Intersections of Resilience and Holistic Education at a Children's Home in North India

by

Vanessa V. Tse
Bachelor of Arts, University of Victoria, 2010
Bachelor of Education, University of Victoria, 2011

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree of

MASTER OF ARTS

in the Department of Curriculum and Instruction

Supervisory Committee

Intersections of Resilience and Holistic Education at Sundara

by

Vanessa V. Tse
Bachelor of Arts, University of Victoria, 2010
Bachelor of Education, University of Victoria, 2011

Supervisory Committee

Dr. Michele T. D. Tanaka, (Department of Curriculum and Instruction)
Supervisor from July 2013-April 2015

Dr. Graham P. McDonough (Department of Curriculum and Instruction)
Supervisor from April 2015-September 2015

Dr. Wanda Hurren (Department of Curriculum and Instruction)
Departmental Member

Abstract

Supervisory Committee
Dr. Michele T.D. Tanaka, (Department of Curriculum and Instruction)
Supervisor from July 2013-April 2015

Dr. Graham P. McDonough (Department of Curriculum and Instruction)
Supervisor from April 2015-August 2015

Dr. Wanda Hurren (Department of Curriculum and Instruction)
Departmental Member

This study investigates the resilience of children living at Sundara, a home in North India, which serves destitute and/or orphaned youth who live and are educated on site. Despite the adversity my participants have encountered they are thriving spiritually, emotionally, physically, and mentally. My research examines this phenomenon and the holistic education practices that support the children in engaging the process of resilience. I employ two theoretical frameworks to illuminate both *what* is occurring (resilience) and *how* it is occurring (holistic education). As resilience is understood as largely an external phenomenon, it then follows that the children of Sundara do not necessarily arise from families with the correct genetic disposition to allow them to engage this process (although this can definitely be a factor). Rather, they are educated and raised in such a way to make resilience a possibility. I seek to understand the role holistic education plays in the resilience process at work in Sundara. To this effect, two questions central to my study are: What constellation of factors is present at Sundara that enables children to participate in a community of resilience? What kinds of holistic educational practices support the children's participation in this community?

To perform this research in a way that honours the relational and holistic way of life at Sundara, I utilize a method inspired by photovoice and I draw upon poetic inquiry as a part of my exploration. My findings indicate that the holistic practices of the home create abundant opportunities for resilience. The three key themes that emerged were: reciprocal relationships, the holistic curriculum (moral and spiritual), and resilience enabling space. In addition, the home fosters a certain *being-ness*, a mode that the children and staff abide in that allows for greater resilience in their community. My

participants appeared to be distinctly *rich in spirit*. It may be that out of such spiritual consciousness comes a greater ability to connect and engage the relationships at the core of the resilience process.

Table of Contents

Supervisory Committee ……ii

Abstract ……iii

Table of Contents ……v

List of Figures ……vi

Acknowledgements ……vii

Dedication ……viii

Chapter 1: Introduction ……1

Chapter 2: Literature Review ……19

Chapter 3: Methods ……66

Chapter 4: Findings ……86

Chapter 5: Discussion ……107

References ……127

List of Figures

Figure 1: Asal's amas ……...… 87

Figure 2: Asha's friends ……... 88

Figure 3: Jivaj's friends …… 89

Figure 4: Asal's bhaiyas ……...… 90

Figure 5: Malu's didis ……..…… 91

Figure 6: Tajim giving to a beggar ……...…… 92

Figure 7: Malu's school and teachers ……...… 93

Figure 8: Asal's friends and ama teaching Bible stories ……..…… 94

Figure 9: Somir and his warden ……...…… 96

Figure 10: Malu's depiction of play ……..… 97

Figure 11: Asal's rendering of "Ring Around the Rosy" with friends and a doll …… 98

Figure 12: Tajim playing in a football game …… 99

Figure 13: Somir reading the Bible …… 100

Figure 14: Asal's bhaiyas singing ……..…… 101

Figure 15: Malu's depiction of dancing ……..…… 102

Figure 16: Asha's rendering of nature …… 103

Acknowledgments

My graduate school experience has been an incredible gift and I am thankful to the many people who touched my life in this process. I want to first recognize Dr. Michele Tanaka and for the chance to learn by her side. My life is better and more full because of her mentorship, supervision, kindness and ability to truly listen. I am so grateful for the life changing experience of being a part of her Transformative Inquiry research team and the opportunity to learn deeply, play, stumble, laugh, grow, and transform. Michele's work and influence are guiding stars in my life.

I am deeply thankful to Dr. Graham McDonough whose careful attention and generous support have been invaluable. It has been a privilege to walk with him from the beginning of my journey learning to be a teacher to this point, and for his continual belief in my work. I so appreciate Dr. Wanda Hurren's excellent insights and encouragement that have helped sculpt this research. Thank you to Dr. Daniel Scott for his thoughtful questions and directing me into new avenues of inquiry.

I am incredibly grateful to the community of Sundara, for enfolding me in the joy of being a part of their family and allowing me to learn from them, whose lives are rich in spirit. I deeply appreciate the children who participated in this study for sharing their wonderful insights with me. They continue to inspire and teach me.

Finally, I wish to acknowledge the support of the other members of the Transformative Inquiry team: Nicholas Stanger, Maureen Farish, Meaghan Abra, Lisa Starr, and Diana Nicholson. I will always treasure our conversations that created shifts in my mind and heart, and are a touchstone for me of the joy of learning. To my companions in my graduate journey, David Monk and Kate Dubensky, I so value the intellectual inspiration and laughter you both bring to my life.

Dedication

I dedicate this work to the children and staff of Sundara, my husband, and amazing family.

To the community of Sundara – The impression you made in my life seven years ago continues to guide how I live in this world. Your way of being exemplifies what a life worth living looks like. This research is a celebration of the gifts you bring to the world: love, compassion, sacrifice, and lives rich in spirit.

To Mike – For being with me in all things: in faith, in love, in struggle, in heartache, in laughter, and in adventure. In you I have found the best of partners, one who knows how to care for the souls of others. You are my always.

To my family: Teresa, Andrew, Elisha, Russell and Cam – I dedicate this work to you and all that you make possible through your unwavering love and support. I have been deeply blessed by the communion of our family. Thank you for giving me the strength to walk the paths I am called to.

Soli Deo gloria

Chapter 1: Introduction

The Context

In India Mani (2009) articulates that "the pulse of the earth is stronger " (p. 34) than in a Western context. Indeed, it feels as though every nerve starts to tingle as one navigates the tangled streets teeming with aromas of spices, merchants, vibrant saris, incense, monkeys, smoke, dogs, and always a concert of car horns. By Indians and foreigners alike, India has been deemed the land of paradox and I am inclined to agree. I have witnessed the powerful currents of suffering, peace, anguish, and joy suffusing life there.

I have beheld horrific suffering, much of which I can barely verbalize: mutilated beggars; children slumped on the streets so weak they can scarcely lift an empty palm; and entire families dwelling in clusters on train platforms. I have memories that will never fade, of watching a man wash his hair in a puddle and the feeling of children's imploring hands tugging my *kurti*. Those moments are forever imprinted on my heart.

Yet, there is also an exuberant quality to India, where the seams of society are bursting with life – colourful, vivacious life. Communities, while riven with adversity, are also boisterous and energetic. Traditional life flows into modern cities; infamous Indian weddings clog the streets with their rollicking celebrations; and the ancient architecture and breathtaking landscapes are utterly resplendent.

It is in this complex matrix that I situate my study and will later situate myself. In the Himalayas I encountered the most joyful community I have ever beheld: a small children's home sheltering and educating destitute and orphaned children. I am interested in examining the lived experiences of the children who live at the North Indian children's

home, Sundara[1], where I volunteered several years ago. Sundara is by no means affluent, and faces economic struggles, but is still able to provide basic necessities (food, shelter, clothing, and education). Yet, the children of Sundara are thriving spiritually, emotionally, physically, and mentally.

In a Canadian context, poverty has been recognized to often have crippling consequences for children (Crossley & Curtis, 2006; Levin, 1995), and on reflection, I am surprised I did not encounter any of the negative complications associated with systemic poverty at Sundara. Research from Western nations attests to a strong connection between poverty and impeded psychological wellbeing (Santiago, Kaltman, & Miranda, 2013) and youth from low socioeconomic status (SES) families have a higher association with bullying and confront more acute long-term mental health issues from this victimization (Jansen et al., 2012). Furthermore, students attending low SES schools have a higher probability of dropping out (Risi, Gerhardstein, & Kistner, 2003). There are complex layers to poverty, as many people are ingrained in *poverty traps,* which position them in circumstances of scarcity due to forces outside their influence or control (Carpenter and Brock, 2008). One way poverty traps are exacerbated in an Indian context is through the Hindu caste system, which enforces a hierarchy trap (Berkes and Folke, 2002) that can perpetuate systemic oppression and poverty related ills for those born into lower-ranking castes or those without caste, known as the Dalits or the "Untouchables."

I was especially alerted to my unique experience at Sundara through my time working with children from low SES families in the public school system in Canada. In such schools, it often appeared that only a few individuals would be able to engage the

[1] All names related to and including Sundara are pseudonyms and have been altered for the purposes of anonymity.

process of resilience, while the majority of the community struggled with low-achievement and engagement, chronic bullying, and depleted morale. None of the negative effects associated with poverty seem to be manifesting in the children of Sundara; indeed, it appears to have overwhelmingly the opposite effect. As an entire community these youth are thriving in a way that is contrary to the assumed consequences related to poverty, and in a remarkable fashion, they are exhibiting resilience.

Appreciation

This study while not lodged within an Appreciative Inquiry framework is inspired by its promotion of "inquiry into the best of what is in order to imagine what could be" (Bushe, 2013, p. 42). The Appreciative Inquiry innovator, David Cooperrider and his colleague Diana Whitney (2005) advocated for a movement away from problem solving models and turning instead to a focus on strengths; they claim, "The principles and practices of Appreciative Inquiry (AI) suggest the idea that collective strengths do more than perform – *they transform*" (p. 1). Sundara appears to be a transformed space: one in which the collective strengths supersede the challenges individuals face and promotes resilience within the community. My study does not seek to excavate, map or resolve the problems associated with systemic poverty, but my intention is to be appreciative of and inquire into the strengths permeating the Sundara community rather than the detriments of the context in which it is situated.

Not all children who encounter poverty, or for that matter adversity, are doomed to lead troubled lives. This phenomenon is known as resilience. Resilience is a construct that signifies positive adaptations or good outcomes despite exposure to adversity that

endangers development and adaptation (Luthar, 2006; Masten, 2001; Masten, Best, & Garmezy, 1990; Rutter, 2007; Thornton and Sanchez, 2010). Ungar (2012) states resilience is "dependent on the capacity of the individual's physical and social ecology to *potentiate* positive development under stress [rather] than the capacity of individuals to exercise personal agency during their recovery from risk exposure" (p. 15, emphasis in original). In this sense, resilience is less of an internalized endeavor where an individual activates strength within and more of a process in which one accesses sources of resilience in her/his community. Rutter (2012b) succinctly described resilience as

> . . . a process and not a trait; moreover, it operates throughout the lifespan – before, during, and after adverse experiences. It involves a range of individual qualities that include active agency, flexible responses to varying circumstances, an ability to take advantage of opportunities, a self-reflective style making it easier to learn from experiences, and a commitment to relationships. Family influences, both environmentally and genetically mediated, are important, but so are effects of the school and peer group, and community cohesion and efficacy (p. 40-41).

Such a notion of resilience further disrupts the idea of resilience being a static construct. Rather, it is a dynamic process that is actualized through relationships between self and other. It is complex in that it is not exclusive to an individual characteristic, yet it is not without personal attributes. It is a process that is continually negotiated and even while an individual might engage resilience in one circumstance, such as childhood poverty, the same person might struggle under the adversity of a friend's death. Thus, through the lens of an ecological apprehension of resilience there is a complex, reciprocal interaction

between the environment and the individual (Ungar, 2012).

I am curious about the ecology of space at Sundara that allows the community at large and not just a few individuals to engage in resilience. Thus, I postulate that this mode of being is learned and/or enhanced through a particular form of education that takes place at the home. My previous observations of Sundara suggest that education there extends beyond classroom hours and intellectual exercises to develop this way of being or resilience in their students. The children live at the home and are educated on site and many of the staff act as both caregivers and teachers to the youth. To best encapsulate this milieu I will examine holistic education alongside resilience theory.

The basis of holistic education resides in the notions of connectedness and interdependence (Mahmoudi, Jafari, Nasrabadi, & Liaghatdar, 2012); holistic educators attend carefully to the emotions, spirit, body, and mind of each learner (J. Miller[2], 2010). Central to holistic education are the following principles: the requirement to educate the whole child; a concern for direct experience rather than emphasizing great works and basic skills; cultivating the greatest possible development of the learner's potentials; and facilitating a mutually courteous and egalitarian relationship between youth and adults (R. Miller, 2000). Additionally, holistic educators are engaged with deepening relationships and/or interconnectedness, and spirituality.

