you know you are trying to engage students and I was teaching science—grade nine and ten science and biology and you are doing atmospheric pressure. You would fill up balloons and put them on top of the table and then flip another table on top and then get the kids to stand on the table. You know I have always been a real risk taker. At that point, I am looking, I am going to put the next kid that was going to go on the table. I know that that kid weighed about 200 pounds and "Oh No!" and I am going "That table, forget the balloons, the balloons were not busting but the table might just not take it." But the kids would get it. I would teach pH as a love story and I remember this one girl standing on a chair her hands straight up in the air saying, "I finally get it" (in a high voice), but it was all a love story. So, I had lots of fun—tons of fun putting different types of clouds on the windows. It was a quiz, so I drew the clouds, made them out of paper and closed the blind and then it was a speed test. I would flip the blind open and they have to guess what kind of cloud it was. Just fun stuff. They would have to rap up the periodic table before they could leave this class, even to this day, and that was like 25 years ago. Students, former students still come to me and they can still rap it off, so, you know you have fun. I think that was the key. If I am not having fun. I don't want to do it. So, I had lots of fun. (Estelle L., 1, 31)

With creativity, Estelle transformed the learning experience. Changing a simple quiz into an active exercise or physically representing air pressure with balloons and providing students moments that they would not forget and transferring information in ways that they would remember over time.

In her second-year teaching high school, Estelle was asked to coordinate the exam for the division.

> They wanted me to coordinate the biology divisional exam. I didn't even know what I was doing in my class. The reason, I found out after, was that there were too many egos in all the other individuals to be able to get this done. Everyone had their desire to have more questions on genetics, or more of this and that, so I coordinated that exam. (Estelle L., 1, 61)

After her experience coordinating this exam, she realized that her colleagues were applying for administration positions. She thought:

> "I'm pretty sure I can do that." So, the first time I applied I never got accepted, but that was expected, I knew that. Then all of the sudden, there was a vacancy in the middle of October, in École Dugald School. Someone called me and said, "Estelle, apply." So, I applied, and I got the position even though I spelled the word 'Dugald' wrong. I laugh every time. I spelt Dugald wrong on my letter. Then I loved that too. (Estelle L., 1, 72)

Estelle worked as an administrator in two different elementary schools for seven years. After that, she became the principal at Collège Pierre-Elliott-Trudeau.

As principal of Collège Pierre-Elliott-Trudeau, she joined the UNESCO associated schools' network. The school became involved in many activities in Manitoba and students travelled to New York to the United Nations. When she retired, she became actively involved in many committees and boards, planning events, and expanding her network of educators interested in human rights and social justice. She is currently the Chair of Education for CCUNESCO Ottawa:

> I have a hard time saying no, but if I view it as anchored in with youth, human rights and awareness, to increase awareness of the public issues and to provide them forums where they can discuss the issues in a safe environment without being judged, I get involved. I also get involved politically, I am very political. (Estelle L., 1, 237)

Estelle will either have four to five meetings on a typical week, or she will have one large event. She is always moving and is extremely focused on getting a job done. She says, "I try to produce so when I say I'm going to do something, I do it right, so people know that they can count on

me" (Estelle L., 3, 366). Following through with the projects is an important trait as people trust that if she is behind a project, they know it will be done well.

Estelle Lamoureux: Education and Career Timeline

1970: Received Licensed Practical Nurse Diploma

1978-1985: Drove school bus for Transcona-Springfield School Division

1985: Received a Bachelor of Arts a with majors in Biology and French

1987: Received a Bachelor of Education from the University of Winnipeg and Université de Saint-Boniface

1987-1994: First teaching job at École Dugald School

1994-1997: Taught sciences at Collège Pierre-Elliott-Trudeau

1996: Received a P.P.C.E (Programme pancanadien d'évaluation) from the University of Manitoba

1997-2000: Vice -principal of École Dugald School

2000-2002: Vice-principal of Harold Hatcher School

2003: Received Master's degree, Educational Leadership and Administration from the University of Manitoba

2002-2012: Principal of Collège Pierre-Elliott-Trudeau

2007-2012: Helped organize six groups of students to Bolivia to work in an orphanage

2009-2012: Regional Chair for the CCUNESCO School Network

2011-2012: Lecturer for the University of Manitoba Faculty of Education

2013: Lecturer for the Université de Saint-Boniface Faculty of Education

2010-2021: Member of the board for Manitoba Association for Rights and Liberties2010: Took Students to New Your to Participate in the United Nations International School on Indigenous Rights Conference.

2010: Supported staff at Collège Pierre-Elliott-Trudeau in hosting a school year of events on Indigenous issues such as residential school survivors.

2011-2020: Committee member for World Peace Partners

2011-Present: Volunteer member for Peace Days

2010-2013: Advisory board member for University of Winnipeg Global College

2010 -2011: Member of the board for L'Arche

2011: On the planning committee for 2011 Aboriginal Youth Conference for River East Transcona School Division which was held at Collège Pierre-Elliott-Trudeau

2012: Co-Chair the International UNESCO Associated Schools Conference in Winnipeg

2013: Started the Ethics Slam and event through MARL (Manitoba Association for Rights and Liberties) for the general Public

2014: Founded the Manitoba High School Ethics Bowl

2014: Launched the MARL Ethics Café series

2014- Present: Organized the annual Rotary Elementary Peace Walk with an average of 500 students a year

2015: Chair of the Peace Days events on the video Survivors Rowe

2016: Co-Chair of Seven Sacred Fires for middle years students which was held at the Forks in Winnipeg

2016: Organized Burkini Pool Party to support Muslim women and raise funds for IRCOM water safety program for newcomer children

2016: Organized the Welcome Bag initiative for asylum seekers crossing into Manitoba. Schools filled over 450 bags with hygiene supplies.

2017: Organized the Drumming for Peace Fundraiser for South Sudan

2017: Organized the Diversity Runway to celebrate the contribution of our diverse society specifically immigrants and newcomers at the Hotel Fort Garry

2017: Co-Chair of Standing with Mother Earth for high school students which was held at Fort Gilbratar in Winnipeg

2012-2016: Numerous forums for the general public on Murdered and Missing Aboriginal Women, When Beliefs Collide, Persecution of the Falun Gong, Sex Trafficking in collaboration with the RCMP and WPS.

2017: Helped organized the Art Supply Drive: Easing the Minds of Children for newcomer children in collaboration with Grands ’N’ More for Newcomer Education Employment Development Services.

2018: Hosted ‘I Have to Be Me: Gathering of Manitoba GSAs. On our planning committee we had a 16 and 18 LGBTQ activists.

2018: Started the Coupe éthique des écoles secondaries (French Ethics Bowl)

2018: Present Chair of Education Sectorial Commission for CCUNESCO Ottawa

2019: Co-Chair of the Youth Nuclear Peace Summit

2020: Co-chair with CBC of the 2020 Take 3 Climate Justice Conference with over 60 schools

2020-Present: Co-founder of the Ethics Bowl Canada and central regional director

2020-Present: Chair of the Ethics Across Our Borders with Michigan and China

Flora Zaharia

Flora grew up in a home with loving parents and a supportive family structure. She lived on the Kainai Community, Blood Reserve in Cardston, Alberta. Her parents ran a mixed family farm. When asked who influenced her work she said:

> Mom and Dad, I would say; they were the key to everything. The sort of morals they taught us. The kind of life; they were my examples. If you work hard, you'll accomplish something. Mom and dad were, when I think back on it now, how hard they worked on that farm and yet had time to play with us, had time for everything, you know. I don't know how they did it, so I would say Mom and Dad were the ones that influenced my life right from when I was a little kid through when I grew up. (Flora Z., 2, 1)

Her parents worked hard to support their family and make sure that they had everything they needed. They ran a farm on the reserve with animals and grain. She also grew up listening to the stories from her mother and grandmother that had been passed down through the family for generations. These stories were personal, cultural, and historical. The stories provided a framework of identity that rooted her within the context of her broader community. Her family not only met her basic needs, but also provided her with solid cultural teachings and a strong work ethic.

Flora talks about her early childhood as being happy. Flora loved milk. As a toddler, she would run after the milk cow, Bossy, in their yard with a little blue mug, this being an indication to her dad and older brothers to milk into her cup. Her connection with her family was interrupted by mandatory attendance at residential schools. Fortunately, she was able to see her parents after mass on Sundays as well as trips home for Christmas and summer breaks. However, the primary purpose of the residential schools was not to provide a solid education for the students. They were taught to read, write, and attended catechism classes. The goal was to provide female students an education only insofar as it would help them go home and get married:

> They thought that Indian students could never amount to anything, so just give them this basic curriculum. As long as they know how to read or write and multiply, add, subtract, and divide they will be okay. That's what they were doing and of course with students at that time, if they got up to grade 8, their education is finished. There was no high school there. Then they went down to the kitchen half a day and half a day in the sewing room. In the afternoon, they came into classes, so they learned how to order from the Eaton's catalogue, which I found ridiculous because my dad showed us how to do it at home. (Flora Z., 1, 45)

For an individual who had grown up in a family with a strong work ethic and aspirations for continuing her education, the school did not provide what Flora wanted.

Flora wanted to continue her education because she wanted to be a nurse. The residential school system only went up to grade 8. When the girls reached 15, they started spending the afternoon alternating between the kitchen and sewing. Children that had difficulty learning got the strap for not doing the work. If they believed that students were not capable of learning appropriately, they sent them to work duty at a younger age. This occurred because the teachers were not well trained and did not know how to nurture students' learning. The only way for her to get an education above grade 8 was for her family to pay for a Catholic private school. Flora did not realize that her school learning experience was different from other off reserve students until she started going to this private school for grade 9:

> To tell you the truth, my education, the beginning was very easy because we were learning reading, writing, arithmetic, and catechism—that was it right up to grade 8. When I got up to the provincial school, I found out that the education that I received at the residential school was totally inferior… Our education was not as complete as the provincial school and we didn't follow the provincial curriculum. (Flora Z., 1, 32)

When she started grade 9, she realized that she would have to catch up with two years of work because of the deficiencies in her residential school experiences. Fortunately, her teacher and fellow students at her new school helped her to catch up:

> I think that it's just by following what they [her parents] taught me as a little kid, as a little girl—to have responsibility and you have to stick to whatever responsibilities that

> you have. When you start something, finish it; never go halfway and quit. That's one of the things we were all taught. Never to be quitters and to see whatever you're doing, you start it, you finish it, and always doing the best, the very best and everything working hard. Life is not easy. You're not going to get it on a silver platter. You have to work for it. I'm just looking back on it and seeing them as examples. That's what it is and also the fact that they paid for my education. When I went to this private high school in Grade 9 to 12, especially the first year, the first few months, it was so difficult. (Flora Z., 2, 10)

After getting through the first six months at school, things went a little smoother.

Flora's experience struggling to catch up to the provincial curriculum in grade 9 really impacted the focus of her educational career. When she looked back at her education at the residential schools, she realized that they "had unqualified teachers, their methodology was totally different" than qualified teachers (Flora Z., 1, 36). She was relatively kind in her criticisms however, saying, "In those days they did the best they could with what they had and now it's my place to make sure that students don't go through the same process that I did" (Flora Z, 1, 65). Advocating for First Nations students and this determination to ensure that her experience is never repeated is a theme that continues throughout Flora's story. She always strives to do her best for students and challenges students to do their best as well.

When Flora started her educational career in 1950, she was hired as a grade one teacher in a residential school in Northern Alberta. By this time all schools, including residential schools, were required to teach the provincial curriculum, but not all of the teachers or principals at the schools were qualified:

> I was hired to teach grade one and all summer I prepared material for grade one. In those days, we had the Enterprise System in which we choose topics. In the topics we include all subjects and we really had to. My favourite one used to be transportation, so in transportation you had the adding, you have to use language; the locations are social studies and science. Language, and of course you could use all of them, but it was a topic that you know. So, I had everything prepared for grade one, and of course there's certain areas—like you do all the drill work, like the regular math and all that stuff with the Enterprise System—so I had everything prepared.

When she got to the school at the beginning of the year, the principal had changed his plans:

> I get everything prepared and the principal was not qualified—he was the priest of the residential school. Well, when I got there, he said "Sorry you're not going to be teaching grade 1. You're going to teach grade 4," and I thought to myself, "All my work!" And then to make matters worse, he said, "We have a person coming in. She's not qualified, but she's going to teach the little ones". And I thought to myself there goes the philosophy of education—to use the least qualified person for the good foundation.

At this point, Flora felt that this was wrong; but as a new teacher, she did not feel like she could say anything. She was also unsure at that point where the blame was. Did it fall on the churches or in Ottawa?

As her teaching career progressed, Flora became principal of a school in Alberta. She was determined that all teachers were trained to be in the positions they were assigned. She said: "We had to start putting qualified teachers there, so students had a better chance" (Flora Z., 1, 61). She also ensured that all teachers felt comfortable teaching the subjects and age groups that they were assigned. As you will see throughout all of Flora's narratives, all the work she does is to make sure that students feel valued and have the best possible education. Her passion for youth is most deeply seen with her work supporting First Nations children and families in successfully navigating the education system.

From Northern Alberta, Flora went to work as a principal and teacher at Norway House for two years. Norway House is a First Nations community in Northern Manitoba. The community was so isolated at the time that she had to make a food order at the beginning of the year and store canned foods in her home for the whole year. There was a Hudson's Bay store, but it was very expensive. After that, she moved to Winnipeg, where she is still living. In Winnipeg, she taught in a variety of different schools:

> There were no First Nations teachers when I came. I was the only little brown-faced teacher in the Winnipeg School Division Number One. There was no teacher training programs for First Nation people and then in 1972 that's when they started in Brandon. I worked P.E.N.T. (Program in Education for Native Teachers) (Flora Z., 2, 56)

Flora took on the role of advocate for all the First Nation students in her school, not only the ones who were in her classes. She also became involved in teacher training in P.E.N.T. over three summer sessions.

Flora taught in several different schools in Winnipeg, served on over a dozen boards, and was the first woman to be head of Native Education in Manitoba Branch. After retiring from the Native Education Branch, she worked with an education resource program where they asked her to coordinate the development of the *Mokakait* alcohol and drug abuse prevention curriculum for kindergarten through grade eight. For this job, she travelled across Canada providing training on an addictions curriculum for First Nations communities. Throughout her career, she also conducted several school evaluations in First Nations Communities in Alberta and Manitoba and worked as a counsellor at Yellow Quill College. During the length of her career, Flora also provided teacher training at the University of Manitoba, Brandon University, and the University of British Columbia. She always seemed to be up to any challenge that she was given supporting the development of many programs that supported First Nations children and youth.

Flora Zaharia's Education and Career Timeline

1943: Completed grade 8 at St Mary's Indian Residential School, Blood Reserve, Alberta

1946: Graduated High School, Lacombe Home Private School, Midnapore, Alberta

1947-1957: Started teaching and taking education courses in summer. Taught in Grouard and Providence School in Calgary, Alberta

1959: Graduated with a Bachelor of Education, University of Alberta

1957-1959: Classroom teacher and Principal Norway House, MB

1959: Teaching at the Gladstone School in Winnipeg

1960-2006: Classroom teacher at Winnipeg School Division #1 Schools: Gladstone Elementary School, Churchill High, Gordon Bell High, Sargent Park Junior High, Daniel McIntyre Collegiate and Hugh John MacDonald Junior High

1962: Completed Master of Education, University of Manitoba

1962-1974: Board Member of the Indian and Metis Friendship Centre (IMFC)

1967-1971: Board Member of the International Centre

1968-1974: Board Member of the Little One's School

1972: Started to lecture in Spring and Summer at the University of Manitoba, University of Lethbridge, University of Brandon, and the University of British Columbia.

1970-1972: Board Member of the Children's Aid Society

1984- 1988: Board Member of the Winnipeg Education Centre

1966-1970: Board Member of Villa Rosa a prenatal and postnatal residence in Winnipeg, Manitoba

1983: Mokakit Indian Education Research Association

1988-1990: Advisory Council to the Minister of Health regarding First Response availability in the northern communities.

1990: Coordinated the Development of Mokakit Alcohol and Drug Abuse Prevention Curriculum K – Grade 8, in-serviced it in 20 pilot schools and implemented it in all First Nations Schools across Canada

1995-2007: Board Member of the Aboriginal Health and Wellness as Elder

1995-2008: Board Member as Elder of the Aboriginal Health and Wellness Board

1995: Coordinated Project and wrote Kitomahkitapiiminnoniks, four volumes of Stories from the Elders of Kainaa Nation (Blood Reserve), Alberta

2000: Contributor to the Aboriginal Peoples: Resources Pertaining to First Nations, Inuit, and Metis document from the Manitoba Department of Education

2002: Co-founder of Kiteyatsak Inc. to get the seniors out of their homes to meet other elders and to be involved in various activities.

2005: Maternal Child Health Board chose me as Elder to open and close meetings with prayer and to join in all the discussions and activities related to this program

2006-2014: Elder Counsellor at Yelloquill College

2006-2015: Director of Native Education Branch, Manitoba

2007: Member of the Elders/Community Advisors for the Kindergarten to Grade 12 Aboriginal Languages and Cultures: Manitoba Curriculum Framework of Outcomes

2008: Member of the Elders' Council to the WRHA

2009: CAHRD – Centre for Aboriginal Human Resources Development - welcomed me as Board Elder

2009: Elder for the Aboriginal Health Transition Advisory Committee

2010: Honoured at the Keeping the Fires Burning aboriginal awards celebrating female leaders for preserving First Nations culture

2013: Elder contributor for the From Apology to Reconciliation: Residential School Survivors—A Guide for Grades 9 and 11 Social Studies Teachers in Manitoba

2015: Flora produced a CD for the Storysave Project organized by the Storytellers of Canada

2016: Presented a one-day Master Class at the Storytellers of Canada Conference with Sandra Krahn, titled: Narratives of Healing, Hope & Reconciliation

2017: Worked as a storyteller in a project with Resource Assistance for Youth (RAY) in Winnipeg

Conclusion

These three women have different backgrounds, worked in different locations, and supported students from a variety of different social and cultural communities. However, they all came from homes with strong work ethics and saw their parents helping others on a regular basis. In their educational careers, they have all taught at multiple levels, been administrators, and taught teachers. In their retirements, they have been active in many different organizations as volunteers, consultants, and board members. While they have different backgrounds, they do work with similar values underpinning their work. They all have an open-door policy, worked towards equity, used creative thinking, hard work, and compassionate action in all their work.

Values & Practices in the Work

> As it stands today, education is seen by many people as the passport to a good job, at least in India. The other aspects of education, with respect to the cultural and value education, I think those are more important in the formation of children for the future … Everybody's busy getting something out of what they're doing. Those values of a personal relationship which depend, not on what each person is getting out of it, but it's where lives come together is important. You can look at things in a more wholesome and holistic way. (Cyril M., 3, 7)

What draws my attention to each of these women is their deliberate actions towards remediating social justice issues in their local communities and beyond. Their values and practices are the foundation that guides the decisions and actions of these womens' work. Outlined here are five values and practices that guide the work of all the participants. For each of these themes I provide a snapshot—a small story—from each participant, to illustrate the theme. The first value and practice I noticed is that all the women have had an open-door policy in all

their work. Second, they use the value of equity and approach students without judgement. They know that students do not enter the school with the same experiences, skills, knowledge, support, or care, and were aware that this is not the fault of the student. Third, creative thinking and being open-minded is an important part of the three educators' learning and planning processes. Fourth, hard work is the backbone of all their practices. Finally, each of the primary participants approaches not only students, but teachers, school staff, and community members with compassion. Being available/open-door policy, equity, creative thinking, hard work, and compassion are the values and practices that supported their decision-making processes.

Figure 1: Practices and Values

Practices and Values

- Open Door Policy
- Equity
- Creative Thinking
- Compulsorily Compassion
- Transforming Space
- Hard Work

Open-Door Policy

When working as educational administrators, all three participants describe the importance of having an open-door policy. They were always available to speak with anyone that had a concern about the system and their educational practices. This policy is linked to equity because they did not guard their schedule and monitor who had access to their attention. Each staff, student, parent, and community member had equal access to meeting with them. There was no administrative assistant who only allowed people with a high-status access at specific times. Therefore, they worked in a transparent environment where they welcomed feedback and provided the community with a rational for the methods they used.

The open-door policy allowed the participants to hear what was going on in their community and school from a variety of different perspectives. All three of the primary participants' work was guided by a desire to listen and understand what is happening to people in their community. They did not make decisions based on policy; rather, they spent time observing and listening to the students and considered their specific needs. They also included input from staff, parents, and the community around them. Thus, listening was an extremely important foundation of their practice. The participants took the time to know what the needs and underlying challenges students faced when determining how to best support them. The open-door policy allowed others to access them freely and allowed them to better understand what was happening in their school and community. They were able to advocate accurately for grassroots concerns because they took the time to listen to these concerns. Below are specific instances of how the open-door policy played out and continues to play out in the work of all three participants.

Sr. Cyril Mooney

Each day, Sr. Cyril never knows who will be coming through her door or what new challenge she will face. It could be a leaking pipe or a parent that wants to find a school placement for their child. A teacher could be sick, or an NGO might require space to work. One of the groups that she worked with at the Loreto Sealdah was street children. She spoke about what it was like to gain their trust when she started to bring them into the school:

> It seemed to me that there were just masses of children as cute as the dickens knowing precisely what they wanted, if they were going to survive. They come along and need to see me or people like me, and they take advantage of these very straight and very honest children. So, when they see me coming, they look and they say, "How is she going to look at us?" and "How will she treat us?" So, they would come in on that premise. You would see them come and look in the office door watching me through the doorway to

> see: How does she react? Will she hit us? Will she chase us out? Or will she fight with us? And then the other thing they will see, something else in me: that I like them. I'm willing to put up with a lot, but I'm not willing to put up with cheating. I won't put up with people taking advantage of me. So gradually a good relationship is formed. I would be very happy to play with them, do all kinds of things, and to help them and love them. (Cyril M., 4, 8)

As the street children had experiences of being taken advantage of, it took some time to gain their trust. Sr. Cyril recognized the need for patience in the development of relationships. The same children who looked at Sr. Cyril with suspicion became the ones who played joyfully in the courtyard. Over time, the work of Sr. Cyril has become very well known in the city and now families and children are identified and brought to her regularly. However, when the school started providing education for poor children and street children, they had to convince the children and families the school was a safe space. Her morning routine also encouraged open communication with the whole school. She started with a short staff meeting and then a school assembly. If there were any concerns, these were addressed at that time. While Sr. Cyril is retired from the school, she still has a large network of schools that she is connected with and is still able to find placements for children in need. And people still come to her with children they know who need to be placed into school.

Along with having an open-door policy with her office, she also had an open-door policy with the school in general. Many organizations worked in collaboration with the school on projects on school grounds. Vendors that sold items on the sidewalk just outside the school gate were allowed to come into the school for clean water. Volunteers from all over the world came and shared their time and skills, working with teachers and on other projects. Some of the volunteers would also train teachers and provide presentations to students. Principals and politicians from India and around the world would also come to the school to observe the model

of inclusive education used at the school in hopes that it would be duplicated in other schools. Teachers from across the province of West Bengal came to the school for training in elementary education and human rights curricula. There was one staff person who specifically worked to support guests who came into the school and organized their visits. This was all to promote inclusive education and find ways to develop and disperse more resource material in the area of inclusion and human rights. Therefore, the open-door policy was implemented not only in Sr. Cyril's personal office but was also practiced at a broader school level.

Estelle Lamoureux

There are two different ways that Estelle had an open-door policy. First, like Sr. Cyril, when she was a principal, her office door was always open. Second, there were a lot of different non-profit groups that were able to come in and interact with students. In her office, there were glass windows that faced the main office, so she could see who walked into the office. Although this is true for many other schools, I have seen principals close their doors and pull a curtain over the window. Maintaining an open workspace is a deliberate decision on her part.

> I had an open-door policy. The kids could walk in any time, even if I was at the computer or if I was on the phone. I would wave my hand and point for them to sit. But they always came first. (Estelle L., 1, 93)

Estelle would also spend time just sitting in the cafeteria.

> It came to the point where they were coming out and saying, "Madam I do not like this, this is what is it going on," or "somebody is bullying," or whatever. By that time, I had implemented the UNESCO concept. "Madam, this is a UNESCO School how can we tolerate this kind of behaviour?" That's how these kids were talking. I was also very visible. I would sit in the cafeteria with them. I just sat and slowly, slowly the kids would come, and sit with me and they would just talk. (Estelle L., 1, 94)

As a result of the positive relationships Estelle fostered with students, she still works with some of them on the projects she now plans. Every project has at least one or two former students

helping in some capacity. It is also significant that students felt comfortable going into the office and speaking to her. In many schools, students would avoid the principal's office, especially when there are conflicts.

Like Sr. Cyril, Estelle also opened the doors of the school as a whole. There were non-profit groups such as the Red Cross Society and World Vision that requested to come into the school for educational purposes. It was important to her that youth become critical thinkers and hear a variety of different voices and perspectives. She and her staff would also actively look for individuals and organizations to come into the school and work with students. In our interview she said: "any opportunity that came to open the doors of the school I always said yes" (Estelle L., 2, 70). Estelle (3, 163) shared: "it came to the point where the reputation was so established, I didn't even have to look for groups to come to the school, people just gave us a call and ask, 'Can we come to your school?'" The openness to let groups come into the school also included opportunities for students to go on trips to gain experience, like attending the Holocaust Museum in Washington or a United Nations event in New York. Estelle currently continues this work by seeking out individuals who can speak about a variety of human rights issues and connecting them to interested schools. She has a large network of teachers and educational administrators who call her to seek advice on who they should invite into their school.

Flora Zaharia

Flora was a teacher and principal at Norway House for two years. It was a small school with only two teachers. She felt that it was very important for parents to be involved in their children's education, especially because First Nations families were disconnected from educational systems during the residential schools period:

> We did everything to take the school to the families' homes and the homes to the school. It is a two-way street. Education is a two-way street. The early education field in the residential schools told our parents that that was their job. Yours is to keep them there until they came home, and that education, part of that education system was taken away from our parents. I remember as a little kid, my parents saying the school is doing that work to be with the kids and I think that's where a lot of the people took the wrong turn. Otherwise, I think the education could have been very successful, but parents were not involved—my parents were never involved. We didn't have report cards till the end of the year. Once a year. And they were report cards that said whether you failed or passed. Now that's the kind of report cards we had and that's why, when I got to Norway House, I had the families include some comments into the report cards…When I was talking with the parents, I asked them: "Do you know of anything else you could put in here about such a thing?" They said, "yes, yes." okay I put it down—make it their idea instead of mine. Because the more they contributed, the more they take ownership of their child's education (Flora Z., 1, 258).

At Norway House, Flora would visit all the parents' homes and invite them to the school to observe their child's education: "When I first started, I started Friday afternoons because the younger teacher, she felt a bit intimidated at first. After that, I said anytime of the day or week they wanted to stop in and they really enjoyed it" (Flora Z., 1, 279). Flora made sure that there were always places for parents to sit at the back of the classroom to see the students:

> "You [the parent] can stop and come in. You don't have to knock on the door. You can just come into the classroom and their are chairs at the back. So, sit at the back and watch your child learn." I tell you, those children were so well-behaved, they wanted to show off when their parents are there. (Flora Z, 3, 372)

This open-door policy helped to build a relationship between parents and the school. That is what they really needed.

Flora also maintained an open-door policy outside of school hours for students. When she was working on marking and preparation, students could stay after school and work on their homework or just hang out at the school. So, students were able to hang around at the school in

the mornings when she got there and after school while she was working. As a result of this open-door practice, the school became an important part of community life.

Conclusion

All three women described having open-door policies in their administrative practice. The open-door policy was implemented at two levels. First, to their offices and second, to their schools. For their offices, it related to who had access to seeing them. This practice is connected to equity, in that the participants did not stop people from seeing them based on their status or power. All three women saw the needs of youth as a high priority.

The second level, outside access to the schools, has a bearing on school culture and each of the participants' specific goals within the school context. For Sr. Cyril, the focus was the development and proliferation of a model of inclusive education in India. Estelle was working towards critical thinking and active citizenship for not only students in her school, but students in her feeder schools and those in other schools connected to hers through organizations like the UNESCO network. Flora's goal was to strengthen the connection between families and educational institutions that had been broken during several generations of the residential school system in Canada. In all these examples, the open-door policy also provided opportunities for networking as well as staying up to date with what was happening in the school.

Equity

All three primary participants' work is based on the principles of *equity*. This implies that students would not be treated *equally*, as they would require different levels of care to achieve similar goals. Equity involves providing students with different inputs so that they can access opportunities in the educational setting equally. Some students may need more care, like being provided meals from the school, so that they can sit in the classroom and focus on their studies

instead of hunger. As educators, they took on the responsibility to provide all their students with the opportunity to get a high-quality education. Sometimes this necessitated taking responsibility for providing basic needs. Therefore, students did not have to worry about these needs and had the freedom to focus on their studies. This section will provide narratives concerning how participants did this and describe different ways in which the participants went above and beyond their educational duties to provide equity and a nonjudgemental environment for students. While each of them worked in different contexts and had a different style, they all had an openness to accept students where they were and support their efforts to learn.

Sr. Cyril Mooney

> *Sr. Cyril asks students in her grade 10 class: Who pays their own tuition? Some of the students put up their hands. She looks at them and says, "Do YOU pay your tuition?" They stare, "Well, no our parents do." She nods, "So, there is no one here who pays their own tuition. You are all the same, you are all here because someone else has been generous enough to pay your tuition."*

When I visited the Kolkata, I loved sitting on the steps by the office and watching the activity in the courtyard at Loreto Day School Sealdah. The rhythms, movements, sounds, and colours were so vibrant and full of life. A small child, in a faded pink dress, was running across the school courtyard at full speed, her arms whirling around in circles like a pinwheel, with reckless abandon. By the child's dress and the time of day, I could tell that she was a rainbow child who had not entered the formal school system yet. When street children first came to the school, they were tutored in the morning by grade 6 to 10 students. This was called fast tracking. Once they were provided with the skills needed to succeed in their grade level, based on their age, in basic math and literacy, they were sent to school. They went to Sealdah, if their English

was strong, or to a school nearby that teaches in Bengali. In the walls of this school, children can be children- they are free to play.

Rainbow children receive a safe place to sleep in the school and are provided the food, water, clothing, and other care they require. Without this safe space and having their physical needs met, the children would not be able to concentrate and focus on their studies. It is through success with their studies that underprivileged children can achieve equity in education with their privileged classmates. Sr. Cyril did not do this work on her own. She clearly articulated her goals and values to students, staff, and the community. Loreto students would identify children in their communities that were not in school. Former students would also continue to be observant in their communities to children that were not going to school. During my participant observation, it was not uncommon for past students to contact Sr. Cyril. They identified children that were not in school and would ask Sr. Cyril if she could arrange a school placement for that child.

I was humbled volunteering at the school my first time when I went up to the roof to see how the rainbow children were tutored. I sat beside a student who had three rainbow children with her: two she was teaching, and one that was waiting. I asked what the one waiting was doing and found out that he was learning math. I thought that I could help. He then proceeded to write out numbers in Bengali and I could not understand them. This eleven-year-old girl, that probably knew three or four languages, was more qualified to teach this child than I was. This was precisely why Sr. Cyril had structured the program like this. She was also aware that older children had more patience than adults dealing with children that had difficulty focusing on their studies.

As described above with her open-door policy, Sr. Cyril never knew what her day would look like and who would come through her door. With each challenge she did not find her

answers in a policy book, rather, she tailored solutions to fit an individual's specific situation and needs. Sangeeta Mondal, a former student, and staff of Sr. Cyril was one of the students who helped create the Rainbow program at the school. She describes how, as a student they:

> [U]sed to go out and actually identify children on the street. That was our job. That we did during school hours during or time off, or even outside school. When we would go and identify those children, we would bring them in show them the school. Actually, my generation, in 1987, I was in class 10 and in 1989 in class 12. So, we are the generation that started, more or less, the rainbow program. We were the first group that went out and literally got children off the streets and talked to the parents, be it rickshaw workers or maid-servants in someone's house, so it was a process that involved us. (Sangeeta M., 1, 20)

Students at the school were taught that all children were important, no matter who they were.

> When I came to India it was very much divided by caste and creed and finances and economics. Over the years, I think I have built up in the whole community and all over India and maybe some places in the world as well, the realization that we are not all a cohesive or homogeneous community in India and all over the world. That all over the world, there is this kind of education, where poverty was there in the beginning and then, from my point of view, I have tried to break down many of those customs which keep people so separate from each other. (Cyril M., 2, 355)

Under Sr. Cyril's leadership, children were taught to identify children who were not in school or were working in domestic labour and how they could connect them to the school. This process was an integral part of their education. It was a long process to introduce a child to a school. At every stage, the child and family are involved in providing consent for the child to go to school and receive services from the school.

Estelle Lamoureux

As an administrator, Estelle spent time with students who were experiencing challenges in their lives. She recognized that experiences in her youth helped her to understand students

who struggled in the education system. By listening and responding to the needs of her students, she worked to provide that support they needed to study successfully with their classmates.

> The old saying is that an administrator works 95% of the time on 5% on the population. Well, I was that 5% of the population, because of my experiences as a teenager. So that helped on 5% of the population. So, I know for a fact that I was able to help students because of my experiences. (Estelle L., 1, 22)

Estelle did recognize that she often worked with the 5% of children who really struggled. These children spoke to her about issues with parents including divorce, poverty, and, in some cases, criminal activities. She listened without judging—providing moral support and any other support that she could. In one case, she found a cultural mentor for a student. Obviously, these children felt comfortable enough to speak with her. It was an amazing gift that students felt comfortable approaching her to talk about these things. It reflects the effort that she put into building relationships with students.

