

Volume 9 Number 1 (2015): 1-26
<http://www.infactispax.org/journal>

Transformative Praxis at Work in Loreto Day School Sealdah: A Remarkable Fostering of Positive Peace

Christopher Hrynkow
St. Thomas More College, University of Saskatchewan
chrynkow@stmcollege.ca

David Creamer, SJ
St. Paul's College, University of Manitoba
cream@cc.umanitoba.ca

“If you are thinking about revolutionary change, then you are thinking of violence.
I want my change to be transformative in practice with the children”.
-Sister Cyril Mooney, Principal Emerita, Loreto Day School Sealdah, Interview at
Altringham, England, October 2013.¹

Introduction

This article employs Edmund O’Sullivan transformative learning theory to map the remarkable educational programming at Loreto Day School Sealdah in Kolkata, India. Drawing on the authors’ personal experience of the school over

¹ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

several years, supplemented by a two day in-depth interview conducted near Manchester, England (October, 2013),² it will illustrate how Loreto Day School's praxis-based work sets significant challenges for educational practice intent on fostering the realization of substantive peace in this world. More specifically, this article will highlight pedagogical insights discerned by O'Sullivan and some of his interlocutors, which can help nurture positive peace through discussions organized around the transformative learning areas of (1) personal and social transformation, (2) contextual education, (3) education for social justice, and (4) participatory education. It will end by situating Loreto Day School Sealdah as a location of active hope.³

An Overview of Edmund O'Sullivan's Perspective on Transformative Learning

Transformative learning, as presented in the work of Edmund O'Sullivan (Professor Emeritus at the Ontario Institute for Studies in Education, University of Toronto), builds on the insights of people such as the self-described "geologist," Thomas Berry, and the Buddhist peace educator, Joanna Macy.⁴ It seeks to clarify areas in which the educational project can participate in the "great turning"⁵ towards a sustainable, just, and peaceful future. O'Sullivan's work encourages educators to form critical but normative commitments, supportive of social justice, substantive peace and ecological health. From a transformative learning perspective, the task of an educator is consequently expanded to include activism and advocacy for a greener, more peaceful and socially just world.

² Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

³ Unless otherwise noted, the general information about Loreto Day School Sealdah is drawn from the authors' experience in place in Kolkata, visiting and guest teaching at the school. Moreover, the authors draw on their personal interaction with Edmund O'Sullivan as a teacher and mentor during their studies (1980s and 2000s, respectively) in Toronto. Although Sister Cyril and Edmund O'Sullivan have yet to meet, this article is an attempt to bring the lifework of two people who have greatly influenced the authors into conversation.

⁴ See Macy, J. (2000) *Widening circles: A memoir*. Gabriola Island, BC: New Society Publishers.

⁵ See Korten, D.C. (2006) *The great turning: from empire to earth community*. Bloomfield, CT: Kumarian Press.

In the spirit of encouraging the type of dialogue associated with peace education,⁶ O'Sullivan and his collaborators offer the following summative description, "not as a fixed definition but as a way to stimulate discussion," around his landmark term:

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awarenesses, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy.⁷

O'Sullivan's deep commitment to fostering socio-political equality is firmly located within his sense of the larger cosmological context, which he labels "the Big Picture," and is simultaneously sustained by "emancipatory hope".⁸ Such a perspective is well poised to question cultural values that are ultimately destructive of positive human relationships. Building on O'Sullivan's method of media and social analysis, transformative learning perspectives, for instance, question structurally violent aspects of societies on social, cultural and ecological levels.

In light of such issues, transformative learning praxis strives to establish sets of more substantively peaceful nourishing cultural stories. In this regard, it is also deeply respectful of socio-cultural diversity, and indigenous peoples' contributions in particular, because of the way integrated cultures often represent a sustainable model of deep relationality. A principle focus of transformative learning is on the celebration of hope and joy—here understood as existing in multi-faceted relationships between individuals, across cultures and with the larger natural world. As indicated by the nomenclature of O'Sullivan's

⁶ Cf. Goodman, A. (2002). Transformative learning and cultures of peace. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 185-198). New York, Palgrave.

⁷ Collaborative definition quoted in Morrell, A. and O'Connor M.A. (2002) Introduction. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. xv-xx). New York, Palgrave, p. xvii.

⁸ O'Sullivan, E. (2005) Emancipatory hope: transformative learning and the strange attractors. In S. Karsten, D. Denton, D. Orr and I. Colalillo Kates (Eds.), *Holistic learning and spirituality in education: breaking new ground* (pp. 69-78). Albany, NY: University of New York Press.

methodological approach, an essential goal is the nonviolent transformation of systems and relationships to bring them in line with creative functioning. Following Thomas Berry's lead, this goal is cast as bringing the human establishments (e.g., education, politics, law, economics and religion)⁹ to a place where they foster creative, not destructive, tension in the support of truly sustainable and just societies.¹⁰ As such, transformative educators actively promote and seek to establish the cultural conditions necessary for ecological health, social justice and substantive peace.¹¹

The Transformative Learning Centre at the Ontario Institute for Studies in Education emphasizes that this teacher-activism is centered on a grounded hope for positive social change:

In sum, transformative learning makes us understand the world in a different way, changing the way we experience it and the way we act in our day-to-day lives. Transformative learning has an individual and a collective dimension, and includes both individual and social transformation. In the Transformative Learning Centre we are inspired by the notion of grounded hope. We believe that one of the best ways to predict the future is to actively create it, moving together towards our collective visions by developing viable alternatives that recognize the limitations and possibilities (especially the possibilities!) of each particular context.¹²

Such grounded hope, focused on integral possibilities, can be usefully employed in the normative educational task of fostering substantively peaceful positive social change in order to support mutuality-enhancing relationships for all persons in human societies. Further, it sets a cogent challenge for educators hoping to provide foundations for positive peace, equity, and social flourishing at the current moment in planetary history.