Purpose

In this thesis I will investigate the ways in which the above traits present themselves at Sundara and the degree to which they contribute to the children's resilience. My research purpose is to better understand the resilience exhibited by the

[2] John P. Miller and Ron Miller are two eminent scholars in holistic education. I use their first initial to differentiate between the two in all in-text citations.

youth of Sundara and in doing so illuminate what factors enable a community to engage the process of resilience. The children there appear to experience great joy and a high quality of life despite being separated from their immediate family. I will employ two theoretical frameworks to illuminate both *what* is occurring (resilience) and *how* it is occurring (holistic education). Here resilience is understood as a process to be engaged and not exclusively dependent on the characteristics of an individual; such an understanding holds the assumption or claim that a process of resilience can be taught or enabled and is not strictly innate. I seek to understand the role holistic education plays in the resilience process at work in Sundara. To perform this research in a way that honours the relational and holistic way of life at Sundara, I utilize a method inspired by photovoice. This method allows for a holistic and relational mode to permeate my work and reach into a tension integral to my research: *to speak with rather than speak for* (Ruby, 1992). Indeed, in this way I seek to resist a narrative of pathology and instead look to those whom dominant society typically portrays as downtrodden and helpless, as individuals who have much to share with others in regard to ingenuity, tenacity and joy. This is a celebration of resilience. To this effect, the questions central to my study are: What constellation of factors is present at Sundara that enables children to participate in a community of resilience? What kinds of holistic educational practices support the children's participation in this community? How do the theories of holistic education and resilience intersect in this setting? How are these two theories enacted and embodied at Sundara?

Additionally, this research will address an area that is sparsely researched in the academy. Due to my interest in a children's home for destitute and orphaned children in

India I implemented the search terms “resilience and orphanage” on PsycINFO, PsycARTICLES and Academic Search Complete. This rendered very few results and of those that did surface the focus of the articles was primarily on orphanages (without resilience), children adopted out of these homes, or the references were specifically concerned with Africa and AIDS. I also searched for studies with the search terms “holistic education and resilience” on ERIC ProQuest and Academic Search Complete which generated a combined total of two results. Needless to say, there is room for much research in these areas. In the articles I did find relevant to this study, I selected only those pertaining to the experiences of children and youth (ranging from those in elementary to high school). My review of the literature, therefore, separately examined the concepts of resilience and holistic education and I often revisited heavily cited authors to assist me in fleshing out the constructs. I also carefully examined the ways in which resilience is understood cross-culturally.

Implications

In India there is enduring hunger, high childhood mortality and under nutrition; many of these indicators are among the worst on the planet (Gaiha, Kulkarni, Pandey, & Imai, 2012). A 2010 report from the United Nations revealed that the bulk of the extremely poor (surviving on less than $1.25 a day) live in a few countries: a third of this population dwells in India (UN, 2014). India comprises 25% of the planet’s undernourished people and over one third of all underweight children (UN, 2015). There is an enormous demand to care for vulnerable children, and Sundara is responding to this need. As the charity that funds Sundara seeks to expand and assist other homes that take in orphaned and destitute youth, it is important to understand the nuances of what makes

Sundara unique so that other communities (if they require support) can be enabled to flourish in a similar way. My research will benefit this charity and could potentially influence its future policy and practice. Other organizations that do analogous work in India might find useful applications from this study. Additionally, while the exact conditions which allow Sundara to flourish can never be transplanted and they are specific to the culture, geography, religious beliefs of the region, and so on, this research could have implications for Canadian and international children in care, and youth from low SES families. By unearthing the salient elements and practices responsible for the resilience of the community, other educators might better be able to facilitate healthy, engaging and joyful educational spaces where children thrive. Additionally, this research may serve to be generative in the domains of holistic education and resilience theory.

A Note on Religion

It is important to acknowledge that Sundara is a Christian home and as such teaches Christian beliefs and values to all students who attend. The home is founded and entirely run by Indian people who are dedicated to serving their community.

There are two groups of children who attend the school located on site: those who board at the home, as well as "day scholars" who come for regular school hours and are admitted if they are from impoverished families in the village (and hence would most likely not be able to afford to attend school elsewhere). Youth who are permanent residents of Sundara often return to and visit their biological families during their three-month winter break, (unless their families are unable to receive them). No child is forced to reside at Sundara, and if they so desire and are able, they may leave at any time.

There are some who may be concerned about a Christian school situated in a predominantly Hindu nation. Christianity has long been associated with the religion of colonial forces, which is unfortunate considering what Jesus actually taught regarding love, kindness and non-violence. Christianity has had a presence in India long before the British Raj and colonialism, beginning in 52 C.E. (Fahlbusch et al., 2008) and is currently the third largest religion in India, preceded by Hinduism and Islam (Census of India, 2001). Many of the children come from a variety of religious backgrounds; this can span Hindu, Sikh, Islamic, Christian, Jain, or Buddhist belief systems (Census of India, 2001). I am uncertain of what religious affiliations the children's families have, but they are likely aligned with one of the religions stated above. However, it is important to recognize that there is almost zero secular space in India or at least secular in a Western context. Secularism in India is not the separation of religion from political affairs. Rather, as described in India's Constitution, secularism is the idea that the government will not be aligned with a particular religion, but regard each with equality (Mani, 2009). This is an ecumenical secularity in which multiple religions meet; the term ecumenical is taken from a Christian context, but pertains to "Belonging to or representing the whole" (OED, 2015). McLeod (2000) while working within a Western European framework, suggests such secularity can offer "a common language, shared to some extent by the great majority of the people, through which a wide range of ideas, demands and needs could be expressed" (p. 13). While India may not be united under a single faith, Indian citizens are certainly consolidated in the emphasis they place on the spiritual dimensions of life. That is to say, if these children did not attend Sundara, they would join a Hindu or other

religious institution that would teach a particular belief system. Thus, wherever they attend, the children's home would teach tenets of a faith that they may or may not share.

According to an Indian census taken in 2001, outside the religions stated above, only 0.6% of people described themselves as affiliated with an "other" religion (which is likely inclusive of those following the Bahá'í Faith and their traditional Indigenous beliefs) and only 0.1% were associated with an unstated religion. To put it simply, India is a deeply religious society and it is incredibly rare to find anyone who is not aligned with a formal belief system. Faith is not something cloistered in private spaces, but is overflowing into the public sphere. People proudly display their religious beliefs through their dress; attach religious symbols and images on their dashboards, mantles, and buildings; and express their faith in all manner of spaces and places.

This is not without its complexities and while many live together peacefully, religion has been embedded in various conflicts in India. There is, of course, the violent legacy of the British Raj and its ties to Christianity. Conflict erupted in the 1980s when Sikh extremists sought to establish a distinct Sikh country separate from India named Khalistān. Further clashes and persecutions have been documented through violent Hindu attacks on Christians and Muslims (Melanchthon, 2002). Then there were the tragic events of in 2002 in Gujarat where Hindu fundamentalists raped and burned their Muslim neighbors (Shiva, 2005). Most recently while I was collecting data in India, a group of men gang-raped an elderly nun who tried to prevent them from stealing from a convent school. Yet, despite these tragedies, many in India live peacefully across difference.

There is still an issue of power to be grappled with. I have been asked if these vulnerable children are expected to adopt Christian beliefs in order to receive the shelter,

clothes, food, education and care Sundara offers. The children are expected to respectfully participate in the Christian practices taught and performed at the home; this includes devotional periods, attending church and prayer. However, only the children themselves know what they believe in their hearts. This is not unlike attending a religious school in the West (as I did for half my education). Parents have multiple reasons for wanting their children to receive a religious education and, as with Sundara, it is clearly articulated to parents that these schools will be teaching a Christian belief system. There are other children's homes in India which are situated in different religious views, so why these parents have selected Sundara is up to their own discretion.

There are some that might argue that the home is seeking to slowly indoctrinate the children into a Christian system of belief. To address this, I draw upon authors residing in two different vantage points, the conservative Wynne and the socialist Althusser, whose arguments both align to oppose the value-free conceit of liberalism that is embedded in contemporary education. I turn to Wynne (1985) who contends, "*on the whole, school is and should and must be inherently indoctrinative.* The only significant questions are will the indoctrination be overt or covert, and what will be indoctrinated?" (p. 9, emphasis in original). The term *indoctrination* is often conflated with brainwashing, and is seen as oppositional to freedom and critical thinking. However, the Oxford English Dictionary (2013) defines the term as "Instruction; formal teaching" which may be somewhat troubling to many educators. Children continually are inculcated with attitudes and beliefs in schools, whether this pertains to embodying gender roles or training to participate in a capitalist system. Althusser (1971) argues, "ideology has always-already interpellated individuals as subjects" (p.164) and as such ideology is unavoidable and

total, hence individuals will always be submerged into a prevailing system of belief. This is to say, schools largely teach children to adopt the path their given community constructs as normative and there is no neutral or value free ground in any educational institution. Yet this does not mean there is no choice or resistance. The children of Sundara always maintain the right to choose what they do or do not believe as much as any children do. Sundara openly professes what it teaches the children in their care. Whether one believes these Christian homes should exist is a different question from the one taken up in my research here. I am interested in the work done by one such home with regard to holistic education and fostering resilience in the children they serve.

Positionality

Long abandoned is the image of a detached researcher (Denzin & Lincoln, 1994) and there is often an impetus in qualitative research to profess one's subject position. Postmodernists and poststructuralists maintain, "Any gaze is always filtered through the lenses of language, gender, social class, race, and ethnicity. There are no objective observations, only observations socially situated in the worlds of the observer and the observed" (Denzin & Lincoln, p. 12). The knowledge produced in a study is never neutral, and is contingent on the researcher's subject position. This is tethered to the notion of the self as "a co-constructor of a social reality . . . [who] cannot escape playing a part in (re)producing the structures of society" (Heron, 2005, p. 344-345). As such, many researchers seek to make transparent whom it is that shapes, rather than discovers, the findings. It is aligned with a movement where researchers are urged "to reflect on the political dimension of field work, the webs of power that circulate in the research process, and how these shape the manner in which knowledge is constructed" (Sparkes,

2002, p. 17). In doing so one hopes to reflexively confer to the reader that the knowledge presented was produced through complex transactions and fluid relationships.

I have noticed that often when an individual identifies with a position, the descriptions given are specified in such a way as to suggest that they are static, as though gender, race, class, ability, sexual orientation, age, et cetera, are not continuously negotiated and contested. For this reason I hesitate to place myself in any one container and yet understand the admonishment that researchers reveal themselves and how their positionality constructs much of how and what they know in the world.

From this place of tension I offer up a poem that was created after my second trip to India several years ago. In it I grapple with many of the ideas that would go on to inform my current research and my own limitations as an outsider to this community. The poem expresses my ruminations and the questions that broke open for me through my encounters with Sundara. It reveals the questions I am living (Rilke, 2011). Through this poem I seek to convey more than my positionality, but my "be~coming" (Tanaka, Tse, Stanger, Piché, Starr, Farish, & Abra, 2014; Tanaka, Stanger, Tse & Farish, 2014) which is to say my process of simultaneously being and becoming.

Before proceeding I want to acknowledge a few elements that are not readily apparent in the poem below. I am of Chinese and European dissent, born in Canada, but others rarely recognize me as a Canadian. I am what my friend considers, *racially ambiguous*. In the northern region of India where Sundara is located I am frequently thought of as a local; this is an interesting nuance to my experience there. I seem to continually dwell in the nexus of belonging and not belonging. While my experience of the construction of race is not the topic of my research here, I have written elsewhere

about my inquiry into my biracial identity (Tanaka, Farish, Nicholson, Tse, Doll, & Archer, 2014).

It is important to mention that my relationship with Sundara currently spans almost seven years and my husband and I will soon be relocating there for an extended period of time to work alongside the staff and children. We have a living relationship with the home and a bond of trust. We love and pray for one another, and share a commitment to Christian spirituality. While I am still an outsider, on our last trip the director of Sundara said, "You are a part of our family." I feel very much a part of the fabric of life there even with an ocean swelling between us at this present moment.

How the Stars Shine

The scratch, the hiss –
the blazing white tail of chalk
that darts across a green plane.
Cinnamon hands hold tender
notebooks and yellow pencils.
Naked cement walls, barred
windows and a tiny clump
of playground comprise their school.
Yet, it is always the singing
I remember. A frothing
chorus of voices in flight
that sound out loud and
uninhibited. Their privilege
is joy. A joy slippery
and singed. They are not
distracted: not fat with
abundance and starving with
greed. Their joy is the simplicity
of not being blinded by
life in Technicolor. I
marvel at the sweetness of
empty hands.

A tap, a flash –
a ripple of figures and
lines blossom on a white screen.