When asked about who influenced her work, one of the groups that she mentioned was her students themselves:

> So, the next people I would have to say, it's not so much individuals, but it's seeing kids—once I got into education and seeing kids. At that time in the elementary [system], against all odds [the kids] really rally themselves. Even with very little direction, talking about even without parent direction. The example I think of is this little girl in grade 1—came crying into my office and saying her parents were divorcing. They weren't talking to each other, but they were talking to her. The kid knew that this was just not right, so you sort of learned a lot watching that. Then you realize that you can have a big impact, huge impact as a teacher. You learn that you can find your voice to help them, students who are in need of support, and the reward is incredible. I just got an email yesterday from a former student, struggling, had a lot of issues. I used to drive her to the doctors. I'd wait in the doctor's office, bring her back, and give her so many chances. She was very, very immature, then she sent me a thank you, thanking me. So, you don't know when you're going to have an impact, but you shouldn't be waiting for a reward. But at the same time, you learn something. (Estelle, L.,2, 34)

Driving students to doctors' offices, or in other cases, supporting students with challenges in the justice system, are not part of an educator's job description. However, there are situations where students require this kind of support to maintain their wellbeing. If these needs are not being met by other structures, including social and family structures, the students will not be able to successfully negotiate their educational experiences. Estelle did not ignore students' needs, or assume the family would assist the child. She stepped up when action was required. Equity is not about treating everyone the same. In educational practice, equity is about providing the structures needed to support struggling students to participate actively in their learning environment.

Flora Zaharia

Flora's educational experiences as a child were the main motivation for her to become an educator and strive for equity with her First Nations students. Flora went to residential school from kindergarten until grade eight.

> I guess education to me, what I'm trying to do, is to make sure that students are not short-changed in any way in achieving their goal. I always go back to my own experience and how I was so short-changed. I feel that is not right to the students. I want to make sure that they get everything and are not short-changed any way. (Flora Z., 1, 5)

While residential schools have been closed in Canada, First Nations students still struggle for success in educational settings. Therefore, Flora's goal has been to do everything she can, in all the settings she has worked in, to encourage and support First Nations students.

> I wanted to be a person who understood the community, that understood the students. A lot of non-First Nations people do not understand the home situations. They do not understand our cultures and traditions. This way, if Aboriginal and First Nations teachers are there, they have a better understanding and I think our students would enjoy school better, instead of it being a chore. You'd be acting as a role model for them too. I would encourage them to continue with their education as well. (Flora Z. 2, 46)

Flora was one of the few First Nations people to become an educator in her generation. She took the job of being a role model very seriously.

Flora would also intentionally repeat lessons so that students would not have to ask or tell the class when they did not understand:

> In a classroom, it doesn't matter what subject, the teacher's role would be to assess her students. If she has 25 students, she has 25 individuals in her class. She cannot lump them all together and say they will all understand or ask a question. We [as educators] cannot take that for granted. Some students, like myself when I was younger, I wouldn't ask questions. (Flora Z., 1, 28)

Many First Nations students are very shy and quiet in the classroom. Speaking out, asking questions, and participating in discussions can be very difficult especially if they are a minority in a classroom. Flora recognized the role of the teacher to take the initiative and ensure students in her classroom were following the work even if they did not ask questions. She worked at finding other ways to communicate and assess student learning than just asking them if they understood the concept.

Her main focus was always looking for ways to encourage the students' learning. She wanted them to be confident and not to feel marginalized, like she did in her education. When she was in school, there were very low expectations of what the students would achieve:

> Anything to better your class and to know you are reaching your students is the main thing—conveying the knowledge to them whatever you want to teach them. Then encourage them, encouraging your students to keep going, it doesn't matter if a student has an inch of success. We don't say, "Oh well. She could have done better." We have to go and congratulate and encourage that student. Even an inch or half an inch of progress, we have to encourage them and congratulate them. Then they know that they are learning a little bit of the time and are encouraged. Otherwise, if you always push them down, the way I was when I was at residential school, being pushed down all the time, you can end up being nothing. I'm good for nothing. I might as well go and be on the streets….Also believing in the student's ability and your courage in them and congratulating them for any little progress they make. Always believing them if you really trust them and let them

> know that you believe in their ability to succeed, they'll succeed and go ahead. (Flora Z., 3, 119)

Encouraging students and ensuring they could be successful learners was an important part of Flora's teaching practice. She understood the importance of adults having faith in children's abilities. When she went to private school, she experienced this. She was surrounded by teachers and students who were incredibly supportive and understood the importance of a supportive learning environment. She then carried this out in her own educational practice.

Flora also wanted to provide students with a learning environment that was respectful. Creating clear rules and being straightforward when working with students.

> So, I think we have to try and treat all of our students the same—equal—and give them equal opportunities, to give them that chance. Also, to always believe that your students are telling me the truth. Then if you would do anything you can start doing your research privately and not working students against authority. Like telling them, "It's not my fault, the principal said you had to do it this way". That's just telling them these are the guidelines we have given them, that sit—without naming people. Sometimes people and teachers do that and sometimes it's really theirs, but they blame authority. And I think treat everybody respectfully. If they're not there, still respect them and respect the students. (Flora Z., 3, 227)

To achieve equity respecting the students and administrators in the same way was important. Even if further inquiries were needed, she accepted a student's word at face value, without embarrassing the students in front of the class by questioning their facts openly.

Conclusion

In everything that these women did, they knew that students' wellbeing needed to be taken care of before they could be successful in their education. As a result, the women all were responsive to student needs and worked to support those needs in various ways. This meant that they did not follow a set of guidelines. They had to creatively look at the resources that were

available to them and decide how they would support each specific student. This also meant that they did not ignore an issue because it was the jurisdiction of a social worker, a health care worker, or another professional. Their work was interdisciplinary. Each took responsibility for the wellbeing of their students in all areas of their lives to achieve equity for them.

Creative Thinking

To find space for equity within a large institution, creative thinking and innovation is required. When approaching any situation Estelle would ask: What is in the best interest of the child? This requires attention to the individual situation with specific solutions utilizing problem-solving skills rather than referencing a policy guide. When Sr. Cyril was asked what she did with most of her day, she said that she spent 80% of her day in creative thought. When the structures needed to support students did not exist, the participants created them. Each of these women focused their attention on student needs and devised plans to fulfill these needs. Their imagination and creativity were not focused on what was wrong with the system and how to fix it, rather what was right for each of their students individually and collectively. Thinking creatively involved direct action that was taken in response to needs in the context of individual relationships. When it was clear that many students had similar needs, the action expanded with the creation of broader programs to fulfill these needs.

Sr. Cyril Mooney

Sr. Cyril started the first Rainbow Home providing housing for street children and children who did not have safe living conditions in her school. At the time of writing, there are 30 Rainbow Homes in Kolkata. One of the important initiatives with the rainbow children has been to provide them with extra lessons after school. There are many stories of staff being

supported by Sr. Cyril throughout their teaching career. She was also a very good judge of character and skills. One of the teachers who started working with the rainbow children was Utpal Bandyopadhyay:

> I remember in the beginning, it was in 1996, long back ago, I met Sr. Cyril and she gave me the chance to work with the rainbow children. At that time, the rainbow program was not so systematic. They were rowdy children and very naughty children, and boys are also there with the girls. And whenever they had an art class, I saw that all naughtiness stopped. They started working with colours. They all loved their colours and their imagination. The small ones also came up into my lap and started to do their work. So that is in '96. Then in '97, Sr. Cyril requested to me, "Can you work with us with full-time?" So, before that it was twice or three times a week. I used to come to the rainbow and then Sr. Cyril gave me the offer can I spend my full of the time here? To the school. And I didn't even think about it a second! I said, "Yes" and that is the story… What I can tell you is that she gives me the full freedom to do the work with the children. (Utpal B., 1, 56)

At one-point, Utpal asked Sr. Cyril if he could use the bus to bring the rainbow children on a field trip. Her response was "Next time don't even ask me. Do whatever you like for the betterment of the little children" (Utpal B., 1, 56). This kind of confidence and support in her staff's creativity and judgement is a common theme in Sr. Cyril's work.

Christine Gupta is a former student and staff person at Loreto Day School Sealdah. She talked about how Sr. Cyril lead the school and encouraged both students and staff into action:

> Her passion always made us stick to her—we were all so passionate with her. She was a leader, and a leader has to be like that, and her disciples will do so also. If she is passionate, her disciples will also be passionate—really, very honest, and true minded. Anything, everything, she did with honesty, with great heart, with truth. So that was also visible to us as kids. We know now what is good and good for the society, so we followed her. Then she patted me on the back and told me, "Don't worry. You will be able to do this project. I will guide you." (Christine G., 1, 89)

Sr. Cyril did not rely only on her own creativity but gave her staff the tools to address social inequalities and problem solve together. Each of the participants approached their creative work

in different ways. This synergy provided a rich learning environment that supported creative initiatives and opportunities to try them on small scales and reproduce the successful projects on larger scales.

Estelle Lamoureux

Estelle often responds to global news articles creatively through personal and public actions. An issue that is close to Estelle's heart is the racism and fear that surrounds Muslims immigrating to Canada. She feels that it is important to build bridges of understanding and create spaces where people can connect and support this minority community. As I described in my introduction to her, in response to a news item where burkinis were banned on French beaches, Estelle decided to plan a Burkini Pool Party. This event was to get people talking and let newcomers know that we are striving for a community where all people are welcome in Canada, no matter what they decide to wear. The proceeds went to providing new immigrant children with swimming lessons. Each year, there is news of immigrant children drowning, so swimming lessons are important to ensure the safety of newcomers. The event received a lot of public support and raised over $10,000. It also opened an opportunity for dialogue on what is appropriate to wear in public and different cultural dress. As she responds to issues in the news, Estelle is also able to get media attention:

> The media, the news, like the Burkini pool party I mean that was tons of publicity. So, what happens was that if I can get the sacred fires event—tons of publicity. So, what when I approach School divisions or an organization, or a funder, all I do is I say, "Remember when I did the burkini pool party and all the publicity?" "Yeah, yeah that was really good Estelle." People in general are very supportive, because people know that I can deliver, because of the publicity. (Estelle L., 3, 267)

All of the events that Estelle plans have an element of fun, provide a social justice message, and bring together different people in the community. Estelle will identify an issue that needs to be

addressed in the local community and creatively uses her social capital to provide an engaging educational experience.

A lot of her events bring multiple groups together with win-win solutions. For example, teachers may be looking for specific programming, an organization is looking for an audience, and a venue is wanting exposure. Estelle is able to match these groups together. As a result, the venue is free, benefiting the schools. The venue can then report that it had 1,400 students educated in its facilities in two days. The schools have free programming and an organization, or several organizations are able to present their message to an audience of 1,400 young people! This brings people together from a variety of backgrounds to grapple with social issues.

Estelle organizes a group of volunteers and she enjoys spending the day with youth and helps with logistical elements during the day. A local café or cooking school may provide tea or bannock for students at some point in the day as a donation. They get exposure to students, local organizations, volunteers, and teachers. Everyone walks away having met someone new and learned something from the experience. It is a win-win for everyone involved. Estelle creatively brings multiple people together to one place. As she does this, she leverages goodwill from multiple sectors of society.

Flora Zaharia

A prominent theme throughout Flora's interviews was encouraging and supporting First Nations students. Flora found creative ways to engage students and utilize their personal experiences to achieve this goal. She was always looking for ways to give students recognition and encourage their work in any way she could. In her first five years of teaching, she was living in Northern Alberta and teaching at a residential school:

> It was my first five years of teaching there and my teaching career was there five years. I was fresh out of university. That's so many ideas and I did a lot of storytelling, and they would tell me stories. They were living up in the bush and I was from the Prairies, so there was a big difference of their examples and I used to tell them "Now instead of telling me that, now you write it down." So sometimes, we would exchange stories about one subject just around a rabbit—talking about rabbits. Everybody had some story about rabbits, because they snared rabbits up there and they cooked rabbits, and they track them, and so I said, "How about rabbits?" And everybody had stories about rabbits… So, we started on a topic that they were interested in and you make them speak, because that's a topic they know about. So, we focused in on that and I could hear them start to talk a little bit instead of just saying yes or no. There they were, coming out because I came to something that they know, not something that's foreign to them. So, we start from what we know before we go to a foreign area. We started with the local things and they told me stories and I said okay now I gave them all paper, "Okay for now you write down this story and if you don't want that one, you can think of another story." (Flora Z., 3, 157)

Instead of starting her English lesson with a textbook that did not have material that was culturally appropriate, she worked with students to find locally relevant material.

Flora modelled storytelling and then gave the students multiple opportunities to share their stories before she asked them to start writing them down. This provided the students with confidence in their topic as they were writing on a subject that they had expertise.

> One of the things that I decided to do was, I told the students, "From now on, you have such good stories—all the stories that are really good, the ones that are the best on every topic, the five best I will write in my book." So, they just wanted to write in my book. It was a big thick notebook scribbler, right, so they would write their story and they would sign it and they would write their year and their grade. And then on to the next one and onto another story…. And of course, I would praise them on their stories, I'd write a little something. I wouldn't just put a mark, a plus, but if you write a little thing underneath it, "what wonderful work! This is a very interesting story" or some little thing, just to push the positive, you know sometimes teachers are so negative. (Flora Z., 3, 153)

Creating a book that students could write in was a creative idea incentivizing students to write. This was a way to really respect the students work and creativity. Flora not only supported their writing skills by using techniques that included culturally relevant material and respected their

knowledge, but also provided a way to provide recognition and encouragement for the quality of work that they did. Having been in a residential school where the only feedback parents got at the end of the year was a pass or fail of the student, she recognized the importance of providing comments and giving her students positive feedback for their work.

In our interview, Flora shared a fictional story that made it into her black notebook from 1950. It was a really moving story:

> In those stories I still remember the story of one little girl. I think she was in grade 7 or 8? It was a student who wrote a story about rabbit hunting with her brother. Of course, these are stories. It could be a true story or made-up story. This one was a made-up story. It was two brothers. About two brothers that went hunting and of course they all wore parkas and the little brother had a very light parka. It was almost whitish-gray and the older brother had the gun. He was going to shoot and so they went here and finally the little brother was going around the other side because he was going to see if he would find a rabbit and the brother saw something move and he shot it and it was his little brother. When he got there, he didn't die right away, but he eventually died and the thing he told his brother [was]: “Oh I was going to scare the rabbit.” Because he saw a rabbit and he wanted to scare it out from there, so the brother could shoot it. The brother didn't see the rabbit, but he saw the bush move and shot it. “I thought I would scare the rabbit, so you could shoot it” and that was his last words. The whole class was crying. I usually read them to the class… That story was from 1950 and I still remember it and I still cry about it, you know, stories that really have an impact on you. The way the student wrote it, Gloria is the girl's name, Gloria, and I could still see her right now. (Flora Z., 3, 165)

Although Flora did not have resource material that was culturally relevant, she found alternative methods to incorporate student’s knowledge. Her work towards culturally relevant material would continue throughout her whole career. She recognized the importance of respecting the identity of the children, their families, and how those identities interact with their social, cultural, and physical environments.

Conclusion

All the participants started with the needs of a child or a broader social issue that impacts a vulnerable group. From there, they looked at the resources that are available to them and creatively found ways to address the issues. Flora was able to get around the challenge of not having culturally appropriate teaching material. In many cases, creative thinking resulted in a win-win situation and things went smoothly. Estelle looks for ways to bring people together that do not otherwise have connections. Creative thinking and unconventional approaches also involve taking risks. They learned that when taking risks and doing things differently, they had to be ready to face criticism. The willingness to think creatively and take risks is a trait that I see in Sr. Cyril, Estelle, and Flora. For example, when Sr. Cyril started taking street children into the school, she had to find ways to integrate children who are free-spirited into a very structured institution. All of the primary participants looked at the world differently and acted on a worldview founded on equity, compassion, and respect. As a result, many people in their work-life followed their leads.

Hard Work

A strong work ethic and putting in long hours was evident when observing all three primary participants. As I interviewed the three women about their working lives, one thing that stuck out is that they were all extremely healthy. Each started work early, often worked through lunch, and many times late into the evening. Maintaining support for such large communities and getting involved in problem-solving with multiple family crises associated with students, general educational tasks, and engaging in broader social issues required enormous time and energy. They needed to have the ability to prioritize tasks, delegate responsibility, and manage anxiety. Through their work, they also challenged colleagues and students to develop a strong work ethic.

The participants had an orientation towards direct actions, exercised discernment when deciding where to apply their energy, and were wise delegators.

Sr. Cyril Mooney

On my first trip to the Loreto Day School Sealdah, I arrived at nine pm and Sr. Cyril was still working. Even so, she returned early in the morning to greet the rainbow children, go through her in box, and meet with her staff before morning assembly. Sr. Cyril worked very long hours. She had a routine involving arriving early in the morning and staying late into the evening. This was also an important component of her success. She never asked a staff member to work harder than she worked. She was also available to meet working parents in the evenings or any time that they were available. Theresa Mendes was the social worker at Loreto Sealdah, who visited homes of the poor children and assessed their needs:

> I joined Sr. Cyril at Loretto Sealdah on the 14th of January 1987. I must tell you that the first two years was difficult to adjust to Sr. Cyril's working style. It was chaotic. It was hectic. It was very, very flexible. I had come from a school and social work [practice] where all the ideas of an organized system of working and making a to-do list everyday and everything being in place. The training that I received was each time I'm with a client and each time you have a situation where we had to reach out, we had to plan our strategies and methods how to work it out. Finally, I just threw everything out the window and I said, "Let me take it as it comes." What I learned when working with Sr. Cyril is you cannot really go by the book, because no two people are the same. Every person standing in front of you with a problem has to be treated differently. It's never, never the same—how you perceive a problem, how that person is perceiving you. As the person who's going to help. It was so easy after that because it was only three things to work with. The three things were total availability, the second was compassion, and the third was working with your heart. The rest of the theories that I learnt in social work [were] helpful, but I didn't really depend on them anymore. Because I felt that with these three components, I was able to go ahead every day and face a new day. (Theresa M., 1, 93)

From the beginning of her work at Loreto Sealdah, Sr. Cyril was always available to her staff and students. This was something that she modelled to them. She never expected something from

them that she did not give in return. As Theresa explained, the hard work was motivated by the heart and by compassion for others. Not only did Sr. Cyril run a school for 1,400 students, the school grew to also include a home for over 300 children with over 25 different programs and some NGOs running out of the school as well. When she retired, no one was willing to manage the whole organization and many people picked up the various components of the job and projects that Sr. Cyril had managed.

Estelle Lamoureux

Estelle always seems to be moving. However, she is always selective in the projects she initiates and works on. At an event speaking with students she commented, “I only fight battles I know I can win” (Estelle L. FN, 219).

> Someone said to me yesterday, they said, “You're getting antsy again.” And there's always this thing about: “How can I push myself further in helping and having an impact and trying to connect with people?” (Estelle L., 2, 4)

The combination of carefully discerning where her energy is directed and a constant drive to do more is what has made her so successful in her work.

Estelle could be found at all non-sport school events when she was principal. She would also volunteer to host conferences, guest speakers, and almost any other organizations that approached the division with a community connection. In doing this, she also invited feeder schools in her division to come to the events, so they could become familiar with the school. All of this was above and beyond the normal running of the school:

> One administrator that I worked with would always say to me, “Estelle. You're going to get tons of stuff going through on your desk every single day. You have to learn how to make decisions.” So, I learn how to go, always saying, “What's in the best interest of the students?” And if I can answer that and if you have to do it, it's like a flood. You have to be able to discern what is important and what isn't. I learnt very quickly. On my desk

> there was chaos… I learnt how to find out what was important to keep a school running. So, you have to be able to see, that's acquired through experience. (Estelle L., 3, 96)

She quickly prioritized items on her desk and decided what needed immediate action and what did not. The priority was always, as she said, “What is in the best interest of the students?”.

Unlike many principals, Estelle was very present in the halls during the school day and during evening and weekend events. Larry Paetkau a former teacher at College Pierre Elliott Trudeau said:

> I’m usually the first one there [at school] after the janitor. More than one morning the door to the infirmary would open and out would come a bedraggled Estelle, because she had spent the night sleeping on the cot in the infirmary doing her paperwork. She was a principle that was present in the halls all day long, she was present interacting with staff and kids, she rarely was in her office doing paper work. (Larry P., 1, 67)

Being in the halls talking to staff and students, was something that she loved and she saw it as an important part of her job. Estelle wanted to know how students and staff were doing and made sure that the halls, cafeteria, and classrooms were safe spaces. However, going to extracurricular events and leaving paperwork for after-school hours meant that she had an extremely long work week.

Even with prioritizing, she was still found at the school in the evenings, early mornings, and many weekends. Derrek Bentely met Estelle on a Saturday afternoon in her office when he had finished a conference that he had planned. She had allowed the committee to use the building to run the conference:

> The conference went super well. I never really saw Estelle. It was just that the school was open, and we had students with us and they knew the layout of the school. As I was wrapping up the event, I walked by the school office—I heard this: “Oh are you Derrek? Come over here.” So that is when I met Estelle, in her office right at the end of this conference. We were just chatting away and then she mentioned that she was organizing this International UNESCO associated schools network conference in Winnipeg so that was May 2012. So that was December 2012, so she said, “Why don’t you join me on the

> committee?" and I said, "Sure, why not, it couldn't hurt!" UNESCO, United Nations sounded really cool, so why not do that, so that is how I met Estelle and got involved with her specifically.

He started to work with Estelle on this large, approximately 40-person committee.

> I learnt really quickly that she really likes to get stuff done and she really doesn't like talking heads around a table. So eventually what would happen is that we would have these meetings and her and I would sit off to the side and do what [needed] to be done. Then ask what was decided. (Derrek B, 1, 41)

Estelle is not concerned with appearances, hierarchies, or fancy words in meetings. She usually has very clear goals concerning what she hopes to accomplish with specific events and educational programs. She works extremely hard and is effective in assessing people's abilities quickly. The effectiveness of her leadership is that she never asks anyone to do more work than she does. Both when she was an administrator at the school or a volunteer working on a committee. If she makes a commitment to do something you know that it will be done.

Flora Zaharia

Flora had observed her parents' work ethic on the farm and had to work extremely hard in private school to catch up to her classmates. She applied this kind of work ethic to everything that she did. When she was teaching in Northern Alberta she was considered a senior teacher: "there I was the principal, I was the supervising teacher they used to call me the senior teacher, even though I was the youngest on staff, but senior because of the qualifications" (Flora Z,. 1, 172). From early in her career, she was in a leadership position. She was always striving to ensure her students had the best possible education while still being active in the broader community.

When Flora was teaching French in Winnipeg, she was in a school that had only two Indigenous students. One day, a group of students from another school were walking down the

hallway to go to shop class. She stopped to talk to them. After that discussion, she asked to be transferred to their school because they had more Indigenous students. She said: “There are a lot of Native kids at Hugh John. I hear it is a very tough school, but I don't mind that, I'm not scared” (Flora Z., 1, 318). Once she got transferred, she met a school counsellor that was just out of university.

> She just graduated from university and she finished her degree, so they put her at Hugh John. She never handled Native students, never mind handling, never spoke with them, never saw them. The principal asked me if I could help her, and I said, “Sure I’ll help her, I’ve always been counselling my students.” She would call on me every now and then to help her with the Native kids. Then I would help give her some teaching about Native culture, because she was never exposed to it, she really wanted to learn, because she knew she was going to have to meet and talk with students. I taught her a lot of stuff. (Flora Z., 1, 326)

Flora would act as a liaison worker between First Nations families, students, and teachers. She provided information and cultural teachings so that teachers understood where First Nations children were coming from:

> The teachers understood they didn't punish the kids because of the parents. They started understanding why the child was missing school. It's not his fault. I started counselling classes. Even in the classroom I took a few minutes to talk about tolerance of other groups and accepting people for what they are and who they are—it doesn't matter the cultural situation in Manitoba and Winnipeg. There's something good in everybody and something bad in everybody. It's not just one group that's bad. Trying to make people understand. So, I was teaching a lot of cultural education on the side and in between, and getting the teachers to understand, because there were some teachers, there was one teacher that just didn't want to understand. The majority all understood and it was an eye-opener for a lot of them, because they never realized the hardship those kids were going through at home. There, I was able to get them together. The first or second year, then I was in counselling, because I was doing all of this counselling, all this work. (Flora Z., 1, 395)

Taking on this responsibility of supporting Native students was time-consuming but something that Flora was passionate about. Unlike the other schools in which she had worked, Native students were a minority in the Winnipeg schools and therefore required more advocacy work.

Part of making sure that she was providing the best education for her students involved continuing her professional development. When she moved to Winnipeg after she had been teaching for some time, she decided to pursue a Master of Education degree. A friend encouraged her:

> Then I thought to myself, why don't I work on some subjects towards my Masters? I can't even remember if anything sparked that. I was just thinking about it and then I thought I would take a course… I think Brian said, "You know you can work on your Masters?" … He said, "You could take one subject a year. If you want to." I said, "I was busy," because at that time I was teaching. I'm a wife, a mother—and I was teaching night school English to new Canadians. I was teaching those not all the time. As soon as there was an occasion sometimes it happens 2 times a year like maybe for 3 months out of 6 months, it just depended on the group. I always took the beginners because I enjoyed the activities and all that. Instead of telling them run and sitting there, I would be demonstrating for them. I was busy with all that and then I was teaching French and I believe in giving homework, checking it, and making sure I keep the kids on their toes. So, I didn't have time for myself to study. Then when we were working on that project Canada West—I think it was after that he said, "Why don't you start work on your masters Flora?" I said, "I don't have time, I can't go back to school." he said, "Take one course a year." So, I started an Educational Foundations Masters. I started with one course a year, one year and the next year… I took Counselling and Native People and the other one was Native Studies so those two majors and a minor. (Flora Z., 1, 324)

Flora would also work extremely long hours to make sure students got all the attention they needed. She had a family, multiple teaching positions and completed her master's degree as well. Being able to manage multiple tasks was something that she had learned at a young age.

Conclusion

All three of these women worked extremely hard in everything that they did. They were passionate about supporting healthy educational communities where children were safe to learn and play. Their hard work and passion for that work were observed not only by staff but by students and community members. Part of the reason that they worked so many hours was because of their open-door policies and the need to be available. Being available and present to

address issues always did not mean that there was less paperwork to be done. What has not been mentioned above is that these women, throughout their careers, have also been on multiple boards. Therefore, there are also other community commitments that they have had beyond their career commitments.

Compulsory Compassion

Each of the primary participants has a desire to help people. In their careers and retirements, they have gone above and beyond their job descriptions to support their students, community members, and support populations who have been marginalized in some way. This drive keeps them moving not only from nine to five, but through every part of their day and week:

> I have to help people. I have to do it, it is almost compulsive, I'm almost addicted to it. Teaching is perfect, it's so value laden, I mean you are influencing tons of people. You are influencing the next generation, you are influencing the now. (Estelle L., 1, 62)

Compassion is an active term, including not only feelings, but also engagement to improve other people's lives. There is a deeply practical element to the application of compassion. While there are so many examples of compassion from these women, I will provide a snapshot from each of them. They practiced compassion through modelling and teaching it systematically to their students, staff, and community members they work with.

Sr. Cyril Mooney

The phrase "compassion is compulsory at my school," which I learned from Sr. Cyril during my first visit to the Loreto Day School Sealdah, is what has motivated me to go back again and again to Kolkata to volunteer. I wanted to see how compassion is taught at both school and community levels. How is compassion nurtured and transferred from one person to the next,

to the extent that you can say, with confidence, that everyone that you lead has compassion? While at times, I have thought of compassion as a noun, now I have come to understand it as a verb that is realized only through action:

> You learned compassion from doing, not from saying nice platitudes and offering people some sympathy. Do something. So, when this little one saw a policeman taking an apple from a store and biting into it, she walked up to him and said, "Excuse me sir. Did you pay for that?" Can you imagine? A 14-year-old girl in a Loreto Sealdah school uniform, going up to a huge police officer and say something like that? Did you pay? And very quickly the officer put his hand in his pocket and paid for the fruit. (Cyril M., 3, 170)

Cyril takes students and staff into practical and working situations with people of different classes and economic levels. From these experiences, they learn what life is like for other people in their extended communities. When they get back to class, they discuss and reflect on these experiences. It is through those experiences and humanizing the other that compassion is formed and nurtured.

There was a young girl in middle school who saw a child labourer get severely burnt by oil, brought the child to the Nil Ratan Sircar (NRS) hospital, and visited him every day. The students saw multiple examples of Sr. Cyril taking in children that needed all of their basic needs cared for, including health care at the hospital across the street or a local NGO. They were encouraged to identify children who needed help and support; therefore, they knew that there were social and physical structures to support children in need. It did not matter if they were relatives or people that were already known to them. This was a part of the education that focused on equity, respect, and compassion as an active process.

Sangeeta spoke about a situation where Sr. Cyril provided an example of compassion for the girls:

> She would ride her motorbike to go to the convent and there was a drunken husband that was beating his wife at the corner of the street and the children were all crying. They

> were rainbow parents, so she just stopped her scooter and brought her into the school. She allowed her to sleep inside the school so that she was safe, and he doesn't torture her anymore. The next day the man comes, sober and wants to take her back... Sr. Cyril just says, “Yes, you can take her back home, but you have to apologize, and you have to touch her feet”, so she made him do that, “It's not that you can just take her for granted”.… The school gate was never closed from situations like this. “It is not my problem, so let's be away from it.” She knew, because the rainbow children were with us, they're children we have the responsibility to support the wellbeing of the parents as well. Also, because the children are seeing the mother suffering, they will not be happy. It's not good for the society, it's not good for the woman. So, you're dealing with a social problem—you are dealing with the children who are there, trying to give them a better understanding and also to make them aware that you have to deal with such situations. You're not supposed to be just crying and sitting back. Fight back! That is also an education in itself, because women are taken for granted in our country and so that is why she wanted to create a world where there would be strong women. Women that would be standing on their feet and could be shouting for their rights. (Sangeeta M., 1, 171)

Every action and decision to act was an opportunity to educate the girls. These actions provided examples of how to manage difficult situations. What roles do the victim and family have and what role does the surrounding community have in these kinds of situations? Sr. Cyril also built a social structure in the school where there was a residential space where people could sleep at night. The physical structure and human resources were available to manage such a situation. Where social structures in society were lacking, she compensated by building these structures into the school. These preparations made it easy to react to the emergent needs of children.

It was not only students who were cared for and taught to look out for others. Teachers were also challenged to care for students beyond their traditional roles. Rita Arya was a teacher at the school when Sr. Cyril was a principal there:

> One thing she made me very clear of is that this is an institution that is not using traditional teaching. “I want the entire development of all the children and don't forget that you are dealing with kids that don't come from the cream of the society. They don't have family support, they don't have educated parents, they don't have money. Basically, they have nothing. You are the only person whom they have.” I still always remember the

> language she used, you are the only person, so you know how gracious you need to be. (Rita A., 1, 44)

Sr. Cyril would provide support to the teachers in the same way that she wanted them to provide support to the students:

> I've got a lot of freedom, support and, on a personal level, I can't even finish how she supported us. She looked at me one day and said. “Are you okay today?” And I knew it's not okay. She knew it. No matter how busy she is. I still remember there was a terrible crisis at home… I didn't even know how she could help me, and she says, “Of course these are the areas that I can help you with this. Tomorrow at 10 o'clock it's done.” I come the next day to school, 8 am, and she closes herself in her room. She goes through my papers. It was a terrible problem in the family, but by 10 o'clock it was all sorted out. It's done. It was done so personally and in ways that I don't even know, I can't recount here. The wonderful part of it is that not another single person will know. She will never tell it to somebody so that I could be humiliated. (Rita A., 1,119)

In taking care of her staff, Sr. Cyril performed many functions. First, she had a staff that was happy and healthy so that they are able to work to their best potential. She also the kind of care that she wants to see teachers provide to students. In her solutions, she provides teachers with problem-solving skills. Finally, she went the extra mile for staff in a crisis so they would be more likely to respond in kind when a crisis came up at the school.

Estelle Lamoureux

Estelle took time to intervene when she saw students struggling. She spent a lot of time with parents if a student needed to be suspended. She felt that it was important for there to be direct communication with the parents so that they knew what was happening with their child:

> If I knew the kids were going down the wrong path [if] I was starting to hear stuff. Kids first starting to tell me stuff like, “Madam so-and-so is going on”, or “Madam, so-and-so is getting into drugs.” I would call the parents. I call the parents and say, “Listen up, this is a heads up. You have to do something. This is what I'm hearing and if I'm hearing it, there has to be a little bit of truth to it.” So, I always included all of the parents. In any dealings—I would suspend kids for drugs and violence—those, and I would suspend in a way of rehabilitating the students. I would not just suspend and say

> you're out of here". It would take me days to do it properly—bringing in the parents, then going into reintroducing the student. They would have to go into the school division. If you're suspended, they would have to go into the school division level and I would sit there and I would say to the parents, "Your son or your daughter has these qualities, but his friends are now saying that they have seen him do this, do this and do this. You have to listen to this, because I am going to walk out of here. My life is good, but I want to guarantee that your child has a good life too." So, they could see that. I have lots of respect for them and support for the parents. After that, with the kid I'd say, "It's done, I'm good, good to go. Let's start over." There's never a tally count and I've had people that would want that, teachers that would want that, other parents that would want that. There was a child once that was suspended for drugs, that after that, it was like I should be keeping a black book that Johnny burnt the floor in the cafeteria with potassium nitrate, which actually happened, that he should be barred from anything else. Can't go on any trips and any opportunities were gone. So, I think you sort of learn and I always thought that if this was my kid: What would I want? What would I want for my kid? So, I learned a lot along the way. (Estelle L., 1, 144)

Estelle is often very honest and blunt in the way that she approaches problems; at the same time, she is also sincere in her desire to help people. As a result, she can quickly get to the heart of an issue and find ways to work towards solutions collaboratively. This example demonstrates her flexibility in adapting to different situations that arise in the daily running of a school.

Flora Zaharia

The population that Flora worked with was primarily First Nations students. When she started teaching in Winnipeg, absenteeism was one of the major challenges for students. In response to this, Flora decided to visit their parents like she had done in Norway House. With a larger school, she needed more resources to reach all the parents:

> We need to get those parents involved and so I told her [the school counselor], "We've got to start getting parents involved. We need to start getting them to come to the school." So, then I went around and that was the first time we went around, so I told the principal… "I think one of the main things is the students are not coming to school. There is so much absenteeism, it's just terrible. The more they are away, the less interested they are in school. We have to get them back, because they want to come to school, but when they've been away for so long, they get discouraged and they don't want to come back." (Flora Z., 1, 331)

She spoke to all the teachers and asked them to give her a list of Indigenous students who were missing classes and started to visit their homes. She would speak to the parents and find out what the home situation was for the children. From this, she could find different supports for the children.