In the remainder of this article, the authors will employ four areas of transformative learning to map the educational efforts at Loreto Day School

⁹ Berry, T. (1988) *The dream of the earth*. San Francisco: Sierra Club Books.

¹⁰ See Hrynok, C. and D.P. O'Hara (2013) Earth matters: Thomas Berry, the pacifism of religious cosmology and the need for ecojustice. *Journal for peace and justice studies*, 22 (2), 3-28.

¹¹ O'Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press.

¹² Transformative Learning Centre Staff (2013) About the transformative learning centre. Available at: <http://tlc.oise.utoronto.ca/About.html> (accessed February 20, 2014).

Sealdah. We will begin by describing this remarkable school and its pedagogy in conversation with dynamics of personal and social change, which are so central to transformative learning. Next, the authors will move to map Loreto Sealdah's teaching and outreach activities in terms contextual education, education for social justice, and participatory education, which they take as representative of the nourishing content of positive peace (i.e., peace that is understood to be at once inclusive of, but constituted by far more than, the mere absence of war).¹³ The article will conclude with a brief synthesis which highlights how Loreto Sealdah School can be understood as a location of active hope.

Sister Cyril Mooney and Loreto Sealdah: Personal and social transformation

Loreto Day School does not look much like a school from the outside. The building is easy to miss walking along AJC Bose Road by the pedestrian flyover to Sealdah Railway Station. Yet, after passing through a battered green gate that is never closed, one enters into a bustling, child-centric, equality-based, transformative educational experience that is both personal and social on multiple levels. Founded by the Irish Sisters of Loreto in 1847 as an exclusively upper class private school for Anglo-Indian girls, Loreto Day School Sealdah in Kolkata continued to serve girls from affluent Indian families even beyond the days of the Raj. But, with the arrival of Sister Cyril Mooney as Principal in 1979, the once exclusive enclave began to more fully open itself to poor children from the slums and streets around Sealdah Station. Since then, it has been transformed into what is widely recognized as a model for equality-based educational change in India.¹⁴

Sister Cyril Mooney was prepared for her task of transforming Loreto Day School Sealdah by her own upbringing as a child in Ireland. She recalls growing up in the 1940's: "Ireland was not an affluent country; it was a very poor country. In school, I sat with children who were without shoes and I remember one girl who had lice in her hair and nobody would sit beside her. I told my mother about

¹³ Cf. Reardon, B. A. (1988) *Comprehensive peace education: Educating for global responsibility* New York: Teachers College Press; Galtung, J. *Transcend and transform: An introduction to conflict work*. Boulder: Paradigm Publishers, 2004.

¹⁴ See, for example, Doggett, R. (2005) Enabling education for girls: The Loreto Day Sealdah, India. In S. Aikman and E. Unterhalter (Eds.), *Beyond access: Transforming policy and practice for gender equality in education* (pp. 227-244). Oxford: Oxfam; Bajat, M. (2012) Human rights education in small schools in India. *Peace review: A journal of social justice*, 24 (1), 6-13; Gifford, Z. (2007) *Confessions to a serial womaniser: Secrets of the world's inspirational women*. East Grinstead, UK: Blackner.

this and she said, ‘you will sit beside her’”.¹⁵ She further recalls her mother’s role in shaping an approach to social justice on a personal level:

I was very aware that there were very poor children in class as it was during the Second World War. In the school they offered us a big mug of milk and slice of bread and butter. My mother said that I could have the milk because there was lots of it but not take the bread which should be left for the poor children.¹⁶

Sister Cyril’s awareness extended to issues surrounding class division in this context:

My friends went to a private primary school [run by the Loreto Sisters] but I was educated in the state run free-school. I grew up in a situation where the girls going up to the [Loreto] private primary school would walk on the other side of the avenue from us. I tried to walk with them but they told me that I had to walk on the other side of the street....That kind of thing happened.¹⁷

From many such experiences, carried forward as she discerned a vocation to the Sisters of Loreto, Sister Cyril felt a call to be an overseas missionary. In India, while doing graduate work in Zoology in Lucknow (1964), she observed eerily similar patterns of poverty and class division.¹⁸ These insights, coupled with compassion, resulted in her becoming “very concerned about the poor children about whom nobody seemed to be bothered very much. We were running our lovely schools and I felt very uneasy at this”.¹⁹ She recalls how she first embarked on the transformative project of getting the schoolgirls under her charge interested in the plight of the poor, who lived within the students’ local geography but were beyond their moral horizon: “I said we’re

¹⁵ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

¹⁶ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

¹⁷ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

¹⁸ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

¹⁹ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

here inside of this beautiful convent building.... So I took the children and we went outside of the convent gates. Here we found such poverty”.²⁰ The resultant experiences proved to be transformative not only personally but for Sister Cyril’s entire career trajectory. Instead of pursuing a career as a university lecturer in the biological sciences, Sister Cyril convinced her superiors to allow her to undertake socially transformative educational programming with girls.