Girls in braids and boys scrubbed
clean shuffle to a carpet
pad. Backpacks and books overflow,
with faithful ABCs marching
across the board. A school, fresh
with colorful chaos is
strapping on their indoor shoes
for the day. Innocent children
scampering in jeans sewn in
sweat shops. Young lives, whose show-and-
tell will drive the exploitation
of millions. Their privilege is
their education, their
neighborhood, their car, their pets,
their peace. Their privilege is not
knowing that what they consume
comes at a cost they do not
pay. Their privilege is a whip
across the nations.

Even in the land
of milk and honey –
cancer chews, hearts break, tears spill.
An abiding chord of
suffering woven into
every human heart. A tangle
of wealth and poverty. Some
mysteriously stricken and
others stricken with the
mystery. And always the
in between. Still,
their song drifts through me, drenching
me like incense. My knowing
fails, and I simply feel, live,
breathe in this song of the stars.

Twenty-five dollars
Canadian is equal
to one thousand rupees.
One billion people live on
one dollar a day.
Two billion people live on
two dollars a day.
I was not born in a caste,
I am not a rat catcher,
and my father does not drive

a rickshaw. My family has
six cars for five people, a
clear blue pool in the shape of
a jellybean and a house
with twenty-foot ceilings. I
have walked through slums, but have
never lived there. I have
held the hands of deprived
children, but have never carried
their burdens. I try to
transcend privilege, but there is
always that Wall.

My privilege is
to walk into their world. To
look at how the stars shine
from their side of the mountains.
To be rewoven in the
abundance of a poor child's
smile. I walk the streets where they
make their lives. Then I am gone.
I return to a world where
they may never come. My stars
are not their stars and my path
has forks and turns that they may
never know. A privilege some
call opportunity – but
I am not so sure.

Kindled through my
time with you, a small vine
twines its body along the
Wall. Small leaves dappled with your
fingerprints from another
world. Its green body splits the
rock. Between the cracks I hear
the singing. Your fingerprints
live inside my soul.

(Tse in Tanaka & Tse, 2015, in press).[3]

[3] Note. From *"Touching the inexplicable: Poetry as Transformative Inquiry," by M. Tanaka and V. Tse, 2015, Journal of Curriculum Theorizing. Reprinted with permission.*

When life's complexities surge to the brink of splitting apart the seams of my knowledge I return to poetry (Tse & Monk, 2015). My great-grandmother and grandmother passed on an enduring love for poetry, and scrawling verses for me is not simply a diversion, but a compulsion. Poetic inquiry (Prendergast, Leggo, & Sameshima, 2009; Thomas, Cole, & Stewart, 2012) allows me to dwell in the mysterious, the sensuous and the spiritual. It invites me to awaken to the ever-unfolding process of "being and becoming human" (Chambers, Hasebe-Ludt, Leggo & Sinner, 2012, p. xxi).

In my thesis I have included the poem above and one other to reveal my process of sense making. My use of poetic inquiry will be explained further in the Methods section, but it arises from a sensibility eloquently explained by Palmer (1983/1993):

> Many of us live one-eyed lives. We rely largely on the eye of the mind to form our image of reality. But today more and more of us are opening the other eye, the eye of the heart, looking for realities to which the mind's eye is blind. Either eye alone is not enough . . . Our seeing shapes our being. (p. xxiii)

Poetry is a way for me to dwell in the complexities of experience and to construct meaning with both eyes open. In this way I invite the analytical, theoretical *and* the emotional and spiritual into my work. I desire to see phenomena critically and to engage the process of poetry that Glesne (1997) describes as seeking to behold "with the eyes of the spirit" (p. 213).

This position is aligned with the convictions that guide my work. That to know is to be in relationship (Rendón, 2000; Palmer, 1983/1993) and "How we know is as important as what we know" (Hart, 2004b, p. 28). To embrace, as Indigenous languages

often epitomize, “an understanding that all of life is a process, that every person is . . . a ‘thing-which-is-becoming,’ as opposed to a ‘thing-which-is’” (Ross, 1996/2006, p. 104).

Chapter Two: Literature Review

My time walking alongside the community of Sundara has deeply disrupted much of what I know and believe to be true. The destabilizing of my ideas resides with a position Maturana and Varela (1987) espouse in their meditation on knowledge:

> The *knowledge of knowledge compels*. It compels us to adopt an attitude of permanent vigilance against the temptation of certainty. It compels us to recognize that certainty is not a proof of truth. It compels us to realize that the world everyone sees is not *the* world but *a* world which we bring forth with others. (p. 245, emphasis in original)

The world brought into being at Sundara resists any single theory or philosophy with which I seek to understand it. As such, I have a two-pronged literature review which explores both holistic education and resilience theory. This is necessary due to the complex phenomena under study that cannot be fully elucidated by any single existing theory I have come across. As previously stated, I use these theoretical frameworks to illuminate both *what* is occurring (resilience) and *how* it is occurring (holistic education).

The resilience construct describes what I witnessed at Sundara: incredible joy and purposeful living amidst hardship. I am curious about the community dynamics of resilience occurring at this site, and in particular the ways in which holistic education intersects with and supports resilience. It appears that the educators of Sundara open up a particular quality of space, a space that, like holistic education, has room for the entire person: emotions, spirit, body, and mind (J. Miller, 2010). I am interested to know if the type of education fostered by the home may assist in explaining the resilience demonstrated by the community at large. I begin by first examining holistic education as

the context in which this phenomenon of resilience is occurring and then move to a review of the resilience literature. As Maturana and Varela (1987) indicate, the world I seek to understand is brought forth through relationships and I commence with holistic education as it privileges relationships and interconnectedness. This juxtaposition allows me to first survey what holistic educators hope to inscribe in their students before shifting to what is significant in the enabling of the resilience process. Thus, providing me with a holistic lens that I apply to my understanding of resilience.

Holistic Education

Introduction. Holistic education is a living entity; a process rooted in specific thinkers and periods, and yet continually changing and shifting through time in rhizomatic ways. It is a complex movement that has emerged and struggled for recognition in various historical and political contexts. While it has survived several centuries, it has yet to be fully absorbed by dominant Western culture. This section of the literature review traces the emergence of holistic education in a Euro-Western framework. I then move to an examination of the central beliefs of holistic education, and conclude with an acknowledgement of other voices outside this framework that embody many of these core tenets.

While I will be touching on some of the most widely recognized contributors to the field of Western holistic education, this literature review is by no means exhaustive. Any overview of holistic education is in itself a slippery endeavor, because as Forbes (2012) asserts, the diversity within holistic education does not lend itself to any consensus as to what qualifies something as belonging to this branch of education. In his extensive article, “Holistic Education: Its Nature and Intellectual Precedents” Forbes

responds to this gap by setting out to illuminate general notions that are fundamental to the field of holistic education, despite the fact that few programs or schools would contain the complete range of elements regarding what can be considered holistic education.

Part of the difficulty in describing holistic education is that unlike other movements, holistic education was shaped and influenced by many practitioners and scholars who did not identify what they did as holistic education per se. For example, as historical movements such as socialism and romanticism occurred at relatively evident historical moments, the primary contributors acknowledged that they were involved with socialism or romanticism, and so these respective movements were deemed socialism and romanticism from quite early in their conceptions (Forbes, 2012). Holistic education cannot be evaluated in the same way. However, it has been posited that the unifying trait of holistic education is the "assumption of wholeness," an acceptance of a pervading unity at work in the universe (Clark, 1991a, p. 56).

A response to industrialization and reductionism. Historically, holistic education has been a response against an industrialized, reductionist mode of education. The reductionist worldview that permeates modern education is mechanistic, materialistic, atomistic, and objectivistic, where life is segregated into subjects for analysis and consumption (R. Miller, 2000). This worldview is also known as the *positivist paradigm*, which has been characterized as one in which the teacher's task is to fill the learner (an empty vessel) with their knowledge (Tanaka, Stanger, Tse, & Farish, 2014). As Tanaka et al. (2014) suggest, learning is thus transmissive in nature, truth is not subjective but objective, and knowledge can be reduced down into parts. Contemporary

schooling often crushes the learner's spirit, resigning youth to an education in which they are frustrated and depleted of any desire to learn (Brown, 1991). Furthermore, the positivist project at work in many schools frequently perpetuates systems of oppression, creating conditions where some learners are privileged at the expense of others as hegemony is propagated and grafted into students (Tanaka et al., 2014).

In a time when curriculum designers have often dogmatically leaned upon scientific procedures for developing classroom technique and pedagogy (Brown, 1991), holistic education forsakes the dominant paradigms within science of Cartesian and Newtonian notions of reality that have steered the West since the Industrial Revolution (Clark, 1991b). However, holistic educators do allow that objectivism has its place and recognize the significance of technology and science, but contend that they are better comprehended and employed within an ecological, global perspective (Clark, 1991b). What is more, such a shift is desperately needed as environmental educator David Orr (1994/2004) asserts, it is generally educated individuals who continue to perpetuate systems that jeopardize a sustainable future.

While Orr (1993) is known primarily for his work in environmentalism, he is also considered a leading scholar in holistic education. Orr concentrates on the troubles *of* education, rather than the troubles *in* education. He pronounces that contemporary education,

> alienates us from life in the name of human domination, fragments instead of unifies, overemphasizes success and careers, separates feeling from intellect and the practical from the theoretical, and unleashes on the world minds ignorant of their own ignorance. (1993, p. 26).

Orr contends that this mode of education is at fault for the many of the problems in the world today. He isolates three key hazards that arrive in the wake of modern education (generally speaking). The first among these is that youth will be more concerned with making a living than pursuing a calling. By calling, Orr means that which pertains to "one's larger purpose, personhood, deepest values, and the gift one wishes to give the world . . . A career can always be found in a calling, but a calling cannot easily be found in a career" (1993, p. 31). Second, that the current education system produces narrow thinking technicians, rather than citizens who can conceive of whole systems, generate immense questions, perceive connections, and distinguish between the significant and the trivial. The third and final danger is that conventional education destroys the innate feeling of wonder for the natural world Orr believes each individual is imbued with at birth.

Orr's work alerts me to the idea that it is not so much the knowledge itself that is dangerous, but what some modes of being in the world with knowledge create and privilege. Parker Palmer (1993) speaks eloquently on this aspect of education when he says, "I teach more than a body of knowledge or a set of skills. I teach a mode of relationship between the knower and the known, a way of being in the world" (p. 30). What is the way of being that holistic education advocates for? It is one that works against the bifurcation of heart and body, even though education has often sought to divorce the two (J. Miller, 2007). It is one that is more concerned with cultivating "a compassionate consciousness" rather than striving to increase patriotism, productivity, and pride (Purpel, 1993). It is one that acknowledges that to be fully human is to be "full of *humus*, fully embedded in the life of the Earth" (Jardine, 1998, p. 76). It is one that

takes on a fundamentally non-reductionist stance (R. Miller, 2000); and it is not simply a new way of educating youth, but is a declaration that the principles of our culture are essentially unsatisfactory and impoverished (R. Miller, 1990).

Holistic educators strive to live, teach and learn differently in the midst of an education system that is by and large crumbling and bankrupt, in a world thwarted by systemic oppression and human suffering. All beings are connected. Not only are we contained by the world; the world is inside us (Palmer, 1993; Whitehead, 1966). Holistic education's purpose is deeply rooted in a concern for relationships and the fullest development of the individual.

Western foundations of holistic education. I proceed first with a note on language: holistic education is unrelenting in its concern for the whole child and the interconnectedness of all that is. The etymology of 'holistic' stems from the Greek term 'holon' which denotes a universe shaped by integrated wholes that resists being reduced into fragments (J. Miller, 2007). John P. Miller has articulates his use of 'holistic' as opposed to 'wholistic,' noting that the former is imbued with spiritual implications, whereas the latter is more concerned with social and physical interconnections. The pedagogy practiced in Sundara resonates with a holistic approach. All the scholars included here also implement the term holistic or their work was considered by other academics to be couched within this notion.

Roots of the movement. Ron Miller is recognized as one of the foremost scholars in holistic education and he established, twenty-five years ago, the *Holistic Education Review*, a journal later known as *Encounter: Education for Meaning and Social Justice*. In his book, *What are schools for?: Holistic education in American*

culture (1990) he examines holistic education within an American context. He concludes that while holistic educators are unified in their fundamental ideas about education, they diverge in the ways in which they negotiate mainstream society. He describes this proclivity as either *accommodating* or *radical*. The prior attitude is attributed to educators who believe society is essentially democratic and will eventually adopt their position, or they are so engrossed in their endeavors that they are not aware of cultural conflicts. The latter posture is ascribed to those who can be perceived as "countercultural rebels, consciously and often painfully at odds with mainstream society." (p. 98). Indeed, J. Miller (2007) also identifies a divide in holistic education between those who stress social change and those who emphasize spiritual and psychological growth. The diversity of thought present within the field of holistic education can be linked to the multiplicity of influences, which includes Romanticism, transcendentalism, humanist and transpersonal contributions (R. Miller, 1990).