There was a particular brother and sister Flora remembers visiting when she started her work. Like a few others she, began to give these children a ride to school:

> There was a case of two kids that were living on Henry Street. On the first day when I went to look for them, I walked right into the building, it was not even locked. I remember I had to go upstairs, the rooms were upstairs. I got to the little girl's room I knocked on the first door. It was a little girl—she was about 11 or 12—so she came, and I asked her where her brother was. She told me what room he was in, so I went and I woke him up. First of all, I spoke with her and asked, “What's happening? Your supposed to be in school?” and I'll give her a ride if she is going to come with me. But she didn't have any breakfast yet, so I said, “I'll get you some breakfast.” I said. “Just get dressed and we'll go.” So she did and I did the same with her brother. They were very good natured. kids. They didn't get angry. They just did as I told them. Of course, there are no McDonald's close by, don't forget this was 1962. What I did was I gave them my lunch. I just said, “Here you can just have something to eat,” so they ate. Henry Avenue is not far from Kate Street and William Avenue, so I'll get to school too fast and they'll still be eating so I drove around there just to kill time. When they finished eating, I'll get them to school. I took them to the classroom, and they were okay. I took them there and explained to the teacher what happened—that their clothing was not really what it should be, but at least they came to school. Then I started talking to the teachers, telling them why the students didn’t attend, that it’s not always the student’s fault, it's the parents’ fault, the parents are not home to care for the students. (Flora Z., 1, 369)

Driving these siblings from Henry Avenue and providing lunch to them became a routine. Flora’s visits to the homes had multiple purposes. She was able to meet with the parents and become a connection between them and the school. In some cases, like this situation, she would transport children to school. She also helped teachers understand the children’s circumstances so that they could respond in appropriate ways.

Conclusion

For all three women, being compassionate is an active state. It is something that happens through the practices of these women as they voluntarily engage in people's difficult lives. These actions are not taken because they are required as part of a job description, rather, these are actions that are taken above and beyond their daily tasks. Estelle's quote describes a compulsion to support people. I also see a strong drive to help people in Sr. Cyril's and Flora's work. They have difficulty sitting still. Flora would visit student's homes before school, at lunch and after school, while she was raising a family, teaching, and counselling. Sr. Cyril was always at the school or travelling between meetings. Even in retirement, it is hard to keep up with Estelle's busy schedule. All three took time in their educational practices to model and explain the importance of compassionate action to their students, staff, and community. Part of compassion is extending trust and a deep respect for the individuals they are working with. When leading bye example, they have also demonstrated this trait to staff and students who they worked with and through this created a community of people that practiced compassionate action.

Transforming Space

Physical spaces are usually linked to specific cultural norms, yet all the primary participants used space in the school for multiple purposes. They opened the school up to the community and expanded the relationships that the school had with the surrounding community. In doing this, they provided opportunities for individuals from different generations and social groups to interact. They embraced new ways of using space and brought in local cultural traditions to bridge the gap between parents and staff.

Sr. Cyril Mooney

One of the interviews I scheduled was in the courtyard of Loreto Sealdah and occurred several hours after the school day had ended. This seemed like a safe time to have a quiet interview. This turned out not to be the case. During the hour interview, three groups of children came in at different times. They arrived by bus, played in the courtyard for 5 to 15 minutes, and then were transported to another location. While this may seem like a strange arrangement and logistically complicated, it served an especially important purpose. For example, children from the red-light district in Kolkata tried to attend a local school but were shunned and received poor treatment in school, both from their peers and the teachers. As a result, they dropped out of school. Sr. Cyril arranged for these students to be bussed to Loreto Sealdah first and then to a regional school. Coming via the school, the students were seen as Loreto students and not children from the red-light district. Through this simple bus ride, they avoided stigma and attended school without the shame placed on them by fellow students and teachers, and successfully studied as equals.

When designing the rainbow program, Sr. Cyril realized that the school was empty from 2pm to 8am. As it was clear that many of the poor students did not have safe accommodations and the building was empty, it seemed logical that the school could be used as a home. The flat roof was transformed into a sleeping area with an additional thatched roof and shelving was placed around the outside to hold student's belongings. The older girls had trunks organized on shelves that held their belongings. The assembly hall on the main floor was used for meals and extra-curricular activities such as dance or yoga. The girls were organized into family units across all ages and engaged in a chore rotation.

Estelle Lamoureux

When Estelle was a principal, a student approached her about organizing a seniors' prom. She had read about one in a magazine article and presented an organized event proposal to her:

> So, we went to senior citizens complexes—there's a couple around the school—inviting them. So we had everything in place. It was going to be formal. We offered community service credit hours to a lot of volunteers and parents [who] came and helped prepare food. I ended up getting money from the Optimist and from other places. It cost at that time about $1,500 to put on the event. We had about 13 Fiddlers on stage doing the shanties and polka. The average age was about 75 and it blew the kids away, in the sense that I wanted them to invite their grandparents, to reinforce those relationships with their grandparents, then after that anyone from their community. So, the first year we did it, we said it would start at 7. So, they were in the parking lot at 5:30 and they were afraid to come in, because what do they hear about teenagers? They're bad, they're druggies, they're robbing the 7-Eleven and on and on and on. So, I had to post a parent at the door to greet them. So, they would walk in and we would have a flower, a carnation, for the women. They were dressed to the nines, some of [the men] had tuxes on. Lots of them said "we never had a prom" because lots of them got married where High School is right after the war, so they never had any of that… so we had gifts, we had best dancer and stuff like that. Some of these elderly people sent us thank you letters in their handwriting and we posted it on the student bulletin board, and we read them aloud. So, the first year we had 150 and by the 5th we had the max: 350. We couldn't fit anymore…Every single one of those individuals went home and said that I went to College Pierre Trudeau for a dance and we had so much fun. So right away that community thing starts spreading. That was a perfect event, plus again it's teaching the kids compassion towards the elderly, plus the kids were literally dancing with them. It was really wonderful. (Estelle L., 3, 184)

I love the story of this event as it challenges the stereotypes that frequently emerge in both directions between generations. It also takes a ceremony, the celebration of education, that everyone wants to participate in, and brings people together. The event transforms the space that is normally reserved for youth into an intergenerational encounter. The youth learned what was happening to these people when they were young. What was the world like at that time? It was also an opportunity for elderly people to have a positive encounter with youth and likely dispelled some of their stereotypes.

Flora Zaharia

In Flora's semi-retirement, one of the things she did was school evaluations. The schools were on reserves and this was done on a contract basis.

> When I was doing school evaluations with the Natives schools, we first got to the school. [Then] we would meet with the principal and talk to the principal about what we would be doing. Tell them that we were hired by the Federals to do the evaluation of the school. (Flora Z., 3, 364)

Among other different research tools, she would plan a feast at the school and go around to invite parents to attend. Involving parents' recommendations was an important part of her evaluation. The event would include a survey and she would welcome the parents to the event and invite them to share their concerns as well as positive experiences at the school:

> Now we would meet the parents, because we had a questionnaire for the parents which we prepared, because we wanted to do a total of evaluation, so the parents would have to have their input. Now we are going to buy the parents supper, we're going to pay for it. Your cooks can cook, or have it catered. We always left money for that. We pay for it and we get the letters ready. We just give it to them for all the Native students to give to their parents. They give the parents the letters inviting them to come to supper at that particular time and that we were going to do this evaluation. (Flora Z., 3, 368)

This was a way to get the community involved in the school. Feasts are an important component of Indigenous Canadian culture and would be familiar to parents. She transformed the school space into a community space that celebrated the children's education. The event also provided an avenue for parents to participate in improving the education of their children.

At the event, Flora would speak to the parents of the importance of their contribution to their child's education. She made sure that the parents knew how important they were in the lives of their children and their role as educators of their children:

> "We would like to explain what it is and that you, as the first educator in your family of your children have this big input. You come here, we want to hear what you have to say. Here's what we are going to do, if you have anything to add, let us know—we will add it

> on." You would be surprised how many parents come! It's just packed full usually. And then we go over the whole questionnaire. If there are any questions from anybody, I usually do it because I have a loud voice and so if there's anything to add, usually there's never an addition. We all agree on the questionnaire and we give it to them and that's your copy. You keep and fill it out with whatever you think. (Flora Z., 3, 376)

For this survey, Flora and her colleagues used a feast, which was a normative cultural practice, to invite parents to participate in the survey. If they had just sent out the survey via mail and asked parents to send it back to the school they would probably not have received as many responses. In the letter they also acknowledged the important role that the parents played in the child's life as their 'first educator'. Using this approach, they were successful in getting parents to participate in this survey.

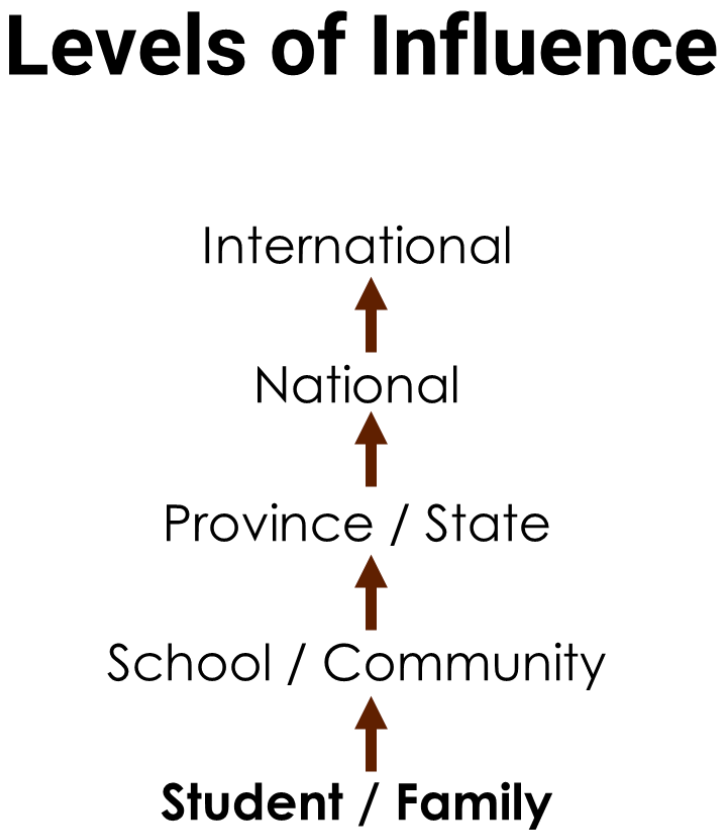
Conclusion

Using the school building as a community resource to support peacebuilding was a strength demonstrated by the three primary participants. They interacted with staff, students, and parents daily and, accordingly, were aware of the needs in the local community. They also encouraged others to try innovations as well, like the student in Estelle's school who suggested the Seniors' prom. This event was a beautiful bridge between youth and elders who would not normally interact daily. Flora took a cultural tradition of a feast and used it as a method to incorporate parents' and guardians' feedback into their children's education. The simple action of the bus stopping at Loreto Sealdah allowed a whole group of children to go to school without stigma and humiliation. The transformation of the school spaces improved community relationships while providing more support for children's education. The transformation of these spaces also provided examples of compassionate action.

Levels of Influence

As I have observed and worked with Sr. Cyril, Estelle, and Flora, I have seen them working at multiple levels of society. All schools will interact with the families of their children to a degree and have some contact with their local community. However, these women have deepened their relationships with the broader community and extended their work to include provincial/state, national, and international actors as well. Each of these connections is an effort to influence inclusive educational practices from the grassroots level to broader educational practices.

Figure 2: Levels of Influence



The first level of influence is working with individuals in the immediate school community. Individuals at this level would include students, parents, and school staff. The

second level of influence is interaction between the school and individuals, groups, businesses, and organizations in the local community. This level involves actors that located in close physical proximity to the school. The third level concerns provincial or state levels. This level is defined by physical and political boundaries and often includes government structures relating to policy and educational practices. The fourth level is national. This involves activity connected to policy, practices, and interaction with actors across the country. Finally, the fifth level is international, where participants' work crossed international borders to communicate with and include practice in countries other than the one in which they work. Initially, when writing this, I tried to provide an example of a project that demonstrated works at each level. This became difficult as I realized that many projects started at an individual level and grew to broader levels. The strategies were adapted when applied to broader levels when it became clear that there were many individuals with similar needs. Alternatively, the idea for a project could have started in another county or been initiated from someone outside the country and then implemented at a local level. Considering this, I will describe several projects for each primary participant that encompassed a number of levels over a period of time as the projects succeeded and grew. Throughout the participants' careers, emphasis on different levels changed over time. The initial focus of all three participants' work was primarily on an individual level as they started to teach in their classrooms. Their focuses changed as their careers developed and they committed to addressing a variety of social issues in their practices.

Sr. Cyril Mooney

The point in Sr. Cyril's career where she started to make larger structural changes was when she became principal at Loreto Day School Sealdah. She specifically requested the job as principal so that she could effect change on a larger scale. The two projects discussed here are

the Rainbow Homes that provided residence for disadvantaged students and the Child Labour Program that identified child labourers and got them into school.

Rainbow Homes

Having strong connections with families was an important part of Sr. Cyril's work. There were several different ways that parents communicated with Sr. Cyril. They might come to the school and wait to see her. They could write a letter and submit it to her as she fastidiously checked her daily inbox. The school social worker also did home visits with poor parents to assess their home situation and see if there were any outstanding needs. If parents were having difficulties taking care of children, Sr. Cyril or Theresa would spend time problem-solving with them to see if she could help them provide basic needs for the child and family. In some cases, this could include leaving an abusive spouse, getting a small business loan, selling food at the school to gain some income, or working as domestic help at a home that Sr. Cyril knew needed help. Over time there were certain needs that continued to arise within families. For some children, all their needs were provided for by the school, including food, clothing, and lodging.

As the work with poorer families continued, there were certain needs, like employment that continued to arise. As a result, part of Theresa's job became networking. She started to build a network of parents from the school:

> "Networking is basically finding people who have a need [and connecting them] with others who can meet that need. We have bridged the gap between people who had needs and also people who can meet the need and this has been a very successful program" (Theresa M. 1, 177).

One component of this program was the labour exchange. If a household was looking for a cook and a parent was looking for a job, they could be paired together. Parents who were lawyers would also provide services to parents who needed legal support. Through these significant

networks, a family's needs would be addressed so that the child could continue with their education not having to worry about their food, shelter, clothing, or safety.

The largest need that was filled at the school was the need for safe lodging. For children who lived on the street, whether they had a family or not, they did not have a safe place to sleep. When Sr. Cyril started the Rainbow Home for children at Loreto Sealdah it provided children with a place they could play and sleep free from harm. The home was basic, with children having only a chest where they could keep their belongings. These were kept on shelves. The girls not yet in school used the space to be tutored during the day by regular students from the school. This was to bring them up to their grade level so that they could enter regular school. Each girl was provided clothing, food, and a basic education with extra classes on the side. If they had parents or guardians, there were days when they could visit the school or children went home to visit their families.

Once the Rainbow Home in Sealdah was running well, rainbow homes were started in four other Loreto schools. After retiring from being principal at Loreto Sealdah, Sr. Cyril was hired as a consultant for the Department of Education in West Bengal. In this position she started 15 rainbow homes in government school buildings with 100 students in each residence. The homes are managed daily by local NGOs and housed in government schools:

> So those rainbow homes have now come into being. They exist. They now have the real solidarity, so of speak. Each school has a hundred children. It's just an ordinary school in one way. It's special—in that these hundred children have come from very, very deprived backgrounds and they're mixed in with the schools. Most of these schools are not very large or affluent. They are government schools. They are government associated schools and the government gives them their allowance and pays the teacher salaries. (Cyril M., 1, 279)

After the first 15 were launched successfully, another 10 were added to the project, housing a total of 2,500 students in Kolkata in addition to the 5 rainbow homes already in operation in the

Loreto schools. Some of the homes are girls' hostels and some are boys' hostels. Like the rainbow homes at Loreto Sealdah, students get special classes after school and on weekends. One of the tasks Sr. Cyril gave me on my second trip was to put together a table with all the schools including the extra classes, sports events, and awards that the students in each hostel received. In this way, they may be more privileged than some of the other students in the government schools, as they had access to lessons and exposure to activities that other students might not have had.

When I visited the school and volunteered, there were always volunteers and visitors getting tours of the school. People came to see how the school and programs in the school functioned as a unit. Sr. Cyril encouraged people to come and observe the programs and had staff that were well-trained in sharing their methodology and teaching materials. She had pamphlets describing the different programs running at the school and always had extra copies of the teaching material developed at the school. She shared all of this freely. As a result, there were many people who came and were interested in replicating her work in other areas of the country.

Nationally, there are now 50 rainbow homes in India spread over 8 different states and cities. Organizers have worked with Sr. Cyril and were inspired by her work:

> Like you were asking before, I seized the opportunities that were in front of me. There was no previous planning and construction, creating programs and making a committee and the numerous steps you do. While opportunity slips away from you altogether... (Cyril M., 3, 88)

The process of expanding from responding to one child and her family's need to the development of a national program does not happen overnight. It is a process that is still taking place. The 50 rainbow homes across India can only support a small fraction of the 18 million homeless children in the country (Premsingh & Ebenezer, 2013). The process required the

commitment of individuals in an institution to sustainably work towards the goal of providing education to all children and not stopping with the children in their local area.

Child Labour and Human Rights Programs

Another project that expanded from the school level was the child labour program and the human rights curriculum developed at the school. These programs were integrated together as teaching human rights leads into the practical action of supporting children who experience child labour. These initiatives were integrated into the daily activities of the school, with children from all classes participating in the programs as learners and agents. The child labour program was launched at multiple levels inside the school and then reached out to various government departments in India.

None of the families who sent a child to Loreto Sealdah could have a child working in their home. If they did at the time of registration, they were required to send the child to school and hire a child's parent in their stead. Child domestic labour is very common in Kolkata. All parents in this situation agreed to these terms. The child labour program included a help line children could call if they were in distress. It did not matter who they were. If the child was from a rich home or a child who had lived on the streets, all children at the school participated in supporting others. Each age group would contribute to the work in a way that was appropriate to their skills and abilities. At the early primary level, children in the school would draw posters advertising the help line. When they moved into grades five and six, they were taught to identify children who were working in domestic labour or other labour situations and bring them into the school. A former student and staff person Christine Gupta described her experience:

> When I was in school and I was in class five, I remember in the assembly, she [Sr. Cyril] talked: "Wherever you go home [to] or come back [from] you will meet many people on the road. If you see any children out of school, drag them and bring them in because a

> child's place is in school, not to be loitering in the road and becoming abused. (Christine G., 1, 52)

In the child labour program, older students were taught to answer the child help lines and guide children to the supports they needed when in crisis.

Students would also identify children in their neighbourhoods who worked as domestic labourers and would go to their employer's door and invite them out to play. A ten-year-old girl can be very persistent. Part of the program included students training police officers in how to approach child labour situations as well:

> Even police officers came. They came in uniforms and we trained them. Our students did a lot of role play in front of them to illustrate the challenges they experienced... In our child labor program, our stakeholders were students. Students had to identify child domestic workers and would convince the employers of the child domestic labor, befriend the child and try to bring the children to school. In that program, we had a part called training of child welfare officers, police, or social welfare officers. Sr. Cyril was a known figure in the police because she used to drive her own school bus. All the traffic police knew of her. She drove around… So, they all knew her, so during her police training we would go with a letter to the 64th police station: "Come to the school at nine o'clock for the training." And they all came. When we could, we would have a children's session and the children would come. Our main aim was to support child rights and stop child labour… Students had to come in and explain with role modelling the barriers that they face when they worked with child labour... They would explain how they behaved with the children. Then how they work when the families who don't allow the girls to connect with the children. So, the police know what they could do within their capacity to make the negatives into positives. They also told the police that because they were female students, they told them that they were scared of the police… So that topic came up in one of the trainings: Why should children be scared of the police? (Christine G., 1, 250)

In this program girls in grade six were able to befriend children who were in domestic labour situations and negotiate their admittance into school. This was enforcing a labour law that the police were unable to enforce. Successfully supporting the rights of a child to education and providing children the confidence to train police officers in the process is extraordinary. These children were actively participating and learning how to create and implement social change at a

profound level. They were guided though engagement in the values education course and the school social worker interacted with children who were identified working in homes.

Christine worked with the child labour program and eventually took over the human rights project as well. Her job was "to integrate human rights into the school curriculum including advocacy with the state" (Christine G., 1, 18). This process included many steps: 1. develop the material, 2. advocate to the government to be able to integrate material into the formal curriculum, 3. train teachers about their human rights 4. teach the five-step approach including group work and reflection processes to teachers, 5. advocate to the labour department to change policies regarding child labour, and, finally 6. advocate with the child welfare department. She worked with "the special juvenile unit of police, who needed to know about child rights and human rights to deal with children juveniles in conflict that have contact with the law children or in need of care" (Christine G., 1, 31). Sr. Cyril's reputation also helped with government advocacy:

> When we worked in the Child Labour project, we had to go do advocacy work with the government and she [Sr. Cyril] would just say, "Go and write a letter," so alright I would write a letter, sign it, and she would sign it. We were accepted in the government so well because of her name—whether it was the passport office, the labor department, and any of the government offices, the minute we would say we come from Loreto Sealdah, they would question us, "Oh, you have come from Sr. Cyril. Please come in," and we would be given the first preference. We were listened to and these ministers and secretaries would even attend our programs because of Sr. Cyril. (Christine G., 1, 96)

As Sr. Cyril had such a good reputation, all she had to do was sign a letter sanctioning a project for it to get government support. She had experience working with numerous individuals and groups, so she knew which projects to support and what partnerships she wanted to nurture.

While Christine was managing this project, many additional teachers were involved in training and supported the development of the project. When resource materials were developed for the school, they did not remain at the school. They were shared and distributed as widely as

possible. Material was developed at a grassroots level, and in the case of the human rights material, staff advocated for the work in three different government departments including education, social welfare, and labour. The material has also been used in 19 states in India and has also been shared internationally. Just recently, the human rights material has been translated and used in the Czech Republic. Sr. Cyril and teachers from Loreto Sealdah have travelled there to train teachers on both the teaching method and the material itself.

Conclusion Sr. Cyril Mooney

Supporting children and families and the child labour and human rights curriculum are two examples of how Sr. Cyril, along with students and staff, have responded to the local needs of their communities. With the labour program they first started at a school and family level, requesting that families not employ children. They then moved to the community level when Sr. Cyril asked children to identify families in their neighbourhoods that employ children. At the state level, they lobbied for policy changes in education, labour, and child welfare. The human rights curriculum was used in conjunction with the labour program at the school. This curriculum was implemented at their school. At the state and national level, the material was distributed to other schools and teachers were trained to use the material. The curriculum project was also used at the international level when it was translated and used in the Czech Republic. Individual actions slowly turned into programs. Sr. Cyril and her staff started to lobby government departments to implement changes in educational curriculum, labour practices, and social welfare. When their methods gained attention from state, national, and international actors, they were generous in sharing their methods and resource materials. They shared their developed and streamlined programs targeted towards a broader audience and volunteered teaching and

program staff to train educators to implement programs in other locations. As programs developed and matured, Sr. Cyril found ways to introduce them at higher and higher levels.

Estelle Lamoureux

Estelle's work in a French Immersion high school meant that her students, overall, were relatively privileged. A recent challenge arising in Manitoba is supporting refugee students. Estelle talked about having her first student who came from a refugee family attending the school:

> You got this family coming in and what should I do? There's no script, so I'm going by my gut feeling. I'll make sure they have all the school supplies. I'll make sure that they have food in their house to get started. That kind of thing. And make sure they have tons of intake meetings and that they're always communicating. I know now it was a good thing to do, but at the same time I think that there's a lot of what I'm pushing for right now. I'm pushing for that understanding of the agencies that are working on how we can support each other and how they can support the schools, so these kids don't fall through the cracks. (Estelle L., 1, 189)

In this situation, she saw the need to make sure the family had all the support that it needed in these circumstances. Estelle made sure that the students basic needs were met, like food and school supplies. She connected the family with organizations that could make a needs assessment and provided supports to the family. Estelle was aware that children can 'fall through the cracks'. As the principal of the school she felt responsible to make sure the family had all that they needed. As a volunteer Estelle has worked with a number of organizations that support refugees and found ways to connect them to local schools. Therefore, she has moved from working with students at a micro level to creating relationships between organizations and institutions at a macro level.

A few years ago, Estelle met a man and heard the dramatic story of how he travelled to Canada and managed to get across the Canadian border. He swam across the Red River near the

US/ Canada border in Manitoba. When people contact her and ask if he can speak at their school, she says, “I tell everybody you can't have them for free. You have to pay $150 an hour and they're paying” (asset map, 1, 112). This becomes an opportunity for youth to hear stories firsthand from people who have come to this country seeking asylum. Estelle is always trying to bring people together, making connections. She also knows that his story is very compelling, and students will be interested in his life experiences.

Manitoba was faced with an influx of refugees entering the province by walking over the border, Estelle acted immediately. For example, 1018 asylum claims and interceptions occurred in Manitoba in 2017 (Goverment of Canada, 2018). She went to a local garment company and asked if they were willing to make bags that could be used to provide basic supplies for immigrant families. Once receiving the bags, she contacted a local school division and asked if teachers and students would be willing to participate in filling the bags with items for a welcome package. A local organization was going to distribute the bags to the refugees. It didn’t take long, and all the bags were filled. This is just one example of Estelle’s quick response to news items. Many people watch the news and want to help but are not sure what to do. Estelle provides an avenue for people to participate in actions that support people in need. During a Peace Days meeting, Estelle quoted the movie Field of Dreams. “If you build it, they will come” (Estelle L, FN). She believes in a supportive and compassionate Canada, where there is a lot of goodwill in our communities, however people don’t always know how to engage during specific situations. She facilitates this engagement.

During this project, Estelle got a call from a rural school that wanted to be involved in the project. A grade 7 teacher had heard about the project from a friend in Winnipeg. Every year this teacher did a social justice activity with her grade 7 class and this year they chose to do

something to help refugees. We went out one afternoon to fill the bags and deliver them to a relief centre in Gretna. A grade 7 class researched the topic of refugees and collected 1,500 items with a value of $2,000, filling 41 bags. In less than half an hour the students filled the bags, loaded them into our vehicle and presented the findings of their research. Not only did the class do research, but they did presentations in every class in the school raising awareness about the current refugee crisis. The students worked in pairs and each prepared a presentation that was appropriate for the grade level that they were presenting too. The project went beyond collecting basic needs, the students learned about the needs of refugees—where they were coming from and why, what their challenges were when they got here, ways that they could help, and how they could encourage others in their community to become actively involved. For the total project in Manitoba, 410 bags were filled and delivered to newcomer refugees (Estelle L, FN).

For Estelle, contributing to the challenge of increased refugees in Manitoba happened at several different levels. At the school level, she made sure that students and families had all that they needed. Across the city, she provided educators with various speakers that could talk to students about issues related to refugee settlement, movement, and address cross cultural communication. She connected the local to provincial when she had schools fill welcome bags for refugees that were arriving across the province. The welcome bags also included students, families, schools, local businesses, and non-profit organizations working with immigrant families.

Ethics Events

A big focus for Estelle's work centers around dialogue on ethics. She feels that it is "important that people learn how to engage in a respectful manner to discuss difficult issues" (Estelle L., 3, 250). It all started one day when she was reading a magazine.

> I read in a magazine that this woman was doing an ethics slam in Harbor, Michigan. I sent her an email. I asked her, “How do you do that?” She explained it to me, so we hosted the first ethics slam three years ago. Then she said “How did it go?” I said, “It went great, what fun.” And she said, “Have you heard about a high school ethics bowl?” (Estelle L. 1, 257).

So, they started with a few teams doing an ethics bowl. An ethics bowl is similar to a debate except that it is more collaborative than competitive. Students are given specific ethical issues to research and then present their perspective on the issue. The other team needs to respond to their arguments.

Estelle just loves to hang out with youth and encourage them to think critically about the world around them. She observes their gifts and gives them nudges in different directions, suggesting they go to specific events or volunteer opportunities that could inspire them.

> I have students that have said to me after the last high school ethics bowl in December, “I thought I was open minded and have learned that I am not.” That’s from a 16 year-old. Just that, that alone, was worth organizing the whole thing. So yes, I see that’s what inspires me and keeps me continuing and as long as I can keep going. I guess and as long as I can hang out with the kids. (Estelle L, 1, 262)

With the first trials of the ethics bowl it seemed clear that this format was a good way to engage youth in discussions. Therefore, they moved forward expanding the program.

This started as a project she encountered in the US, so she sent a team to the United States to compete for a few years. They found that the issues that were addressed in the US were not relevant to the Canadian context. Therefore, they started to focus on generating more teams in Manitoba and having an ethics bowl in Manitoba.

> Watching the difference between last year’s high school ethics bowl and this year's, how they're using language that's very specific and non-confrontational and they're listening and taking in what the other person has said. They're learning how to take what the other person has said and either substantiating it or rejecting it, but in a very respectful manner (Estelle L, 2, 169).

This has been a successful project and they have found that the teachers are seeing the positive impacts of the event for student growth.

Now Estelle's "next steps are lobbying the government to incorporate ethical issues within every subject matter" (Estelle L., 2, 177). This way it is not just an extra-curricular event for a few students, it becomes compulsorily material for all students. When she meets with the Minister of Education for the ethics project she also advocates for others as well.

> I have gone to the Minister of Education. If I get a meeting, a Peace Days meeting, and my foot is in the door I will bring everybody else. If my foot is in the door for Peace Days, then MARL [Manitoba Association for Rights and Liberties] comes and anyone else that is doing a project that needs some traction… I organize everyone to speak…otherwise some people that don't have the connections would never be able to get that done. (Estelle L., 1, 458)

Estelle has many contacts because she has been so active in the educational community in Winnipeg. She is also very generous in sharing those contacts and supporting youth and other colleagues who she believes have started important projects. Although she may meet to lobby to have ethics imbedded into high school curriculum, she will use the opportunity to support other projects that she knows will support youth and community needs

Going beyond provincial to a national level, Estelle would like to have a national ethics competition each year at the Canadian Human Rights Museum (CHRM) in Winnipeg. The first ethics bowl happened in April 2019. I was at a recent national UNESCO conference with Estelle as she was looking to recruit educators to participate nationally in the ethics bowl. Her vision was to start a national event in spring at the CHRM. During the breaks at the conference, she connected with teachers and administrators from across the country, selling the idea of the ethics bowl. She was a fast talker and conveyed her passion for the event. In some cases, she didn't even need to find people, on multiple occasions I saw a contact in Winnipeg grab her elbow and

bring her to someone, who would be interested in the event, saying “This is a person you need to meet”.

There are three different ethics events that Estelle is involved in organizing. With MARL she has organized ethics bowls with high school students, ethics slams with young adults and ethics cafés with the general public. Each of these events uniquely provides an opportunity for people in different locations in the community to engage in ethical issues. The ethics slam is held in a local pub and teams of university and college students research different ethical issues before the event. During the event each group is given a question that the group discusses and then sends one person in their group to go up to the front for three minutes to argue their point. There are usually a few rounds, and spectators discuss the answers given by the teams and rate them. It’s an interesting evening, just talking about different issues with friends and having a drink.

Estelle also works towards making these events sustainable and teaching others to manage the events.

> Now my goal is to be doing procedure. How to organize the ethics slam. It's not right that I hold the information, while we're doing this, it has to be given to somebody else. So that when we're going for it next year, I tried out the procedure handing it to somebody who's volunteering at MARL to oversee the planning of it, because then that is an important lesson for others to learn. Especially the younger people—they want that experience. (Estelle L., 2, 179)

For all three of these events, Estelle has worked on procedures that she can give to others, so that they can replicate the work in other locations. The intention is to promote the discussion of ethics in schools and communities providing other educators and organizations the tools they need to do this work effectively.

Estelle is always inviting people in various leadership positions in education in Manitoba to visit the ethics bowls in order to gain allies for the event. Not only does she want to host a national ethics bowl in Winnipeg. This would involve introducing the ethics bowl across the country to other UNESCO schools and developing infrastructure in Winnipeg to be hosts. She also wants ethic to be infused into the provincial curriculum of a variety of courses in the high school level. This requires the cooperation or not only the Minister of Education but educators at all levels in the education system, including those who write the curriculum to teachers who are in the classroom.

> The teachers are buying in and they're seeing the value so right now that's my next steps lobbying the government to incorporate ethical issues within every subject matter. So, you started to go, I think we're on the right track and people love the last epic slam. There was standing room only. That is the biggest we've ever had now my goal is to be doing procedure how to organize the epic slam and it's not right that I hold the information. While we're doing this, it has to be given to somebody else. So that when we're going for it next year, I tried out the procedure handing it to somebody who's volunteering at MARYL to oversee the planning of it because then that is an important lesson for others to learn especially the younger people they want that that experience. (Estelle, L., 2, 176)

Estelle would not be interested in an elective course in ethics. The idea is for it to be infused in all courses. If it is an elective, then only students who select the course would experience of having these important discussions. She feels that these are ideas and skills that all students should experience to be a well-rounded citizen.

Estelle is always working on multiple projects at any one time. She also shares her networks so that she promotes other people’s work as well. The methods around ethics provide opportunities to practice critical thinking and collective problem-solving. While this project started as international initiative with students going to the States to an ethics bowl, it went back to being local to address the ethical issues in the local Canadian context. Once the events were successful in Winnipeg schools, Estelle worked to recruit schools in other provinces to plan a

national ethics bowl. The ethics projects also included different kinds of events allowing a range of different community members the opportunity to participate in events.

Conclusion: Estelle Lamoureux

Estelle started working at a family level when she helped a student, in her school, that was a refugee. When she retired and an influx of refugees came into the province of Manitoba, Estelle took action, at a provincial level, to welcome them. As a result of her many educational connections built up over the years, she was able to recruit a school division that was willing to fill welcome bags for newcomers. A local business was also happy to help as their owner and staff were primarily newcomers themselves. Estelle's participation in the ethics bowl started at an international level when she organized an ethics team in Canada and sent them to an event in the United States. She then started to develop the concept, at the provincial level, by creating teams in Manitoba schools. After several successful events at the provincial level Estelle coordinated with educators nationally to hold a national event. Along with the ethics projects Estelle is able to create something sustainable that is elegant in design, because it easily allows a large number of people and organizations, schools and business to collaborate without getting bogged down in meetings or complicated communication structures.