As a result, in 1979, Sister Cyril became Principal of Loreto Day School, Sealdah. She recollects that, historically, the sisters “had two schools running at Loreto Sealdah. One was the free-school for children from very financially deprived backgrounds and the rest of the school was used for children who could pay fees”.²¹ Over the years, however, the poor had been virtually excluded from the school, so Sister Cyril took upon herself the task of bringing back the poorest children.²² Her goal was “to have one section 50 percent for poor children and one section 50 percent for the well-off”.²³ This goal has been actualized for more than three decades.

However, it was not always clear in Sister Cyril’s early days at Loreto Sealdah how she was going foster transformation in the girls under her charge—help to give them eyes to see, ears to hear and hearts to feel the plight of the poor in their midst. Drawing on her successes at Lucknow, Sister Cyril began this task by accompanying the students out into the villages.²⁴ Still today, once a week, regular students from Loreto Sealdah board mini-buses and journey to a number of schools in the villages surrounding Kolkata. There, they act as peer teachers and mentors in Bengali medium schools. Sister Cyril explains how the outreach work to the villages led organically to Loreto Sealdah’s Rainbow Program, which brings approximately 250 street children into the school to live (sleeping in a multi-use area) and learn, and further contributed to the

²⁰ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

²¹ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

²² Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

²³ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

²⁴ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

empowerment of the regular-stream schoolgirls at Loreto Sealdah:

Now after the children had been going to the villages week by week, a group of them came to me one day and said 'you know we're going so far to the villages, why don't we try to help the children around the school on the streets?' They hadn't seen those same children in 1979 because their eyes were closed. It was when they went out to the villages and began to get more and more experienced with the poverty of the children that they then saw the children outside our gate....Our girls went over towards the [Sealdah railway] station and all along the footpaths. They talked to the parents. They talked to the children and said 'we're only children ourselves but we've come to invite you to come to our school in the afternoon so we can teach you.' And so the children began to come in and then they began to come earlier. And they were out in the playground playing with the little ones coming to the day school. Our parents were standing there watching; nobody raised an objection. So gradually I encouraged them to come in earlier and earlier. Slowly, then, I felt we could have them in school the whole time.²⁵

Summarizing her role in fostering interconnected personal and social transformation, Sister Cyril emphasizes a substantively peaceful and non-coercive human dimension to change that is inseparable from her contribution to the educational project:

I call it agents of *human* change not agents of social change because for me the human element is the most important and we can get bogged down on technicalities and we can lose sight of our hearts when we go into this other business of social change. So, for that reason, I prefer to call what I have been doing as transforming children into agents of human change so as they go out into society they bring that mental set with them to transform society; not by violence and not by forcing people, but by a slow inner emotional transformation which

²⁵ Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedrelid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

takes place from within us and where our whole mental vision, our whole attitude...reaches out beyond us to other people.²⁶

Deliberatively undertaking such processes of transformative human change in order to foster substantive peace can be a daunting task for both educators and students. Contemporary social and ecological crises can seem too large or too entrenched. The difficulties associated with achieving tangible results when working to transform these situations can lead to despair unless persons who engage in these processes have ways to nourish transformative practices. In considering how to respond to such despair, Yuka Takashi emphasizes the importance of four aspects of personal transformation: “movement beyond modernist worldview; awakening our whole persons; reconnecting ourselves with the rest of the world; and affirmation of ourselves in the process of social transformation”.²⁷ All of these factors are alive in the approach to transformative human change at Loreto Sealdah. The narrative of modernity and, in particular, its version of personal success, is problematized by the Loreto students’ engagement with transformative projects.

Through this process they awaken to themselves as simultaneously agents and persons in relationship to others, which in turn offers a path to making substantive connections to the world within and outside of the school gates. These students then develop a sense of themselves in parallel with Ann Goodman’s delineation of the importance of the voices of women. Goodman asserts “I see becoming more fully human as a key aspect of our evolution toward a culture of peace”.²⁸ In this regard, the school offers a nurturing environment for young women to come into their own as agents of human change. This is a particularly important development in light of the dual challenge identified by Dorothy Ettling and Lulesa Guilian: “Achieving agency in one’s life is a challenging task for many women. On the one hand it necessitates that we discover and claim our inner power as a person of worth. On the other hand, it demands that we understand the political implications of powerlessness and find

²⁶ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

²⁷ Takahashi, Y. (2004) Personal and social transformation: A complementary process toward ecological consciousness. In E. O’Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 169-182). New York: Palgrave Macmillan, p. 179.

²⁸ Goodman, A. (2002). Transformative learning and cultures of peace. In E. O’Sullivan, A. Morrell and M. A. O’Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 185-198). New York, Palgrave, p. 196.

ways to challenge the operations of power to which we have been acculturated".²⁹

Building on Ettling and Guilian's delineation of agency, Loreto Sealdah can be understood as a place of "mutual midwifery",³⁰ where agents of human change are birthed into the world via a process that links the dynamics of personal and social transformation in the service of what O'Sullivan names as "the cultivation, nourishment and development of a cultural mythos that builds on a faith in the human capacity to participate in the creation of a world of justice, compassion, caring, love and joy".³¹ As it acts in support of such a cultural mythos, we can shade Sister Cyril's approach to creating agents of human change as a prime example, wherein: "the divide between social and personal transformation becomes false: personal transformation is social transformation, and social transformation is personal transformation".³²

Contextual education

In line with O'Sullivan's transformative perspective, contextual education seeks to fill in what might be termed the nourishing content of positive peace; bringing learning into dialogue with particular, local cultures. In orientation it tends to be anti-colonialist, viewing the local culture as valuable and, therefore, not something to be replaced, for example, with a "superior" European culture. Rather, contextual education values the local and particular as integral sources of knowledge. It is education done in place, where the local people and geography influence the curriculum to the benefit of both teachers and students.