Forbes (2012) and R. Miller (1990, 1991, 2000) provide a significant contribution to holistic education literature with their examination of the primary contributors to the movement. Forbes identifies six authors whom he believes comprise the intellectual precedents of the movement. These include the educational philosopher Rousseau, pedagogues Pestalozzi and Froebel, psychotherapist and psychiatrist Jung, and psychologists Maslow and Rogers. Forbes probes the work of the six thinkers noted above and in his work refers to them as the "Authors." He claims that all but Jung are the most widely cited in holistic education literature and perceived as the innovators of many fundamental ideas crucial to the movement. R. Miller (2000) likewise distinguishes Rousseau, Pestalozzi, and Froebel as central to holistic education; however, he also

recognizes Bronson Alcott and Francis W. Parker as pioneers and notes the influence of Rudolf Steiner and Maria Montessori too. Rousseau's work is particularly influential here, as he expounds the idea of children's natural goodness and his notion of "negative education" as one in which learning occurs "in harmony with the development of the child's natural capacities by a process of apparently autonomous discovery" (Bertram, 2010, Section 5, para. 1). R. Miller more broadly discusses the impact of humanist, transcendentalist and religious thinkers on the holistic education movement, while Forbes' work is more specifically concerned with the influence of his six key Authors.

The scope of this paper does not allow for an in-depth examination of the ways in which humanism and transcendentalism have influenced holistic education. However, R. Miller (1990) illuminates the importance of the humanist belief that education should grant the learner both the abilities and the occasion to merge personal purpose and meaning with scholastic knowledge. He also considers the Transcendentalist contributions of Ralph Waldo Emerson, William Ellery Channing, George Ripley, Henry David Thoreau, and A. Bronson Alcott and the idea "that Transcendentalism went beyond any economic or political ideology and was a deeply felt *yearning for personal wholeness*" (p. 82, emphasis in original).

Holistic education cannot be severed from its relations to different religious traditions, even though it is often aligned with "secular-religiousness" which in many cases signifies that the spiritual is honored while no specific religion is endorsed or followed (Forbes, 2012). However, Taggart (2001) claims that the holistic education movement is "a marginalized pedagogy of religious education within an overwhelmingly secular education system" (p. 326). Whether specifically religious or not, Western

holistic education is nonetheless linked to several religious thinkers, predominantly Christian (Forbes, 2012) and the contributions of Matthew Fox, William Ellery Channing, and Thomas Merton are especially significant (R. Miller, 1991). Purpel (1993) also assesses the influences of religious thinkers and cites Cornel West, Matthew Fox, and Abraham Heschel, whom he describes as "passionately affirm[ing] the struggle to ground moral, political, and social struggles in spiritual and transcendental visions" (p. 86).

Central beliefs. There are six key beliefs that I will explicate in detail here. R. Miller (2000) outlines what he deemed to be the core principles of the holistic education paradigm: the requirement to educate the whole child; a concern for direct experience rather than emphasizing great works and basic skills; to cultivate the greatest possible development of the learner's potentials; and to facilitate a mutually courteous and egalitarian relationship between youth and adults. Additionally, I have also included the fundamental beliefs in deepening relationships and/or interconnectedness, and spirituality, because of their reoccurring prominence in the literature. One of the key ideas above is variously referred to as seeking to cultivate the greatest possible development of the learner's potentials or *ultimacy*, and will employ the latter term. In a religious context ultimacy pertains to a communal element that unites all the realms of meaning, which include: symbolics, empirics, esthetics, synnoetics, and ethics (Phenix, 1964). The six principles described below are continually referred to in holistic education literature, but are often taken up in different ways and vary in emphasis from author to author. In upcoming chapters I will investigate the ways in which these traits present themselves at Sundara and the degree to which they contribute to the children's

resilience.

Deepening relationships and/or interconnectedness. Holistic education calls for educators to attend to relationships with each other, the earth, and oneself (Cajete 1994; J. Miller 2006, 2007, 2010; J. Miller & Seller, 1990; Palmer, 1993). Clark (1991a) asserts "the ultimate purpose of holistic education is to transform the way we look at ourselves and our relationship to the world from a fragmented perspective to an integrative perspective" (p. 55-56). This mode of relationship is in line with Arne Næss' (2008) concept of *comprehensive maturity* in which "we cannot help but identify ourselves with all living beings, beautiful or ugly, big or small, sentient or not" and comprehensive denotes "being mature in *all* major relationships" (Næss, Drengson, & Devall, p. 81). This emphasis on relationships is closely bound to the central notion of wholeness and the idea that nothing exists in isolation but all phenomena are connected (Clark, 1991a). J. Miller (2007) has drawn connections between the perennial philosophy (which is based on a belief in the presence of a mysterious oneness permeating the universe and the interconnectedness of all life) and holistic education. The perennial philosophy can be traced back to Agostino Steuco who lived in the sixteenth century and was thought to first coin *philosophia pernnis*. J. Miller states that the perennial philosophy should foster a dynamic and active love, which manifests from a deeply felt sense of connection with all sentient beings, the earth, and the universe.

This emphasis on relationships does not just focus on what is known, but *how* one knows. Palmer (1983/1993) asserts that objectivity relies upon a mode of being where the knower is severed from the known. However, this way of comprehending has been established as bankrupt, as it is now recognized "that to know something is to have a

living relationship with it – influencing and being influenced by the object known" (p. xv). In holistic education knowing is perceived as fundamentally communal (Palmer, 1983/1993). The world is known in and through relationships with which we are all intimately connected.

Furthering ultimacy. My review of the literature has also unearthed another claim to the purpose of holistic education: furthering ultimacy (Forbes, 2012). Ultimacy is a term imbued with psychological and religious connotations; it is conceived as both the pinnacle of human development and/or an active commitment to the utmost of what can be aspired to (Forbes, 2012). Ultimacy is a broad description for notions such as "infinitude, absoluteness, the unlimited, transcendence, perfection, completeness, all-inclusiveness, the supreme, and many others" (Phenix, 1964, p. 244). Within holistic education ultimacy is concerned with "the fullest possible human development . . . with fitting into society and vocation having secondary importance" (Forbes, 2012, p. 2). It is connected to the notion of calling (Orr, 1993) and the rejection of an education that primarily serves to increase efficiency (Purpel, 1993) at the expense of understanding the ways in which all beings are intimately and inextricably connected. Holistic education is not interested in turning out more citizens who will recreate success as dominant society sees it (Roszak, 1978), where success is narrowly defined as materialistic and economic (Mani, 2009; R. Miller, 1990). Rather, ultimacy looks to a broader landscape of what might be considered human achievement and development.

Whole child. David Purpel (1993) proposes that the metaphor of holism is the most significant contribution from holistic education to educational theory. This includes "being aware of the parts, the sum of the parts, and that which is more than the sum of the

parts" (p. 85). Forbes (2012) identifies three areas that holistic education frequently concentrates on to this effect: first, to teach all aspects of the child; second, to teach the learner as an integrated whole, not merely as an amalgamation of parts; and third, not to isolate the child from her environment, society, culture, etc., but to educate the child in relation to the whole.

R. Miller (1990) notes that his own research with close to sixty holistic educators uncovered that these educators do not want to disavow academic proficiencies and intellectual development. Rather, they believed that when a child's psychological and emotional needs are met, learning becomes a much more fruitful process with less exertion. Thus, education should develop more than the cerebral aspects of a child, and include the emotions, body, and spirit (J. Miller, 2010).

Holism operates within dual streams: the first is in alignment with the sentiments previously stated above, and the second claims that the unifying origin of wholeness is indescribable – exceeding the confines of language and reason (R. Miller, 1991). The acknowledgement of the sacred is fundamental to holistic education, and as R. Miller (1990) states, "Holism, then, is an explicitly spiritual worldview. By *spirituality* I mean an awareness that our lives have purpose, a direction, a meaning, a goal that transcends our particular physical and cultural conditioning." (p. 58). The essential importance of spirituality encompasses a wide of range holistic education literature and will be examined further in a subsequent section.

Relationship between the learner and the teacher. In holistic education the learner is not conceived of as in need of discipline, motivation, and information – as traditional education holds (R. Miller, 1990). All the authors Forbes (2012) previously

identified are unified in their belief in the inherent desire of the child to learn and the inherent activity of learning. The learner is seen as "a unique event in the universe" (Roszak, 1978, p. 204), within whom is a destiny awaiting discovery (Roszak, 1978). This resonates with an idea from Quaker educational theory, which is concerned with "caring for new life" (R. Miller, 1990, p. 155). The learner within holistic education is a new life to be nurtured and cared for as opposed to a *tabula rasa* to be inscribed upon. Indeed, the radical transcendentalist educator Alcott even went so far as to conceive of children as his teachers (R. Miller, 1990).

R. Miller (1991) claims that holistic educators understand that every aspect of the child must be cultivated, which includes the spiritual, social, intellectual, physical and artistic. These educators see themselves interacting with more than biological systems but also transpersonal energies housed in the child (R. Miller, 1991). Taggart (2001) suggests, "Holistic educators are aware of the horrors that can be wrought in the name of science and see this as resulting from an imbalance[d] epistemology that does not recognize love and imagination as well as logic and rationality" (p. 328). Holistic educators, therefore, adopt the position of both/and. They do not disregard academic rigor, but seek to do more than saturate their students with facts and knowledge. Here, their role departs from the traditional role of the teacher, as they seek to facilitate an interaction between the individual and the universe (R. Miller, 1990). Like Socrates' midwife they attempt to tease out knowledge and ideas that reside within each individual (J. Miller, 2007). In this way they are aligned with the Latin root of "to educate" which means, "to draw out" (Palmer, 1993). This position is further enforced by Roszak (1978) who states: "To educate is to unfold that identity – to unfold it with the utmost delicacy . .

. It is the task of the educator to champion the right of self-discovery against all the forces of the world" (p. 182-183).

From this position it becomes clearer why the movement is hinged upon teachers' personal convictions and their ability to embody the beliefs of holistic education. Part of the educational experience is the teacher – who he or she really *is* – not what is necessarily performed as such (Forbes, 2012). To teach holistically one must embody holistic practice. What can be realized with students is only that which can be realized in oneself (Forbes, 2012). The relational aspect of holistic education is essential here, as the knowledge educators teach is not divorced from themselves, "but becomes transparent as it is embodied in him or her through the learning process. The qualities of being and becoming are central" (Taggart, 2001, p. 336). I return here to Palmer (1993) as he speaks poignantly to the fact that "the transformation of teaching must begin in the transformed heart of the teacher" (p. 107). Who a teacher is matters just as much, if not more, than what she teaches. How true it is: the teacher is the teaching (Aoki, 1992) and "We teach who we are" (Palmer, 1998).

Beyond the facts: competence and experiential knowledge. What composes the fabric of what is to be learned? Forbes (2012) has done excellent work synthesizing the types of knowledge most esteemed by the authors that includes the combination of competence and experiential knowledge. The former refers to a pedagogy which runs in opposition to what the above scholars considered to be occurring in mainstream education of their time, *performance based pedagogy*, where learning is associated with the mastery of specific performances in subject matter (Forbes, 2012). The latter applies to that which is learned through direct interaction with the world.

Competence based pedagogy (while not described identically by each of the above writers and thinkers) is associated with several key traits that were shared by most: the practice of sound judgement, an aptitude for freedom, meta-learning, social-ability, and the faculty to refine and uncover values. Forbes (2012) asserts that for the authors, social-ability has less to do with congeniality and more to do with "being *in* a society but not *of* it" (p. 25). Additionally, the kind of freedom addressed here is more aligned with the Eastern construct of liberation than political emancipation. In this sense, it is "Freedom from psychological authorities . . . and this generally includes freedom from destructive conditioning, habits, and opinions (even one's own)" (Forbes, 2012, p. 24). (However, it must be acknowledged that Jung and Montessori are examples of supporting a similar concept in a Western tradition.)

Experiential knowledge is distinguished as dramatically diverging from knowledge gleaned through representations and abstractions, in the same way that "how to sail a boat from a book is seen as fundamentally different from the same knowledge contents when acquired through experience" (Forbes, 2012, p. 20). Experiential knowledge is paramount to holistic education, "'the word is not the thing,' and to know the words which represent something is not the same as experientially knowing that thing itself" (2012, p. 21). Learning through traditional modes such as textbooks and lectures is seen as secondary to what can be learned through being in active and engaged relationships with others and the natural world.

Furthermore, holistic education works to disrupt traditional power relationships that place the knower in a dominant position above the known world (Palmer, 1993). Taggart (2001) contends "[t]he distance between subject and object envisioned by

traditional epistemology . . . has created a disembodied and alienated subject which sees itself as living on top of nature rather than within it" (p. 329). In this way, the way we know molds and patterns the way we live (Palmer, 1993). This is why holistic educators are so concerned with fashioning a united epistemology that amalgamates reason and logic with imagination and emotions (Taggart, 2001).