Flora Zaharia

It was very important to "bring the school to the home and the home to the school" (Flora Z, 3, 304). This is something Flora did when she was working in Norway House, as she always had chairs at the back of the room for parents. She also went to the parents' homes and introduced herself and the other teacher who was working at the school. When she worked in Winnipeg, Flora made an effort to visit the homes of First Nations children if they had low

attendance. This way, she could connect with the parent to see what obstacles there were to get the child to school and advocate for the student at the school. In the Winnipeg school division in which she worked, she advocated for teacher aids to act as liaison workers to connect with the parents. Flora worked extensively at the school and family level.

At the provincial level, Flora was the director of Native Education. At the provincial level she continued finding ways to connect parents into the educational process. Native Education was a branch of the provincial governments education system that focused on the education of First Nations Students. Flora organized an educational conference and invited parents and community members to join into the discussion.

> Every year we had a Native education conference where we invited all educators. That was always quite a success, with all the different workshops. Then after that the last two years I was there, we decided that we wanted more parental involvement, so we decided that we would have a Summer Conference… That was to get more parental involvement and we went to the reserve to help them prepare. It was a joint effort, putting a conference together with more content from the community because we wanted to help them prepare what they wanted to see in their community. (Flora Z., 2, 228)

With this conference Flora brought educators and parents together to discuss the best ways to promote learning for children. During these conferences they went to different reserves, therefore each year a specific reserve took ownership of hosting the event. In this way the community, as a whole, was involved in the event—not just parents, teachers, and students. This conference connected the provincial education system to local communities in Manitoba. Education was something that the entire community could be involved in and everyone had the opportunity to contribute to their education in their community in various ways.

In each stage of her educational career, when she worked with youth she always tried to get parental involvement. Flora was reconnecting communities to a positive educational experience. Giving them their agency back in educational processes. As Flora's career

progressed, she moved from the family and school level to a provincial level. She extended this work nationally by participating doing teacher training and networking with other First Nations educators in Canada.

Indian and Métis Educational Research Association

When Flora received her Master of Education degree, she started to work with a network of Indigenous educators. It was a group that had Masters or Ph.D.s. She recognized how important it was to extend research and explore new educational strategies for First Nations people.

> The Indian and Métis Education Research Association and that included all teachers that are educators with a master's and a doctorate. We grew up together and would invite each other when we found out someone got a master's, or a doctorate and we invite them to join. We had a yearly membership of 100. The purpose of that group was to do research and to do curriculum and to bring Aboriginal, First Nations content into communities and schools. That was a strong point for all of us because we've all gone through education in the non-First Nation way and we all know we all suffered from it after knowing that this should be there. (Flora Z., 2, 232)

This was an opportunity for Flora to network with people experiencing the same challenges she was experiencing in her local community. While she started as the only teacher of First Nations heritage in her division, now she had like-minded colleagues.

The group would meet regularly and did research projects together. They also presented papers at various international conferences as part of their work.

> That's where we did lots of research and we met about 3 times a year and we always had to work on a project of some sort and give presentations at different conferences. That's what I taught at the University of BC [British Columbia] two summers and I gave a presentation in New Zealand at the conference, the World Indigenous Education Conference, with people from around the world. … Those educators were down there getting ideas from each other. All those different people, different areas, different things that are really working and what is not working, and all this comparative analysis work, it was so great. (Flora Z., 1, 553)

Therefore, the group-built networks and training opportunities for Indigenous educators not only in Canada, but around the world. In this way, they were able to see how other communities managed colonization and educational practices in their consecutive countries. Knowing what worked and didn't work in other communities helped them make decisions in their work.

The group was known for its research which they presented in conferences that they planned every year.

> We used to have a conference yearly where we went to different locations it was in Yellowknife one year. We were in the States another year, I think we were in Arizona-Phoenix, I think it was. Then we were in BC and Calgary. Every year we had a different location, and the purpose of those conferences were to present the papers and our findings and occasionally there were review workshops. (Flora Z., 2, 298)

As they were known for their research and innovation, they were given projects by various universities and government departments. A large project was proposed to the group just when Flora was completing her work with Native Education.

> When I was with the group I was retiring, and that group asked me if I could have the Education Alcohol and Drug Abuse Prevention Curriculum that was asked of us to prepare. I fully supported that. I said, "Oh yeah we need to do that. We need to do that and of course." when I said, "I was retiring," so, they asked me: "Could you run the program and direct it?" So, I did, and we finished that material so that's something that we did. (Flora Z., 2, 243)

For this project, working on the curriculum Flora travelled across Canada to many of the reserves training teachers to use the curriculum. As First Nations education is a national responsibility, this was a national project and required travel throughout the country to some of the most remote communities in Canada.

This network of Indigenous educators provided Flora with multiple opportunities to collaborate, share research and provided opportunities for employment. The group addressed important issues that impacted communities across the country. For example, Flora received a

contract to do addictions training curriculum, because of her work in this network. This is an excellent example of how informal and semi-formal networks created outside formal structures provide opportunities for significant social change. This network had the expertise and resources to tackle a project of this scope and had gained enough recognition to be approached to manage such a project.

Conclusion for Flora Zaharia

In both working with parents and collaborating with her colleagues Flora found ways to transfer her knowledge from local to provincial and national contexts and vice versa. In all of the educational practices where she worked with children, she found ways to integrate the parents into the learning environment. It was important for her that the parents were actively involved with their children's education and engaging with teachers and the school. In some cases, this meant educating educators and creating structures to facilitate this relationship in schools, divisions, and provincial infrastructure. Therefore, this work expanded as her career developed. It started at the school and family level, moving to provincial and national levels. The Indian and Métis Education Research Association was a way that Flora was able to leverage national resources and use them in her local communities. Through this organization the participants were able to collaborate nationally and present their research on an international stage. Internationally, through conferences, they were also able to bring lessons learned from other Indigenous communities back to their work.

Conclusion on Levels of Influence

These women took a variety of different opportunities to connect with the community and build stronger supports for children and youth. As each had a reputation for making

connections in the community, they found that they had more opportunities as time passed. So that after a few years the community started calling them and they didn't necessarily need to look for the connections. They also developed a reputation which stood on its own. There were people who saw the success of the rainbow homes and contacted Sr. Cyril to provide funding and infrastructure to build more homes. Knowing that Estelle was open to having a variety of groups present in her school, she didn't have to peruse opportunities, people called her asking if they could come to her school. Flora's work with the Friendship Centre and other projects opened up the door for more community development work in the future.

All three participants also found ways to support education at a provincial/state level. As their careers progressed they developed educational pedagogies that were successful in filling gaps in the education system. Once they had more influence in their educational communities, they found ways to share these pedagogies with other educators, parents, and community members. Their reputation as successful educators were important to this process. If they made a commitment to a project, they always followed through and this garnered respect and trust from the educational community as well as government systems.

Barriers and Paradigm Shifts

> *I remember one time I had a student, first semester, a rather quiet girl but a good student—one day several months later, I saw her in the hall. I just saw her face and I went, "Oh my God, she is dying." She looked so anorexic, and I went straight to Estelle. I said, "Estelle, this girl is dying", and she calls the parents. The girl's mother did not want to hear this. Estelle just called the Children's Hospital and made it all happen, within the hour, and that young woman spent the next six months in recovery. I don't*

know if she fully recovered. That little incident, that was the kind of principal she was, that was the kind of person she was, barriers did not impede her. If the right thing needed to be done she would do it. (Larry P., 1, 58)

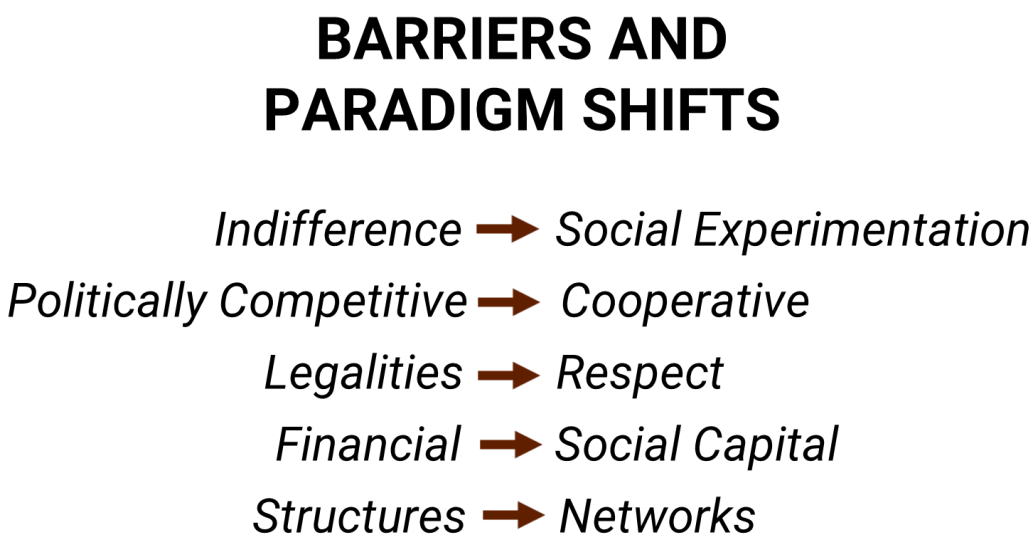
Each of these women has moved from teaching in the classroom to a variety of different administrative positions. They have also negotiated spaces between school structures and a variety of different social agencies, businesses, government, and private spheres. They have risen in educational hierarchies and challenged educational norms by becoming involved in the private lives of families and the broader public's social, economic, and political issues. Each of them has encountered a variety of barriers. These barriers are legal, political, financial, and structural. In some cases when working to address these issues one of the most challenging barriers was indifference. The primary participants approached the barriers as challenges and found creative ways to move forward with their work.

Their success resulted from confidence in the importance of the work that they were doing and knowing it was for the wellbeing of the students they served. Sr. Cyril Mooney sees barriers or problems as a puzzle that needs to be solved. In most situations Estelle Lamoureux pushed forward when problems arose and worked on solutions in the process of action. Flora found creative solutions to challenges, bending the rules, and asking for forgiveness rather than permission in many cases. For each barrier that they encountered, these women often shifted paradigms to find creative solutions. In all situations, they worked with the goal of supporting the wellbeing of students and providing support for the community where the students lived.

The limitations of this study, when looking at barriers, are that the individuals are named, therefore I chose not to pursue this line of questioning aggressively. To get better data in this area it would be good to do a study with a larger group with the use of pseudonyms. In some

cases, the women felt comfortable sharing narratives of these barriers 'off the record' but did not share them in our formal interviews. These are sensitive topics and there is a fine balance of navigating relationships and systems to gain maximum resources without being dismissed or ostracized. Knowing how to maintain this fine balance is one reason why these women have been as successful as they have been over the course of their careers. Therefore, I will provide an overview of the barriers here, but I will not always provide examples where available. There will also be a discussion of the alternatives that the participants used when facing barriers. Each woman had multiple strategies to address the barriers that they experienced.

Figure 3: Barriers and Paradigm Shifts



Indifference vs. Freedom for Social Experimentation

Interestingly, the first barrier that Sr. Cyril's described was indifference from other principals and the nuns in her own order. She said, "I think my greatest opponents were the ones who ignored me, the indifference" (Cyril M., 3, 51). She described that if you get into an argument with someone, that meant that they were engaged and interested in your ideas. Estelle

also spoke about trying to raise awareness about the Falun Gong and observed at one event "you're talking to them [the audience] and their eyes are glossing over" (Estelle, 3, 13). This was when she realized that it was time to approach the issue from a different perspective. When starting to raise awareness about an issue or working towards changing structures there is a need to have support from the community. It is difficult to maintain momentum and support if people are not listening or engaging with your ideas.

When Estelle became principal, the school she taught in was the only French Immersion high school in the division. As a result, the school was slightly isolated from other schools in the division. This allowed her to try new initiatives without having as much supervision as she may have had in an English school. She noted that "one year we had residential school survivors visit the school, this was before everything [the Truth and Reconciliation Commission] came out" (Estelle L., 2, 82). They also had "the LGBT (lesbian, gay, bisexual, and transgender) community Rainbow Research Center" connect with the school even before the school division produced a policy in that area. In the area of social justice, the school successfully addressed current social justice issues before they were publicly recognized and appeared in division policy guidelines.

Flora was the first First Nations teacher in a Winnipeg school division. She advocated for First Nations students, especially with other teachers. There were few educators at that time really interested in Native education. She had to promote cultural knowledge to other educators who she worked with in order to help them support First Nations' students. There was also antagonism between First Nations communities and the formal education system. Flora worked to bridge that gap in a number of ways. Finding culturally relevant teaching material was one of the challenges she faced in her work. When the Native Education branch started, she went

looking for teaching material and found that they were not providing or producing this material. Later in her career, when the job of director of Native Education became available, she was encouraged to apply because of her education, and she was known to want educational material.

> They all knew that I was looking for the material. So, when the position became open, John Brassard found me and said, “The position is open and they're going to advertise, make sure to apply.” “Okay, okay.” and by that time, I was teaching at the University of Manitoba. And then the position came open. It was in the paper. I was called, “Make sure you apply. It's in the paper today,” and I said, “Okay, I'll do that.” (Flora Z., 2, 170)

Flora realized the need for Native material when she was supervising 20 Brandon University student teachers in a number of reserve schools. The teachers did not have a Native background and they did not have any Native material to support their teaching.

The residential school system broke down traditional teaching relationships between elders and youth. Having to reestablish knowledge transition in a completely new educational system was a significant challenge. Flora was the first woman to head the Native Education Branch in the Manitoba Government. She was interested in the branch because she saw the need for resources when she was teaching.

> That's when I used to go out “teaching and I used to think to myself, “the Native Ed Branch is the place where we should get information.” I'm trying to implement Native content material in my class, and I want to go find material. I want to find material for the other teachers, because I keep encouraging them to go there. So, the grade 7 and grade 8 Social Studies has material, this is what you should do. I have no material, there is no literature. I would go there and nothing. (Flora Z., 2, 131)

A challenge with building a solid Native Education in Manitoba was the training and development of First Nations people with expertise in educational systems. Reclaiming First Nations education after the residential school experience has been challenging. Flora does not see herself as a political person and she did not specifically plan to apply for the job of director of Native Education. However, she was always asking the department for resources and they

were aware that she had very specific ideas of what she wanted from them. As a result, they approached her because they felt that she was a perfect fit for the position.

Flora was notified when the position was available. Her husband and a co-worker filled in the paperwork for the job, as she was very busy at the time, and then had to delay the interview due to a family emergency. When she started the position, there were only 3 out of the original 33 staff still working there. At the time she had been teaching at the University of Manitoba.

> So, I got the job, but I was still at the University. They said, when you finish there I could start. To start my job with the Native Ed branch. They said, “What do you foresee? What is your long-term goal?” “My long-term goal is to have all the subject areas in each grade to have some Native content and in order to do that, I need people to prepare the material in Native Ed. For that I need quality people, people that are going to work and going to do what I ask.” Then I said, “In counselling,” because I was a counselor, “I need all those posters with pictures of Native people, with some material on them, so when they're in the classroom students will have something and role models in front of them. They will know that it's doable that it’s achievable. I need a guidance counselor I need someone in guidance counselling. I need someone who's going to be able to help with content in the regular Social Studies. I need somebody in Native Studies maybe to get some Native Studies materials that could be worked into the social studies. So, we need some Native Studies and the Native languages as three main ones to get those into the schools. In science there are a lot of things, the signs that the old, old people know about that could go into there. I forget there's one about eggs, that I remember.” So I mentioned all of those. There are a lot of our people that are artists. They're very good in art. Somebody needs to encourage them. They should be encouraged to go into art.” So, I mentioned all that stuff. (Flora Z., 2, 186)

Flora had no problem listing off her goals and plans for what she felt was important for the department to work on.

There was one significant logistical issue that Flora did have to address when she worked in rural areas with Native Education. Part of her mandate was to provide workshops for teachers with First Nations resource material. In the rural provincial schools, there were very few Native students, unlike in the reserve schools. Many First Nations students would move during the year

from city schools back and forth to their home reserves, depending on the season. Therefore, there was a lack of continuity with their education.

> Then I came to Native Ed. I did accomplish one big thing. We were told to visit only the provincial schools, because we were a provincial people. I said, “we have to visit the reserves also.” I took it my responsibility to tell the teachers. It was a bit devious, but we did it. I said, “We have to see the good, we are Native people here. We go to the provincial school—there's a sprinkle of Native students there—hardly any there, just a sprinkle. So we have to go, if we want to go to Peguis [reserve], put the town Hudgson, you were in Hudgson. So, if you go to Long Plains, then Portage the Prairie. It's just ten miles out, okay. I'll take responsibility for this, this is what you should do.” So, after the second year of that, the first year I went to Jim Reed and I said, “We really have to get this sorted out, because students go to Sandy Bay, come to Winnipeg and then they go back home, back and forth up north. The same thing, students are brought here parents are gone trapping and then they're back home. Then the students go back home. They're back and forth like that. So why don't we have that continuity? That's the way I see it. The continuity is there.” And he said, “Yeah,” he said, “Okay, I'll speak to the deputy.” I said, “Okay.” I said, “Maybe you could tell him I've been doing this already. I take responsibility for it, I told the teachers, the consultants, that when they do the workshop there, that on the report they put Hudgson or a town close by, and that it’s okay.” I can't remember exactly what he said, but I remember him having the smile, you know. He said, “You really have the guts to do things.” (Flora Z., 3, 343)

Teacher training and the development of resource material was a significant component of Flora’s work. She provided training for teachers in three different ways during her education career: 1) by providing cultural training and advocacy to her colleagues, 2) through teacher training at University and 3) working as Director of Native Education in Manitoba.

When Flora started teaching, there were no materials or training programs for First Nations teachers. She contributed to the field of Native Education by participating in the development of teaching material and training teachers. In Manitoba, there were no teacher training programs for First Nations people until 1972 when Brandon University started a five-year program. Students in this program took classes over the summer in one teachable subject, did their practicum and worked as teacher aids during the year.

> PENT was a teacher training program for five years…It was a really, really good program. The students took a course, for example, I was teaching social studies methodology for the summer and they would learn everything about the curriculum in social studies. What they learned, they taught in the next school year and then they were teacher aides for the rest of the year. If they learned language arts, let's say literature, they would teach that. So, each year whatever they were taught in their summer courses they would include them into their classes. Then they had the professors from the University of Brandon that went to visit them as advisors, and they were able to carry on and help them if they were having problems or whatever. So that was a very good program. They didn't teach everything at once, it was just little pieces all the time, subject by subject until they finish their 5 years. Then they've taken all the different subjects and they were able to teach them all and I think that's why it's been a success. That program has been a success. I meet some of the inspectors of the schools and some of them that were with the Department of Education when I was working there. Some of the most assured me that the best teachers they found where the PENT students because they were so thorough. I remember how when I was teaching them, how I always challenge them, I always said, "you want to be the best teachers, better than everybody else, because you are First Nation, you know better than the white people about part of our history. You are able to teach about it. You understand it." And I always work them and put them up there. This way, they enjoyed it and they could see, and I think it was a challenge for them, because they could see what they could do, and they were able to work harder to get there. (Flora Z., 2, 60)

In this section above, Flora talked about a teacher training program in Brandon for First Nations teachers where they trained teachers on one subject a year during the summer. Then the student would go to the school and teach that subject. They were all working in the school as teacher aids. This way, they learned the curriculum and worked with teaching pedagogy in that subject slowly. This turned the education program into a very practice-based program. Unlike other programs that would be more theory-based with very little teaching experience in comparison.

Later in her career when she started working as the director for Native Education in Manitoba, one of the first resources Flora put together was a series of posters that showed First Nations people in a variety of different careers. She felt that it was important for youth to see their own people actively working in different occupations.

> I said, "Look in counselling. Every picture we see in counselling in the bulletin boards is always non-natives, always white. We never see First Nations people. We have got those three lady doctors that just graduated, we have some lawyers, we have some pharmacists and look at all the secretaries! We have got some teachers and nurses and we got all those professionals. Do posters, maybe with a little teacher's guide," and of course, I'm strong for teacher's guides… "In the classroom, students will have something and role models in front of them. They will know that it's doable, that it is achievable." (Flora Z, 2, 188)

She wanted to emphasize to students that they had a variety of career options. In the past First Nations children were not encouraged to pursue careers, and had limited options based on the quality of education they received at residential schools. In the classroom, working with students, Flora focused on providing encouragement for any improvement that a student accomplished. This initiative was to improve students' self-esteem and encourage them to plan for a productive future. The posters were an opportunity to encourage students on a larger scale, throughout Manitoba—showing youth that other Native people have been successful and therefore they could as well.

Through the Native Education Branch, Flora also worked to incorporate culturally appropriate resources into the schools, so that students could be proud of their history and culture. School textbooks and resources up until that point had been written from a very European perspective. First Nations youth needed to see examples of their history in a positive light and be encouraged that they had potential for a bright future. Training both Native and non-Native teachers about Native culture and history was an important way that Flora could support student's engagement and success in schools. Her goal was to helping First Nations youth move forward confidently into post-secondary education—working towards specific career goals.

Conclusion

The primary participants experienced indifference when working towards social change. In many cases this was frustrating, however in other ways they used it to their advantage. Estelle talked about being able to do things without notice, as she was the only French Immersion high school in her division. She was able to organize and try new things without getting too much attention or requesting permission for projects on a regular basis. Early in her career, Flora worked in a number of small schools where she was a teacher and administrator. Therefore, she had the freedom to try new initiatives and see how they worked, like inviting parents into the classroom to observe their children's learning environment. She also was addressing issues relating to reconciliation, incorporating First Nations material into educational systems decades before the Truth and Reconciliation Commission started in Canada. These unique scenarios provided the women opportunities to explore community and family partnerships that would not have been possible in other educational settings. Frustrated with teaching only privileged girls in India Sr. Cyril requested to be a principal in an inner-city school where she could direct broad structural changes in the school. The indifference, or lack of onsite supervision, provided a unique opportunity to build networks, transform school infrastructure and develop skills needed to support their community. Through these small social experiments, they were able to repeat and perfect projects that were successful and discontinue projects that were not. The success of the larger projects they developed made it difficult for other educators to criticize.

There was a slow shift of attention in their strategies as their careers progressed and their methods gained more support from students, parents and community members. By the time they gained broader community attention, they had already fine-tuned successful programs and had integrated them structurally into their schools. Therefore, they were able to help other educators

replicate similar projects in their schools. With the success of these programs and clear outcomes that supported the local community, these innovative programs were easier to defend than in their earlier stages. The example of Flora's work developing the Native Education Branch is an example of this. The popularity of these actions gained support in their school community which was transferred to enthusiasm by staff to support other educators in replicating these projects in other schools.

Legalities vs. Respect

The legal liability and responsibilities have changed in schools in both India and Canada over the past 70 years. These changes have impacted school regulations and cultures in public and private schools. Even within specific schools, there is a certain degree of flexibility of various practices based on gender, age, position, expertise, and personality. Legal liability has impacted educator's ability to effectively support student needs in a variety of different situations. In this section, I describe examples from Sr. Cyril, Estelle, and Flora. For Sr. Cyril the liability issues were problematic because she was managing multiple programs and housed NGO organizations in the school. Estelle experienced defensiveness of privileged teachers to change surrounding diversity. Flora experienced liability issues when moving from a small two-room school to a large city school. Although I discussed liability issues with Estelle informally, the issue did not come up in any of the formal data. We did however discuss professional development for groups that experience challenges in schools.

Sr. Cyril Mooney

When Sr. Cyril started as principal of the Loreto Day School Sealdah one of the NGOs she worked with was Kolkata Rescue. They were an organization of doctors which provided

medical attention to the poor. She provided them with a 10 by 20 foot space in her schoolyard to park their ambulance and treat patients. As a result, the poor students and their families also received medical attention. Their patients came quietly in and out of the school not disturbing the running of the school grounds. It was a very respectful relationship.

> I was involved with Kolkata Rescue and had given them space in Loreto Sealdah since they had no place to go with their clinic. I gave them a corner of the playground and we lived together very happily for about 25 years. However, just recently, they've just been told that they can't stay anymore. The argument being that so many people are coming in and out and our security is at stake. The fact that they lived here with us over the last 25 years with the gate wide open and I would be perfectly happy with the gate wide open and every possible beggar coming in and out, and yet we never had a bad incident yet! (Cyril M., 2, 301)

The fear of harm occurring to students and potential liability issues in relation to this organization resulted in the removal of the NGO from school property. As a result, poor children and their families no longer had access to regular medical treatment and support at the school. Sr. Cyril maintained a supportive relationship with the NGO and the local community.

There was a high level of support for her work and community members who came onto the property highly respected the work that Sr. Cyril and the school did. Other relationships that Sr. Cyril cultivated added to the respect and security of the school. She allowed vendors on the surrounding street to enter the school to get water. There was a deep respect between Sr. Cyril and the vendors. While those who came after her saw vendors as a security risk, they actually provided security and support to the school. One day, a girl climbed through the second floor of the school and landed on the sidewalk, the vendors took care of her and informed Sr. Cyril. These vendors always watched out for Sealdah students and Sr. Cyril. They were her eyes and ears to what happened just outside the gates 24 hours a day.

Estelle Lamoureux

Estelle worked in a school that had a primarily privileged student body. The changes in the regulation of legal liability have impacted oppressed communities like First Nations students in Canada and underprivileged students in India, more than privileged students in Canada. There have been significant changes in the composition of educators in Canada, however teacher diversity has not kept up with the rate of student diversity. Therefore, teacher training in Canada must address the gap in culture between teachers and the students who they teach. Estelle describes an experience at a conference that she attended.

> I was at a conference last weekend one of the women that presented was talking [about]… professional development. They were looking at the gap between different groups. She said what happened, "Instead of having a constructive conversation, the teachers got offended because they felt they were being called racist." (Estelle L., 2, 147)

To address the challenges that students from various groups face, it is important to understand what those barriers are and how to culturally respond to them. This is exactly the goal of the work Flora's during her career. These teachers reacted defensively to the discussion and were primarily concerned with their reputation and did not want to be seen as impeding some else's human rights. In this case, teachers did not feel like they were in a safe and respectful environment. As a result, they were unable to have a constructive conversation on how to support the needs of students who fell into achievement gaps. Human rights are a legal term and therefore the issue of liability is connected to the concept. If these teachers had been in a safe and respectful environment, they would have had a very different conversation—one that would have benefited the school system and students.

Flora Zaharia

Flora had a really good experience working with parents at Norway house and this was reflected in student success at school. At the school, she was principal, and one of two teachers. She had a lot of flexibility to make decisions that she felt were in the best interest of her students to support her students' learning. Knowing the history of residential schools and having lived through them, as a child of a survivor, a student, a teacher, and an administrator of a residential school, Flora was well equipped to support these students. There she could visit parents at their homes. They could drop by her house for tea. She also had chairs at the back of her classroom, so the parents could come in and observe the class at any time. When Flora moved back to Winnipeg and worked in a large school division, there were more rules and she did not have as much flexibility.

She didn't have as much freedom to invite parents into the school at any time of the day. However, there were scheduled times for parent-teacher interviews. She decided that she wanted to get all of the Native parents to come out to a parent/teacher evening at the school. So, she went around and visited the parents.

> We went to every home and it was a lot of work. After school, I went on my own time, telling most people, "We have to be at the parent-teachers'." and I always told them, "You know, the white people don't think we're smart enough. They don't think we're interested in our kids. They think we're just a bunch of drunks. Now let's prove them wrong. I want you to be there. You don't want to let them continue thinking that way. Even their teachers. I want you to prove them wrong." So they said, "We will." So, it was student teacher meetings. We went to the homes and I went, and I picked up, I don't know how many, for the teachers' night. We were in the gym and they were all Native people. I was so proud. The teachers and everyone was so surprised that there were so many. (Flora Z., 1, 431)

Flora started from the space where her community was –meeting parents in their homes. She was also not afraid to challenge the stereotypes and lead others to challenge those same stereotypes.

In visiting the families, she brought the school home. After gaining some trust, she was also able to find an avenue to bring the families to the school. In doing this, she challenged stereotypes, not only giving students some confidence in attending school, but giving parents the opportunity to claim that space as well. Entering the doors of a school would have been challenging for many parents who had attended residential schools. As someone who had gone to residential schools and knowing the culture, Flora was able to make connections that her colleagues could not.

> I always felt our hands were tied with Winnipeg. There were so many rules and regulations. “You cannot do this. You cannot do that.” Everything has to go through the principal, I always felt like I don't know the education system—the way it was going. It is not like it should be, you know. (Flora Z., 1, 301)

Flora felt that:

> It's almost impossible to do the little things that I did to be successful at the other Indian schools…the new way the system is implemented now I could work in the classroom. That hindered my thoughts, always building a connection to parents and I want close communication. (Flora Z., 3, 435)

In a two-room school in a small community it was much easier to know who student’s parents were and regulate who came in and out of the classroom.

As a result of this change in the structure of the school system in larger schools, Flora would:

> encourage teachers to have more communication with parents and making sure that they don't only just communicate but listen to suggestions, put them into practice, and let the teachers know what the parents know—that “that was very good suggestion and you're doing that now.” Again, communication. Here we can't do it but up north in Norway house we used to have the parents’ thoughts of this when I was there for two years. I did it, we invited the parents to come and sit at the back of the class and watch us teach. (Flora Z., 3, 396)

It was important to Flora that parents of First Nations students felt included and respected in the educational processes of their children. Therefore, if they could not drop into the classroom, she

felt that teachers should have strong communication with parents and demonstrate that they listened and acted on their advice.

Conclusion

It is extremely important that children in the school system are protected. There are some situations when the protection of children, including security in schools, creates barriers to providing extra support for students in these schools. Providing extra support for children on-site, like medical support, means that there are more adults in the building, changing the private and public domain of the school environment. Allowing parents into schools and classrooms also creates administrative challenges for the security of children in schools. All the participants have opened their doors to a variety of different organizations and groups to enter their schools. These connections have been built with the development of relationships that are built on trust and mutual respect. Estelle also raised the issue of supportive environments for teachers. They are required for teachers to feel safe—to brainstorm and innovate creative solutions to support students. When the security and wellbeing of students' conflict, there is a need to work creatively to support students and create networks built on respect and mutual cooperation, whether they operate on or off school grounds.

Politically Competitive vs. Cooperative

Each participant was different in how they described their political involvement. Estelle talked about enjoying political debate, while Flora said that she was not a political person. There were times where Sr. Cyril said that she would prefer to 'fly below the radar' and other times where she wanted to promote her educational values broadly. Overall, the women worked

towards a collaborative approach in working within their educational organization and in the community.

Sr. Cyril Mooney

Relatively early in her educational career in India, Sr. Cyril was determined to integrate poor students into the school community. When asked if she ever felt challenged, Sr. Cyril responded quickly.

> I felt challenged most of the time. I was doing things that were so far out, that most people didn't understand what I was doing. I've been challenged many times, even at meetings, and so on. I've learned to keep a very low profile. (Cyril M., 1, 221)

One of the first things that Sr. Cyril did when she became principal of Loreto Sealdah was to take in 700 poor children, doubling the enrolment in the school. As she developed programs, she hired outreach staff to manage and implement various programs. Teaching and outreach staff worked closely together. Teaching staff had many opportunities to work in the community. Some even had a chance to travel as they worked provincially, nationally, and internationally.

In one of her most recent projects, Sr. Cyril has been setting up rainbow homes. These are homes for children in government schools. Some of the principals have been receptive to having these homes in their schools, while others have resisted the initiative in their buildings.

> I think what's happened to the other thing has been she’s bamboozled us into taking a very dark and damp hall, down below the school, when there were nice new places upstairs. She didn't show us any of them upstairs. But you just have to put up with that kind of thing. (Cyril M., 2, 508)

The process of constructing the rainbow home at Loreto Sealdah happened over a period of time with staff who understood Sr. Cyril’s educational philosophy. Extending the project on a broader scale experienced a few growing pains. Not everyone who was brought into the project was working with the same educational values. There were times when principals in schools saw

space, attention, and resources going to this new initiative as competition to their regular school's programing. As time went on, many of these challenges were ironed out and the running of the day-to-day hostels became easier to manage.

Estelle Lamoureux

When Estelle started her job as principal, she had to navigate the politics of working in the same division that she had worked as a bus driver.

> Then I went on to become the principal of College Pierre-Eliott Trudeau. Now as a woman, I was told, everyone knew I was a bus driver from the very same division. I was actually dealing with my former colleagues. Bus drivers were coming into my office complaining about teachers, or students. I had a lot of push back from individuals who wanted to get into administration, but didn't, and would be saying a lot of negative things about myself. But you just had to grow a thick skin and realize that you were just working really hard. Not that they weren't, but that for whatever reason you were selected. That becoming the principal of the school, I found it was truly a privilege. (Estelle L., 1, 83)

Therefore, Estelle was navigating challenges with gender, egos, and different levels of institutional power. While her leadership style was not competitive, she had to navigate a system where others were. This had come up earlier in her career when she had been asked to coordinate a divisional biology exam because "there were too many egos in all the other individuals to be able to be able to get this done" (Estelle L., 1, 68). In Estelle's no-nonsense way she would power through and continue working, doing the best she could in her job to support her students.

Working in a collaborative setting and doing projects with a number of different community members, Estelle sometimes found herself challenged by individuals who were educators.

> Other challenges that I've had is that everybody has gone to school and everybody thinks they know how a school has run. Everybody thinks they know about the life of a teacher or the life of an administrator. … I've had people who have no experience whatsoever going after me, I'm talking ganging up on me. You have to hold your ground with these

> kinds of challenges. So, I'd say "I wouldn't think of going into your business. I wouldn't tell you how to sell insurance. So how come you're coming into my line of work and telling me how I should do it? Ignoring my expertise and telling me what kids like or don't like, just because you went to school, and have one kid at home." So, those kinds of challenges. (Estelle L., 2, 284)

With her many years of experience in the education system as a bus driver, teacher, and then administrator, Estelle had significant knowledge of the needs and behaviour of youth. As most people do have some school experience, they are able to make assumptions about educational projects based on that experience, however these individuals are not familiar with how the whole education system works. Estelle worked and works collaboratively with community members; at the same time she asserts her expertise regarding youth to ensure a successful project or event.