In general terms, within O'Sullivan's transformative learning theory, such a contextual approach is underpinned by the notion of an ecological consciousness in which the social and ecological worlds are understood to be characterized by a web of connectivity, wherein the self is nested variously within the universe,

²⁹ Ettling, D. and L. Guilian (2004) Midwifing Transformative Change. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 115-131). New York: Palgrave Macmillan, p. 115.

³⁰ Ettling, D. and L. Guilian (2004) Midwifing Transformative Change. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 115-131). New York: Palgrave Macmillan, p.120.

³¹ O'Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press, p. 274.

³² Takahashi, Y. (2004) Personal and social transformation: A complementary process toward ecological consciousness. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 169-182). New York: Palgrave Macmillan, p. 180.

Earth, nation, people, community and family.³³ It is within these universe-embedded relationships that transformative learning seeks to make present a “common context on which we depend for understanding and survival”.³⁴ Here we can witness another sense in which the boundaries of transformative learning extend beyond schools, to such an extent that educators are understood to be “those who enable our learning—colleagues, friend neighbors, parents, children, organizational leaders, spiritual leaders, artists, researchers, teachers, mentors”.³⁵

The goal of transformative learning in relation to context is thus multi-faceted: inquiry, openness and discernment of diverse knowledge sets in support of the normative elements that we have named above as social justice, ecological health and substantive peace. Connecting context specifically to the central concerns of peace education and writing with Eimear O’Neill, O’Sullivan maps considerations for violence intervention and prevention from a transformative learning perspective. Notable in this discussion is the premise that cultural context should not be taken as a given. Rather, O’Neill and O’Sullivan assert that a sustained effort must be made to discern and transform patriarchy as one of the key ways to overcome institutionalized violence and war in line with the contextual imperative to foster ecological consciousness and to craft structures for a wide egalitarian participation among women and men.³⁶ It is in this sense of ensuring ecological integrity and valuing holistic participation seeking cultural transformation that O’Sullivan’s reflection on the importance of context within a pedagogy for peace is best read: “There are no pat prescriptions for peace education given the complexity of local and regional situations. Peace education and conflict resolution must be tailored to the contours of the region or locale where it is initiated”.³⁷ Employing multiple strategies, Sister Cyril seeks to

³³ O’Sullivan, E. and M. Taylor. Glimpses of an ecological consciousness. In E. O’Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 5-23). New York: Palgrave Macmillan, p. 14.

³⁴ O’Sullivan, E. and M. Taylor. Glimpses of an ecological consciousness. In E. O’Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 5-23). New York: Palgrave Macmillan, p. 21.

³⁵ O’Sullivan, E. and M. Taylor. Glimpses of an ecological consciousness. In E. O’Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 5-23). New York: Palgrave Macmillan, p. 22.

³⁶ O’Neil, E. and E. O’Sullivan. Transforming the ecology of violence: Ecology, war, patriarchy, and the institutionalization of violence. In E. O’Sullivan, A. Morrell and M. A. O’Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 173-184). New York, Palgrave.

³⁷ O’Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press, p. 172.

activate these dynamics within the cultural context of Kolkata through her participatory pedagogical methods that serve to empower women and schoolgirls.

A prime example of a contextual approach at Loreto Sealdah is the Barefoot Teacher Training Program, which taps into local potential in the service of the educational project. As part of her exposure to the West Bengali context, Sister Cyril learned that in many villages and neighborhoods in and around Kolkata there were a number of people with educational experience that was underutilized. Their credentials were not sufficient to enter government-run teacher training programs. However, their knowledge sets and experience, when combined with basic pedagogical training from the Loreto Sealdah learning community, could be used as the basis for an alternative way to ensure quality education for the children living in these contexts. This alternative was needed because school buildings and government provision of teachers, in many ways based on a British colonial model, were failing to reach a majority of the children in marginalized rural and urban contexts. As a result of the way personal and social transformation connect at Loreto Sealdah, Sister Cyril felt compelled to use her privilege, which was in part generated by the legacies of that colonial system, to address this situation by challenging the myth that schools necessarily require complex infrastructure and staff with formal credentials to achieve success for all learners.

In this light, the title of the Barefoot Teacher Training Program takes on other layers of meaning. For example, Sister Cyril emphasizes that “the term ‘barefoot’ refers to the course, not the teachers! We need only our feet to walk. Shoes are a luxury! ... Our goal is to give the essential inputs through a very thorough practical experience... So our training does not include the shoe”.³⁸ Today, the Loreto program has trained educators from other regions of India, Bangladesh and Nepal. Sister Cyril estimates that in excess 15, 000 teachers have been trained by the program, influencing the education of some 350, 000 children. She contrasts her work in this area with another, a more rigid, colonizing and universalist approach to education still present to a certain degree in her own religious order:

We basically began with the Irish Loreto primary school model and did not transform it.... Much to my horror we [Loreto Sisters] are still doing that. So what I was trying with our Barefoot Teacher Training Program

³⁸ Mooney, M.C. (1995) Barefoot teacher training. Unpublished handout, p. 2.

was to get the people not to think in terms of Jack and Jill and those kinds of things but to get them to think about their own background stories, the kind of stories their mothers told them when they were being put to bed at night, their tribal stories that come to them from their own culture and background, tribal folklore, and utilize those in order to teach the children. Maybe with English they would get Jack and Jill and all these other ones but ultimately it would be what comes out from their own culture that they should be learning. So my idea was to look at the current situation and see how we could educate the children by using the local materials, using the local folklore, the local songs—whatever was local—to use that, rather than to deform them by trying to fit them into a culture which is not their culture.³⁹