Spirituality. Honoring the spiritual dimension of human nature is a central tenet of holistic education. R. Miller (2000) succinctly articulates:

> The holistic paradigm is a serious response to the spiritual poverty of modernity, for *this is modernity's gravest crime against humanity — indeed against all life on earth* — and it seems incredible to me that postmodern thinkers are utterly oblivious to the spiritually charged critiques of holistic thinkers. (p. 390)

Holistic education is historically rooted in religious thought. With the rise of secularism in the West, often a secular rather than religious dogma permeates most schools. (This form of secularism is more in terms of removing religion from public spaces as opposed to a more ecumenical secularity in which multiple religions meet.) Holistic theorists and educators refuse to ignore the spiritual facets of the child, which is an aspect they see as intrinsic to humanity (R. Miller, 2000). This is furthered by the assertion that the wellbeing of a learner is essentially tethered to their spirituality (De Souza, Francis, O'Higgins-Norman, & Scott, 2009). From this stance "the classroom becomes a sacred space from which teacher and students make the pilgrim's journey toward greater understanding of subject matter, understanding of self, and understanding of truth" (Michalec, 2002, p. 7). Hart (2004a) claims that academic skills, critical thinking, and

employment preparation are necessary, but "are also insufficient for deeper considerations of meaning, social justice, calling, creativity, and deep connection" (p. 48). In this way, holistic educators honor the spiritual and the sacred as a vital educational concern.

Religion and spirituality are deeply entwined. One is not easily extracted from the other. An attempt to isolate the two could potentially lead to the construction of a binary that might disregard the nuanced ways in which the two infuse and inform one another. Religion diverges from other phenomena through its preoccupation with the sacred (King, 2009). The same might be said about spirituality. Lata Mani (2009) spoke to the nature of religion poignantly when she stated, "Religion is a complex, contradictory, and negotiated sociocultural space with the potential to both enable and inhibit an inclusive consciousness. The same may be said about secularism" (2009, p. 21). Indeed, the same could again be said about spirituality.

I understand religion and spirituality to be in a dynamic relationship. For many people around the globe religion serves as a house of spiritual practice, while for others spirituality is something that cannot be confined to any particular set of structures. Defining spirituality is a contentious endeavor, as it resists any singular explanation. There is no one agreed upon definition, and perhaps this in itself suggests the subjectivity embedded in the term. Here, I turn to James' (1960) notions of institutionalized religion and personal religion to differentiate between religion and spirituality. James conceptualizes institutionalized religion as involving rituals, ceremonies, theology, doctrines, and prescribed behavior. Whereas, personal religion is concerned with one's internal landscape of experience and dispositions, James articulates this as a "relation

[which] goes direct from heart to heart, from soul to soul, between man and his maker" (p. 48). Hart (2004a) infers James' notion of personal religion as spirituality and I am inclined to agree.

The complexity of spirituality unfurls to an even greater degree when one considers that there are definitions of spirituality that include and exclude religion (Scott, 2009). Yet, what multiple understandings of spirituality have in common is a yearning for or sense of connection. Palmer (2003) asserts, "*What* one names this core of the human being is of no real consequence to me, because no one can claim to know its true name. But *that* one names it is, I believe, crucial" (p. 377-378, emphasis in original). Scott (2009) notes that it may be vital to retain an unbounded concept of spiritual development and spirituality, because of various cultural contexts, its intricacies, and its current state as an under-theorized construct, in this way, a certain mystery endures.

Understanding spirituality requires a different *modus operandi,* as one must let go of the constraints inherent in seeking to view the world with a strictly rational, analytical and objective gaze. The topography of the spiritual "is the nonrational, not the irrational" (Palmer, 1980/2008, p. 7). Indeed, the spiritual or mystical components of human experience are not in opposition to or in conflict with rationality; what is more, they transcend the rational (Astin, 2004).

In any examination of spirituality it is likely to inquire into what is meant by spirit. Once more, there is a plurality of meanings, which rove across multiple domains, "as energy, as quest, as relationship, or as life force" (Scott, 2009, p. 270). My work resonates with King's (2009) conceptualization of spirit, as "not something we *have* but more than this, it is something we *are*" (p. 315). In this sense, we are not clumps of

biological matter that happen to possess a spirit. We are spirit. However, Buber (1970) posits, "Spirit is not in the I but between I and You. It is not like the blood that circulates in you but like the air in which you breathe" (p. 88). Interestingly, the origin of the word spirit in Latin relates to breath (OED, 2015). Hart (2004a) did fascinating work extrapolating from Buber's conception that "This is a *relational* understanding of spirituality in which the spiritual is lived out at the intersection of our lives; in the 'between,'" (p. 43). This then might return to a notion of spirit as that which *is possessed* as opposed to that which *imbues* all life. Perhaps spirit is not an either/or, but a both/and.

From this place spirituality is perceived as inherently relational and an expression of the connection that one feels to the self and the cosmos (de Souza et al., 2009). Spirituality can also be thought of as the understanding that human life has meaning and purpose far beyond the bounds of specific cultural and physical constructions (R. Miller, 1990). It has been noted that holism is a modern expression of the perennial philosophy (J. Miller, 2007; R. Miller), which is recognized as a "metaphysical understanding of reality that lies at the core of all spiritual and mystical paths" (R. Miller, p. 58).

Indigenous outlooks. Holistic education in a Western context is a reaction *to* an industrialized and reductionist model of education. However, it can be argued that for millennia, holistic education has existed and thrived within other cultures and contexts. Many people would not have called it holistic education – it was just simply education. For example, Indigenous worldviews honour interconnectedness and a non-linear reality (Kawagley & Barnhardt, 1999). Learning is understood to be "holistic, lifelong, purposeful, experiential, communal, spiritual, and learned within a language and a culture" (Battiste, 2010, p. 15). Reality is inherently relational and we live, in Tsartlip

Elder Marie Cooper's words, with all our "relations" (personal communication, March 2012), which extends beyond humans to the entirety of the natural world. Traditional tribal education was a "process that unfolded through mutual, reciprocal relationships between one's social group and the natural world" (Cajete, 1994, p. 26). Within an Aboriginal framework, every piece must be comprehended in relationship to the undivided whole (Kawagley & Barnhardt). This notion extends into human experience as well, "Our thinking body is not separated from our feeling mind. *Our mind is our body. Our body is our mind*" (Meyer, 2008, p. 223). While Western holistic educators critique the secular exclusion of spirituality from education, Indigenous ways of knowing maintain a strong spiritual core. Meyer (2008) attests that "Knowledge that endures is spirit driven" (p. 218). Life is seen as a spiritual pilgrimage, where each individual's spirit is in a living relationship with the Creator (Battiste, 2010). Every person's life is suffused with meaning as they journey toward fulfilling a purpose and uncovering their gifts (Battiste, 2010).

Archibald's (2008) work on Indigenous storywork pedagogy is informed by an elder, Ellen White, and the storywork principles of holism, respect, interrelatedness, reciprocity, responsibility, reverence, and synergy. White's technique entailed an interrelated approach to learning stories and facilitating children's movement into the "core" of them. She emphasized visualization and imagination, and claimed this is the first step in creating meaning. The stories are able to evoke, emote and provoke: "It's what [Aboriginal] stories are – to awaken the imagination – to awaken the depth of your very soul" (p. 230). Ellen further asserted that one must go into oneself and become humble, and in this humility one can receive the essence of the story's message. A fusion

of spirit, body, heart and mind is required to intimately know and use Indigenous stories. For many elders, humility is entwined with respect and reverence. The story's power cannot be fostered in any environment; it must be received by a willing heart and relayed in a way that is respectful to the culture it is rooted in. There is a transaction between the two that is integral to Indigenous storywork. While much more could be said about Indigenous education systems, my purpose here is to recognize the enduring knowledge systems that are holistic, and that have and continue to embrace relational and spiritual ways of knowing.

South Asian Indian perspectives. The literature is sparse with regard to holistic education in an Indian context; my intention is to illuminate that while schooling practices may not be explicitly holistic in the terms described previously in a Western framework, the learning context and spiritual realities are such that Indian education is often infused with a distinctly holistic hue. Furthermore, the work of Krishnamurti and Gandhi, (only briefly alluded to here) demonstrate a philosophical framework already in place that expounds holistic education.

Lata Mani (2009), an Indian-born cultural critic, who currently resides in the USA, writes comparatively on these two nations. Her work helps to elucidate the fabric of Indian culture that, I would argue, might allow for a holistic reality to permeate the education system. India is cradled in realities of the developing world, and even in the midst of precarious circumstances, Mani claims it is not hyperbolic to state that most citizens live with a dynamic acceptance of their situation even while simultaneously mourning these actualities. In her ruminations on India, she poetically expresses:

"The noise of human distress is cradled by a peace that resounds even in streets where the poor barely eke out a living. Hope, aliveness, grace, gratitude and grit are woven into the struggle against disempowerment, stress and poverty" (2009, p. 34-35). Mani found there is far more hope alive in the urban poor of India than in the USA, this is largely due to that fact that "[t]he myth of mastery – of oneself, one's world, one's destiny – has no place in this cultural universe" (p. 56). Rather a person's destiny is aligned with divine intentions and human experience is often conceived as an intricate result of social arrangements and conditions, as well as one's effort.

In India the material world is not perceived as the central source of meaning, instead "the principle that animates this cultural matrix is a non-materialistic one. Most in our society accept the existence of a wider reality, and it is in this context that the meaning of life, success or poverty is interpreted" (Mani, 2009, p. 57). It is a sense of connection to a greater being(s) that gives each life significance and dignity, despite the conditions in which one dwells (Mani, 2009). From this place, the beginning of spirituality is an understanding of the distinction between matter and life, in which matter originates in life – life does not arise from matter (Laxman & Nandy, 2011).

In addition, I turn now to the work of Jiddu Krishnamurti and Mahatma Gandhi, two renowned Indian figures whose work continues to have an international influence in multiple domains, including holistic education. Both share strong views on education that are distinctly holistic. Krishnamurti (1953) discusses the purpose of education being twofold: to allow learners to foster right relationships in and between individuals and society; as well as cultivating integrated persons who are able to grapple with life as a whole. He believes "To understand life is to understand ourselves, and that is both the

beginning and the end of education" (p. 14). Gandhi holds that it is not sufficient to equip people for a career and deposit them in the world to survive – education should give an individual the ability to "transform knowledge into wisdom" (in A. Gandhi, 2002, p. 15). He attests to a holistic education when he states his thoughts on a "true education":

> But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training I mean education of the heart. A proper and all round development of the mind, therefore, can take place only when it proceeds *pari passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another (Gandhi, 1980, as cited in J. Miller, 2007, p. 23)

Gandhi, Krishnamurti and Mani are clearly in line with a holistic worldview. Their work illuminates a claim that holistic education is not just present in an Indian cultural context, but is at work in theory as well. I will endeavour through my thesis research to unearth the ways in which holistic education is embodied in context and content at Sundara.

Resilience

Introduction. The study of resilience spans several decades and is a well-researched construct. For the purposes of this thesis, my review of the literature focuses on only a small part of a large body of resilience literature. My focus is twofold: first to understand what elements are embedded in the resilience construct, namely, risk and

protective factors. Second, the theory of resilience was forged in a Euro-Western context and I will seek to ascertain how those outside of its cultural dominance might conceptualize resilience.

The construct of resilience signifies positive adaptations or good outcomes despite exposure to adversity, which endangers development and adaptation (Luthar, 2006; Masten, 2001; Masten, Best, & Garmezy, 1990; Rutter, 2007; Thornton and Sanchez, 2010). Put simply, despite contact with substantial risk factors not all youth develop difficulties later in life, and are thus regarded as participating in resilience (Boyden & Mann, 2005). The construct also has roots in ecology where resilience is conceptualized as the ability of the environment to adapt and withstand hazards to ideally produce sustainable development (Kulig, Edge, Townshend, Lightfoot, & Reimer, 2013). In the literature of psychology, resilience is attributed to "three distinct kinds of phenomena: (1) good outcomes despite high-risk status, (2) sustained competence under threat, and (3) recovery from trauma" (Masten, Best, & Garmezy, 1990). Resilience researchers' primary intent is to ascertain the "*vulnerability* and *protective factors* that might *modify* the negative effects of adverse life circumstances, and, having accomplished this, to identify *mechanisms* or *processes* that might underlie associations found" (Luthar, 2006, p. 743, emphasis in original). Therein lies the widespread research finding: enormous heterogeneity underscores responses to the wide array of environmental hazards (Rutter, 2012a).

Resilience research emerged in the 1970s when psychiatrists and psychologists attended to youth deemed at risk of developing psychopathology (Masten, 2001); indeed, this is tethered to groundbreaking research from the 1960s and 1970s on the children of

schizophrenics (Luthar, 2006). As the term gathered attention in the 1980s it was comprehended as a metaphorical term denoting the individual's ability to convalesce from severe and enduring stress (Ungar, 2012). As Masten (2001) observes, several of the early, principal assumptions about resilience were deceptive, in that they ascribed words such as "invincible" or "invulnerable" to resilient children, when in fact these terms were hyperbolic and inaccurate. Early conceptions of resilience neglected the notion of it as a process to be actualized, as opposed to a static entity. As previously noted, even while an individual might engage resilience in one circumstance, such as childhood poverty, the same person might struggle under the adversity of a friend's death. In the 1980s and 1990s two significant conceptual alterations were conceived, the first concentrated on shifting the resiliency "locus" which previously had been focused on individual qualities, but researchers came to understand that resilience often stemmed from elements exterior to the person (Luthar, 2006; Ungar, 2012). The second shift was the recognition that resilience is not static and has the potential to oscillate over time (Luthar, 2006). Resilient children are not beyond harm and indeed, "resilience is never an across-the-board phenomenon, but inevitably shows some domain-specificity" (Luthar, 2006, p. 741). Individuals may exhibit resilience with regard to certain forms of risk factors, but not all types (Rutter, 2007).