Flora Zaharia

Flora will say that she is not a political person and yet she has gotten involved in many Indigenous organizations and advocated for the needs of Indigenous people. When she first came into Winnipeg, there was only one Indigenous organization the Indian and Métis Friendship Centre (IMFC). Flora got involved and was invited to be on the council of the organization.

> A non-First Nation woman was the director of the IMFC. She attended the board meeting and also came down to our council members meeting—tell us the decisions of the board. If we had any questions or comments, she went right back up to the boardroom to relay our messages or concerns. Needless to say, I found this very strange, and wondered why the intelligent and well-spoken First Nation members of the council were not on the board. I noticed that everyone seemed very content with this arrangement, so I decided not to rock the boat by asking questions since I was new. But after being part of this council for about three months, I decided to question my fellow council members as to why the board was composed of only Non-Natives. I felt that many of council members would be good board members. I was astonished to learn that most of them were content with this arrangement. When Jane came down, I was encouraged by the others to voice my concern. I did so, and Jane welcomed the question and went up to relay it to the board. They welcomed the idea of inviting council members to replace board members whose terms were up. (Zaharia F., 2017, p.1)

Flora assessed situations and listened before she started to make suggestions and recommendations. She always made an effort to work collaboratively and was sure to support the leadership of Indigenous people in Indigenous leadership organizations.

Conclusion

All three primary participants preferred working in collaborative environments where marginalized communities had an equal say in the governance of social and school systems. This contrasted with the professionally competitive educational environments they had experienced. As a result, they needed to lead by example and spent many hours listening to the needs of students and being responsive to their families and the communities in which they lived. All three were very clear in communicating their goals and values they thought should be the foundation of their school communities and lead by example by responding to student needs. In all their professional life they reinforced the need to work together as a community to serve the best interests of their students. In many cases, they found that their efforts were greeted with positive support. However, there were times where egos and political agendas clashed with the work that they were doing. During these experiences they continued to focus on the needs of the students and their communities for guidance on which projects to continue supporting.

Financial vs. Social Capital

In some ways, money was discussed as a barrier to starting and completing projects the women wanted to develop, however all three women were determined to move forward and worry about finances afterword. If they saw projects they deemed important, that would benefit students' learning and wellbeing, they found ways to make them happen. There were a variety of different strategies they employed, many of which utilized the social capital they had in their

school and broader community. As they were working towards equity and finding ways to support students' needs beyond the classroom, they needed more resources than a traditional educator would employ. Therefore, they had to find creative ways to mobilize resources that were outside the traditional educational system.

Sr. Cyril Mooney

There are multiple ways in which Sr. Cyril was able to overcome financial barriers. I provide four examples here, however there are many more examples that could be given. The examples include decreasing spending on the extras in the school, utilizing the skills of her teachers, effectively utilizing volunteers in the school, and maximizing gifts given to the school.

When Sr. Cyril started a new model at the Loreto Day School Sealdah that included half paying students and half non-paying students, there was a lot to learn. Many of the street children required all their needs taken care of, including food, clothing, and housing. She was also faced with the challenge of running a private school with only half of the tuition being paid. As a result, students understood that there are some compromises that need to be made.

> Visitors to the school often felt that, considering Loreto Sealdah's well-known status as a respected private school, it appeared a bit shabby. Once, on a visit to the school, the Provincial Sister took up this issue. Speaking to Class XII, she said, "You know, your desks are a bit shabby and your room is a bit shabby. Don't you think the school needs another coat of paint?"
>
> "Yes, Sister, it's true that the school needs another coat of paint," replied the girls of Class XII, "but you have to think of how much money another coat of paint would cost us. And when that money could go towards supporting the children in the Brickfields or out on the Eastern Bypass, how could we pay for that extra coat of paint?" (Mooney, 2017, p. 110)

The changes made to the school while Sr. Cyril was principal were based on the admittance of poor children. These changes were articulated to the student body. Even the decision to delay an extra coat of paint was something that students understood was a deliberate choice in an effort to

support the learning of less fortunate children. One of the classes that all of the children had to take is Values Education. Included in this course is a system of reflection that Sr. Cyril developed. Students will either reflect on a situation they have experienced or a story from the Values Education text. This reflection is based on a 5-point program, which includes:

1. Reflect on a situation.
2. Discussion.
3. Take time to develop their own answers.
4. Analyze their thoughts with the help of their teacher.
5. Come up with an effective plan whereby they can change some situation that they have determined to be unjust. (Mooney, 2017, p. 116)

Through this combination of outreach work and reflection, students become skilled advocates when they reach their final year of school. After participating in both small and large social actions throughout their whole school career, they were confident in their skills and ideas, being able to initiate their own initiatives. Therefore, their whole concept of money and physical resources changed as they understood how others lived and were aware of the stark inequalities in their communities.

Loreto Sealdah also worked towards providing quality experiences for their rainbow children. This included providing a variety of specialized classes after school so that the students learned new skills. Sangeeta Mondal describes how they made this happen without the use of extra money, but with social capital.

> If you have a skill to give that skill to the child, that has nothing: “Why can't I motivate that?” There was one time when Sr. Norma and I were working at Mary Ward and Sr. Cyril gave me permission… We would travel to different schools and we were trying to develop a resource bank of the skills of the teachers. Other than teaching, which is always there, but maybe a teacher would be a good dancer or singer or good cook and these teachers would put a club together. Put their resources together and all the Rainbow children and poor children that are there will get one class of cooking, be it knitting, so you were developing the child's potential within the education system itself, as they are going to school… So, if a teacher is committing herself, maybe a Saturday evening, so all

> the children all the poor families, the children come to do a cooking class or do a karate class or do a beadwork class. That was the type of thing I was trying to develop with Sr. Cyril and Sr. Norma because they are in the school system. We are using the resources that are there within our school without spending anything. All we're doing is giving those extra hours to those children, opening the school a few more hours, using a light fan. It is so easy to do. (Sangita M., 1, 393)

By creating this list of skills, staff could enhance the classes that were offered to the underprivileged students. There were still some instructors who were hired for subjects like art and yoga who came in on more of a regular basis. The variety of classes provided the poor students and their families opportunities that they would not have otherwise experienced. Rich parents may be able to pay for extra lessons for their children or place them in clubs, but the other children would not get this opportunity. When going on school field trips, the staff often asked for reduced pricing for these children and often got museum passes for free. Thus, providing a wide range of experiences to students.

At any given time, the school would have up to a dozen volunteers from around the world working. Sr. Cyril would meet with every volunteer to find out their skills and what their goals were and assign tasks accordingly. The first time I came to volunteer at the Loreto Day School I spent most of my morning with a teacher training program. There was a week out of the six when I was recruited to substitute teach for a grade two class. Not all the volunteers had educational training, so this was an asset. However, having lost my voice due to the polluted air, 50 students and horns honking from the street created a challenging task. The teacher I was covering for spent the week travelling with a team from Loreto Sealdah providing human rights training to teachers in other provinces. In this way, Sr. Cyril was able to use social capital without putting financial burdens on the school.

There was always an early morning meeting just before the school assembly that made it easy to stay connected and delegate tasks for the day. All staff and volunteers would be connected and review the tasks for the day. This meeting helped everyone know how the school would run, if any special events were happening, and individuals would be directed so that they knew what their role was for the day. Everyone had an opportunity to ask questions and understand how their work was part of the whole system.

> Somebody would come in in the morning and say, “You know so-and-so is coming today to visit.” And all I would do was, I'd call Sangita. “So-and so was coming today and could you get some tea for them and you can bring them to see me.” And I don't have to worry anymore. And now you begin to understand how I could take on so much. Because I could delegate now. I could always trust that they would be shown around, it's as simple as that. (Cyril M., 2, 326)

The morning meetings were key to having everyone in the school on the same page. Sr. Cyril was also very determined to keep gossip and negative attitudes to a minimum in the school.

> In Sealdah, I see that I wouldn't be able to get that done without so many people helping me. And everybody helping me generously, not a begrudging help. It was a happy help. And I would say that often to the teachers. “I want happy help and cooperation. If you're not happy with what I'm doing, tell me straight, don't go around and whisper and whisper about it and putting it down. Write a letter or argue it out and if I still believe that I'm trying to do it right, then I will ask you to trust me and if I think you have a point and what you have to say and that we should do this thing at this particular moment then I'll wait, and I'll see. I think we'll get along very well together.” I will, and I would say to them also that, “I hope you will be satisfied with kids playing in your class, that you will think about and analyze why they are playing, I'm trying to make some difference in the way you teach.” (Cyril M., 3, 69)

With the morning meetings and assemblies, Sr. Cyril was able to address all issues that came up in the school on a daily basis. Therefore, when volunteers started to come to the school, all the teachers were introduced to them and knew what their skill sets were, so they knew what to expect if they appeared in their classroom.

The other advantage to volunteers was that they brought a variety of physical gifts to the school. This could range from books and school supplies to shampoo.

> Cyril used to collect all of the gifts that people gave. She put all of these into a storage room and then put them all together and gave all of the children in the school Christmas gifts. This way, she gave out 1,500 Christmas gifts that did not cost her anything. Cyril was able to give gifts that were worth well over 100 rps each year without spending any money. She was brought up during the war [WWII] and her parents were poor, but they had very good sensibilities. She was taught problem-solving and how to manage under difficult situations. (Field Notes, Sr. Cyril, 24)

Since Sr. Cyril's departure from the school, there have been very few volunteers and therefore to maintain the tradition of providing gifts has become very costly.

Estelle Lamoureux

Like Sr. Cyril, Estelle has developed many different strategies to leverage social capital and overcome financial barriers. Both women move forward on projects they believe in and work on problem-solving the financial barriers in the process of developing a project or event. I provide three examples below of how Estelle has managed and overcome financial barriers and leveraged social capital in her work. The examples include making commitments and then sorting out funding, involving teachers resistant to school mandates in school trips and leveraging resources through networks.

When opportunities came open for students, Estelle always did what she could to support students. "If I could see that there was something worthwhile, I could get really, really aggressive. Make sure that the kids would go, and I would not worry about details until later" (Estelle L., 1, 214). Taking advantage of opportunities that fit their educational mandate and problem-solving later was an important part of the three women's practice. This included experiences like sending students to the Holocaust museum in Washington or sending a group of

kids to the New United States Nations in New York. Whenever events like this came up, Estelle made sure to send a different teacher on each trip so that they had the experience and so that they could understand and buy into the social justice mandate that she had set for the school.

Estelle is an expert at creating networks and accessing social capital. Derrek Bentley describes how Estelle uses her networks when planning events:

> One of the things that I have learned when working with Estelle is the importance of connections. Some ways are with connections. Estelle, I swear knows everybody, literally. I know that this is a way that she is very successful planning things with no budget. Is that she creates connections with the most random people and then she can call on them. "I met you and you were my server, well now I need you to do this, this and this." That networking and the relationship building, the social capital, is what drives a lot of the projects that we have done together. Whether it is a UNESCO conference or an ethics slam or a peace days event. Even if there is a budget, realistically, it was never enough to do what we really wanted to do, but we were able to do something close to what we wanted to do because of finding connections. So, we can get this room for free so now we can spend this room rental money on something else. Finding these creative solutions and finding out what we can do with who we know. Now if we have a little bit of money, we can use it for some extras. So, we can just bring it over the top. So, the idea of social capital and people being those resources, Estelle is really good at it. (Derrek B., 1, 136)

Estelle not only has an extensive network, but she also has extremely creative and meaningful projects that she plans. This makes it very easy for people to get on board and support her projects. As mentioned earlier, her projects are often in response to issues that are happening in the news and people are interested in helping but don't know how. When Estelle calls upon people, they are happy to contribute because it provides them an avenue to actively engage in current events related to social justice.

> We were meeting at a small café that was central in the city to plan a fundraiser to support diversity in the city. The committee had decided to title the event Diversity Runway to feature the clothing of different groups living in Winnipeg. At the end of the meeting we all went up to pay for our food and drinks. The server asked us what we were planning. In no time Estelle took the opportunity to interview our server to see what skills and connections he might offer the committee. She asked him to write down his contact

> information and suggested that they go out for coffee to discuss his involvement in the project. (Field Notes, Estelle 18)

Estelle has a gift for being able to walk up to anyone almost anywhere, start talking to them. This is not the first time she has convinced serving staff at a restaurant to volunteer for an event. I have seen her invite a complete stranger to an event and heard amazing life stories from people she has just met. Somehow, Estelle inspires confidence and trust from people, and they feel comfortable sharing both personal and traumatic life stories with her. Through her networks she finds ways to link individuals with amazing life stories to teachers, schools and organizations that promote social justice issues and work toward social change.

Flora Zaharia

Flora overcame many of the financial barriers to her work by volunteering her time. If there was a component of education that she felt was lacking for Native students, she would step in and volunteer her own time. This often led to the funding of future projects in two ways. First, she would demonstrate the effectiveness of a program in such a way that it would receive funding. Second, her work would demonstrate a need in the community that could be used to apply for funding. There are two examples of these methods below.

Flora was asked by the Friendship Centre in Winnipeg to do a survey to help start a daycare that was called The Little Ones' School. The goal of the survey was to determine how many children there were in the north end of the city. She started this job with a list of addresses. Flora describes the experience:

> Doing the survey to start The Little Ones' School. That survey took me over a year to do. But still, I did it in my spare time and it was all volunteer. When I saw how the little kiddies were living in those houses—some of them, the babysitter was an old grandpa. He may have about five or six little ones, little toddlers there, and he had a hard time moving around. I thought to myself, something has to be better for these little kids. With the Little Ones' School, that was an answer, so that's why I worked so hard. I would say a

> lot of what I saw here influenced me to do something more and also to become an educator. I wanted to be a person who understood the community, that understood the students and where they come from. (Flora Z. 2, 143)

Doing this survey, Flora was aware of the importance of data and how this information could be used to secure funding for projects. Without volunteering her time over the course of a year, this project would not have gotten off the ground. Her educational background and experience gave her the credibility to conduct this survey and report on the findings. She leveraged her own social capital and reputation in order to secure funding for a daycare for a community that was important to her.

Flora told a humorous story about her and a friend who wanted to volunteer to be Grandmothers to some school and visit them.

> Even this, that's funny, I have this little story to tell you. I wanted to have the elders with me when I started this group Kitiaksuk to visit the schools and get the elders together and then I thought, “We can visit the schools. Be Grandma's to the schools.” So, we did that. But then we heard that when we came to school we had to have our criminal records checked. So, we said, “Sure, we will do that”. So, I told the ladies “Who ever wants to go today? I'm going today.” And I said, “Whoever wants to come to get your criminal record check, come with me. You just have to have $25.” Okay… So, we went and we went to the police station and came in and we went and asked. I think there was a sign there as we went upstairs it was on the second floor. We went and it was a whole group of people sitting there. We went to sit when we came in. There werea two people being interviewed standing there. So, we sat down, and it was close to lunchtime, so we got up there. I told them, “We would like to get a criminal check.” And the guy behind there said, “What?” I said, “We need a criminal check.” I said, “We're volunteering at the school.” and he left, and he started laughing. Two little ladies getting a criminal record check, because there were all younger people there, so he laughed. I think he thought, “What big crimes have you committed?” (Flora Z., 3, 449)

Having elders contribute to students’ education was one of the suggestions that Flora provided in her third interview.

> A lot of the schools don't realize they've got the best teachings in their background. For example, they might have some Elders that are living there and close by that could certainly give them a lot of good teachings. It depends on what topic. Not all the Elders

> learn everything, just like every human being, but there are some that have and the elders that are around. To be an Elder, you don't have to be so old and gray hair than all that. You just have to have something and be known to have some additional knowledge about certain things and about certain areas. For example, if someone does beadwork, then they could invite some Elders close by. Or even younger people that have learnt to do beadwork and to show others that's a beautiful art form. (Flora Z., 3, 248)

In Winnipeg it is becoming more common in larger educational institutions to have an Elder in residence or an Indigenous consultant. These are resources that teachers can use to gain connections and find people who can present in classes and be introduced to students.

Structures vs. Networks

> If we really have a conscience, we have to become aware of the fact that not everyone in the world is enjoying things that we have. When I came to India and I found this English medium group of schools that get absolutely everything, these parents have everything and students who, by the very fact that they get a good education from us, are able to maintain that status quo. So, I felt that I could not continue to be religious, following Mary Ward with her desire to work with the poor, unless I did something. So, that's basically what my work is all about. (Cyril M., 2, 389)

All three of the primary participants broke free from the constraints of the structures in the formal educational institutions they worked in to develop sophisticated networks that were both formal and informal. As a result, they provided the students who they served with a broader educational experience than the educational systems they worked in were providing. These networks were also used to educate adults, highlighting social injustice and advocate for social change.

Sr. Cyril Mooney

As a principal of a convent school, Sr. Cyril could have focused on the curriculum working with teachers to provide education for paying students in her school. She did not need to look outside of the walls of the school. Instead, she stepped beyond the rigid structures of the schools' and worked towards the mandate of helping the poor that Mary Ward had envisioned for the order—

creating tension with her unorthodox methods—and created extensive networks that became integral to the functioning of the day to day activities of the school. Some of these networks included health organizations, schools in slums, and villages, police, and government departments.

Sr. Cyril developed a network of health organizations that were integrated into the fabric of her school community. In 1975 she supported the Child in Need Institute and provided space for them at Loreto Sealdah. Another example is the NRS hospital that is just across the street from the school. The school had a very close relationship with the hospital. Any staff that work at the hospital, from doctors to janitorial staff could register their child into the school. If a child from the school was sick and needed treatment, they received treatment for free. The hospital also called Sr. Cyril if there was someone in the hospital that did not have family support and she would arrange support through the school network. This was essential as the hospital only provided medical attention; therefore, it was the family's responsibility to take care of food and other basic needs of patients. Students from the school would also go into the hospital and provide training on basic hygiene to prevent infectious diseases and other health safety messages. Therefore, both institutions benefited from the close affiliation.

When working to provide education to underprivileged populations, Sr. Cyril's philosophy was to train teachers instead of sinking lots of money into buildings. Buildings take time and once completed need sustainable funding to run. By training teachers, and networking with local NGOs who provided spaces for classes, she was able to provide education to thousands of underprivileged students each year. I spoke with Somnath Chatterjee who was trained by Sr. Cyril 25 years ago. He created a network of community learning centers that was modelled around Sr. Cyril's teaching methodology.

> We started community learning centres with village volunteers and volunteers from the communities, so that there are very little cultural differences in the trainers and the children, which is different than teachers in India who coming from the middle class... In India there is a huge population, so if many people give one day a week there is a lot of work you can do. So, it started with this idea and with Sr Cyril. It is a success story. Now I have no hesitation to say that it is a success story. (Somnath C., 1, 30)

This program utilized her pedagogy of teaching children with the use of very few resources. All of the teachers' resource material can be created by the teacher with material that can be found in the environment around them. Youth who have been through this education system can be easily trained to become educational facilitators and often want to give back to their communities through volunteering their time.

Somnath looked for sponsors within his community who could provide 10 rupees (20 cents) a month to support these centers. This way, the centers are sustainable within the community and are not reliant on external organizations or sponsors. While some of these programs are no longer running in Kolkata, they are still being used and proliferated in rural areas through people that Sr. Cyril has trained in the past. Therefore, a network becomes the foundation of the programing when there are very few structural resources. Loreto Sealdah has a mobile library in a bus, Somnath uses his bike to carry around a mobile library that can carry 40-50 books. He always brings books when he goes to visit the various centers that serve over 600 children.

In Loreto Sealdah there were many teachers who worked on developing resource material for teachers and students. Any time teachers had a situation when they wanted to teach something but did not have the resources, staff in the school created them. This would include creating resources in a variety of different languages, including material for children of migrant workers. There were two artists on staff who created illustrations for these books. The school

partnered with UNICEF that published many of the materials that the school produced. This way the material not only benefited students connected to their school community, but students from across the country. Some of the material they develop received a national audience like their human rights booklets and curriculum. If the school didn't have a partner to help with publishing, they would print the material themselves.

After Sr. Cyril retired from Loreto Sealdah some of the structural changes she put in place have been kept. However, a lot of the interconnected networks physically working together on the site have been dissected. Social programs, including teacher training that relied on observation of classrooms in the school, have been placed in a separate training facility. Many of the social programs now work independently from each other in separate physical spaces. The interconnected nature of the educational initiatives and social programs was the strength of the system created. Students were actively involved in the social programs in a variety of different ways. These interactions enhanced the capacity of the social programs while educating students of the broad range of social needs. Student participation provided them valuable skills and modelled a wide variety of creative solutions to social justice issues. This symbiotic relationship between the school and social programs provided an enhanced educational experience for students, expanded the children's social security net, and provided an educational experience for those who visited the school.

Estelle Lamoureux

When Estelle started as principal of College Pierre Elliot Trudeau, she decided to join the UNESCO associated school's program network. This was a decision she made on her own. Looking back, she wished that she would have made the decision with a more consultative approach with the teachers at the school. There was some pushback that she experienced.

> Our mandate was French immersion and there were some [teachers] that were very, very focused on that and afraid that this new mandate was taking precedence over the language mandate. So, what do you do in those cases when individuals that are, you know, may not be 100%? You send them to New York. This one individual, I had this trip, so I send kids this time to New York. I sent 3 groups to Washington and 3 groups to New York and I want to go to New York. Other teachers have already gone, and he said, "Yes, sure. I'll go to New York." So, he goes to New York, to the United Nations, the kind of discussion that the UNESCO United Nations International School and he sees the kind of discussions the kids are having about the issues. Then he comes back, walks into my office and says, "I know what you did." I said, "Did it work?" Today that very teacher is now a Principal of a High School and they just had his school accepted as a UNESCO school. (Estelle, L., 1, 275)

Talking about a mandate and being involved actively are two different things. Estelle realized that all teachers needed the opportunity to actively experience what it meant to be part of the UNESCO network. They needed to see how students were able to engage at different levels, in this case, dialogue at an international level. After this event, she had a teacher who understood what students were working towards in their social justice goals in a new and more meaningful way, leveraging more of his social capital in the UNESCO mandate. Teacher support is an extremely powerful and important resource in a school that can help overcome structural barriers to projects. For example, some teachers apply for grants for projects, or volunteer their time at events or donate material for projects.

When I asked who were the untapped resources in the community? Estelle answered, "the community". Then when I asked who is the community? She answered, "everyone". So, to get a little more detailed I asked: Who was the community for her school?

> Okay, that community, it was obviously there's the school, then there's the parents. And it's anyone beyond that. So it could be the Optimist Club. It could be a local politician, businesses. We brought in Honda to bring in hybrid cars, so kids could find out how they worked. We would bring in other schools. I would sign up for everything. We brought in an Indigenous conference. It came to the point where we would be at the meetings with administrators and they would say, "Who wants to host?" and I would say, "We'll do it."

> It came to the point where the division said, “Estelle you can't host everything.” We did a big huge French immersion day of excellence, so parents with questions about French immersion could spend the day going into the classrooms to see how math was being taught in French. We did some different subject matters, and we ran 700 people through the building that day. We did Franco Manitoba and we hosted that twice. We hosted a student leadership conference and made $15,000 on that one, that was just like a fluke. So, brought in people, it came to the point where the reputation was so established, and the kids were meeting tons of people. Justin Trudeau came. We had huge speakers come in. We had Encounter, it was the Jewish, Muslim the Palestinian Israel group called Encounter. They came across Canada. All of the sudden, I get a phone call, and in the end, I didn't even have to look. They gave us a call and asked, “Can we come to your school?” and I said, “Yeah, sure what do you want to do?” So, Encounter. And what I would do is, I would invite our feeder schools, bring in the theatre students in, and that way, they get a taste of the school and they hear the message. Then they're not as afraid to come into the school in the fall. So, we do stuff like that all the time, make sure you're exposing students to as much as possible (Estelle L., 3, 152)

Not only did Estelle impact the students at her school, but she also brought students from the rest of the division into the school as well. Thus, exposing students from the division to these opportunities and expanding her circle of influence to students beyond her school. People in the community from a variety of different sectors, like business, NGOs, and parents, also had an opportunity to contribute to youth education.

Estelle often calls on former students to participate in the planning and execution of events. She also has former students who she has worked with in various projects that contact her for assistance. One former student, who was 18, was working on the way to get students from reserves to attend Youth Parliament. The Youth Parliament had a new board. The challenge was that it cost $600 for the transportation of 5 youth to come from their reserves.

> You have to meet this kid. Oh my gosh, 18 years old, he sent in this proposal about Youth Parliament. Youth Parliament has a new board, and they want to bring in the Indigenous youth. It's December 26th and I met him this Summer. I spent a week with him. You just meet those leaders. If you walk into this room and just sit down, you would go, “holy crow!’ Anyways, he sent me this email. He says “Estelle, this is the proposal. I know you can help to pay $600 for 5 indigenous youth to participate. This is my mandate as

> minister of Indigenous affairs, youth Indigenous affairs, and I want to make sure that we also bring in youth from the reserves." He said, "How would you suggest I do this?" So, I just gave him a long list of the contacts that I've made. I just sent all of them up… All these connections… So, then he gets going on that, but that kind of thing. When I see that there's a need, I connect all these things, I know what to do. Kids have to hear this because of the impact on society and because it dispels stereotypes about First Nations, about women. I've always wanted to connect the dots. (Asset Map, Estelle L., 1, 85)

Working with Estelle, she makes it clear that her contacts are your contacts. She is also very down-to-earth and approachable. Youth know that they can contact her, and she will respond by sharing her contacts and helping them get a project started and support their work.

Creating the asset map was one component of the data collection. There were six people who met for this activity, which included Estelle. During this activity we discussed the dynamics of our networks. We were exploring how our connections on different boards and committees impacted our networks. One of the people present for this activity one was Bob Chrismas, who is a police officer and a graduate of the Peace and Conflict Ph.D. program at the University of Manitoba. He commented that:

> I find that I get a lot of networks through the boards and committees, the decision-making groups, that I'm involved in. More and more I'm finding on a group, I'm with this person, then they are on three other committees… I mean it's like concentric circles. Like Estelle, all of us are related in some way. I find that it comes down to relationships and individuals. I think about these various sectors of various people that we can reach out to. (Asset Mapping, Bob C.,1, 41)

As each of us works on multiple committees and groups, we often come across the same people and each person expands our network. We also get to know people who work in different sectors, even in the small group that we had gathered for the asset map, we had someone in policing, immigration, education, and human rights. Alka Kumar, a Ph.D. graduate in the Peace and Conflict program who works in immigration services, pointed out that we often have contacts in organizations with specific people that can "come and go within organizations" (Asset Mapping,

Alka K., 1, 130). Relationships are formed with individuals and when there are changes in staff there is a need to create new relationships to maintain institutional connections. Networking is a constant process of connecting with new individuals and maintaining relationships with the connections that we already have.

Flora Zaharia

Over the years Flora got involved in over a dozen boards in Winnipeg. She was always aware of what different organizations were doing and tried to contribute where she was able. Many of the boards had a focus on Education, but they also included themes of health and wellness. All the boards involved Indigenous issues and supporting Indigenous communities. When Flora moved to Winnipeg one of the only Indigenous organizations in the city was the IMFC.

> I would say the Friendship Centre was the first one that really influenced me, and I think it's what made my eyes open to all the different needs First Nation people have in the city. These I had not seen, because I've been on a reserve in the country in a community, so I had not seen how First Nations who live in the city, how they lived. I didn't realize that. I've never seen that till I came to Winnipeg. I saw how much they were struggling… I saw how they lived, it made me want to do something to help them. I thought the Friendship Center was reaching out to the community. I thought there was a perfect chance, and I did do a lot of that reaching out to the community. Helping out and finding any time there was something. (Flora Z., 2, 31)

The IMFC had a lot of youth programs that provided youth with safe spaces to hang out, do activities, and access food. As time went on, there were more and more organizations that developed in Winnipeg to support First Nations' needs. Flora got involved in many organizations as a board member. Many were rooted in education, but they also included organizations that focused on health, childcare, and cultural knowledge. She served as an Elder for many organizations providing teachings and prayer for events and classes. While she has retired from all but one board, the board she decided to remain on is an organization that is multi-

dimensional, supporting First Nations people with education, cultural teachings, childcare, and healthcare needs.

One of the strengths that Flora has is that she always used humour in her stories, even ones that are serious. It's these little interactions with students and the ability to laugh at oneself that helped to create an open, happy, and safe environment for children and adults to be themselves and ask questions. Here is one of the fun stories that Flora shared with me in her interviews. She had just moved to Winnipeg and didn't know the Manitoba curriculum so she was substitute teaching.

> The first class I got was kindergarten and that one was really funny. I got to kindergarten half a day. Of course, I was very tiny I was very slim, barely a hundred pounds, maybe 98 pounds. In those days, we never wore pants in the school. It was always dresses and skirts. So, I had this blue dress on. I was very, very slim, with my little students. It was break time and they all go out and turn to the right to go to the washroom. I think it was a recess. Anyway, my students were lined up, and the other students from the other class were lined up. This was just a kindergarten class and these other ones were there and I was just standing at the door and this little girl was standing in front of me and the ones right across from me were fighting and were making faces at each other. Finally, the other girl told her, my little one in front of me, she said "your teacher has skinny legs", (LOL) I thought it was so funny. The little girl in front of me said "She has not! She has not! She has not!" And I said, "don't worry it's true, I have skinny legs." (LOL) "your teacher has skinny legs," (said in a high voice) "no she does not" (LOL). (Flora Z., 1, 202)

Flora and her stories use humour to address difficult concepts. For example, Flora has a story called My First Big Steal (Zaharia & Krahn, 2016). It describes her getting caught stealing food from the pantry at a residential school. It is a humorous story, one that makes people laugh, but also clearly communicates the fact that she and her fellow students were always hungry at the school. As a storyteller, she presents her experience in a soft way, so the audience can enjoy the experience, while still realizing the depth of suffering that happened at the schools. This is a gift to her audience and is one way that she connects with people in her work. In this way, Flora was

able to educate individuals who were not First Nations about the history of her people in a gentle manner without them getting defensive. This strengthened her ability to training teachers and advocate for First Nations students in the schools and universities where she worked.

Conclusion

When these women experienced limitations in the educational institutions where they worked, they created both formal and informal networks to support their initiatives. As these networks grew, they found that they had more and more influence, and opportunities to address issues of social injustice in their local and global communities. Relationships were an especially important part of this process and following through with their commitments was an important component of building trust. The networks they built were extensive and grew through attention to relationships, successful programs that enhanced provided them with a reputation for getting things done well.

Findings Conclusion

The findings are organized into four categories. First was a description of the women's early careers. Second, an overview of six different values and practices that were common to all of the women including: an open-door policy, equity, creative thinking, hard work, compulsory compassion, and transforming spaces. This overview included narratives from each woman to illustrate the value and practice. Third, was a description of the different levels of influence that the women experienced starting from individual relationships with students extending to participation with the international community. Finally, there was a description of the various barriers and the paradigm shifts that the primary participants used to address them. The data was presented primarily through narratives with summaries in each section.

CHAPTER 6
Analysis

> When we recognize that conflict resolution ideas and practices constitute a kind of approach toward analyzing conflicts and conducting them more constructively, then we can also recognize that the approach may be supported and implemented by people who are not members of organizations perceived to be conflict resolution organizations. (Kriesberg, 2009, p. 5)

The aim of this analysis section is to place the categories identified in the findings within the context of the broader literature concerning: 1) women in social theory and education, 2) social network theory, 3) peacebuilding and conflict transformation and 4) multi-track diplomacy. The analysis starts with broadly restating the goal of the research and reflections on connecting the goals to the analysis. This will be followed by a discussion of how models of natality and care connect with the women's peacebuilding practice. Then an exploration of the process of moving from identifying social issues to social action will follow, as well as how this produces a dialogue differentiating between living compassionately versus working for charity. The expression of compassionate living is then developed with a description of the circle of care that was developed by participants. Finally, I describe the transformation of social spaces to create a process of structural peacebuilding. The goal of the overall process described here is to nurture the social imagination and pair this with action that occurs when people are working in direct relationships with one another. While creating a critical conscience is part of this process, the main goal is to act out positive change in the lives of the community through engaging at local, regional, national, and international levels.

From Findings to Analysis

Feminist theorists work to examine the intricacies of everyday life, exploring the power dynamics and mechanisms of oppression. They further work to build a theory that can be applied

to practice and support social justice (Callaway, 2005; Enloe, 2011; McCann & Kim, 2013; Okely, 2005; Sylvester, 2003). These themes are elements of social practice that are effective and therefore repeated throughout women's careers. In this analysis, my goal is to describe how the architecture of the work of these three women developed, evolved, grew, and matured. Based on their narratives, their educational journey clearly started in childhood, even before they started school. Their parents instilled values through their active participation in their communities: This is where they started on their paths. Their parents modelled agency and a pragmatic approach to the social injustices they observed in their communities. They saw the "personal as political" lived out in their homes every day (Cahill, 2006; Hanisch, 2006).

In school, the women saw elements of these values and actions modelled, but also observed many social injustices perpetrated by the school system. The first section of the analysis explores the foundational values of the primary participants' work. These are extracted and synthesized from the values and practices section described in the findings section. These women's work is firmly rooted in an ethics of care as they take a very personal and grassroots approach that is additionally very pragmatic. The primary theoretical concepts used to synthesize these foundations are natality and the ethics of care. These are concepts used in the field of Education but are almost entirely absent in the field of Peace and Conflict Studies. Supporting a wide variety of student needs is viewed as essential to the educational process. While primary participants made structural changes to the educational systems, their initial unit of concern was the success of individual students. Through the execution of hundreds of small social experiments, they were able to fine-tune their methods to fit their specific context in the communities where they worked. All the values and practices identified in the findings were the

building blocks used to support students' success, not just academically, but to integrate students successfully into the broader community for their future success.