The connection between local culture and geography, so important to realizing transformative learning from O’Sullivan’s perspective, is very active at both Loreto Sealdah and in the Barefoot Teacher Training Program. In Kolkata, this approach transfers into innovative school programming wherein, for example, Rainbow children were given the task of making art out of material discarded around the Sealdah neighborhood. Sister Cyril recalls the origins of an art show viewed by the authors: “That was a day there was some sort of function and they took a whole lot of lunch boxes out of the garbage bin and they made a robot out of it and they made a television and a crab from garbage. That was something we had them do quite often; to get them to use their imaginations”.⁴⁰ Sister Cyril repeatedly emphasizes the importance of local knowledge and geography in such endeavors, seeking to “tailor” education in dialogue with the local context so that the socio-ecological “environment becomes the child’s textbook”:⁴¹

It is very important that children use what is local. I went out to train some teachers who live about two hours by jeep from Patna. We got down off the jeeps and walked across the Bihar desert about another two hours to get there. Earlier, we had trained some fellows and they went back into villages that were so poor that they couldn’t pay them but they would feed them and they built little houses for them to live in.

³⁹ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁴⁰ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁴¹ Mooney, M.C. (1995) Barefoot teacher training. Unpublished handout, p. 2.

And we went to see this fellow who had his children under a tree. While in our school, this young man had seen our notice boards. He had seen children making pictures out of torn bits of paper, and sticking them onto a sheet that was tacked up on the wall. What he had done there, in the Bihar village, was put twine around from tree to tree so he could hang up the kids work. Every child had collected leaves and things. He had cut sections of bel fruit [hard with a mushy centre] which has sticky juice to provide them with glue and he had taken bits of bamboo and shredded the ends of them to make them into brushes. So he had a complete set of local materials, having seen what he saw with us, but it was not contaminated. My fear was that when they came into our place they would pick up the grandeur. I didn't want the place, Loreto Sealdah, to be grand because the Barefoot Teachers [in the training program] can't reproduce the school out in the village—so there is no point. But when you bring them into a place that is a bit grubby and scrubby, they say 'we can do this in our place too.' So this chap had reproduced everything we were doing in the school. He had the children doing the same activities but using local materials. They were sticking the leaves together and they were making elephants and tigers and all kinds of things with the sticky bel fruit. What struck me was the fact that it was all local materials.⁴²

Education for social justice

As noted above, O'Sullivan's vision for transformative learning is highly normative, encouraging teachers to be activists working for particular outcomes, both in terms of the consciousness of their students and in the larger world. A parallel can be drawn here to what Ken Booth names as peace studies' characteristic approach of "critical normativity".⁴³ One of the main commitments highlighted in this regard, in both schools of thought, is praxis-based work for the actualization of social justice. Indeed, social justice features as a prominent theme in the work of O'Sullivan and his interlocutors. For O'Sullivan, social justice is characterized by transforming the nexi of privilege that coalesce to make people like him (and the authors of this article) white, (now) middle class,

⁴² Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁴³ Booth, K. (2005) Critical explorations. In K. Booth (Ed.), *Critical security studies and world politics* (pp. 1-20). London: Lynne Rienner Publishers.

male professors. As he states poignantly: “In my position of privilege I am spared, for this most part, from being a victim. Because of my position, I am frequently a victimizer without being conscious of the effects of my position of privilege”.⁴⁴ Social positions such as these are maintained through what O’Sullivan refers to as “dominator cultures”. They are supported by structures like patriarchy, racial superiority, class and anthropocentrism,⁴⁵ which serve to hurt people in their bodies, limit human potential and otherwise harm members of the Earth community.

In line with the moral imperatives associated with mitigating against a dominator culture and building a positive peace characterized by the actualization of social justice, many features of Loreto Sealdah’s programming include a deep concern to transform the realities of those living in poverty. For example, the streetwise Rainbow children were enlisted to reach out to elderly people who were abandoned by their families and living on the railway platform at Sealdah station. The Rainbow children would bring food to the station and sit, eat and chat with their elders in a spirit of solidarity. This programming later expanded to include other railway stations and the streets. The school even built a couple of residences for once-abandoned elderly women who now are treated like grandmothers by the students.

The role of the Loreto Sealdah learning community as social activists is perhaps best represented in the Hidden Domestic Child Labour initiative, which seeks to advocate, educate and, in extreme cases, rescue children caught in unjust social arrangements hidden from public view in homes. Sister Cyril explains the basic methodology of the program:

Around class five, at about age 11, they are instructed to look around wherever you are and if, in the same high rise building or close by, you find a family employing a child laborer, you go and make friends with that child laborer and if you can, go to the employer and knock on the door and say ‘madam there is a little boy/girl living here’—we would warn them, don’t say ‘working,’ say ‘living.’ Because these parents know it is against the law (to employ child workers) and will deny it, [the Loreto Sealdah students will ask]: ‘Will you please allow them out

⁴⁴ O’Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press, p. 133.