Boyden and Mann (2005) suggest, "The concepts of risk, resilience, and protective factors have now come to form the bedrock of research on children who live with adversity" (p. 6). Resilience cannot be observed as a trait and requires inference with regard to a person's response to risk (Rutter, 2007). This is because it includes two discrete elements made inferentially: what is deemed positive adaptation and substantial

risk (Luthar, 2006; Masten, 2001). Without risk there is no resilience. Children not exposed to adversity would be considered competent instead of resilient (Fernando & Ferrari, 2011).

Masten, Best, and Garmezy (1990) propose resilience to be "the process of, capacity for, or outcome of successful adaptation despite challenging or threatening circumstances" (p. 426). In the literature the term is employed in multiple ways, "as a quality, a trait, a process or an outcome" (Glantz & Sloboda, 1999, p. 111). However, as this review will show, not all the research is consistent in the use of the construct and frequently engages resilience in one mode at the exclusion of the others.

Resilience appears to be shaped by numerous processes, biological, social, and psychological, and these are often bidirectionally entwined (Luthar, 2006). These processes are usually examined in the triad of community, family, and personal factors (Luthar, 2006). The early prevailing notion that exceptional qualities were required of the individual to overcome adversity is still present in the literature, but now contending with it is "An interactional, environmental, and culturally pluralistic perspective" (Ungar, 2012, p. 14). These researchers comprehend resilience to be cultivated through dynamic interactions between and within the environment and the individual (Masten, 2001). Ungar (2012) exposes "A social ecological perspective on resilience that . . . results in more focus on the social and physical environment as the locus of resources for personal growth" (p. 15). In this way resilience is a not only a process to be engaged within or an aspect of a person, but an attribute of the culture, family, and community within which individual is situated (Ungar, 2005).

Perhaps one of the most remarkable aspects of resilience is the unremarkable

nature of the phenomena (Masten, 2001). Resilience dwells in "the everyday magic of ordinary, normative human resources in the minds, brains, and bodies of children, in their families and relationships, and in their communities" (Masten, 2001, p. 235). What enables humans to flourish despite suffering and adversity? The answer is both complex and simple: "Resilience rests, fundamentally, on relationships" (Luthar, 2006, p. 780).

Risks. To ascertain resilience one must first qualify the risk that precipitates it. Risks can be internal or external to the individual (Boyden & Mann, 2005). Environmental risk and adversity spans a wide range of phenomena, including: poverty, environmental disasters, violence, discordant families, and political and social ills (Boyden & Mann, 2005). Luthar (2006) notes that while adversity may present in "discrete risk dimensions such as community violence, poverty, and parent mental illness, researchers have examined composites of multiple risk indices such as parents' low income and education, their histories of mental illness, and disorganization in their neighborhoods" (p. 742). These risks are considered such as they may endanger an individual's developmental health. The hazards to individual development threaten the structures crucial to processes of adaptation, such as: relationships between the child and caregiver, cognition and brain development, motivation and ability to engage in learning, and the regulation of behavior and emotions (Masten, 2001).

The experience of adversity is not universal. Problems are constructed dialogically (Ungar, 2005). What constitutes experience as perilous is culturally and individually negotiated and what is strenuous for one person may not be for another (Rybak, Leary, & Marui, 2001); youth of diverse abilities, ages, cultures, and genders will construct meaning in various ways (Boyden & Mann, 2005). How researchers

conceptualize risk is paramount to the research they will construct and the findings produced; often this serves to reveal much of their own worldviews and biases. Biswas-Diener and Diener (2001) conducted a fascinating study of pavement dwellers, slum dwellers, and sex workers in Calcutta, India, to assess their sense of well-being and answer the question "are the extremely poor of the world miserable, and if not, why not?" (p. 330). The researchers found that poverty is an undesirable, social ill and those who are caught within it seem to have a less positive sense of well-being as opposed those more affluent, though they did not describe the type of suffering expected. Biswas-Diener and Diener note that those living in poverty found satisfaction in realms beyond the material domain and their participants' particularly stressed the importance of social relationships. So, the extent to which their participants could draw upon these strong relationships, the undesirable repercussions of poverty are offset. This serves to illustrate that even while,

> members of these communities are living in extremely adverse conditions. They suffer from poor health and sanitation, live in crowded conditions, and occupy dwellings of poor quality . . . How, then, can they be happy? The very fact that we ask this question is indicative of our heavy prejudice against poverty and our stereotypes of the poor. Perhaps we should be asking why we assume they are miserable. (2001, p. 347)

While this study was not centered upon resilience the attention to adversity is critical in that it underscores the perception of risk. Materialism permeates much of Western thinking and coiled within it are certain perceptions about what constitutes well-being, happiness, and positive adaptation. Researchers do well to acknowledge there is a multitude of ways risk and protective factors are constructed.

Protective factors. What allows children to thrive and flourish despite the potential plethora of risks they encounter? Protective factors or processes refer to the positive supports at work in children's lives (Boyden & Mann, 2005). It is important to recognize that "Any single factor associated with resilience in any particular context will protect against risk only in ways meaningful to those whose lives are affected" (Ungar, 2005, p. xxv). Multiple protective factors contribute to the potential resilience of a child: personal characteristics, community, family and school (Prince-Embury, 2011).

Positive relationships are central to resilience (Luthar, 2006). The role of parents and family is critical, and it is considered robustly consistent across contexts that familial warmth and boundaries are beneficial (Luthar, 2006). Aside from authoritative parenting, other constructs such as self-regulation, attachment, intelligence, intrinsic motivation, pleasure-in-mastery, and self-efficacy have all been attributed to resilience (Masten, 2001), but it is still unknown to what extent protective factors are cross-culturally universal (Boyden & Mann, 2005).

Relationships with adults are key. Aside from kin, "the powerful influence of teacher–child relationships should not be underestimated" (Boorn, Dunn & Page, 2010, p. 318). Teachers and child-care providers can be very advantageous, especially as resilience can be affected by "having a positive relationship with at least one adult" (Luthar, 2006, p. 743). The role of mentors can have a pivotal effect (Luthar, 2006). In a study of 464 young adults in North India, Khan (2013) found mentoring from teachers was a significant aspect of encouraging positive psychological supports and fostering subjective well-being.

Bonds with peers have also been attributed to enhancing resilience (Boyden &

Mann, 2005). Alongside educational and social support, participation in religious organizations has also been thought to foster resilience (Fernando & Ferrari, 2011) and in Camfield and McGregor's (2005) work on "Resilience and Well-Being in Developing Countries" they state that for numerous respondents spiritual responses were noted as significant.

Finally, there are features often perceived as internal to the individual that are attributed to resilience. This extends to "specific genes implicated in protecting some maltreated children from developing psychopathology in adulthood" (Luthar, 2006, p. 765), as well as the commonly noted self-regulation, intelligence, self-efficacy, easygoing temperament, internal locus of control, and self-esteem (Luthar, 2006). Children deemed resilient usually exhibit social competence, a sense of purpose, autonomy, and the ability to problem-solve (Benard, 1993). I rely again on Luthar (2006) who succinctly asserts:

> People's personal characteristics obviously affect resilience, but many personal attributes are themselves shaped by aspects of the external environment, especially among children. This is powerfully demonstrated in evidence on changes in cognitive ability as a function of the quality of the early environment in orphanages versus adoptive families. Other protective traits, such as good self-regulation, high self-efficacy, and internal locus of control, are also highly affected by the quality of proximal interpersonal relationships. (p. 781)

To this effect many scholars regard resilience to be a largely external process and one that is negotiated in and through relationships. Ungar (2012) underscores this notion when he claims resilience to be "dependent on the capacity of the individual's physical

and social ecology to *potentiate* positive development under stress [rather] than the capacity of individuals to exercise personal agency during their recovery from risk exposure" (Ungar, 2012, p. 15). This notion is in line with an ecological apprehension of resilience that denotes a complex reciprocal interaction between the environment and the individual (Ungar, 2012).

Various Understandings of Resilience. This section will proceed in three parts in which I examine how resilience is understood in several quantitative and qualitative studies, and literature reviews. This is of importance as one of the most striking aspects of resilience literature is the inconsistency with which the term is applied. Often a binary is forged between resilience as a process or personality trait, yet, as Ungar (2005) articulates, "Resilience occurs when the personal meets the political" (p. xxiv). In popular culture and the media resilience is still frequently portrayed as simply an individual or personal characteristic (Boyden & Mann, 2005) and much of the academic literature has not shaken off early conceptions of the construct either. There is also the fact that emphasizing resilience as an internal attribute is imbued with political ramifications, as this could shift attention away from the adverse environments many children are enfolded in and lead to less resources given to ameliorate these circumstances (Luthar, 2006).

I conducted an earlier literature review on resilience as it pertains to minority status students (with regard to race, ability and sexual orientations) and educational settings. My focus was to better comprehend the way resilience is understood in the literature, as the term is frequently implemented in such a way as to suggest it is a fixed trait or fluid process. This is of particular importance because how the author(s) regard(s)

the term is indicative of the research studies they construct. My analysis of the literature also frequently included an examination of the terms against which resilience is nestled. This often specifies the way the author(s) conceived of resilience if they have not explicitly stated so already or defined the term. The questions that originally guided my process were as follows: Is the intersection of minority status, resilience, and education evident in the research literature? If so, what form does this take? Is resilience regarded as a fixed trait or a fluid process? Why? The inclusion of aspects of this earlier literature review is to highlight that while many of the scholars and researches previously cited here acknowledge a certain understanding of resilience, many of their colleagues implement the construct in other ways.

Quantitative studies. The quantitative studies appraised here are all interested in inspecting risk alongside resilience. Each article spends considerable time qualifying the risks that provoke resilient responses in children and youth (Borman & Overman, 2004; Robertson, Harding, & Morrison, 1998; Semple, Lee, Rosa, & Miller, 2010; Spencer, Noll, & Cassidy, 2005).

Spencer et al. (2005) situate their study as one that strives to illuminate "the processes that support resiliency in the face of adversity" (p. 200) and conceptualize resilience as something that can be promoted by external factors. In their study they tried to cultivate resilience through providing monetary incentives for sustained academic achievement for students of low SES, racially/ethnically diverse backgrounds. Borman and Overman (2004) perceive resilience as a trait and often discuss the "characteristics of academically resilient children" (p. 178) or the "individual attributes" (p. 178). Similarly,

Robertson et al. (1998) focuses on comparing the characteristics of risk and resilience among four groups of Hispanic students:

> "(1) those who have been identified as at-risk due to school and family related difficulties; (2) students designated as learning disabled by the special education system; (3) students identified as eligible for speech and language services; and (4) students that have not been identified by school personnel as in need of supplemental academic services" (p. 336-337)

The way these authors construct resilience as a trait or a constellation of traits working together to produce resilience, clarifies their underlying assumption that resilience can be measured through quantitative research methods.

A longitudinal study by Borman and Overman (2004) tracked the progress of low SES Hispanic, African-American, and Caucasian students over a four-year period, examining the data of students in three cohorts in first, third, and seventh grade. The purpose of this study was to expand upon existing resilience research, as at the time no known studies had evaluated if the characteristics of resilience varied across racial groups. Borman and Overman were specifically interested in academic resilience and their article evaluated their participants' mathematics achievement. They measured the resilience of 925 students who met the criteria of low SES and were of the specified races/ethnicities. The authors "formulated and tested four models of the risk factors and resilience-promoting features of schools: (a) effective schools; (b) peer-group composition; (c) school resources; and (d) the supportive school community model" (p. 178). The data was collected from a study entitled "Prospects: The Congressionally

Mandated Study of Educational Growth and Opportunity" specific to those at-risk students targeted by this study.

Borman and Overman (2004) found regardless of race/ethnicity, the characteristics of higher engagement in school related activities, a firm sense of self-efficacy in mathematics, an optimistic perspective to school, and stronger self-esteem were consistent in children deemed resilient. These characteristics differentiated resilient children in low SES contexts from non-resilient children, at least with regard to mathematics. Additionally, the authors suggested that as opposed to school production-function and school composition models, the most influential school models for fostering resilience seem to be those that actively seek to protect students from adversity.