The second section in the analysis—from social issue to agency—comes out of the findings section that explored the primary participants' levels of influence. It looks at how these women translated their individual compassionate actions into formal structures in their communities. This section describes how the primary participants went from identifying social needs to creating nurturing networks and finally establishing a circle of care in both their communities and beyond. It is possible to see this process develop over the life work of these individuals. They all were practicing a variation of participatory research. When faced with a challenge or social issue they practiced small social experiments which they reflected on and learned from. They reached out to a large variety of individuals and groups in their communities if their school did not have the resources to address a challenge they experienced. Network connections were nurtured through work that strengthened the mandate of the participants' organizations.

The final section considers the structural transformation that the women promoted through their work. This section is based on the barriers and paradigm shifts section in the findings. What the women learned at a pragmatic grassroots level was used to develop infrastructures of care that supported students experiencing marginalization. However, they did not stop there. As these infrastructures became more successful, they promoted them at school, division, provincial, national, and sometimes even at international levels. These structures originated in their schools but extended far beyond them as their careers progressed. Their goal in the work was not to gain prestige and further their career, but to make sure educational systems were accessible to all students in need of supports and opportunities required to be

healthy citizens. These changes in infrastructures and transformations in educational structures occurred when the women challenged current educational systems. They were able to transfer success at a local level to promote education models to national and global educational communities.

Review and Reflection on Research Goals

The goal was to explore how partnerships are developed across different professional organizations to create peacebuilding systems. This involved a specific focus on how women who are educational leaders facilitate and create broad networks to support marginalized students and families in their communities. These women would not specifically identify themselves as peacebuilders, however, they have analyzed broad social conflicts and found ways to constructively address those conflicts. This research explored how collaborative partners work at multiple levels where educators are the leaders in facilitating social transformation. The main question in this study is: How have women working in education settings transformed structures to create peacebuilding systems? Findings illustrate the extensive use of informal networks to connect formal institutions at various levels—from community to international—driven by an ethics of care that support dignity and equity for all individuals the women worked with. Social spaces were created to support the wellbeing of all individuals in the community using direct agency in the context of relationships.

The key themes in the findings represent concepts that were similar for all three primary participants. Once I finished organizing the data and extracting key themes, I started to reflect on the larger picture. In the process of selecting participants, I looked for individuals that had extensive networks resembling the multi-track diplomacy model. Unlike some practitioners in peacebuilding, the primary participants did not plan to implement this model. Kriesberg (2005)

highlights those individuals who facilitate peacebuilding are not necessarily trained in conflict transformation. As the women's work developed and they saw the needs of students, they worked to fulfill student needs by reaching out across professional disciplines. The initial focus of their work was addressing the needs and supporting the wellbeing of individual students. They not only saw all students as individuals with needs, but people who could contribute to both school and community life. Therefore, everyone in the system was a partner and potential resource. While some characteristics of an individual student might put them in a marginalized social position, these positions were strengths because they had developed unique survival skills and had firsthand knowledge of specific mechanisms of oppression.

There were several practices that were common to the primary participants' work. These included an open-door policy and hard work. By having an open-door policy and being accessible to anyone with questions or concerns, the primary participants were able to identify social issues that impacted both students and the surrounding community. Identification of issues was based in a practice that involved actively listening to all community members and frequently resulted in direct social action. From the information that they received, the women initiated direct actions to address the social challenges students faced while clearly articulating their goals to students, staff, and community members. This active response to needs reflects the value the primary participants placed on relationships. Through dialogue they fostered an awareness of the social issues that impacted individuals and groups in their community. This required an ability to listen to personal challenges, identify potential solutions, and move to social agency.

As the primary participants' careers progressed, their social networks expanded. The participants' networks grew to address not only the needs of students, but also included needs of families, staff, and the surrounding community. Applying compassion that was used in direct

interpersonal relationships, the primary participants found ways to translate this work into various levels in society. As they did this, they maintained the collaborative nature of the work, and emphasized respecting the dignity of the groups they worked with. The next section in the analysis looks at the contrast between working with compassionate action as opposed to a framework of charity.

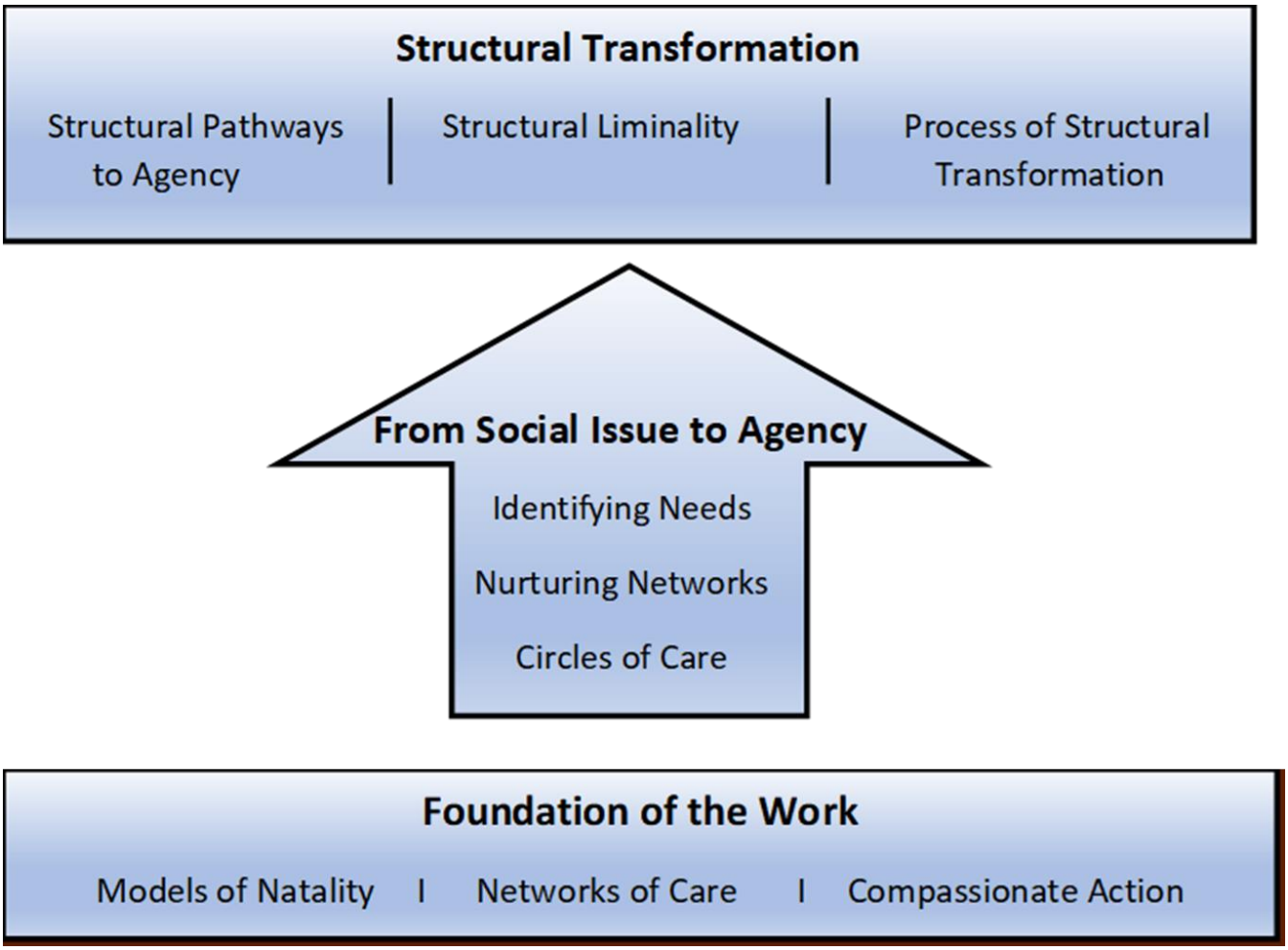
The findings also indicated that these women had increasing levels of influence as their careers progressed. They went from working with students in their classrooms to educational administrative work. Each of them engaged and initiated projects that had provincial/state, national, and international influence. As a result, the women created a broadening circle of care around themselves and those that they were working with. This was made possible by successfully applying lessons learned in school and local community contexts to broader social contexts. The application of agency in new locations involved strong partnerships with individuals working within these new locations. Actions were not imposed from the top-down. They were developed in collaboration with local community leaders creatively applying broad values and practices in their communities.

When confronted with various barriers in the education system, primary participants reached beyond resources available through these educational systems. They created bridging relationships with individuals and groups that included different professions, cultural experiences, socioeconomic, and political groups. These relationships were nurtured and developed in ways that started through informal relationships and eventually developed into formal structures to support dialogue and agency. Support for educational systems encompassed the development of supportive relationships across differences. The goal was to create a community that supported a form of wellness affording individuals in all community groups

access to quality education. The presence of bridging relationships is a good indicator of social action (Agnitsch, Flora, & Ryan, 2006). The primary participants addressed structural barriers by reframing their working relationships. The network structure created through reframing relationships created many pathways to social transformation. The next section of analysis describes the reframing of relationships across different professional and social groups that resulted in social transformation.

The findings indicated the primary participants transformed educational structures to support the ongoing relationships developed in the process of social transformation. The structural changes provided space for individuals from diverse backgrounds to interact together with critical reflection and social agency. This is rooted in practice and developed through a shared understanding of how each person in society can live with dignity and purpose. The development of structural spaces for social transformation not only supports bridging relationships but the collective action of people working together as equals. Power imbalances become equalized as marginalized communities are needed to provide their experience and expertise to the development process. Multiple voices are needed to understand the social dynamics that create barriers between different groups. Therefore, the final section of the analysis describes the creation of structural spaces that support social transformation.

Figure 4: From Findings to Analysis



Foundations: Models of Natality, Networks of Care, and Compassionate Action

Peacebuilding literature and practice rarely starts work at the beginning of people's lives. When working with children, the primary participants looked beyond the academic achievement of their students. They sought to understand how students' wellbeing impacted their engagement in the school community. Engagement in the school community included, but was not limited to, academic achievement. Primary participants spent time listening to students and observing the social dynamics in their school communities. There were many factors the participants addressed when exploring the social dynamics of their schools. This section describes how the primary

participants: 1) supported the concept of natality (Arendt, 1961), 2) facilitated compassionate action in their communities, and 3) created networks of care.

Natality

While it is not possible to influence what a child learns at home, as a society, there is a responsibility to shape children's social awareness in school. Arendt describes the importance of education as a space between the new child and the old world (Arendt, 1961; Zakin, 2017). Educators are therefore representatives of the world, working slowly to introduce children to that world and nurture student's unique skills and abilities to help them to find their place within the world (Arendt, 1953). While individuals are unique and bring with them fresh eyes to view the world, we are all born into a world that is shaped by past generations. Educators help students engage actively in the process of "renewing a common world" (Arendt, 1961, p. 196). Starting in the early educational years, supporting this learning and articulating it clearly is critical to the success of social transformation. Educational systems are the front line in the development of social learning. We learn how to treat others through our family, school, and social environments. It is in the context of relationships that social learning occurs. Children pick up stereotypes and attitudes towards people with different cultural, social, religious, economic, or political backgrounds from adults in their lives. Social learning that instills these stereotypes and relational hierarchies is at the center of many conflicts. The "principle of natality" includes a "new modality of practical engagement with the world" (Benhabib, 2010). Therefore, educators can help children to engage in the world collaboratively and work towards creating rules and structures that support and encourage diversity.

One process impacting the lives of students is social reproduction. Social reproduction concerns processes through which individuals maintain the social status of their family

(Bourdieu, 1977; MacLeod, 2009). Each student enters school with different social capital. Their language, manners, worldview, and access to basic needs vary significantly. All students come into school with a "sense of one's place and a sense of the other's place," which come from their families and the broader community they live in; this is described as "habitus as social space" (Hillier & Rooksby, 2002, p. 19). Students enter school understanding their social and economic position in a society based on different indicators including where they live, how they are treated in public, what they eat, and how their parents/guardians dress them. These different positions in society determine how students act and behave towards other children when they enter school.

Sylvester (2003) emphasized that at the heart of feminism is a need to acknowledge and understand the complexity of our social environment with the goal of discerning how identity is socially constructed. Only when individuals can articulate how complex power dynamics impact identity can they start the process of deconstructing these identities and imagining how to construct new identities and patterns of social interaction (Sylvester, 2003). All three primary participants worked to challenge social norms that placed specific students at a disadvantage in their school community; challenging the current "habitus" that the students had learned in their homes, schools, and communities. They did this with an intention to deliberately guide them in reflection, engagement, social imagination, and the construction of a new social order that recognizes the dignity of all individuals in their communities.

This text weaves the narratives of three women and their journeys in the field of education to create social transformation through, and sometimes despite, the educational systems they worked within. Each worked within unique cultural contexts but the values, goals, and themes that guided their work are similar. A strong similarity in all the primary participants in this study is that they viewed everyone they met with respect stemming from the concept of

natality, which breaks down prejudices to the point where “we have lost the answers on which we ordinarily rely without even realizing they were originally answers to questions” (Arendt, 1961, p. 174). This respect is combined with a highly reflective practice. The women spent enough time with their students to understand and recognize the barriers that marginalized students experienced in their school, social, and home lives. They explored the dynamics of power in the everyday lives of the school system, students’ homes, and their broader communities (Cahill, 2006; Hanisch, 2006). This happened with discussions in the principal’s or counselor’s office and through observing social interactions in various spaces in the school and community. They gathered information on how specific students struggled and experienced oppression in their communities. Through listening and open communication with students, the primary participants became acutely aware of how a student’s educational experiences were impacted by their social, cultural, economic, and political environments.

The ecological approach to child development was designed by Uri Bronfenbrenner (1999). In the ecological approach, the child is the center of the system and embedded in several layers of social organization (Bronfenbrenner, 1999). These layers included the inner mezzo layer that includes the child’s family, friends, school and other institutions that they experience in their local community (Bronfenbrenner, 1999). As demonstrated in the findings, primary participants engaged with multiple levels of society that included regional, national, and international actions. However, the work at these various levels all started and revolved around the development and wellbeing of individual children in their care. The application of wellbeing for each child requires attention to the child’s specific social, cultural, economic, and political context. Therefore, the work emphasized a child centered approach.

All three primary participants found different strategies to support students that were targeted for bullying or being ostracized. They understood that "Teachers can connect individual students to the class in a way that creates a social system that acknowledges and respects the students' sociocultural and ethnocultural situation" (Goulet & Goulet, 2014, p. 113). When Estelle identified a student making a racist comment, it was clearly communicated to the student and class that this behaviour would not be tolerated in the school. When Flora met with teachers and school staff, she shared how children came from a variety of different cultural backgrounds and they should all be respected and supported in their classes and communities. To engage all students in classroom learning, dialogue, and agency, each student needs to see themselves reflected in elements of classroom learning, with recognition of difference embedded in instructional material, educational narratives, and community interactions.

Many religions have variations of the 'golden rule,' that states that we should treat others as we wish to be treated. Milton Bennett (1998) suggests that when working in multicultural settings it is imperative that we go beyond the golden rule because it ignores important differences between citizens. That is, within the foundation of the golden rule, there is an assumption of similarity (Bennett, 1998). When integrating the concept of natality into my observations of my primary participants' work, I recommend that we need to take a step further than the 'golden rule' and treat people in the way that *they* wish to be treated. This involves listening and understanding others, considering their personal characteristics, cultural background, and contextual surroundings to treat them in a way that ensures their dignity is respected.

All three women in this study believe that values and actions supporting the dignity of all individuals are central to their work. This particularly included listening to those who have the

least amount of power in the system. They worked to find ways to support these voices in multiple facets of their work. For example, Flora asked teachers to give her a list of students who missed school. She went to visit their homes. There were two children, a brother and a sister who had no one to get them ready for school or make them lunch. She picked them up for school every day and made them a lunch and breakfast. She also went to speak to their teachers and let them know the students' situation. This encouraged the teachers to be more sympathetic and support these children through knowing their specific needs. Cyril employed a social worker who visited all the students' homes who were living in poverty. Teresa Mendes, the social worker, conducted home visits and spoke with students' parents. She connected with teachers and advocated for children with specific physical, emotional, or intellectual needs. If the family of a student had specific needs, the primary participants slowly developed a broad network of support designed to help fill those needs. All of these actions were to restore and maintain the dignity of each student.

Networks of Care

Primary participants began their intervention by listening to students' needs and spent time advocating for individual students with teachers and staff. They modelled the types of relationships they wanted their staff to have with students. These relationships were in some ways informal, as the participants kept their office and classroom doors open to students, parents, and staff. The relationships were also flexible, and worked around individuals' schedules and needs. Each relationship was respectful of other people's beliefs, culture, and life experiences. Network theory identifies an increase in innovation when there is open communication between a broad range of individuals in an educational system (Frank, Zhao, & Borman, 2004; Moolenaar, Sleegers, & Daly, 2011; Paavola, Lipponen, & Hakkarainen, 2004).

What I experienced while observing the work of the primary participants was their ability to identify the value and gifts of people in their communities. This was done by creating relationships with people: Learning about them and their life experiences. A student that had experienced hardships was considered resilient. The primary participants viewed all members of a community as resources that could contribute their gifts, experiences, knowledge, and talents to the community. The primary participants did not see their school community as a hierarchical institutional framework, but as a group of individuals in a relational network. Each member had innate values, gifts, abilities, and energy that they could contribute to their communities.

In building relational networks, participants recognized many different kinds of power and that power could be leveraged in different formats to build safe and healthy communities. The street children at Loreto Sealdah delivered food to elders at the train station across the street from the school in Kolkata. Further, their street skills gave them expert power when there were given tasks that required navigation. Grade six girls had more power than the police when helping children who were also domestic labourers access school. Estelle had youth and former students working on organizational committees for all her social justice projects. These women leveraged the skills of everyone in their surrounding community including those who had been given little social value. As the community observed student action and agency, they came to understand the students as valuable contributors to the network.

As a result, the community saw the contributions of these marginalized students and started to look at them in a different way. More importantly, the students themselves started to realize their skills and gained the self-confidence to act in social settings where they had been silenced in the past. Through the leadership of primary participants, students, educators, and community members had opportunities to interact on a daily basis within institutions and

informal networks. Natality—recognizing the innate value of every child in their care—was the foundation for future social action undertaken by the primary participants within their school communities and beyond. Through leading by example and reflection, students, staff, parents, and community members learned to respect individuals' diverse life experiences as valuable tools that support their meaningful contributions to a strong society.

As networks expanded, the primary participants spent time listening to and observing students, staff, and community members. They engaged in conversations, exploring the different power dynamics that were experienced by members of the communities they worked with. These conversations and observations resulted in an awareness of the gaps in their communities' social support systems. It is from this reflection and awareness that the primary participants started to engage their communities in actions. They started by providing physical and social support for marginalized individuals—filling in the gaps in the current social support systems students encountered. These actions, developed out of respectful relationships, maintained the dignity of all involved in the process. The women supported the development of empathy among their staff and students as they modelled acts of compassion—embedded in relationships—between themselves and others. What, how, and why they undertook specific actions were clearly articulated to students and staff in their schools.

Comparing the literature review to the findings of this study, we see a major shift in how these women work. It is not from growth with equity or liberation from dependency; it is more from an ethics of care model and considering each person from the perspective of natality. Educational institutions interact with children nearly daily. What better place to centre services for families given that teachers, resource teachers, and school staff see children so frequently and thus can provide contiguous and ongoing assessments of children's welfare? These observations

also provide clues as to the welfare of entire families. If schools, social services, and both justice and health systems work more closely together, it would both strengthen our social structures and provide more holistic and smoother care to students.

Creative Compassionate Action

Educators are continually faced with making hundreds of decisions about students, school culture, and the community. Educational institutions have a variety of structures designed to support student learning; however, these structures are not integrally connected to other social systems designed to support additional student needs. Further, educators working with marginalized communities are faced with addressing the results of broader social conflicts in their schools and communities. Lederach (2005) emphasizes the need for a moral imagination which transforms how we approach social conflicts and recognizes the "messiness of innovation" (p. viii). The primary participants in this study demonstrated a moral imagination and creatively approached the decisions they made daily. These decisions were based on the principle of compassionate action.

While some of the challenges primary participants faced were large and seemed insurmountable—like the marginalization of First Nations children in the Canadian education systems—they started their work by helping one student at a time. Therefore, contextual factors were significant in the process. Michael Ungar (2013) argued that children's resilience is intricately connected to their individual context and culture, emphasizing that individual interactions can play a significant role in how children respond to traumatic events (Ungar, 2013). When there is a high degree of diversity in a classroom, Piquemal (2004) emphasizes the moral responsibility of educators have in building relationships with and between students. This emphasizes respecting the contexts and cultural beliefs of students. Through listening and

dialogue, educators work to understand students' barriers to success by considering their unique context and culture. This is a process that requires creativity as nearly all challenges students face are unique.

Throughout my time observing the work of these extraordinary women, I learned the important distinctions between charity and compassion. Compassion requires action in the context of relationships and considers the complex contextual experiences of students. Krista Tippett (2010) speaks of compassion as an act of simply being present. Taking the concerns of individuals to heart, each primary participant valued all members of their educational community as significant and worthy of respect; especially those working under them in the educational hierarchy. Tippett (2010) also stated that the process of compassion is about recognizing the beauty in people, beyond the needs that they have. Pedro Ortega Ruiz and Ramon Mingues (2001) describe compassion as a:

> meeting between the dispossessed in 'all' his [their] reality at the same time as a political commitment for aid and liberation which leads to working to change the structures which create suffering and situations of marginalization and dependency. Hence nothing is further from compassion than the feeling of 'tearful pity' with which it has frequently been characterized and ridiculed, which leaves the individual in the most utter isolation, incapable of establishing relationships of genuine respect and solidarity with others. (p. 164)

I had initially thought—on my first trip to the Loreto Sealdah—that compassion was a feeling. What I learned through observation—and it is echoed in Ruez and Mingues' description—is that compassion is a collaborative action based on the development of respectful relationships, reflection, problem-solving, and the development of social skills.

A significant component of creative compassion includes the identification and mobilization of the skills, abilities, and resources that are present in marginalized communities. This recognition starts to shift the power balance in these relationships and therefore supports the

development of equal collaboration. Westheimer and Kahne (2004) emphasize the importance of justice-oriented citizens instead of emphasizing “the need for charity and volunteerism as ends in themselves” (p. 242). Compassion requires the development of relationships and humility. Compassion does not place the ‘giver’ in a hierarchy above individuals who are ‘receiving’ aid and support, as is often implied in charity. Through humility, compassion supports the dignity of everyone in the community; even those who have experienced marginalization in society. Humility is also an important component of creativity. Anna Herbert (2010) states that “the more we can learn to circumvent our egos in our relationships with others/Others, the more likely we are to elicit subject creativity in those relationships” (p. 108). When addressing concerns of students, staff, and community members, the primary participants exhibited humility through stepping beyond the hierarchical structure of relationships and expectations to creatively look for solutions beyond their institutions. They leveraged other forms of power and created links between individuals and institutions when problem-solving. Humility and setting the ego aside also shifts the source of power from formal institutional structures to explore creative solutions that utilize informal networks between institutions.

The development of compassionate action in educational structures was a process that the primary participants developed over the course of their careers and was significantly influenced by how they approached conflict. How parties approach conflict significantly impacts the outcome. As Rothman (1997) notes: “Once parties determine that their underlying needs are central causes of their conflicts, they may be on their way to discovering overlapping concerns for which cooperative approaches are far more effective than competitive ones” (p. 59). Participants also found ways to engage their students, staff, and community members in a problem-solving approach to social conflicts. Marginalized narratives were not ‘taught’ to a

group of rich children, rather students had multiple opportunities to interact and engage critically with people from different socioeconomic and cultural backgrounds. In this context, students and staff approached each other with respect, recognizing the dignity of all members of the community; not learning about the 'other' in a textbook, but critically engaging with others in dialogue. The work of students then became rooted in direct action in collaboration with marginalized communities.

The primary participants used creative compassion when problem-solving in their practice as educational leaders. This involved engaging in relationship building with students, staff, and community members that went beyond hierarchical expectations. When addressing conflicts, they considered the contextual nature of everyone involved and creatively explored sources of support from the broader community. Humility was important to this relational work and articulating underlying needs provided opportunities to encourage people to work collaboratively to address conflict. To act compassionately, participants not only addressed the immediate needs of others but sought to address and transform the structural barriers that were encountered in community life.

From Social Issue to Agency

As direct actions to address individual needs developed out of relationships, there were also many examples where larger social actions where students developed relationships. Thus, there was a cyclical nature to the work. Relationships created a space for experimenting with different social actions in the community and social actions then created spaces for new relationships to form between community members. Through these relationships, privileged students began to understand the mechanisms that maintained inequality in their society and marginalized students developed confidence in not only their capacity to learn, free from social

barriers, but confidence in sharing their voices in their communities. Sr. Cyril always talked about the importance of breaking the cycle of affluence. Beyond charity, this requires the development of new relationships and social order. As a result, the overall system develops an organic nature of reflection, action, and growth.

None of the primary participants worked alone; rather they all worked collaboratively to pull the community together and gather support for ongoing work. There are four ways that they connected with the community and encouraged involvement. First, they recognized the value in others and found ways to leverage their goodwill. Second, all three participants found ways to connect youth with broader community supports. Third, each participant took risks by challenging social norms and stereotypes. Finally, all three of the participants worked with people from different cultural groups and across different professional boundaries.

Identifying Social Needs

There were several ways the that primary participants identified and addressed social needs in their schools. First, as described previously, all three women had an open-door policy and ensured everyone in the school community had the opportunity to share their concerns. As a result, they would be approached frequently when students had a variety of social needs. Second, they created spaces for dialogue to address the needs of students in their school, first with teachers, then with students and community members. Third, they encouraged critical thinking about the underlying issues that created the needs. Finally, they encouraged the educational community to develop, implement and evaluate social actions to address the needs in their communities.

Identifying student needs is the first step to addressing social issues. Often, social conflicts can lie latent in institutions and “oppression can be considered as a hidden or latent

conflict" (Francis, 2004, p. 98). Each of the primary participants understood that "a person's ability to think… is vitally dependent upon the sort of care received in childhood" (Baier, 1994, p. 361). As a result, they spent time listening to students to understand their needs to ensure that they had the best possible care at school, home, and in other social institutions. They accomplished this through their open-door policies, being visible in public places, and being present at school and community events.

Community involvement is a "phenomenon with unique learning and teaching cultures that inform people's knowledge and practice. This learning is under-examined in literature and research due in part to the informal and tacit ways in which it is achieved" (Neustaeter, 2016, p. 4). While some might not see a school administrator's time in the cafeteria or hanging around the hallways as significant, such informal interactions provide contextualized information that informed the primary participants' practice. The information derived from informal learning in these spaces was then communicated to staff and community members who had access to resources that could support student needs. Deborah J. Warr (2005) found that poor and marginalized communities had difficulty forming bridging relationships because of the stigma and stereotypes they experienced. The primary participants worked to advocate for these communities and helped facilitate activities that built relationships across a variety of different social, cultural, economic, and religious differences.

Once social needs were identified, it was important to open spaces for dialogue within the learning community to discuss possible solutions. When working with marginalized youth, Premsingh and Ebenezer (2013) found that institutions required structures to promote empathy, multi-disciplinary cooperation, and child-centred planning. An important skill that all the primary participants had was engaging a broader audience in dialogue about oppression and

social issues without alienating them. Martha Nussbaum (2006; 1997) describes three abilities needed for the development of citizenship, these include; 1) critical thinking and reflection on an individual's culture, 2) an awareness of the heterogeneous nature of their society and 3) the ability to see the world through another person's eyes. The primary participants nurtured these abilities through a variety of different activities encouraging reflection on social issues and participation in social actions. In many cases, the student learned Nussbaum's (2006; 1997) three abilities when they participated in social actions. Therefore, student agency was the medium through which students developed these abilities (Nussbaum, 2006; 1997). Active engagement with individuals different from themselves, both in school and in the community, provided students with skills for engaging as democratic and global citizens.

Critical thinking was an important component of the primary participants. School curriculums often present knowledge as objective, however "looking at schooling through critical constructivism deflates the pretensions of content in the curriculum by exposing it as contingently constructed, contextualized, and value-oriented" (Bentley, Fleury, & Garrison, 2007, p. 45). As educational leaders, the participants understood that the first step to creating critical reflection in their schools was through training teachers. Without an understanding of power and privilege—specifically the mechanisms that maintained privilege—educators would continue to reinforce these patterns in their classrooms. In many cases, this involved students teaching adults about their life experiences and how institutions negatively impacted their lives.

Students learned how to be critical thinkers through understanding the heterogeneous nature of society and developed empathy through direct action. Thus, direct action changed the power dynamics between privileged and marginalized students. Through observation, examples, and reflection, students learned the mechanisms and results of marginalization and oppression

(Westheirmer & Kahne, 2004). This reflection on inequality was done with groups of students coming from a wide variety of circumstances. Individuals in marginalized communities were not only included in discussions, rather they were an integral part of the dialogue. Various school structures gave students opportunities to experience direct action. As a result, students developed a "political self-confidence [which] is associated with taking political action and doing so by organizing others" (Hemmer, Garb, Phillips, & Graham, 2006, p. 141).

The identification of needs in the community involved the development of several skills in the school communities. First, the primary participants spent a significant amount of time observing and listening to students in both school and other community settings. They then initiated a broader discussion in the school community with students, staff, and community members to explore different aspects of the issues identified by students. Finally, through dialogue and action, they supported the development of critical thinking skills as a tool to address a variety of social injustices in their communities.

Nurturing Networks

There were many ways the primary participants nurtured their networks. A foundational element of all their networks was making connections with a diverse group of people. This included supporting initiatives that encourage interaction between different groups and increasing the points of contact between these groups. The primary participants were always inviting individuals to integrate into communities. Relationships started with informal, flexible, and interpersonal contact that often evolved over time to include more integration of individuals into the larger network.

Social actions organized by the primary participants always occurred within the context of relationships. All three of the primary participants built extensive networks over their careers

that were virtually impossible to map in their entirety. Every element of their work involved a component of nurturing current relationships or building new ones. Instead of working within a hierarchical system, they engaged in collaborative efforts, creating infrastructure that linked those with needs to those that had access to social capital. The networks that the primary participants created looked like a web, with them in the centre.

> The images of hierarchy and web inform different modes of assertion and response: the wish to be alone at the top and the consequent fear that others will get too close; the wish to be at the center of connection and the consequent fear of being too far out on the edge. (Gilligan, 2003, p. 63)

Within the primary participants' networks, there was not an emphasis on hierarchy. Everyone played a role in contributing their gifts, skills, and resources resulting in a network where all participants contributed and held equal value in the construction of the peacebuilding system.

When forming a moral imagination, Lederach (2006) emphasizes the need for multiple "points of contact" and bridging relationships to support peacebuilding efforts. As the participants experienced success in addressing the challenges of individuals, they translated knowledge learned into larger actions at a local community level. For example, Flora experienced positive results when she visited Indigenous students' homes. This created a bridge between guardians and the school. She then went to homes before parent-teacher day and encouraged guardians to come and meet other teachers. This resulted in more points of contact between the school and Indigenous families. She strengthened the network by bringing the two groups of people together without her as a mediator. Supporting relationships between individuals from different groups in society is the foundation of peacebuilding (Schirch & Sewak, 2005). The primary participants understood through observation and experience that

transforming relationships between people in different social and economic groups can create an interdependence that makes the system stronger (Daly, 2010; Lederach, 2006, Thiessen, 2011) .

The primary participants invited more people to join them as they saw their small social experiments working. In her research, Christy Reed (2018), who worked with women who were community leaders, described their relationship with her as “an invitation to ‘we’” (p. 156). Reed (2018) described this process:

> I write, acknowledging the I, while rejoicing that by the process of engaging in research in the community of Lincoln city, I have been invited into a “we”. It is then, both from the I and the we that I write. (p.156)

This resonates with my observations of the primary participants. As they worked in educational systems and expanded their circles of care, they always offered an open invitation to everyone they encountered. I remember going to an event with Flora. She introduced me to someone and I was surprised when she recommended that I would be a good contribution to their organization’s board. She recommended me without any discussion with me. I did not even know what the organization did. This invitation into her network was not framed as a question or based on consent. Rather, it was an invitation to participate with the community. Therefore, there was not an opportunity for consent; rather, there was an expectation that ‘this is the right thing to do so others should follow.’ As a result, it is easier to participate in the activity than communicate an unwillingness to contribute. Through this process, the primary participants took people out of their comfort zones, though with the provision that they would always be supported if needed.

Throughout their careers, the primary participants developed strategies to communicate with diverse individuals in their communities. As school administrators, this included an open-door policy where anyone in the school community could meet with them to express questions or concerns. They also used surveys to collect information directly from community members. This

openness to understand the social and political contexts of their students guided their practices. To create a peacebuilding system, the work often occurs in informal spaces (Montiel, 2001). As the participants engaged with the community, they built relationships with different sectors of society, thus expanding their social network beyond formal structures. Like the multi-track diplomacy model, they engaged with different community structures (Diamond & McDonald, 1996). These included religious, government, community, business, and non-government organizations. Nurturing these informal relationships between families and community and school structures, they created a powerful network with access to extensive resources.

Individuals and groups were invited to join the work of the primary participants when they identified the social capital that was needed for a specific project. Relationships that are informal and flexible are essential to the development of creative action (Ricigliano, 2003). Once formed, such relationships start to evolve and develop into more formalized structures. Strimling (2006) described a collaboration spectrum where relationships started with communication, then progressed to coordination, collaboration, and the integration "of personnel, resources, strategies, operations and identity" (p. 94). This is best illustrated by the barefoot teacher training program at the Loreto Sealdah. NGOs identified potential teachers and secured a location for a school. Loreto Sealdah provided teacher training and evaluation, and, finally, the government provided salaries for the teachers. This fully integrated system provided primary education for 15,000 students who lived in slums and villages each year.

These networks looked slightly different for the three primary participants. However, in all cases, the development and maintenance of networks were at the centre of their work. Networks were intentionally designed to include individuals from diverse backgrounds and emphasized multiple points of contact between different community groups. Primary participants

were always inviting people to become involved in collaborative efforts. These invitations started with informal conversations and slowly, over time, created collaborations that eventually supported an integration of programs and projects connecting communities.