⁴⁵ O’Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press, p. 133.

once a week because we are making a club for children in the neighborhood.' Mostly because these employers are of the same social class as the parents of the kids asking, they will let the child out to play with them.⁴⁶

Further fostering the exercise of their agency in the service of human change, the students are also trained to deal with resistance on the part of the employers and to assess and document the situation of the child laborer:

In some cases where the employer wouldn't let them out, the [Loreto] girls would come back with their games (snakes and ladders or whatever) and say 'madam just one hour we'll come in and play—she needs an hour.' They got very capable and when I think of their capacity to argue and demand at their age, they kept on and in most cases they were allowed in to play with the child and talk with her and find out what was going on. In some cases the child would be allowed out on a Saturday afternoon when things were slack in the house. They would take her out and talk to her and get to know about the family and ask 'Did she want to write home? Was she able to write? Did she have a toothache? Is anything wrong? How can they help?' They wrote down their stories and we accumulated them all in a little book.⁴⁷

This methodology has expanded to other Loreto Schools. In one case, the program precipitated the adoption of further transformative educational initiatives at the institution:

In a particular Loreto School, when the Principal took a survey she found that 72 of the families of the children in the school employed child slaves. She wrote a letter to the parents and said that this was no longer acceptable and 'your child will not be welcome in my school unless your daughter brings the little girl working in your home to school with her. Please employ her parents.' And she got the whole 72 kids into schools. That was the beginning of their program with poor children. That was Elliot Road and they built a lovely big roof onto the

⁴⁶ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁴⁷ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

school and there is a big Rainbow program now at Elliot Road. Five Loreto Schools in Kolkata now have Rainbow programs.⁴⁸

The students at Loreto Sealdah have also sought to raise awareness about the issue of underage servitude amongst their peers in public schools. They undertake this work for human change creatively; employing the performing arts, and fostering spaces for the exercise of the children's own agency in the service of nonviolent social transformation:

The [Loreto Sealdah] Rainbows made up a skit about child labor including Indian dance. They went around and did this in different school assemblies to as many as 20,000 to 30,000 students in secondary schools. They went and acted it out and then had a kind of discussion on it. It was very effective. In many cases the other children who were watching cried because it came across to them so strongly. It was about a little girl who was working in a house scrubbing floors and the child of the house comes in and flings her school bag in a corner and then said to the little one 'come on and play with me' but the servant was frightened and was afraid she would get scolded so she doesn't play. The mother comes in and scolds her own child for wasting the other one's time and slaps this servant child. Then her own child stands up to the mother and says, 'the little one has to come to school with me.' The mother says no and there was a big row. In the end the mother gives in and the little servant goes off to school with the child of the house.⁴⁹

In this manner, the Hidden Domestic Child Labour program has directly reached more than one thousand child laborers and rescued more than 60 of them from dire situations of malnourishment and abuse. More than 300 of these children have been enrolled in local schools and more than 200 have entered vocational training.

⁴⁸ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁴⁹ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

Participatory education

In line with what has long been a key imperative for many peace education theorists and practitioners,⁵⁰ O’Sullivan’s methodology for transformative learning holds a view of political, social and ecological citizenship that emphasizes the value of participation on multiple levels. This potential, as the authors can personally attest, is realized in O’Sullivan’s seminars, wherein his personal pedagogical approach encourages students to interact with complex material in a critical manner that serves to foster consciousness of issues and discursive skills necessary for transformative practices. Connecting such experiences of safe, enriching and critical discourse in university learning with the larger context, Daniel Schugurensky argues that “a relationship of reciprocity exists between transformative learning and participatory democracy”.⁵¹ Here, Schugurensky sees participation in transformative politics as entailing educative process and the results of transformative learning spilling over into the political realm. In similar terms, hierarchical pedagogical approaches so common in domineering imperial structures (inclusive of the British educational style associated with the times of the Raj, which many Indian schools appropriate to this day), are transformed in the case of Loreto Sealdah’s learning community with positive implications for socio-political relationships.

For example, one of the basic myths that Sister Cyril frequently names Loreto Sealdah as challenging is that: “Freedom is dangerous. Teacher and pupils will often take advantage of it”.⁵² As part of that challenge, she attempts to foster emancipatory learning in various aspects of the programming at Loreto. That freedom transfers, in turn, into a participatory responsibility for the well-being of the larger society. Through their diverse tutoring and instructing roles, to cite one example, students are able to activate the dynamics of learning that only become present when teaching a concept. In this way they participate in their own learning, rather than merely “receiving” an education as if they were empty vessels without cultural identities and skills of their own.⁵³ Thus, Loreto Sealdah

⁵⁰ Cf. Wulf, C. [Ed.] (1974) *Handbook on peace education*. Frankfurt: International Peace Research.

⁵¹ Schugurensky, D. (2002) Transformative learning and transformative politics: The pedagogical dimension of participatory democracy and social action. In E. O’Sullivan, A. Morrell and M. A. O’Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 59-76). New York, Palgrave, p. 67.

⁵² Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁵³ Cf. Friere, P. (1999) *Pedagogy of the oppressed*. New York, NY: Continuum.

pupils take an active role and responsibility in integrating concepts. More substantively, as described above, the school fosters experiences which directly engage the socio-political realities of Kolkata, West Bengal and the rest of India, which serves to move that that integration beyond the theoretical. As a result, the students are given tangible insight into how they can shape those socio-political realities as active participants through their work for positive and nonviolent social transformation.

This is education driven by values. For example, on one visit to the school with other Canadians in 2008, the authors observed a Loreto Sealdah student dialoguing with a person in our group about the dangerous nature of participating in the Hidden Domestic Child Labour programming. In response to concerns expressed by the Canadian national, the student emphasized: “But madam, it is the right thing to do”. This student, like so many others the authors have interacted with at Loreto Sealdah, was clearly empowered in her learning and displayed an active concern for the future of her polity.