The authors demonstrate a strong understanding of the construct and situate their study within the existing literature and acknowledge that, "Resilience is an elusive construct" (2004, p. 193) and a "complex developmental process" (p. 193). Their study has a narrow focus on mathematics, which can potentially neglect that an individual might have demonstrated academic resilience in other subjects, but because of lower scores in mathematics would have been designated as academically non-resilient. Yet, by limiting the scope to a specific subject they are able to analyze the outcomes for three racial/ethnic groups and their research contributes to a discrete understanding of how resilience can manifest academically across difference.

Semple et al.'s (2010) study explored the use of mindfulness-based cognitive therapy for children (MBCT-C) and its effects on a group of twenty-five children between the ages of nine and thirteen. MBCT-C is a twelve-week intervention program that coalesces "mindfulness-based theory and practices with cognitively oriented

interventions to help patients achieve affective self-regulation through the development of mindful attention" (Semple, et al., 2010, p. 222.) The study included both male and female participants; most were from low SES urban households, and twenty-one of the participants were ethnic minorities. Semple et al. sought to understand if the children who participated in MBCT-C would demonstrate less attention difficulties, anxiety, and behavioral troubles, as opposed to the control group. The authors employed Child Behavior Checklist, Multidimensional Anxiety Scale for Children, and State-Trait Anxiety Inventory for Children to assess their participants' progress.

The findings from Semple et al.'s (2010) research demonstrates that after completing the MBCT-C program participants exhibited significantly fewer attention difficulties, and these improvements were sustained when appraised three-months later. Additionally, there was a significant reduction of anxiety symptoms. The article concludes by purporting that MBCT-C is a promising intervention for children with behavior and attention difficulties, with the potential to reduce symptoms of anxiety. This study, while not inordinately flawed in its research structure does display a challenge that could lessen its significance: the authors never define resilience as a term, and as such it is taken to be synonymous with anxiety reduction and coping. In this way, resilience is taken to be a trait that can be developed through an intervention program.

Qualitative studies. The qualitative studies considered here focus on illuminating the lived experiences of participants (Alexakos, Jones, & Rodriguez, 2011; Hall, 2007; Huber & Cueva, 2012; Penland, 2010). Three of the four studies acknowledge resistance; a term not discussed in the quantitative literature previously cited. Interestingly, however, the majority of the articles examined did not explicitly

define resilience as a term, but still employed it in their study. This indicates how the majority of the authors leave the wider understanding of resilience conceptually unaddressed.

One such study, by Huber and Cueva (2012), ground their research in Chicana feminist frameworks and critical race theory to comprehend "the effects of microaggressions as embodied systemic oppression" (p. 392). The authors discuss how the women in their study implemented "resilient counter-strategies to navigate, resist, reflect, and transform spaces of structural oppression" (2012, p. 405). While resilience is never clearly defined here it is seen as a trait contingent upon encounters with injustice. However, there is little connection drawn between how it is cultivated in the subjects studied. Indeed, the authors engage terms like empowerment and healing much more frequently. Penland's (2010) study also neglected to define resilience and like Huber and Cueva, saw it as an enabling trait that allowed her participants to achieve future success. Hall (2007) and Alexakos et al. (2011) both seem to indicate resilience to be dependent on and emerging through relationality.

A fascinating study by Alexakos et al. (2011) investigates the resilience of teenage, non-white (predominantly African American, Hispanic or Caribbean) students partaking in a college level physics course. Alexakos was the physics instructor for the course and primary investigator; the youth came from low SES families and "Almost all shared first hand experiences of poverty and sometimes homelessness" (2011, p. 862). These students attended magnet schools in inner city communities that promoted students partaking in college level courses. The participants of this study were among the highest achieving students in their classes.

The research question driving the study was not fixed at the outset of study, but co-emerged as the course and research progressed. The findings reported relate to the function of friendship in the physics classroom, specifically fictive kinships. Fictive kinship functioned as a replacement for, or an alternative to, unavailable or undesirable family (Alexakos et al., 2011). These close relationships manifest "as both a theoretical framework for exploring the role of social relationships in learning, as well as an analytical and transformative tool in understanding and promoting resiliency, perseverance and success in the science classroom" (2011, p. 866). The students' fictive kinships were found to have significantly contributed, materially and emotionally, to perseverance, success, and coping in learning in the physics classroom. Resilience was never explicitly defined in this study either, but was consistently linked to the terms perseverance, coping and success. In this way, resilience was constructed as a trait exhibited by the participants and was strengthened by the fictive kinships forged within and outside the physics classroom.

Hall's (2007) study took place at a low SES high school's City School Outreach (CSO) program that was populated by predominantly Latino and African American students. Hall (2007) sought to understand "what strategies and resources adolescent males of color utilize to transcend circumstances that they deem as oppressive and what factors help advance their resilient natures" (p. 221). The CSO program provided meetings for boys twice a week for one hour. The attendance was low and of the four boys who constituted a core group, three were included in this study. The program provided a cathartic space for the participants and utilized "free writing and group dialogue activities" (p. 222) for the young men to disclose their lived experiences.

By examining the poems and hip-hop verses of the boys, Hall (2007) reveals that due to "a strong sense of cultural pride and awareness, they are able to construct healthy self-concepts that assist them in acts of agency and resistance against negative psychological forces" (p. 237). Furthermore, Hall also notes that the boys found support in their family and community. Of particular interest is Hall's emphasis on resistance being a facet of resilience, especially with regard to boys of colour who are oppressed by dominant culture and frequently perceived as deviant. Indeed, an imperative aspect of the participants' resilience was their ability to resist stereotypes and negative images perpetuated by the media and dominant culture.

Hall (2007) acknowledges the various descriptions of resilience across literature, but recognized that the term "generally refers to a set of qualities that enable an individual to successfully adapt and transform in the face of adversity" (p. 219). However, the author goes on to assert that, "resiliency must be understood as a feature of both the individual and the environment – relative, flexible, and changing" (p. 220). Hall indicates a definition of resilience that is fluid. He also articulates that researchers must persist in unearthing "how resiliency is defined and how it looks across cultures, acknowledging it as a relative and amorphous phenomenon" (p. 238).

The objective of Penland's (2010) study was to investigate the lived experiences of Native Americans who attended school in the termination period of American history (1950s and 1960s) and elucidate the success factors exhibited by these participants who are considered successful professionally and personally. Interviews with eight participants comprised the data for this phenomenological research study that drew upon a narrative reporting approach. Penland conducted three interviews with each participant.

Penland (2010) reports several reoccurring themes: the challenge to become bi-cultural, external support systems, cultural awareness and value, tribal influences, the notion that chaos brings balance, the importance of teachers, spirituality, influences of economic resources, recruitment of Aboriginal teachers and relevant curriculum. A particularly interesting finding was that "each participant had a positive sense of who they were and the belief of [their] interconnectedness to humanity and their outlook for necessary duality in the 'greater society'" (p. 449). The author suggests that the critical implication for educators in this regard is to recognize "the importance of cultural values and community-based beliefs where collaborative efforts supersede competition and the attainment of possessions" (p. 449) when trying to assist Indigenous children in attaining academic success.

A substantial gap in Penland's study is that she never defines the term resilience. Resilience is equated with career success and the study targeted adults who were considered to have achieved successful careers. While Penland does excellent work in historically contextualizing her research, the lack of attention to a formal definition of resilience cripples her implications for educators as no connections are drawn between how the recurring themes found are connected to this concept.

An examination of literature reviews and a position paper. In this section I discuss others literature reviews and articles discussing resilience. The articles put forward by Stanton-Salazar and Spina (2000), Holmes & Cahill (2004), and Spencer & Tinsley (2008) each inspect different dimensions of resilience as it relates to minority youth. Stanton-Salazar & Spina and Holmes & Cahill, whose articles are carefully examined below, provide more traditional literature reviews that examine resilience with

regard to network orientations of lower SES, racial minority children, and LGBTQ adolescents, respectively. The authors do not engage the term resilience consistently across these pieces, which confirms the idea that it is "a slippery concept" (Stanton-Salazar & Spina, 2000, p. 230).

The most comprehensive and rigorous of all the work put forward on low SES minority children and youth came from the literature review published by Stanton-Salazar and Spina (2000). The authors provide a critical evaluation of the "existing characterizations of resiliency and help-seeking behavior in light of their relevance to issues of minority youth socialization and schooling" (p. 227). Stanton-Salazar and Spina reconceptualize resilience and are particularly concerned with network orientations and help-seeking behavior. The second half of their paper discusses four aspects of resilience in the socialization of minority youth and children:

1. resiliency as multiple group participation via network-based action
2. resiliency as a developmental process
3. resiliency as the development of psychological attributes and defenses
4. resiliency as network orientation—defined broadly (2000, p. 241)

The authors advocate for shifting conceptions of resilience and success away from paradigms of assimilation and conformity. Rather, they recommend that success and resilience should be affiliated with effectively learning to partake in power. They seek to depart from notions of success and resilience embedded in paradigms tethered to conformity and assimilation, which makes social mobility hazardous to begin with. Stanton-Salazar and Spina make a substantial contribution to understanding the construct

of resilience as they ground their analysis in literature that takes up both resilience *and* the complex webs of systemic oppression faced by low SES minority youth.

Holmes and Cahill (2004) composed a review examining the school experiences of gay, lesbian, bisexual, and transgender (GLBT) youth. They attend to the unique experiences of ethnic/racial minority GLBT youth, as well as the general emotional and physical violence experienced by these individuals within educational settings. The authors demonstrate that hostility towards these youth is rampant, and the abuse can culminate with "devastating effects on the children targeted, including higher rates of suicidal ideation and attempted suicide, higher truancy and drop-out rates, substance abuse and running away from home" (p. 57). Holmes and Cahill (2004) also point out that there is a significant population of GLBT youth that is resilient, thriving and successful. The authors address an emerging field that inquires into "the strength, resiliency, and self-advocacy of GLBT youth" (p. 62). This aspect of the study is unique in that it takes into account a population whose resilience is tied to political activism. As with Alexakos et al. (2011), Huber and Cueva (2012), Penland (2010), Semple et al. (2010), and Spencer et al. (2005) resilience is not defined. Holmes and Cahill indicate the term to be related to strength and not succumbing to oppression and violence.

Spencer and Tinsley's (2008) article is more a position piece than a formal literature review, as it does not extensively examine the resilience literature, but does engage with it before offering a model to elucidate how coping interacts with identity development. The authors draw attention to ideas with regard to increasing resilience and decreasing vulnerability in low SES, racialized minority youth. The authors focus on that which abets resilience and "demonstrate the prevalence of resiliency due to the often

unrecognized but persistent ingenuity of youth, and . . . highlight how incorporating and considering these perspectives increase the likelihood that supports are experienced as helpful; thereby increasing their effectiveness" (p. 17). Spencer and Tinsley also propose a conceptual model: the Phenomenological Variant of Ecological Systems Theory. This model takes into account how aspects of coping are integrated into identity, thus illustrating that "identity is very much a part of the coping process" (p. 19). The authors provide interesting insights into how resilience coping mechanisms are often misread in educational institutions, such as the function of hyper-masculine behaviour. As such the concept is not defined or analyzed, but is frequently linked to adaptive coping.

Assessment. The studies taken up here demonstrated that resilience, with regard to minority children and youth, remains an ambiguous construct recognized as both a fluid process and a static trait. It is frequently discussed in studies without clarifying or defining it conceptually. I found that the strongest articles examined here were those that had engaged other resilience literature and were specific with what they meant when employing the term (Borman & Overman, 2004; Hall, 2007; Stanton-Salazar & Spina, 2000). However, even amongst the strongest articles, definitions and understanding varied. A common deficit amongst multiple studies was either not defining resilience or discussing how the subsequent findings connected to the resilience construct (Alexakos et al., 2011; Holmes & Cahill, 2004; Huber & Cueva, 2012; Penland, 2010; Semple et al., 2010; Spencer et al., 2005; Spencer & Tinsley's, 2008).

Western Biases and Cultural Implications

Dominant in resilience research is Western psychological discourse (Ungar, 2005). Indeed, "the most systematic and influential body of information on child

development and well-being and on the factors that mediate risk and resilience during childhood is found in research with children in the United States and Europe" (Boyden & Mann, 2005, p. 4). In this sense, by using a construct forged in a Euro-Western framework with other cultures can run the risk of translating certain assumptions into the research and reifying dominant structures. This is particularly salient because a middle-class, white family understanding of childhood is innate in most of the literature (Boyden & Mann, 2005). Ungar also attends to the fact that it is because of the discourse of Western psychology that more emphasis is placed on the individual than the community. Researchers must take up considerations such as these. For example, some cultures are deemed more collectivist (oriented towards enhancing the group) than individualistic (concerned with self-fulfillment) (Rybak, Leary, & Marui, 2001) and the use of a construct that assumes the primacy of individualism could misconstrue findings in studies with participants from non-dominant cultures.