Circle of Care

The primary participants extended the circle of individuals that they cared for as their careers progressed. First is a discussion on the location of care in the educational, healthcare, and PACS literature. Then how this concept applies to the work of the primary participants will be addressed. Finally, I will discuss the different ways that the circle of care is conceived in theory and practice. This explores the practical dynamics of increasing a circle of care from a school and local community level to national and international levels.

The field of PACS provides an interdisciplinary perspective for addressing social issues. Thus, PACS theories can help educators conceptualize their practice in new ways and realize the potential of collaboration with multiple academic fields and professional practitioners (McDonald, 2008; Notter & Diamond, 1996; Reimann & Ropers, 2005). A concept that is utilized in the education field is Gilligan's (2003) ethics of care. This concept is used in education settings but not in the PACS field. Drawing on work from these two fields I am introducing the concept of a circle of care. The term circle of care can be found in the literature describing healthcare systems. In this context caregivers are defined as "individuals who take on an unpaid caring role for someone who requires assistance because of their physical or cognitive condition" (Gallagher, 2016, p. 8). The circle of care is composed of both formal and informal networks surrounding a patient and is "self-organizing, can span organizations, and changes based on the needs of the patient and availability of resources" (Price, 2013, p. 2).

In the context of this research, the circle of care is a community of people that actively supports the physical, social, emotional, and intellectual needs of each other so that individuals have equal opportunities to learn and contribute to their communities. The first circle of care we as individuals experience is our families, including guardians, siblings, and other individuals that we live with. Most people have a circle of care that extends beyond their immediate family to members of their community that have similar social, cultural, or religious interests. Nurturing a wider circle of care that includes broader bridging relationships is required to work towards the goal of developing a social peacebuilding framework (Agnitsch, Flora, & Ryan, 2006; Lederach, 2006). Noddings (2013) describes chains and circles of care within a limited context of close family relationships in the private sphere. The circles of care demonstrated by the women in this study portray a significantly broader network as described by Virginia Held (2015). The participants all expanded their circle of care to a global scale, while controversial, the application of the ethics of care in a broader context is advocated by a variety of social scientists (McEwan & Goodman, 2010; Sevenhuijsen, 2004; Okano, 2016).

Both Sevenhuijsen (2004) and Slote (2007) emphasized that care should be extended beyond individuals' local community groups. In this case, there are many examples where individuals have taken responsibility to care for others outside of their regular family and social circles. For example, Sr. Cyril invited volunteers from around the world to volunteer in her school. As a result of the relationship built with a volunteer from Prague, she was invited to provide educational training to teachers in the Czech Republic, where Roma people are often ostracized and excluded from government schools. By accepting this invitation, Sr. Cyril extended her circle of care to children that were excluded from the educational systems in

another country. The extension of care, even on a global scale, is embedded in relationships where a specific request has been made for support and intervention (McDonald, 2008).

Boulding (2017) described peace education as a process that cannot be separated from actions that include a process of cultural creation. Within the practice of action is a pedagogy meant to: 1) facilitate student learning about structural inequalities, 2) give students practical skills to address them, and 3) give students confidence that they can facilitate change in their communities. David and Roger Johnson (2006) affirmed this when they stated that peace education focuses "on building mutuality among all citizens and teaching them the competencies, attitudes and values needed to build and maintain cooperative systems, resolve conflicts constructively, and adopt values promotive of peace" (p. 150). By approaching social inequalities from an active social justice lens, the primary participants made a cultural shift in how they addressed social inequalities in their local and global communities. The journey to broaden our circle of care relies on accessing resources beyond the formal education system.

Carl Triplehorn and Catherine Chen (2006) describe circles of support for children which include: 1) children and their peers, 2) families, 3) communities, religious institutions, civil society, and education, and 4) national and international agencies. Flora supplemented her work in the classroom with visits to students' homes. She also advocated for First Nations students within the general student population, to fellow teachers, and to educational administrators in the school division where she worked. Therefore, her work was multilayered within the educational system, ranging from direct engagement with the students in the school and parents in their homes, to advocating for students at divisional levels. Flora's work provided guidance for parents, support staff, teachers, and administrators. Much of the work that she did when teaching in Norway House and Winnipeg reflects the Calls to Action of the Truth and Reconciliation

Commission produced more than fifty years later. Specifically, “10. vi. enabling parents to fully participate in the education of their children” (Truth and Reconciliation Commission of Canada, 2016). In this process, she was able to respond to student needs directly. Flora was facilitating reconciliation decades before the Truth and Reconciliation in Canada.

Educational organizations also have the potential to network with other institutions to create new systems that are flexible to the needs of individuals and groups in society. Sr. Cyril allowing Kolkata Rescue, a non-profit medical organization, to operate on her school grounds also provided health care to underprivileged students. Likewise, Flora Zaharia going door to door doing a survey of young children in the North End of Winnipeg resulted in developing a daycare centre to serve that group’s childcare needs.

The field of PACS provides an interdisciplinary perspective on social issues. PACS theories can help educators conceptualize their practice in a new way and realize the potential of collaboration with multiple academic fields and professional practitioners. Gilligan (2003) spoke about the ethics of care. Each of these educators developed a circle of care around them. This circle centred around the needs of children and radiated out from there to the broader community. I think that it is also helpful to consider broadening the concept of a circle of care. Most people have a circle of care that extends to immediate family and members of our community that have similar bonding relationships. A wider circle of care that includes broader bridging relationships is required to work towards to goal of developing a social justice framework.

Structural Transformation

The circle of care was not only about individual relationships. In the process of caring for specific individuals in the school community, primary participants created both informal and

formal pathways to agency, structures that supported liminal spaces embedded in action and promoted a process of structural transformation. These two mechanisms together created a broader community that was responsive to social injustices and resulted in a structural transformation of the education system that initiated social actions on both micro and macro scales.

Structural Pathways to Agency

When making decisions that lead to action, Reina (2016) suggests a reflection cycle that assesses the situation and produces a plan. Through reflective practice, the primary participants created pathways to agency that could then be followed by the students and staff that they worked with. For example, Sr. Cyril arranged free medical treatment for children at the hospital across the street from the school in exchange for letting hospital staff enroll their children at the school. When a child needed extended in-patient care, she would arrange a schedule for students and staff to visit them. After this pathway was established, a young Loreto student found a street child severely burned by hot oil when working at a food stall and brought him to the hospital. The student then organized a schedule, asking people in the school community to visit him. She also knew that once released from the hospital, the school would place the child in a rainbow home where he would have access to food, housing, and education. This is an example of a *pathway to agency*. The primary participants modelled social actions and students, learning through example, then had access to the same resources and could respond effectively to community members in need.

In the peace and conflict literature, most discussions of infrastructure are focused on post-conflict situations. There is no strong body of literature exploring transformations of institutional structures in cases of protracted structural violence. Giessmann (2016) states:

> "Infrastructures for Peace," a concept that entered the political arena recently, can help reconcile tensions that can arise from simultaneously addressing the dynamics of political, social and economic transformation, especially in contexts where the capacities to deal with conflict in a peaceful manner are weak. (p. 4)

Infrastructures for peace can support resilience by providing flexible support for the community, creating a culture of dialogue, and creating a capacity for mediation and constructive collaboration (2016). The pathways to agency utilized by Sr. Cyril, Estelle and Flora were flexible and created through dialogue and constructive problem-solving. They started by identifying tensions in the relevant political, social and economic structures and worked to increase the community's capacity to reconcile these tensions.

Benedict Anderson (2006) described the concept of imagined communities that arise when national governments do not recognize or include all of their citizens in the state. These communities are spaces of resistance where a horizontal social structure is based on the notion of comradeship (Anderson, 2006). The primary participants saw structural inequalities in the systems they worked in and imagined what a system with equity would look like. Starting with individual relationships, they began to construct pathways to agency by building relationships and networks of people that were needed to support the communities that they imagined.

Recreating these pathways and patterns of relationships within and between institutions requires innovation and collaboration. Research on social network theory in educational settings demonstrates the need for extensive informal networks as a precondition for social change (Daly A. J., 2010; Daly & Finnigan, 2009; Diani, 2003; Passy, 2003). The pathways to agency the primary participants created started from their grassroots work with individuals and slowly stretched through different levels of influence, from local, state/provincial, national, to international. Maria Dugan (1996) described a nested theory of conflict starting with the issue

and then moving to the relationship, subsystem, and system. Dugan (1996) recognized that many interpersonal conflicts were embedded in larger systemic injustices build into social systems. Therefore, an interpersonal conflict or an issue that is experienced by one individual in a system is also experienced by many other individuals in that broader system (Dugan, 1996). While a conflict may be labelled as interpersonal, it may follow a similar pattern to other conflicts nested in the same social systems. For example, Sr. Cyril's actions to help one marginalized child access healthcare, identified structural barriers to accessing healthcare that are experienced by many children in that society.

The primary participants' work reflects the movement from issues that impact specific students, to informal community relationships before eventually leading to formal institutional connections. The transformation from individual issue to institutional connections is where they developed institutional pathways to agency that others can follow. Thus, individual social actions could be replicated and repeated, institutionalizing new patterns to reverse the common structural causes of individual issues. Like Dugan (1996), the primary participants were aware that "sometimes, the source of the conflict is beyond the relationship of the particular disputing parties and may be institutionalized in a structured way within the social system" (p. 15). Developing these pathways is only possible with an understanding of how individual challenges are interconnected with structural violence.

These paths started small but grew into highways as the primary participants articulated their vision to students, parents, teachers, community members, government leaders, and all the different actors in the multi-track diplomacy model. The primary participants were mid-level leaders that had access to the grassroots community and influence within government structures (Lederach, 1999). Mid-level leaders are needed to link grassroots programs to higher-level

negotiations for the “establishment of a social infrastructure to sustain long-term social change” (Lederach, 1999, p. 125). Teachers at Loreto Day School Sealdah regularly attended meetings with the ministry of education and labour. Estelle always invited school administrators and politicians at multiple levels to all events concerning her educational initiatives. Flora was recruited to lead the Native Education in Manitoba. These pathways became embedded in both institutional and informal networks. They make it easier for citizens in a community to contribute to addressing the social injustice they see daily.

Educational institutions often have very rigid structures that have been developed over a long period of time and are slow to change. However, partnerships with other organizations, individuals, government, and businesses creates the flexibility to provide supports for students and the community. These partnerships also allowed students to get hands-on experience supporting peacebuilding and social justice initiatives. Boulding (2017) commented that peace education can “go on anywhere—in schools, universities, families, a range of community settings, and in the councils of government” (p. 55). The participants’ networks provide access for multiple structures in society to collaborate to address social injustice.

Nordstrom (2008) identifies fracture zones through a primary focus on economic structures. These are places in our global system that are weak and create vulnerabilities for marginalized communities (Nordstrom, 2008). The primary participants’ work identified social fracture zones in their communities and provided a variety of pathways to mend these fractures. They created bridges across these social fracture zones so that others could follow the path that they created. The primary participants strengthen the social structure of their communities through the processes of identifying needs, nurturing networks, and building circles of care. However, these fracture zones are reinforced by the fragmentation of social services. Cobb

(2013) noted that “fragmentation is also a process akin to structural violence, where marginalization of groups reduces their access to speaking and being heard” (p. 5). Fragmentation makes it easy for marginalized groups to slip between the cracks (Cobb, 2013). The different fragments of our social structures create spaces that can become difficult for those with limited resources and power to span. The structural pathways created by the primary participants’ work to bridge these gaps.

The primary participants created structural pathways to agency that others could follow by using a reflective practice that was embedded in dialogue and constructive problem-solving. This flexible process served to transform the social dynamics in their communities that lead to marginalization. New mechanisms to support communities were imagined and implemented through the development of relationships and networks. Starting at the grassroot level, the development of pathways to agency created patterns and opportunities for people to live together in society. As mid-level leaders, the primary participants created partnerships that addressed social fractures in their communities and created connections in fragmented social structures.

Structural Liminality

The term “liminality” coined by Victor Turner (1972) is a state of transition where there are shifting and changing social norms and transformation. States of liminality are connected to rituals or rites of passage that are often considered temporary without clear institutional structures (Turner, 1972). What was fascinating in my observations of the primary participants’ work was the institutionalization of structures that supported liminal spaces throughout the education process. Jennifer Howard-Grenville et al. (2011) described liminality as a process for cultural change where leaders brought new perspectives and integrated them into the pre-existing cultural repertoire of an organization. This process also included incorporating new resources

into everyday structures like meetings and the dissemination of these ideas through interactions and relationships with individuals within an organization (Howard-Grenville et al., 2011).

Three central processes identified to craft liminal spaces are: "(1) resourcing the everyday as liminal, (2) engaging the liminal, and (3) translating liminal experience and seeding change" (Howard-Grenville et al., 2011, p. 528). The primary participants infused new material and ways of being into the everyday interactions with their networks. When Sr. Cyril decided to work towards the goal of primary education for all in India, she realized that this was a large task that would need continuous attention over her entire career. She created multiple spaces that were part of the school calendar where students from rich families would spend time with students from marginalized backgrounds. This included, but was not limited to, students tutoring street children once a week and students going to a village and teaching children in village schools one day a month. These experiences were followed up with dialogue and reflection. When purposefully designing liminality in an organization, a key element is engaging in social action in conjunction with learning new concepts and developing skills (Howard-Grenville et al., 2011). At Loreto Sealdah, the school itself was half made up of students from wealthy families and half from poor families, embedding liminality into every classroom. Therefore, students' regular discussions and reflections on social issues took place with individuals from diverse socioeconomic groups who they would otherwise never have interacted with on a meaningful level.

The primary participants created new structures to institutionalize these liminal spaces and guide students in increasing engagement as they moved through the education system. Liminality is often discussed as a transition state. Permanent liminality is now being explored in a variety of different fields including human relations, organizational studies, sociology, and

educational reform (Bamber et. al. 2017; Garmann & Sorensen, 2015; Ivancheva, 2017; Szakolczai, 2017). While liminality is usually defined as a state of transition, permanent liminality "implies a constant threshold without any stable ground prior to or after this period… this apparent paradox challenges the conventional distinction between the liminal and the non-liminal; what is in-between and that which simply exists" (Garmann & Sorensen, 2015, p. 322). Permanent liminality can be "sustained by institutional practices" (Appeu *et. al.* 2020). Appeu *et. al.* (2020) argues that "understanding the processes of permanent liminality at a micro level requires a theorization of personhood that is non-dualistic and can account for both stability and change" (p. 170). Therefore, permanent liminality means embracing complexity and finding comfort in the paradox of stability and change. This is like Amy Gutmann's (2001) description of democracy as a tension between freedom of speech and protection against falsehood. Both require a continuous state of dialogue, flexibility, and learning.

Another characteristic of liminal spaces is the reversal of hierarchy that changes the power dynamics within a system (Malksoo, 2015; Rumelili, 2003). Multi-track diplomacy describes a peacebuilding system where multiple actors are involved in addressing conflict. When the second track that includes professional mediators was first introduced in the literature, there was significant resistance, as career diplomats saw themselves as the experts and sole arbitrators of creating peaceful relationships (Montville, 2009). Including more actors into the system was a threat to their power that was built on a hierarchal system and supported by their expertise. It took time for even the second track to be acceptable in the field (Montville, 2009; Notter & Diamond, 1996). The ambiguity of the liminal space is uncomfortable for those who seek stability (Malksoo, 2015). Bringing new actors into their educational systems and working collaboratively created tension between the primary participants and those teachers and

administrators who benefited from the privileges they experienced in hierarchical education systems. However, the success of the programs and processes the primary participants created made it almost impossible for individuals feeling threatened by their leadership to criticize their work publicly.

Liminality creates “a vital moment of creativity, a potential platform for renewing the societal makeup” (Malksoo, 2015). Through their advocacy the primary participants worked to create transformative structures by connecting work in the local community to provincial/state and national levels as well. In the process of this social transformation, the primary participants developed a significant network to support the work, contributed innovations, diversified cultural understandings, expanded social capital, and created safe communities for children. The participants created networks that were “grounded in individual relationships that transcend organizational boundaries and even organizational agendas” (Sullivan & Skelcher, 2002, p. 5). Liminal spaces were created within structures so that students, parents, educators, and community members could engage together to create a shared vision of a world without violence in its many forms. The primary participants not only used bridging relationships in their networks, but they also ensured that students, teachers, and community members engaged in bridging relationships daily.

These primary participants used pedagogies that created liminal spaces where individuals from different social groups interacted and learned more about each other. They also provided opportunities for dialogue and critical discussion before and after encounters so that individuals had opportunities to make meaning out of those experiences. Lederach (2006) describes these ‘points of contact’ as critical to the peacebuilding processes. Relationships built during peace process are therefore as important as the processes themselves (Lederach, 2006). In Norway

House, Flora visited parents, invited them into the school and to visit her home. She broke down the separation between educational institutions and families that had been created and abused by the residential school system. In doing so, she broke down the barriers between teachers, parents, and students. This involved the development of new social norms that were created in collaboration between public and private social spaces, providing input and guidance from many different actors in students' lives.

In the literature, there are two different descriptions of structural peacebuilding. The first is defined in the context of post-conflict with the building of democratic structures and basic infrastructure to support governance (Notter & Diamond, 1996; Ricigliano, 2003). The second definition of structural peacebuilding is similar to nonviolent action. It advocates for the production of strain on a system to produce change to an equalitarian structure (Montiel, 2001). Institutionalizing liminal spaces is a unique form of peacebuilding that the primary participants are engaging in. Liminal spaces have also been defined as social spaces that create shifting social norms that can be "intentionally crafted and put to use to invite cultural change" (Howard-Grenville et al., 2011, p. 523). All three of the primary participants intentionally crafted liminal spaces within their institutions and between other institutions in their communities. When Flora moved from Norway House into working in a school in Winnipeg, she found it difficult to create such close bonds with parents. The school structures did not provide space for parents to drop-in. Structural peacebuilding is not described in the literature in the ways that I have observed at Loretto Sealdah, in the UNESCO school and with Flora's work in various schools. In each of these examples, the liminal spaces created by the primary participants were microcultures created within the institution, not from external pressure described by Montiel (2001).

Another element of liminality is used in relation to identity where it "signifies the interrelationship between two identities — the condition of one's identity being constructed as partly self/partly other with regard to another identity" (Rumelili, 2003, p. 222). Liminal groups are individuals who are on the margins based on geographical boundaries, cultural traits, or ideologies (Norton, 1988; Rumelili, 2003). Liminality is connected to the concept of being on the margins and experiencing marginalization (Bamber et. al., 2017; Dar, 2014). The institutionalization of liminality in the primary participants' work included creating spaces for groups that often lived on the margins and finding ways to bring them into the centre of school and community life. This also included opportunities for youth to become actively involved in promoting social change. Provided with a platform to discuss their opinions and reflect on structural inequalities, youth demonstrated exceptional abilities to contribute to community life. As educators, the primary participants recognized that youth are often placed at the margins of society and made significant efforts to provide them with opportunities and the tools needed to be agents of change.

Embedding care into the concept of creating structures to promote peace within communities, Catia Confortini and Abigail Ruane (2014) propose:

> A flexible way of knowing that promotes meaningful inclusion, symmetrical power relations, and positive peace through three major practices: (1) living with dissonance, (2) creatively overcoming disconnects between the interests of the self and the other, and (3) bridging practical goals for surviving the present with more idealistic goals for best practices in the future. (p. 70)

Learning to live with dissonance is a central concept in liminality. This description of peacebuilding is embedded in maternal thinking and an ethics of care (Confortini & Ruane, 2014). Creativity is used to address the disconnects between the interests of different people (Confortini & Ruane, 2014). This perspective repeats themes included in liminal spaces

including inclusion, balancing power relationships, recognition of complexity, and creative problem-solving. This model also recognizes the need to balance practical and idealistic goals, therefore promoting sustainability in the development of relationships and actions (Confortini & Ruane, 2014).

Education as a process of providing students with active examples of compassion is important to individual and community wellbeing. The primary participants expected the most from themselves. They also encouraged and had high expectations for others, providing staff and students with confidence and opportunities that they may not have otherwise explored. Creating new liminal spaces within institutions pushed students and teachers to interact with people who are different from themselves. In peace psychology, Daniel Christie (2001) states:

> Peace psychologists are not only developing theories and practices aimed at the prevention of direct violence, but are also working to mitigate structural violence, which means the reduction of hierarchical relations within and between societies. Hierarchical relations privilege those on the top while oppressing, exploiting, and dominating those on the bottom. Framed positively, we can conceptualize peacebuilding as movement toward social justice which occurs when political structures become more inclusive by giving voice to those who have been marginalized in decisions that affect their wellbeing, and economic structures become transformed so that those who have been exploited gain greater access to material resources that satisfy their basic needs. (p. 277)

All three primary participants had an open-door policy where anyone had access to meeting with them. This was one of many different mechanisms that they used to level out the hierarchy in the educational system to incorporate the voices of marginalized groups. Through different social actions, the school community learned together how to create an environment that supports diversity. This required new learning from the teachers as well as the students.

Liminality was developed in the field of anthropology and is defined as spaces in transition with shifting social norms that are often involved in rites of passage or rituals. There are several steps in intentionally creating liminal spaces within organizations. While often

temporary states, there is evidence of the development of permanent liminality in a variety of different concepts by embedding liminality into everyday activities. Liminal spaces can be threatening to those in leadership as they often transform power dynamics, dismantling hierarchical systems of power. Creativity and innovation are important outcomes of liminal spaces that support bridging relationships and an increase in network densities. Liminality is also relevant when exploring identity, providing ways to engage with people in different identity groups with compassion and empathy. The primary participants in this study embedded liminal spaces into the structure of their education networks ensuring that marginalized groups were integrated into the daily fabric of educational institutions, instead of being left on the margins.

The Process of Structural Transformation

Structural transformation, for the participants, was not a means to an end, it was a commitment to creating structures that can respond and adapt to the needs of the community at any given time. Critical reflection, an awareness of the diversity in society and empathy are the abilities of an engaged citizen (Nussbaum, 2009). The process of developing these abilities needs to be embedding into institutional structures. Shapiro (2010) states that educational institutions "embody our hopes for fairness and opportunity, while paradoxically also justifying and legitimating hierarchy and inequality" (p. 82). He went on to say "these institutions paper over the cracks in society, making socially acceptable that which seems to violate our moral norms about the deeply inequitable differences in the way we relate to one another" (Shapiro, 2010, p. 82). The primary participants deconstructed locations where institutions in their communities had "papered over the cracks in society" (Shapiro, 2010, p. 82), systematically working towards creating an awareness of these areas and promoting creative problem-solving to address the inequalities identified.

The institutionalization of critical reflection and problem-solving creates a culture where change is an integral process of addressing social inequalities. Giessmann (2016) describes networking as a continual process that evolved with the changing individuals and organizations within a given community. Therefore, peacebuilding constitutes “a systemic phenomenon, rather than simply being the accumulation of some institutionalized components: it is a process of continued networking, rather than an achievement” (Giessmann, 2016, p. 12). The primary participants were constantly reaching beyond the social norms in their communities to imagine what public spaces would look like if everyone had the opportunity to contribute equally. Lederach (2005) emphasizes the need for flexibility and imagination in the production of peacebuilding systems. Like Giessman, Ledearach, (2005) states that sustainable peacebuilding “requires a long-term view that focuses as much on the people in the setting of conflict, building durable and flexible processes as it does on specific solutions” (Lederach, 2005, p. 47). The structural transformations created through the actions of the three primary participants developed over their lives and took decades to improve and mature. They recognized that flexibility in the processes that support change is just as, if not more important than the specific solutions to social problems developed through these processes.

The work that I observed in this study is in a constant state of becoming. From an initial scan, the peacebuilding systems that these women had created look like a Multi-track Diplomacy. However, the structures and networks with multiple actors developed from a child-centred approach similar to the Bronfenbrenner (1999) model of human development and evidence a sophisticated process of social transformation.

> Peace education has been the stepchild of both the peace research and the peace action communities in the post-Word II era. Not seen as intellectually respectable enough for the researchers, not action-oriented enough for the activists, it has been regarded as the domain of do-gooder teachers and tactically unskilled community volunteers. As for

> impacting foreign policy, it is thought of as the least effective instrument in the peace field. Taking another point of view entirely, I will argue that peace education is the critical interface between research and action, and a major vehicle for the underlying cultural change necessary for peace development. (Boulding, 2017, p. 55)

Children learn the social conventions of their families and communities at a young age. Changing perceptions of other groups can be difficult for adults; however, children are in a state of becoming and are open to relationships across differences (Arendt, 1961). As a result, education is a critical space for the examination and transformation of social norms that support cultural and structural violence.

Local and elicitive approaches to peacebuilding are critical for building a sustainable peace process (Lederach, 1995; MacGinty, 2010; 2008). Important to these processes are individuals who can connect grassroot efforts with policymakers. Lederach (1995) calls these individuals intermediary actors and identifies them as a critical key in social transformation. The primary participants were very aware of the needs of their communities and the role that government policy had in addressing these needs. Community engagement in policy does not end with the development of a policy. Policymakers also have an "emphasis on the achievement of outcomes in key policy areas… predicated upon the operation of local partnerships established to deliver targets set out in national strategies" (Sullivan & Skelcher, 2020, p. 9). Therefore, nurturing relationships within government structures to impact educational and social policies does not end at policy development but continues through the implementation and evaluation processes.

The primary participants promoted structural transformation of not only the educational institutions they worked in, but also that of their partners. Giessmann (2013) states that "building sustainable peace depends on functioning institutions as well as constructive social relationships.

Institutions serve little purpose if people working within them do not recognize them as peacebuilding assets" (p. 10). What is evident in the lives of the primary participants is that peacebuilding occurs in the intersections between the fields of education, development, social work, government, business, activism, and personal life. Peacebuilding encompasses the continuum of agency between public policy and micro-actions that people make in their everyday lives. Through extended networks and the ability to train and direct educators, these women have succeeded in work that encompasses both public policy and grassroots efforts.

Looking at this work, what is modelled is "the social power of peaceful structural transformation [that] emanates from collective human actions, mobilized into a synchronized social force, purposefully directed toward disequilibrating vertical structures and building new egalitarian systems" (Montiel, 2001, pp. 12-13). Within this process is the challenge to educate and create liminal spaces where students learn to understand the dynamics of structural violence and why it is important to create egalitarian systems. Structural peacebuilding requires "disequilibrium and strain, as collectivities disengage from a structurally violent system." (Montiel, 2001, p. 8). The primary participants exerted structural strain from inside the educational and political systems where they worked. In this process they were also orchestrating structural strain in related institutions through the various networks they developed.

As we are looking at a long-term solution in education, this work is a process that is constantly changing to address new forms of inequality. Clearly articulating the root causes of conflict and critical reflection on underlying assumptions that create inequality is an important part of this process. Pierre Bourdieu (2002) describes the habitus as "a set of *acquired* characteristics which are the product of social conditions" (p. 29), highlighting that the habitus is a "product of history, that is of social experiments and education, it may be *changed by history*,

that is by new experiences, education or training" (p. 29). The primary participants embedded new structures into institutions to support the development of skills needed for participating in the process of social change. Therefore, structural change was needed to support peacebuilding. Bourdieu (2002) described innovators who "are able to challenge the structures, sometimes to the point of remaking it" (p. 47). There are multiple examples of structural changes that support and articulate social inequalities in the educational institutions where the primary participants worked.

Structural peacebuilding refers to the development of infrastructure that is used to support the public, for example education, healthcare and security (Notter & Diamond, 1996). Cobb (2013) describes a process called narrative braiding which emphasizes the need for community leadership to create opportunities to bring alternative voices to be integrated into the public consciousness. Narrative braiding supports structural peacebuilding which can be defined as a "social psychological process of transforming (b) relatively permanent unequal relationships among collectivities in a social structure (c) to new sets of inter-group relations where all groups have more equitable control over politico-economic resources needed to satisfy basic needs" (Montiel, 2001, p. 8). Therefore, I see the primary participants as structural peacebuilders. They have not only advocated for specific individuals, but they have changed structures within these systems to respond to social inequalities.

There are many different skills and abilities needed to achieve structural transformation. The primary participants in this study worked diligently to articulate structural inequalities and create awareness of the experiences of marginalized communities. Partnerships that created networks between different communities and sectors in society were critical to the process of structural transformation. Processes that created flexibility in public institutions were essential to

supporting social change. Strong links between grassroots efforts and policymakers facilitated the change, not only in policy, but in the ways that policy was implemented and measured. Promoting innovative and creative solutions to social issues provided alternative avenues for community members to participate in this process.

Conclusion

The primary participants in this study have developed and fine-tuned their practice over the course of their entire careers. They started their work with a foundation of natality, creating networks of care, and practicing creative compassionate action in their schools. As they recognized larger social injustices, they actively identified needs in their broader community, created nurturing networks, and developed a circle of care that continuously grew and evolved. As their networks developed and their circle of care expanded, the primary participants started to embed effective actions into the structure of educational systems. This started with the development of pathways to agency, where they created bridges between different social support systems that others could follow and use. Then they institutionalized liminal spaces where individuals from diverse walks of life could interact and build relationships of understanding. Finally, they created support structures to initiate a process of structural transformation in the educational systems' and communities' where they worked.

CHAPTER 7

Limitations & Recommendations

> Today, at the dawn of the millennium… feminist scholars need activists in order to offer gender analysis with transformative potential. Activists need academics who can use the material experience of activists, NGOs, and their beneficiaries to articulate policy prescriptions with transformative potential. Donors need to invest in these partnerships. All three need to articulate their results as policy prescriptions that are comprehensible to the gender competent and gender incompetent policy-makers alike. (Ackerly, 2007, p. 158)

This study has been inspired by the many amazing women that I have had the privilege to work with throughout my career. This chapter will look at the three limitations of the study: 1) participants were named and therefore it was not possible to explore fully the barriers that they experienced, 2) I did not interview any youth or current students that they worked with, and 3) there were only three primary participants. There are several recommendations that I have included in this section that consider different levels of the education system ranging from teachers, teacher trainers, school administration, policy development, and social justice advocates.

Reviewing peacebuilding literature, there is an inadequate discussion of the work that women do in bridging grassroots work through educational practice and policy changes. Each of these women's work, over the years, has created a bridge between practice in the classroom to changes in public policy. Conflict transformation is a long-term process. By studying the progression of the women's careers, it is possible to get a glimpse into the long process of conflict transformation. Particularly considering leadership from educational institutions. Research is too often focused on a specific conflict or projects that are contained within a limited time and place.

Limitations of Study and Future Research

There are three main limitations to this study that will be addressed. First, the participants all had the opportunity to be named. As all information would be linked to the participants, this limited the kinds of information requested. Second, there was not a comprehensive investigation into past students. The goals and many impacts are then described from the perspective of the primary participants. Finally, the study only focused on the work of three women in two different cities. Expanding future research to involve more women and diverse contexts would help to develop a more comprehensive framework for women's leadership in peacebuilding.

Naming Participants

As this was an in-depth study concerning three primary participants and their life's work it was important to name the participants in the study. However, there were some areas in which I could have collected richer data if names were not associated with specific pieces of data. These included some barriers that women faced. A comprehensive investigation into barriers women educators experience in peacebuilding would require more primary participants. I observed such barriers while working with these women that were not included in the data. This was for several reasons. One limitation was that I could only take field notes relating to the primary participants' actions and not the individuals they interacted with. As they had the option to be named, the women were more comfortable discussing some of the barriers with me 'off the record' and not in interviews. Therefore, I know that there is the potential for more nuanced and specific data.

There are a number of ways these limitations could be addressed in future studies. If there were more participants, it would provide more information on the topic of barriers. Using pseudonyms would also provide participants with the opportunity to talk more freely about their

experiences. In these two ways, the topic of barriers could be addressed without identifying a specific individual's experiences.

Limited Student Input

For exploring the impact of actions here I will use the work of Sr. Cyril as an example. I have heard many narratives from teachers and former students about individuals helping child domestic labourers or standing up against the injustice that they saw in the street. It would be interesting to see if these micro-actions are widespread among past students going to the Loreto Day School Sealdah as compared to other schools in the area. Do these past students make better decisions as citizens? Do some of these students also grow into positions of power where they can change policy and practice? In this study, I was able to discuss what educators' goals were and how they worked to reach these goals. It would take an in-depth study to see if students that were directly impacted by the three primary participants carried these lessons into their adult life.

On a qualitative scale, one of my secondary participants, Christine Gupta, was a former student of Sr. Cyril and later became employed by her school. She spoke highly of Sr. Cyril's leadership and indicated that Sr. Cyril's support was what motivated her and provided her with the confidence to continue her work:

> Her passion always made us stick to her, we were all so passionate. She did everything with honesty, great heart and with truth, so that was also visible to us as kids. We know now what is good and good for society. So, we followed her. So, when I started work, she patted me on the back and told me, "don't worry you will be able to do this project. I will guide you." (Christine G., 1, 89)

There are several other previous student employees who spoke very highly of Sr. Cyril's work. Observing Sr. Cyril in her office, I also observed many phone calls where former students had heard of a child in need and were trying to get them into a school. Some would even come into

her office to inquire about a school and offered to pay the child's tuition and clothing expenses if necessary.

To design a study considering student outcomes would require extensive dialogue considering the specific outcomes. A survey that explored various outcomes with former students could provide some insight as to how students carry these experiences from school into their everyday life. Open-ended interviews would also help to understand if the primary participant's goals and outcome were being reached and to what extent they impacted students' lives. Some of the adults interviewed, such as Christine Gupta, were former students. However, the people that I interviewed as former students were the ones that continued doing the work directly with the primary participants. It would be worthwhile to know how many former students in different settings utilized their school experiences within their personal and professional lives.

Number of Primary Participants

To provide data that could be generalized, more primary participants would be needed. It would also be interesting to explore women with broader backgrounds and to work in different locations in this field. Given more resources, it would be worthwhile to see if the values and practices that were identified here would be used by others. During my analysis, I heard Jodi Williams speak about her experiences as a Nobel Laureate. It was fascinating to see the similarities in her work and experience to the experiences of the primary participants. There is a body of literature, including memoirs of women working in the field, that provide narratives of women's experience in social transformation. These could be used in a broader analysis if resources to conduct larger studies are not available.