This ethic of participation is fostered by the very structure of the school, which transforms caste, class and religious divisions that might otherwise divide the Loreto Sealdah learning community. This ethic extends across the teaching, support, domestic and social work staff to the students and their families. The goal is to realize that all involved are essential to the successful running of the school.⁵⁴ This insight is fostered by students and teachers taking turns completing caretaking duties, including days when Sister Cyril leads by example and cleans the toilets. At the same time, the custodial workers share in the joy of students at positive exam results:

In most schools, the domestic staff were sort of downtrodden; they would never be invited to be part of the whole enterprise. In other schools you wouldn't have one of the bearers coming up to ask about how many girls got a 'first division.' There was an interest in them which you wouldn't find in other places (even in our other Loreto schools) and there was also a confidence in them because they knew that if they were hard up and they needed ... some extra help they

⁵⁴ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

would always get it.⁵⁵

Loreto Sealdah's organizational structure includes the parents of the children, with reasonable accommodations made to allow all parents to participate in their child's education and attend meetings about their progress. These accommodations are made as a matter of principle:

Another thing that is important with regard to social justice is that most of these people were daily laborers. If you expect a daily laborer to come into school during the day, you are depriving them of a day's wages. I would not just call parent teacher meetings. First of all, if I needed to see the parents, I would ask the child 'when is your daddy free, when can your mother come?' I have two sets [of meetings], one for those who can come [during the day] and another for those who can't come at that time.⁵⁶

The end result of these accommodations is that the transformation fostered by the participatory nature of the students' education also spreads to their parents:

Another thing that is important to record is that the parents are also undergoing a transformation because everything I did in the school, I would meet the parents and explain it to them. The Bengalis wanted good values, sense of patriotism, sense of service and responsibility. I would put it all up on the board and I would explain how each program related to these things. The result is that they themselves had a mission. They could see it. Many of them would say they saw a difference between their children and others because they go out [of the school] and they see the poverty. My sense is that a great proportion of parents were happy with these programs. I had more well-off parents coming in at Puja time and wanting to share with the

⁵⁵ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁵⁶ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

Rainbow children. Say somebody in the family died, I had parents come in and say they wanted to give a meal for the children.⁵⁷

The Loreto community also tries to foster the base conditions that will allow for greater levels of participation in the wider society. A poignant set of examples in this regard are found in the school's partnerships to encourage human rights education, which have taken various forms over the past few decades. Partners have included other school leaders from across India; e.g., The Institute for Human Rights Education (Madurai) and the United Nations World Programme for Human Rights Education. Loreto Sealdah's approach to human rights education is experience-based and integrates both secular and spiritual approaches to human dignity as represented in the *We are the World* series of books designed for Classes 1 to 10, for which Sister Cyril served as General Editor. The books, which also have accompanying teachers' editions are now employed in schools across India. Each installment in the series promotes student participation in shaping a positive value-based society characterized by a respect for the human person.⁵⁸ Sister Cyril recalls the origins of the first run of the books in 1989 and how both students and teachers were recruited to spread the human rights ethos in a participatory manner:

The West Bengal government printed the books for us (in Bengali and English) and they are being used now in 600 government schools all over Kolkata.... We had developed a whole lot of materials for accelerated learning and we began bringing in nine children from each school and three teachers. They were sitting with our children and studying human rights. In this way, in each school we built up a little core team of nine children and three teachers who would propagate human rights into the schools.⁵⁹

As this section can only partly demonstrate, in such an experience-based manner, participatory values extend both inward and outward from the Loreto Sealdah learning community.

⁵⁷ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

⁵⁸ See, for example, Mooney, M.C. and N. Bir (2005) *We are the world 6: Experience-based value education for schools*. Hyderabad: Orient Longman.

⁵⁹ Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

Conclusion: Loreto Sealdah as a location of active hope

In considering the daunting task of responding to interrelated social and ecological challenges in our world, Joanna Macy, one of O'Sullivan's aforementioned interlocutors, has been drawn to the concept of active hope to sustain her work for the nonviolent transformation of the world. Writing in partnership with Chris Johnstone, she explains the transformative practice as follows:

Active Hope is about becoming active participants in bringing about what we hope for. Active Hope is a practice. Like tai chi or gardening, it is something we do rather than have. It is a process we can apply to any situation, and it involves three key steps. First, we take in a clear view of reality; second, we identify what we hope for in terms of the direction we'd like things to move in or the values we'd like to see expressed; and third, we take steps to move ourselves or our situation in that direction. Since Active Hope doesn't require our optimism, we can apply it even in areas where we feel hopeless.⁶⁰

A notable example of this is the organic growth of active hope emanating from Loreto Sealdah Day School. As situated by the rendering of O'Sullivan in our introduction, this is an emancipatory hope,⁶¹ which promotes cultures of peace⁶² by actively fostering paths for the students and teachers to become involved in positively influencing the world in an actively nonviolent manner. The school's expansive pedagogical programming follows Macy and Johnstone's three key steps. In terms of the first step, it encourages students to bring a full spectrum of the realities of poverty and marginalization into the students' moral horizons. Regarding the second step, it gives students a framework for direct action to help improve the life prospects and otherwise empower those on the margins, a framework that is buttressed by the school's active promotion of human rights. Incarnating the spirit of Macy and Johnstone's third step, those direct actions are engaged in substantive and empowering ways by the students.

⁶⁰ Macy, J. and Johnstone, C. (2012) *Active hope: how to face the mess we're in without going crazy*. Novato, CA: New World Library, p. 3.