More Resources Needed to Gain an Understanding of all Community Actors

Research in educational settings is often limited to relationships that are contained within the walls of a school. There are both limitations and potential uses of network theory in an educational setting that considers a systems approach. From the literature, there was only one article concerning network theory in the field of education that extended beyond the walls of the school (Daly et. al., 2017). Alan Daly et el. (2017) concluded that social network theory is an effective tool to explore interdisciplinary relationships and identified areas where social capital could be utilized further. When looking at a larger system that extends to the local community, provincial/state, national and international relationships, it is difficult to define all the relationships involved. It is clear from the narratives that "networking involves creating an alternative collectivity outside the oppressive structure, by building organizational links with sympathetic individuals and groups" (Montiel, 2001, p. 13). Within the constraints of this study I was not able to create a map that included all of the relationships between the actors involved in the system. Through speaking with the participants I was able to get an idea of what kinds of ties they had with different actors in their network. The ties were so extensive that it would require a study with much more resources to map and analyze.

Recommendations of Study for Future Research and Practice

As each of these women worked at a variety of levels within the education system, I have provided recommendations at a variety of different levels. This section will start with recommendations for teachers, teacher trainers, educational administrators, policymakers, social justice advocates and researchers. For each of these levels, I have provided two to three recommendations that reflect aspects of the primary participants' work and their suggestions concerning addressing social change in educational settings. When I embarked on this journey, I

intentionally decided to explore educational systems through a PACS lens, so this section will include PACS Literature. Both India and Canada's education systems have been significantly impacted by colonization, therefore this section will also include literature from Native Studies. Native Studies provide an additional lens to explore oppressed communities that includes sensitivity to the nuances of decolonization.

For Teachers

Teachers are the most important front-line workers in our education system. They interact with students daily providing instruction, feedback and extra-curricular opportunities. They also interact with administrators, support staff, families, and the broader community. The three recommendations included here are: 1) identifying students' needs, 2) making partnerships with the community, and 3) accessing community elders.

Identifying Student Needs

Teachers see students almost daily and can observe their wellbeing and identify changes in mood and behaviour. As a result, they can develop an ability to sense when students are struggling and perform a cursory assessment of their needs. Having a good relationship with students involving trust is critical to assessment and inquiry into student needs. Teachers are uniquely positioned to identify changes in student behaviour and make inquiries about the cause. A line of simple questioning can determine if a student is having problems sleeping, is hungry, or has increased anxiety. Teachers should also have an understanding of trauma, its symptoms and helpful interventions (Herman, 1997). Understanding the symptoms and impact of trauma would help teachers respond to students' needs specific needs to support their wellbeing. This means

not only being aware of students' physical needs, but also being aware of the cultural needs of students in the classroom (Piquemal, 2004).

Many schools also have resource teachers and counsellors that support classroom teachers by assessing and responding to the immediate needs of students. Schools also have educational assistants that have close contact with students and are a good resource to help support student needs (Vogt, 2011). Through utilizing expanded networks, the primary participants had access to resources needed to fill many of these needs. When student work or attendance starts to deteriorate, teachers are in a unique position to identify problems and connect to a network that is able to respond swiftly. Identification of needs does not mean that the teacher is responsible for fulfilling them; a combination of assessment and increased social networking is the first step to helping struggling students thrive in their learning environment. In some cases, ensuring the student's wellbeing and safety must come before their educational needs.

Making Partnerships with the Community

Our communities hold many rich resources ranging from civil society organizations to small businesses, government, and universities. Collaboration and creating networks outside of oppressive structures can help reshape these structures through supporting social actions that promote structural peacebuilding (Montiel, 2001; Ricigliano, 2003). These networks can support the needs of students' wellbeing, as discussed above, or support increased educational initiatives to enhance student learning. There are many civil society organizations that engage in advocacy concerning a variety of social issues with mandates to educate youth. These organizations are often willing to speak in classrooms or invite classes for tours and field trips to their organizations.

Beyond non-profit organizations, there are other opportunities for collaboration suggested through the multi-track diplomacy model (Diamond & McDonald, 1996). For example, businesses can provide schools with educational material and information illuminating innovative solutions to a variety of social and economic issues. These partnerships are important "in relation to academic support, youth development, and prevention and social service programming" (Anderson-Butcher, Stetler, & Midle, 2006, p. 155). Further, universities have recruiting programs and can provide expertise at a variety of different levels. Suggesting the attendance of conferences, festivals, and educational events in one's community is another possibility. Film screenings and art exhibits can also enhance students' educational experiences. If there are students that do not have the funds to pay for entry, approach organizations to inquire whether the museum, exhibit, or screening would be able to provide some free entries to students unable to pay. Many privileged students will have access to some of these community resources and museums with their families, while underprivileged students will not have access to these activities. Other partnerships could link with organizations providing private lessons. This would also benefit marginalized students. For example, providing specific students with swimming lessons, a skill that is important in Manitoba where there are a lot of rivers and lakes that put youth at risk of drowning. Starting a partnership for students will take extra energy; however, once a partnership is made, the event can be part of a school's annual calendar. There are so many opportunities to partner with local communities which can enhance the lives of students.

Accessing Elders

Many latent conflicts in both Indian and Canadian society were created through the process of colonization. While the two countries have different histories of colonization, the formal education systems were part of the colonization process (Gupta,2006; Truth and

Reconciliation Commission of Canada, 2015b). The primary participants understood that Elders' teachings are about "decolonizing as it reminds us of who we are, where we have come from, and helps us reestablish the connections to ourselves, our ancestors, our spiritual practices, our spirits, the ways of our people and the land" (Iseke, 2013, p. 51-52). All three primary participants recognized the social capital that elders have within a community and specifically recommended that they should be utilized more in the school system. They all invited elders to contribute their knowledge to the educational community and used them as a resource when planning projects. It would be worthwhile to become familiar with local elders who are leaders in their community and to invite them to share in classes.

In the broader community associated with schools, there are elders with a variety of specializations that could enhance the learning experience for students. It is important for children to have access and learn from elders in their communities (Archibald, 2007, Gupta, 2006). These visitors could bring cultural expertise and insight, a variety of life experiences, a glimpse into the history of a community, or inform students of potential career options. Building relationships with community Elders expand schools' networks and could provide opportunities to develop service projects in their local community. Elders can also act as mentors for students who experience challenging home environments. Specific students could also benefit from participating in small groups and activities that are led by elders. Some community organizations and educational institutions have an Elder in Residence that does outreach in the community.

For Teacher Trainers

Teacher trainers prepare teachers to engage students in the classroom and school community. They have a unique opportunity to model a variety of different methods of instruction and student engagement. Recommendations for teacher trainers include: 1) providing

a focus on values and action, 2) sharing social networks with student teachers, and 3) modelling leadership that supports social justice.

Provide a Focus on Values and Action

Values and active citizenship should be as important as knowledge acquisition. While knowledge acquisition is easier to evaluate— how students use that knowledge and why—is extremely important to achieving social justice. All the participants in this study emphasized the need to support values that improve the way we live together as a society. It is important to teach students to look at the world through a critical lens that discusses values-oriented action (Bentley, Fleury, & Garrison, 2007). Using knowledge in productive and respectful ways as adults was incredibly important to the primary participants in this study. This included the development of critical thinking and skills needed for social action when students encounter injustices. The United Nations promotes the use of "interdisciplinary and holistic, values-driven, critical thinking and problem-solving, multimethod, participatory decision making, applicability and locally relevant" methods in their model of peace education (Toh & Cawagas, 2010, p. 178). This model supports the value of equity both in the classroom and the local community. This was an important theme for all three primary participants.

Teachers must be educated on the causes and dynamics of structural violence before they can educate students (Galtung, 1969). There is still a low number of teachers from minority groups. If teachers do not understand their privilege, they will be unable to identify the learning needs of students who do not have privilege. An understanding of the dynamics of power and privilege is the first step to identifying the needs of students in the classroom. Once privilege is understood, teachers need to have the tools available to support student needs. This could include knowing the local civil society organizations and the services that they provide. It also includes

an understanding of what government agencies provide services to youth and their families. Tools like asset mapping and the development of networks can help future teachers respond quickly to student needs. Education for student teachers needs to provide an understanding of the values and skills required to support equity and social change (Westheimer and Kahne, 2004).

Sharing Networks with Student Teachers

Teacher trainers can model social networking by inviting speakers into their classes or bringing classes to various organizations. Bridging relationships are essential to developing effective social action (Agnitsch, Flora, & Ryan, 2006) and create innovative solutions (Moolenaar, Sleegers, & Daly, 2011). Bringing a speaker into the classroom demonstrates to students the value of looking at an issue from a variety of different perspectives. If there is a lack of diversity in instruction staff, speakers can provide students with examples of professionals with a variety of different backgrounds. This process can also be used to increase the potential range of students' networks. Some speakers may be interested and willing to speak in students' classes when they become teachers. Student teachers will see the value of increasing their network and having a list of different professionals they can invite to speak to their classes. In this way, teacher trainers can introduce future student teachers to their networks. Lederach (2006) describes networking as a significant component of community peacebuilding. Teachers have the opportunity to create peacebuilding networks and share them with their students.

Visits to different community organizations, cultural sites, and museums also model how teachers expand their students' horizons. Teacher trainers can provide tours to various community organizations supporting young people from a variety of different backgrounds. Gilligan (2003) describes a network that looks like a web to support an ethics of care. Introducing student teachers to the resources in their communities gives them a repertoire of

organizations that they can recommend to their students in the future as they see their specific needs. This way, they will have an idea of the kinds of community organizations that are available to support a wide variety of students. Student teachers who come from privileged backgrounds may not have a comprehensive awareness of the resources that could support their students. Having a speaker come into a classroom or bringing students to various organizations is a way to model social networking skills that can enrich the learning process and promote this kind of networking in their classes.

Modelling Leadership for Social Justice

I still remember a teacher trainer doing an hour-long lecture on why group work and participation were more effective than lectures. They did not seem to see the irony in what they were doing. Teachers cannot provide education for dialogue and social change if they have never seen it modelled in a classroom. If student teachers do not see how something is modelled, they will not feel comfortable trying it themselves. Teachers are leaders in their schools and communities, as such they could integrate the stories of a variety of different marginalized communities into the community narratives. This could be done by using narrative braiding, as modelled in my findings chapter and described by Cobb (2013). Many conversations on social justice issues can require sensitivity and can create anxiety. These discussions often push students out of their comfort zones. Students will not share personal experiences if they do not feel they are in a safe environment and student teachers need to learn how to create these environments.

Facilitating discussions on social justice issues requires a variety of different skills. Having the skills to promote dialogue and support problem-solving approaches to conflict can help “stakeholders to engage across racial, cultural, party political or religious boundaries,

recognize others' humanity and develop a practice of participatory decision-making and collaboration" (Parlevliet, 2011, p.387). Student teachers first need to feel comfortable in these conversations and then they need to develop the skills to facilitate these discussions with their students. Some of the skills involve the development of a safe space, creating clear guidelines for discussion, and being able to address conflict when it arises. Without these skills, engagement in sensitive issues can put students at risk for disclosing too much information and being ostracized or marginalized more than they already had experienced.

Promoting dialogue on sensitive issues also requires keeping up with technology and current events. Student teachers need to know how to adapt conversations to address current issues while supporting students as they navigate digital technologies when looking for information and supporting social actions. Digital technologies have the power to create alternative social spaces to share information, create collective identities, and promote social change (Nencioni, 2016; Tufekci, 2017). The world is changing at an increasing rate with social media, globalization, and shifting social norms. Teachers need to see instructors who incorporate current ethical issues into their classrooms and can navigate how new technology changes the way we interact in society.

For School and Division Administrators

School and division administration provide leadership, resources, and the structures that support the daily functioning of schools. Administration can direct policy and practice for the broader structures in school divisions supporting teachers' work in the classroom. Schools and divisions set goals and provide the framework for school culture. Recommendations for school and divisional administration include: 1) creating structures that help teachers and support staff

work collaboratively, 2) creating a supportive network with a variety of professionals who work with youth and, 3) leveraging school and divisional resources to support local communities.

Develop Structures that Provide Opportunities for Teachers & Support Staff to Interact

When working with students who are marginalized or struggling, school and division administrators can create opportunities for staff to gather as a team to do problem-solving. Research in network theory demonstrates that collaboration is essential to develop innovative solutions to educational problem-solving (De Pablos, Lee, & Zhao, 2011). Improving communication between resource teachers, classroom teachers, administrators, support staff, and educational assistants can improve the effectiveness of educators (Borgatti, Mehra, Brass, & Labianca, 2009). Do not overlook the role of support staff, including school reception, bus drivers, and janitorial staff. In all my teaching career, I have only experienced one professional development day that included all staff working in a school division. This event recognized the importance of all school and division staff when creating a positive educational environment. Teachers are not the only staff that interact regularly and develop relationships with students. All staff in school divisions are important components of the larger school system. Individual employees have access to different resources both inside and outside the school. All staff that relate with a student can provide valuable information about that student's experiences and needs in the school system.

For example, Estelle connected a student with a janitorial staff member who could act as a cultural mentor to a student in her school. Support staff can develop unique relationships with students and may be more aware than teachers with regards to bullying or how a student is treated in the halls and cafeteria. Each staff member will have different relationships and roles with the students. Through genuinely working together, they could provide a far better picture of

student needs and family context. Recognizing the value and respecting all members of a school team not only provides more resources to support students; it also provides a model to students showing the importance of all jobs and roles in society. Collaborations do sometimes take place informally; however, recognition from leadership that all roles in a school are important provides a foundation for building these networks. More formal meetings can also be arranged during PD days, at the beginning of semesters, at lunch, or after school to leverage the knowledge and network surrounding students who are experiencing multiple challenges in their educational achievement. The literature I reviewed on network theory in educational settings did not consider support staff. There is extensive material in the PACS field that explores training and the dynamics of collaborative relationships (Lederach & R. Appleby, 2010; Montiel, 2001; Strimling, 2006), however spaces for training and collaboration would need to be created in educational systems to facilitate these processes. My observations in this research indicated that support staff played significant roles in the community network and the peacebuilding systems created by the primary participants. This is an area that would benefit from further research and inquiry.

Create Supportive Networks with Professions that Work with Youth

In our professional lives, we are often very siloed within the structures that we work in and this creates barriers for working collaboratively with other individuals who are working towards the health and wellbeing of students. There are a wide variety of professionals who both work with and support youth. These include doctors, social workers, mental health professionals, individuals in the criminal justice system, and recreation specialists. Each of these professional groups could provide essential support to teachers and educators as they work towards the educational success of students in their care. For example, a social worker and teacher both have

significant amounts of information about a student. Yet only by working together, and with other professionals that are significant in the youth's life, can they understand all the factors that impact a student's wellbeing. In a study of boundary spanners, Nissen (2010) described how professionals working with youth utilized extensive networks to create a "living laboratory of social networks and social movements" (p. 367). The roles of these actors included building relationships between organizations and structures, identifying barriers to coordinate youth care, monitoring programs, and maintaining communication between organizations (Neilson, 2010). It is also important to recognize that networking in the context of peacebuilding is a continual process, not just a means to an end (Giessmann, 2016).

Networking is important because individuals from different professional backgrounds have different tools and resources at their disposal to support student needs (Sullivan & Skelcher, 2020). Different fields are based on a variety of theoretical backgrounds providing different perspectives framing engagement with the challenges students face. Given the opportunity to work collaboratively, educational staff can find unique and creative solutions to help students experience success in their personal and educational lives. In the current research, many examples where a variety of different professionals were able to collaboratively support students' needs providing them with skills to participate fully in their communities were illustrated. The development of strong connections between organizations can also provide stability to an educational system (Fenwick & Edwards, 2010). The statement that "The more extended the network, the more entities that become enrolled into its links and translated or transformed in ways that support its work, the more likely it is to endure over time and to extend across regions" (p. 102) was certainly supported in my research. Fenwick and Edwards stated that, "the more extended the network, the more entities that become enrolled into its links and translated or

transformed in ways that support its work, the more likely it is to endure over time and to extend across regions" (p. 102).

Leverage School and Divisional Resources to Support the Community

School divisions have buildings and access to funding that can support increased connections between schools and the surrounding community. Creating partnerships with businesses, non-profit organizations, and the government can enhance the learning opportunities for students and support initiatives that can strengthen communities. Students' lives are embedded in their families, schools, and broader communities; therefore, education does not just happen within school walls (Cremin, 1976). Having programs, conferences, or engaging activities readily available in the school building beyond sports teams provides students safe spaces outside of school hours. Staff in school divisions can also contribute the skills they have from their recreational activities, hobbies, or work experience to enhance youth and community learning. My research has demonstrated that once educational leadership demonstrates that they are open to partnerships with a broad range of community actors, they start to receive requests to engage with students. Collaborations with organizations able to provide spaces and opportunities for engagement with students is a first step to providing students with role models that can relate to their cultural background (Granovetter, 1973). There are many resources at the divisional level that can be leveraged to improve networks within the community.

Alternatively, schools and divisions have significant physical resources that include a wide variety of physical spaces where community groups could meet. There is not a lot of literature that looks at the importance of physical spaces in peacebuilding. There is growing literature describing infrastructures for peace (I4P), however what is described concerns relational spaces where organizational partners can build trust, provide oversight to initiatives,

network, and engage in political dialogue (Giessmann, 2016). There needs to be more research on how peacebuilders leverage physical spaces to impact peacebuilding. What is demonstrated by the primary participants in this study is the wide range of peacebuilding activities that are possible when educational spaces were used in innovative ways.

For Policymakers

Policymakers provide the scaffolding underpinning the structure of the school system. Policies determine many of the expectations and outline the parameters of how educational institutions structure their responses to both the interests of the dominant culture along with supports for marginalized communities. Like the administration, there is often not strong representation of minority groups at the policymaking level. They also interact with administrators, support staff, families, and the broader community. The recommendation for policymakers is to connect grassroots efforts to policymaking activities.

Connect Grassroots Efforts to Policy Making

There is a growing need to connect grassroot peacebuilding and educational efforts to local, national, and international policies. Educators are at the front lines in providing education to youth with ever-changing social norms, technology, and access to resources. Changes in technology and globalization have significantly shifted the power dynamics in educational systems and the methods used to instruct students (Davis, 2018). Technology also changes how society consumes, interprets, and responds to different types of knowledge (Tufekci, 2017). These changes pose significant challenges since anyone can publish misinformation on social media, which results in political polarization on many issues (Tufekci, 2017).

If not addressed, educational changes—based on technology and globalization—could increase the gap between privileged and marginalized communities. The connection between grassroots efforts and policy is also important because the composition of political and educational administration does not represent the wide diversity in student populations. Without consultation from the grassroots level, leadership has the potential of not being aware and therefore not properly addressing the needs of marginalized groups in educational communities. Therefore, there is a need to consult not only educational institutions, but other civil society organizations that are directly working with marginalized communities.

Explore Opportunities and Support Initiatives that Connect Different Identity Groups

While Canada has a multicultural society, we frequently see groups of people from the same identity group congregating together in our communities. This may be different faith, cultural, ethnic, or language groups. Our schools are similar. Many schools that have a high degree of diversity will often see students gather in groups that share similar social, cultural, and economic backgrounds. There need to be more opportunities for individuals from different groups to come together, learn, and guide community initiatives. This is important for the development of policy that is inclusive of all people, but is also essential to build communities that support equity. Many educational initiatives and policies are based on the concept of equality, where all students are provided with the same resources in the school system. Unfortunately, this does not support an equity model, where all students complete their primary and secondary education with equal opportunities for success. There are multiple layers of structural violence that students experience in their communities. It is essential that communities start to integrate on a larger and more meaningful level to address many of the complex social issues' students face. When looking at policy change and social transformation, it is the

privileged—who are also usually the policymakers—who need to gain a better understanding of their privilege and how the systems that they lead perpetuate that privilege. There is a need to address structural violence and systemic racism in our social and educational systems. This can only be done through increased initiatives to support community engagement and meaningful dialogue between different groups.

For Social Justice Advocates

There are many individuals and organizations that work with the primary goal of supporting marginalized youth. Advocates fill many of the gaps that present in our social security system providing youth with things like safe spaces after school, food, and guidance. The work of advocates is essential to the health and wellbeing of youth. The recommendation for social justice advocates is to expand bridging relationships with researchers and educators.

Expand Bridging Relationships

To develop planning for productive and sustainable change it is important that many different perspectives be involved. All communities affected by an issue need to have a voice (Cobb, 2013). One group cannot assume that they know what another group could want or need. For individuals working as advocates, the creation of bridging relationships is extremely important. Bridging relationships are connections between people that are not part of the same identity group. They are relationships between people that are members of different social, cultural, economic, religious, or professional associations (Agnitsch, Flora, & Ryan, 2006; Gittell & Vidal, 1998). When we have relationships with people in our own circles, we often have access to the same resources and knowledge (Agnitsch, Flora, & Ryan, 2006). Relationships with individuals in different groups provide accesses to new networks and more resources. These resources could include e-mail lists for promoting an event, spaces for

gathering, unique knowledge and expertise. Bridging relationships increase the reach of social networks and are crucial to enact social change (Neilson, 2010). There are many small organizations that have mandates to educate in specific areas and other groups that are looking for this type of expertise. There are many opportunities for win/win situations when partnering with other organizations, businesses, or educational institutions. Many educators have access to classroom spaces and would love the opportunity for someone who has personal experience in a topic and expertise in a specific area to speak to their class.

Network with Researchers and Educators

Researchers have access to current knowledge in a variety of different fields. They can also access funding for different projects. In many cases, non-profit organizations rely on grants to secure funding. Grant applications require arguments concerning the rationale of the project, specific project goals, specific objectives, and how the project will be evaluated. Researchers can provide data to demonstrate the need of a specific project. They can also provide expertise in how to formulate objectives and create tools that evaluate these objectives. Educators at all levels of the system often do not have expertise in specific social justice issues but would like to provide their students with opportunities to engage with activists working in the field. Networking with educational institutions and educators connects students in the school system with individuals who are engaging directly with social justice issues. Students also benefit from hearing from a wide diversity of actors in their communities. Some educational programs also involve internships or require students to complete a certain number of volunteer hours. Speaking in classes is an opportunity to network with youth who are looking for different avenues to engage with their communities to learn more and gain experience in the workplace.

For Researchers

Policy and practice are often guided by the research and writing of researchers. Data can provide support and guidance on how educators plan and interact with youth. Researchers ask the questions that determine the direction of research. This then impacts the information that is disseminated and used. Research findings and analysis provide the conceptual frameworks that our education systems are built upon. For research I would recommend a larger focus on women's peacebuilding.

A Larger Focus on Women's Peacebuilding at Higher Levels

The majority of research on women and peacebuilding looks at women's efforts at grassroot levels (Porter, 2007a). When planning research, it is possible that "research and evidence that will match most closely with policymaker needs will only be successfully created through lasting partnerships between researchers and policymakers/practitioners" (Weinbaum, 2014, p. 96). In the literature on the ethics of care, there is debate as to whether care at a local level can be translated beyond family and close associates to address broader societal issues (Held, 2015; Noddings, 2015; Slote, 2007). There are more women rising to leadership positions in business, education, social services, and government. There is a need to explore how or if women translate their work experience to grassroots levels into policy and practice at higher levels of leadership (Kim, 2019). This would include looking at what barriers remain for women to reach leadership positions that provide opportunities for policy and institutional transformation. In this research it was clear that women used extensive networks, both formal and informal, to effect policy and structural change within organizations. Looking at a participant's entire career, including their early influences, provided significant insight into why the primary participants decided to make specific structural changes in their workplaces.

Therefore, a study of women who have extensive experience in leadership at a wide variety of levels is a valuable approach to exploring how conflict transformation occurs. As conflict transformation and structural changes take time, understanding the motivations for change and the steps taken over the course of women's careers is extremely valuable. Women make significant contributions to conflict transformation by using networks, leveraging available resources, clearly articulating their goals to the community they work with, advocating for policy changes, using their imagination to create new community norms, and modelling living together in their community. More detailed studies on how this process occurs in women's careers would further our knowledge of conflict transformation and how it evolves over time.

Connecting Grassroot Efforts to Policy Making

The women in this study successfully linked the knowledge they gained at the grassroots level to inform and transform policy. Policy decisions are often made at higher levels without a complete understanding of the social contexts and dynamics in specific locations. The process of transforming successful interventions with individual students into structural changes in educational institutions and policy recommendations was complex and nuanced. The primary participants in my study engaged in a series of small social experiments that were refined over time to develop structural changes that supported equity in their communities. In this process, they not only had to educate students, but teachers, administration, families, community members, and leadership in related institutions. They realized that there are many different people and organizational structures that significantly impact the lives and educational attainment of students in their classrooms. A large portion of their day was spent in creative thinking as they were presented with a variety of different educational and logistical challenges throughout their careers. From early ages they recognized a variety of structural inequalities in

the educational and broader social systems in their communities. This was partially influenced by family members who were socially active and modelled critical thinking. Therefore, they all saw a need for changes in the education system at the very start of their careers and worked over the course of their entire careers to transform the education systems where they worked. This was not a specific component of their job descriptions, rather a mission to see all youth experience success and have opportunities to engage full citizens as adults. When planning research, it is possible that "research and evidence that will match most closely with policymaker needs will only be successfully created through lasting partnerships between researchers and policymakers/practitioners" (Weinbaum, 2014, p. 96). Understanding the steps between grassroots practice and policy will make it easier to replicate the process in the future to support and target future research efforts that can influence policy change.

Conclusion

Sr. Cyril transformed a school into a peacebuilding hub extending from the school's neighbourhood into the city of Kolkata, the state of West Bengal and India at large. Estelle created extensive networks to engage youth in dialogue concerning ethical issues and leveraged goodwill in her community to support pressing social issues as they emerged. Flora started the process of reconciliation between educational institutions and Indigenous communities while residential schools were still active in Canada. It was truly an honour to spend time with these women. They all showed great generosity when sharing their expertise and I admire their dedication to improving the lives of youth. As building relationships is at the very heart of their work, they shared abundantly. These women have imagined a world that centers around dignity and equity for all and enacted that reality in their schools and communities. They not only advocated for the needs of individual students but built structures and provided models of

effective community peacebuilding that could and should be used to guide public policy. They understood that social change requires the transformation of individuals who understand the roots of inequality, can identify injustice, and have the skills needed to take action to restore positive relationships in their communities.

Theoretically, the peacebuilding systems they created are founded upon the concept of natality, using an ethics of care to transform social relationships while they employed constructivist grounded theory to determine what actions result in the desired social change they envisioned. The primary participants expertly identified social needs, nurtured networks of people with the social capital to address these needs, and surrounded youth and their families in a circle of care. In their work, they modelled many pathways to agency that youth could follow, created liminal spaces where youth could learn about others' lives and transformed educational structures to support students in marginalized groups. Most significantly, all three women advocated for policy changes as their reputation as exceptional educators grew. They transferred the knowledge they developed in their local community to support communities in their cities, provinces/states, and nations.

Epilogue

As I finish up my editing, we are living in a world that has been turned upside down from post-COVID-19. I have learned through this experience that our personal wellbeing is linked to the wellbeing of people from all over the world. That the social, ecological, economic, and cultural 'fractures' in our world are highlighted by this crisis. Migrant workers are required to maintain our food system and other important industries. Without adequate compensation for their work, when shutdowns arise, their movement back to their home community endangers us all and leaves these hard-working people most vulnerable to local and global conditions. We have also seen how a lack of critical thinking skills and scientific literacy has impacted the behaviour of individuals and groups that threatens the lives of health care workers and those susceptible to infection.

A lesson that these women in community peacebuilding have taught me is that health is an important part of our peace systems. The wellbeing of the most vulnerable is critical to creating a rich and thriving society. I have also learned that I need less. Being in this field, I am aware of my privileges, but have not always known what to do about them. Through the friendship and observation of these women I have seen that direct action within the context of relationships is the most meaningful expression of social action. This involves stepping out of our comfort zones, speaking with others who are different from ourselves and becoming actively involved in their lives. From the phrases: "bring the school to the home and the home to the school" (Flora), "my network is your network" (Estelle) and "compassion is compulsory at my school" (Sr. Cyril), these women embody not only using the right words, but the power of putting them into meaningful action.

I know there were times when Sr. Cyril did not think that I really ‘saw’ the poverty and suffering around us in Kolkata. When we were driving, she asked why I did not look around. I had to explain that I needed to face forward, or I would get motion sick. I remember a conversation with Flora where I described knowing that adults in residential schools ate a lot while children were starving. I had this in mind when I was in Kolkata, enjoying the amazing variety of food, when not all children there could eat. Flora suggested that I could take a vow of poverty. As a graduate student, that is a small part of my reality; however, I am no Mother Theresa. Trying to keep up with all the activities that Estelle organized and was part of was particularly challenging. With several chronic health issues, it was clear that to be a leader like these women, one needed to be in excellent health, both physically and mentally. While I am in awe of what each of them have been able to accomplish in their careers, I am also encouraged by the knowledge that, as an educator working towards social change, I am not alone. Exploring multi-track diplomacy, conflict transformation, and women in peacebuilding, it is clear that we all contribute our gifts, skills, knowledge and resources into our collaborative networks because change happens through constructive collaboration and the development of pathways to agency. Some pathways are made by others and we can follow them; other pathways we create from our unique positions within social networks. Collectively, educators and peacebuilders who understand structural violence are working to create social pathways and structures in institutions that repair and mend the fracture zones in our local and global communities.

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APPENDIX A: INTERVIEW QUESTIONS FOR PRIMARY PARTICIPANTS

Primary participants include four women whose work will be the primary focus of the study.

Primary participants will be asked to do three one hour interviews. The first sets of questions will be asked at the beginning of the study. The second set of questions will be asked in the middle of the study during participant observation. The third set of questions will be discussed in a final interview which will take place after the participant observation and asset mapping activity.

Interview questions will center on the following three main research questions:

(1) *How do these women define their work?*

Why did you choose education as a profession?
What were your first few years in the field like?
How did the focus of your work change over time?
Can you tell me about a moment in your career that you were challenged to try something new?
What would you say the primary focus of your work is now?
What were the main principles and values that guide your work?

(2) *What types of networks are used and developed in their work?*

Are there specific people who have influenced your work?
What were the first individuals or organizations (outside of school) that you worked with?
Who are the key people that you work with?
Describe the activities you would do in a typical week.
What structures, committees or organizations have you put in place to support this work?
How do you see your work benefiting your community?
How important have relationships been in your work?
Can you describe a time when an individual supported your work?
What types of networks do you use in your work?
In what ways has feedback from the community influenced your work?

(3) *What recommendations do you have for other educators working towards social change?*

What was your experience of the asset mapping exercise?
What specific components of your work would you put more focus on now?
Can you recall an incident where you experienced barriers to your work?
If you could go back, is there anything that you would have done differently?
What would you suggest to someone starting in educational administration?
What relationships should individuals working in this field foster?
Are their untapped resources in our communities?
How can others access resources?
If you had unlimited resources what would you do now?

APPENDIX B: ASSET MAPPING PREPARATION

Participants are asked to fill out the table below in preparation for the asset mapping activity. If there is overlap in a category you can list the item twice. There may be categories that are blank which is fine as well. The two tools used to create this table include the KEEPRA (kinship, economic, education, political, religious, associations) and multi-track diplomacy framework. Please see the table below to see an example of what you might include.

Example:

Category	Specific Example
Education	-Lake Crest School used for Wednesday night rights workshop. -Professor from UofA presents on World of Water day in March. -Equity club from Lake Crest School volunteers for food drive.

Category	Specific Examples
Kinships (family)	
Economic Funding	
Education	
Political/ Government	
Religious	
Associations	
Professional Conflict Resolution	
Business	

Private Citizens	
Research & Training	
Peace Activism	
Media	
Healthcare	
Physical Spaces	
Other*	
Other*	

* Feel free to add another category if you can think of a resource or network connections that do not fit into the suggestions categories above.

APPENDIX C: INTERVIEW QUESTIONS FOR SECONDARY PARTICIPANTS

(1) *How do participants define their work?*

How do you describe the work that you do?
How did you get involved in this work?
How did you get connected with (primary participant)'s work?
Describe an incident working with (primary participant) that sticks out as significant to you.
Can you tell me about a moment in your career that you were challenged to try something new?
How did the focus of your work change over time?
What were the main principles and values that guide your work?

(2) *What types of networks are used and developed in their work?*

Are there specific people who have influenced your work?
Can you describe a time when an individual supported your work?
Who are the key people, committees or organizations that you work with?
How do you see your work benefiting your community?

(3) *What recommendations do you have for other educators working towards social change?*

What specific components of your work do you focus on the most?
What would you suggest to someone starting in the work you are doing?
Can you recall an incident where you experienced barriers to your work?
What recommendations would you have for someone doing similar work?

APPENDIX D: PARTICIPANT OBSERVATION PROTOCOL

Timeframe: The researcher will spend two work weeks observing and supporting the work of the primary participant. If a full two week block does not work for the primary participant five to ten individual days, that are convenient for the primary participant, will be selected.

Location: The primary participant will determine the location of the observation.

Observation: Observation will focus on the work of the primary participant. Specifically, notes will be taken on a number of different elements of the primary participants' work. These elements include:

1. Description of the primary participants' activities during the day and a timeline for each task.
2. How does the primary participant communicate with individuals they work with?
3. What technology or social media does the primary participant use in their work?
4. Do primary participants spend time evaluating or reflecting on their work? If yes, how do they do this?
5. How does the primary participant respond to feedback from community members or individuals they work with?

Participation: During the observation period the researcher will volunteer to provide supportive tasks for the primary participant. The work done by the researcher will be directed by the primary participant. Participation is one way the researcher to contribute to the primary participants' work. Participation will also serve to provide the researcher with information on how the primary participant utilizes resources, in this case the human capital of the researcher. The research will not work directly with youth under the age of 18. Notes will be taken on now the primary participant utilizes the researcher. Specifically focusing on:

1. What kinds of tasks does the primary participant request of the researcher?
2. How does the primary participant request help with tasks?
3. How do these tasks contribute to the overall work of the primary participant?
4. Do these tasks represent a need of the primary participant?

Notes: The researcher will record field notes, which relate to the questions listed above, during the day if they have time. If the researcher is actively involved with the participant during the day field notes will be recorded at the end of each day. Field notes will be made on a password protected computer and stored in a locked office. They will only contain information on the primary participant.