⁶¹ O'Sullivan, E. (2005) Emancipatory hope: transformative learning and the strange attractors. In S. Karsten, D. Denton, D. Orr and I. Colalillo Kates (Eds.), *Holistic learning and spirituality in education: breaking new ground* (pp. 69-78). Albany, NY: University of New York Press.

⁶² Cf. Boulding, E. (2000) *Cultures of peace: The hidden side of history*. Syracuse: Syracuse University Press.

Loreto Sealdah thus moves far beyond shallow optimism to a grounded hope that exists in symbiotic relationship with the local context and in the service of a greater common good. That such a hope is positively incarnated through Loreto Day School Sealdah, a school that once represented something of a microcosm of the colonial project in India, reinforces the dynamics of transformation so important to O'Sullivan's pedagogical framework. This learning community has been able to overcome a colonialist past to challenge a narrow definition of what a school can and ought to be. Loreto Sealdah accomplished this feat by radiating transformative praxis out into its wider context. Such concrete results, when combined with O'Sullivan's methodology of grounded hope, point to the possibility that many institutions can undergo a nonviolent transformation to come more fully into the service of the common good through actively fostering positive peace.

References

Bajat, M. (2012) Human rights education in small schools in India. *Peace review: A journal of social Justice*, 24 (1), 6-13.

Berry, T. (1988) *The dream of the earth*. San Francisco: Sierra Club Books.

Booth, K. (2005) Critical explorations. In K. Booth (Ed.), *Critical security studies and world politics* (pp. 1-20). London: Lynne Rienner Publishers.

Boulding, E. (2000) *Cultures of peace: The hidden side of history*. Syracuse: Syracuse University Press.

Doggett, R. (2005) Enabling education for girls: The Loreto Day Sealdah, India. In S. Aikman and E. Unterhalter (Eds.), *Beyond access: Transforming policy and practice for gender equality in education* (pp. 227-244). Oxford: Oxfam.

Ettling, D. and L. Guilian (2004) Midwifing Transformative Change. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 115-131). New York: Palgrave Macmillan.

Friere, P. (1999) *Pedagogy of the oppressed*. New York, NY: Continuum.

Galtung, J. (2004) *Transcend and transform: An introduction to conflict work*. Boulder: Paradigm Publishers.

Gifford, Z. (2007) *Confessions to a serial womaniser: Secrets of the world's inspirational women*. East Grinstead, UK: Blackner.

Goodman, A. (2002). Transformative learning and cultures of peace. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 185-198). New York, Palgrave.

Hrynkow, C. and D.P. O'Hara (2013) Earth matters: Thomas Berry, the pacifism of religious cosmology and the need for ecojustice. *Journal for peace and justice studies*, 22 (2), 3- 28.

Korten, D.C. (2006) *The great turning: from empire to earth community*. Bloomfield, CT: Kumarian Press.

Macy, J. (2000) *Widening circles: A memoir*. Gabriola Island, BC: New Society Publishers

Macy, J. and Johnstone, C. (2012) *Active hope: how to face the mess we're in without going crazy*. Novato, CA: New World Library.

Mooney, M.C. (1995) Barefoot teacher training. Unpublished handout.

Mooney, M.C. (2012) Quoted in: *Sit beside me*, DVD. A. Nedreliid, L. Jandejskova and J. Mango (Directors). London: Taskovski Films.

Mooney, M.C. (2013/2014) Multi-day interview in Altringham, England, conducted by David Creamer, October 2013. Transcribed by authors. Transcript checked, corrected and returned to authors by M.C. Mooney, December 2014.

Mooney, M.C. and N. Bir (2005) *We are the world 6: Experience-based value education for schools*. Hyderabad: Orient Longman.

Morrell, A. and O'Connor M.A. (2002) Introduction. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. xv-xx). New York, Palgrave.

O'Neill, E. and E. O'Sullivan. Transforming the ecology of violence: Ecology, war, patriarchy, and the institutionalization of violence. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 173-184). New York, Palgrave.

O'Sullivan, E. (1999) *Transformative learning: educational vision for the 21st century*. Toronto: University of Toronto Press.

O'Sullivan, E. (2005) Emancipatory hope: transformative learning and the strange attractors. In S. Karsten, D. Denton, D. Orr and I. Colalillo Kates (Eds.), *Holistic learning and spirituality in education: breaking new ground* (pp. 69-78). Albany, NY: University of New York Press.

O' Sullivan, E. and M. Taylor. Glimpses of an ecological consciousness. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness*:

Selected transformative practices (pp. 5-23). New York: Palgrave Macmillan.

Reardon, B. A. (1988) *Comprehensive peace education: Educating for global responsibility*. New York: Teachers College Press.

Schugurensky, D. (2002) Transformative learning and transformative politics: The pedagogical dimension of participatory democracy and social action. In E. O'Sullivan, A. Morrell and M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 59-76). New York, Palgrave.

Takahashi, Y. (2004) Personal and social transformation: A complementary process toward ecological consciousness. In E. O'Sullivan and M. Taylor (Eds.), *Learning toward an ecological consciousness: Selected transformative practices* (pp. 169-182). New York: Palgrave Macmillan.

Transformative Learning Centre Staff (2013) About the transformative learning centre. Available at: <http://tlc.oise.utoronto.ca/About.html> (accessed February 20, 2014).

Wulf, C. [Ed.] (1974) *Handbook on peace education*. Frankfurt: International Peace Research.