How questions and models are constructed will often dictate the findings. Perhaps we have often asked the wrong questions and employed the wrong models. Camfield and McGregor (2005) note:

> it is apparent that the crude imposition of models developed in one type of society on others with significant cultural and material differences runs the risk not only of setting the agenda in terms of what quality of life is to encompass but also of shaping the very ways in which the concept can be thought about in the first place. (p. 194)

Researchers must probe whose worldviews are being privileged in the research. Who determined what counts as risk, resilience and protective factors? As Biswas-Diener and

Diener's (2001) discuss researchers might assume that poverty is indicative of unhappiness. However, while not being able to meet essential material needs is of course perilous, material wealth may not be culturally valued in the same way as the researchers' culture, and hence lack of material wealth might not accrue the same risk (or level of risk) in certain settings.

Challenging assumptions. Resilience research might benefit from fusing some of the theories around subjectivity with notions of resilience. This would serve to problematize much of the work done around resilience that posits it as a trait exhibited by individuals. The tension resides in an observation "that selfhood has never been shown to exist apart from the construct of it, and other intellectually sophisticated cultures and systematic philosophies – such as Buddhism and much of Hinduism, for example – deny that self really exists" (Boyden & Mann, 2005, p. 10).

Aoki (2004) relates a story from more than a century ago when the American Commodore Perry "opened up" Japan. Japanese linguists were baffled "by the notion of a person as an individual – an individual entity, a self unto itself with its own identity" (2004, p. 430). Aoki describes that in Japanese, the word *hito* or person is represented by two strokes together, denoting it requires a minimum of two to create a self, other and person. Thus, Japanese linguists were perplexed by the idea of an undivided self (Aoki, 2004).

Post-structural theorists and feminists contest the notion of a unified self or single narrative (Norquay, 1990). In this sense, "Subjectivity is, thus, unavoidably multiple and contradictory" (Heron, 2005, p. 347). Ungar (2005) acknowledges this complex notion and posits:

> To say 'I' am resilient is to be mistaken. The *I* of which we speak is a cultural artifact, a perspective that is social and historical, relational and constructed. Instead, we might better say, 'There is resilience in this child and his or her community, family, and culture.' Resilience is simultaneously a quality of the individual and the individual's environment. (p. xxiv).

With this lens resilience studies would be less focused on traits to be fostered and more concerned with how resilience is cultivated within the "interlocking nature of systems of domination and the complex ways in which they simultaneously secure relations and sites of domination" (Fellows & Razack, 1998, p. 339).

Suggestions. Resilience rooted in holism might seek to understand the whole as much more complex and fluid than the sum of its singular parts. Prevalent to this is the notion that the person is "a complex living system [who] interacts effectively and ineffectively over time with the systems in which it is embedded" (Masten, 2001, p. 235). This ideology might help to dismantle some of the discrepancies entangled in understanding "whether these indicators are factors influencing resilience or components of resilience itself" (Kulig et al., 2013, p. 760). Especially when there is much research "to be done to address the transactional dynamics of individual and environmental variables that may contribute to adaptation" (Masten, 2001, p. 230). I note this not to declare reductionism as bankrupt, but to suggest that its limitations dictate a certain way of understanding phenomena. What is required is a holistic and reductionist comprehension of resilience.

I would also like to propose the use of Wittgenstein's concept of *family resemblance* (Forster, 2010), as way to theorize resilience (especially when researching

resilience in cross-cultural contexts). As described by Forster (2010), Wittgenstein suggests that some general concepts operate in such a way that does not involve the commonality of a single feature shared by all its examples and that can be encased in a sole definition. These concepts lack a stable, essential feature, but yet are still a part of the same whole. For example, the concepts of games, language, and aesthetics serve as a few illustrations among many, and Wittgenstein conceives family resemblance to indicate that traits "are shared only by sub-sets of their instances in a 'criss-crossing' or 'overlapping' manner" (Forster, 2010, p. 67). Forster articulates the example of multiple games: "game A might be a game in virtue of having features a, b and c; game B in virtue of having features a, d and e; game C in virtue of having features d, f and g; and so on" (2010, p. 67). Family resemblance might be understood as a concept belonging to something, but not every entity exhibiting the same traits – this is not an issue of vagueness but of diverse expressions (Forster, 2010). The author articulates that Wittgenstein did not propose that all general concepts operate in this way, or that such concepts would not share a collective characteristic. In this way, the family resemblance concept allows for polysemic possibilities (Forster, 2010). Family resemblance might better account for resilience and the ways in which,

> factors and processes as contextually dependent, interacting with social and physical ecologies to create unique outcomes . . . No single factor can be assumed to predict in every instance a positive outcome when we account for differences in opportunities and meaning (Ungar, 2012, p. 27-28)

As Forster notes, the family resemblance concept is a special form of reductionism. It celebrates plurality as an element of some general concepts rather than uniformity.

Resilience, studied in this way, would enhance the acknowledgment a dynamic construct and that no one child or community or culture will enact resilience in the same way.

For the purpose of my study, resilience will be understood as an external process negotiated in and through relationships. I will seek to understand resilience as a complex and fundamentally relational construct. The manifestations of this construct may be incongruent with Western understandings of positive adaptation, but are meaningful to the participants and their specific cultural location. Meyer (2008) speaks to "Conscious-shaping space. Space-shaped consciousness" and how "a culture evolve[s] in place, and . . . shape the building blocks of knowing – our sensual organs that are culturally configured" (p. 220). Place and identity are in a dynamic relationship and as Hurren (2009) espouses, these entities are continually in process and unfixed.

Here, I tread carefully on the edge of specificity and universality – what my participants might share with the research surrounding resilience and how their experiences might diverge. It will serve me to understand individual components of my participants' resilience and to remember the isolation of such factors cannot be comprehended apart from the whole, and that which is made possible in a specific cultural space. Thus, I will seek to honor the ways in which the specific and individual might lead to a more nuanced understanding of the process of resilience.

Chapter 3: Methods

The Listening Stone

Before I plunge into the tangles of epistemology and ontology woven into my methods selection, I would like to discuss a small but crucial commitment in my research study: listening. While this might seem glaringly obvious for anyone engaged in qualitative research incorporating interviews, I will pause to examine it further as a specific mode of listening informs my research approach.

Throughout the last several months and during my time in India, I have carried in my coat pocket a listening stone. I happened upon this stone serendipitously, when at the end of the past autumn semester, one of my students circulated a bag of rocks she gathered and had inscribed a word upon each of them. We were invited to reach into the bag and draw one out. The young woman who shared these tokens simply said, "Whichever one you receive is the one you were meant to have." I ended up clutching a smooth, pearl-white stone, so much akin to a small egg, and on it was scrawled: *listen*.

I laughed, musing about how long I have wrestled with this construct. Throughout my time as a member of the Transformative Inquiry[4] (TI) research team I have learned a new way of listening, one that is generous, layered and hinged upon trying first and foremost to understand what might be true of another (Thayer-Bacon, 2003). Thus moving beyond just waiting for one's turn to talk. This is counterintuitive in our current cultural context where speaking and being heard is privileged (Remedios, Clarke, & Hawthorne 2012) and listening has been relegated as a lesser element of dialogue

[4] Transformative Inquiry is a process that helps educators navigate the dynamic and complex terrain of teaching and learning. The research team studies the process pre-service teachers undergo through engaging with TI. For more information see http://transformativeinquiry.ca

(Gordon, 2011). I am naturally a loquacious person and have been challenged to develop a rich practice of listening.

Often there is an assumption embedded in listening, in that it is somehow an impartial act. Dialogue is a relational activity (Burbules & Rice, 2010), where speaking and listening require one another and are contingent upon an interactive process (even if that process is engaged with oneself). All listening is inherently subjective and transactional and as such, the understanding constructed through listening is necessarily riddled with the biases that comprise one's subject position. As a listener comprehends the words of another, she imprints her own worldview, experiences and emotions onto the words spoken (Beatty, 1999). Burbules and Rice (1991) proposed that although "Complete understanding and total incomprehensibility are not the only two alternatives – indeed, both of these are quite rare. At a deeper level, we need to realize that *understanding and misunderstanding always occur together*" (p. 409, emphasis in original). I have come to take that the ways in which we listen and understand are never neutral. There is a separation between listening and understanding, and "Understanding the other involves understanding the meaning we construct as we listen" (Beatty, p. 286). Furthermore, in an examination of philosopher Martin Buber's work Gordon (2011) extrapolates:

> for Buber, listening is much more about *being present* to the other than about displaying some proficiency or following a set of techniques . . . deep listening, in Buber's account, is not really a skill that can be displayed or modeled but rather a mode of existence toward others. (p. 218, emphasis in original)

This mode of existence has much less to do with absorbing the speaker's words in a verbatim fashion and much more to do with holding open a space where new connections are possible. Good listening can perhaps only be cultivated when individuals are aroused to attend more closely to others, themselves, and their connections to the world (Gordon, 2011). I bring this forward to impart my commitment in my data collection process to deep listening and my recognition that this is an endeavor which is constrained and fraught with limitations. Yet, while walking in the cold, fresh morning light pouring into Sundara, I would feel my listening stone and remember to open an uncluttered space in myself to be fully present and try to receive all that was unfolding in the shared space between us.

Researching Resilience

An aspect of resilience research that is in need of more scrupulous attention is that, as I have previously discussed, resilience cannot be directly observed but is contingent on inferences with regard to positive adaptation and substantial risk (Luthar, 2006; Masten, 2001; Rutter, 2007). Yet, quantitative research methods often seek to distill and isolate phenomena and so measure their veracity. Thus, the very use of quantitative methods to study resilience reveals the assumption that resilience is a measureable phenomenon. Certainly, there is a value in such research. However, if there is conceptual unsteadiness in any of these studies, then the findings unearthed in such measurements (no matter how well done) will reflect that unsteadiness as a limitation. Kulig et al. (2013) contends that even while "resilience is conceptualized as dynamic in nature, it is treated as a static property to measure it" (p. 764). The work to empirically measure resilience also serves to expose a reductionist worldview permeating research.

This is not to disregard the contributions of quantitative and qualitative research to the study of resilience, but simply to trouble an assumption inherent in it.

To respond to this, I have selected an arts-based method that might differently encapsulate the dynamic and fluctuating nature of resilience, as well as the emotional and spiritual stirrings that comprise human experience. It is my intention as I study resilience and holistic education to engage this research holistically, and an arts-based method fosters a holistic way of knowing and performing research. Holistic knowing requires moving beyond the bounds of the intellect and into body, heart and spirit. For example, Wiebe and Snowber (2011) implement poetic inquiry to call attention to the relationship between the senses and meaning making. They claim that concentrating on "these visceral variables disrupts the comprehensible, creating space to re-imagine culturally bound knowledge processes" (p. 101). In this way they try to move beyond the imaginary and symbolic to live differently with and through the senses. My study's grounding in an arts-based method will work alongside other quantitative and qualitative studies to enhance the collective understanding of resilience and holistic education.

To better comprehend the nuances and complexity of what shifting processes of resilience are at work at Sundara I will implement a method inspired by photovoice (using drawings instead of photographs) and will include a poem, which serves to crystallize my experience. Photovoice works to privilege the perspectives and experiences of my participants rather than exclusively emphasizing my perception of them. This is important because too often participants' perspectives are subordinate to the researcher's ambitions. I recognize meaning to be continually negotiated and knowledge as co-created and as such, it is essential for me to seek a way, as previously stated, *to*

speak with rather than speak for (Ruby, 1992). Additionally, the use of drawings may assist in bridging communicative barriers, as my research participants are often tri-lingual, English being either the second or third language they have acquired. I hope to convey to a future audience more than my impressions of Sundara, but how my participants understand and construct their world. Their drawings and the stories enclosed within them will help me to accomplish this as images move beyond words and can enhance what is spoken. In the past, words have often escaped me when trying to describe my previous experiences at Sundara. To this effect, I turn to poetry, which is much more capable of conveying what is often inexpressible in prose. I hold with Charles Simic that "our deepest experiences are wordless . . . The labor of poetry is finding ways through language to point to what cannot be put into words" (in Zwicky, 2003, p. 85). This is a contradictory endeavor, as poetry is expressed in language, yet it often transcends the constraints of text. Poetry, therefore, resides in the paradox of spinning words to indicate that which is wordless.

My practice of poetic inquiry conveys my process as a novice researcher (this will be described in greater detail below) and does not assume my experience to be a unified whole; rather "poetry honours the fragmentary . . . life always feels like it is full of shards, slivers, snippets, and splinters, reflecting, refracting, and inflecting experiences of past, present, and future" (Leggo, 2012, p. 153).

Poetic Inquiry

While there are only two poems included in my thesis, I further discuss poetic inquiry here because a poetic sensibility informs my way of being and knowing in the world. Poetic inquiry (Prendergast, Leggo, & Sameshima, 2009; Thomas, Cole, &

Stewart, 2012) has multiple facets, and my work falls into the stream of autobiography and autoethnography. Autoethnographic and autobiographical poetry arises "from field notes, journal entries, or reflective/creative/autobiographical/ autoethnographical writing as the data source" (Prendergast, 2009, p. xxii). In this mode of poetic inquiry the poet and researcher fuse together and even as the poems created shift towards the victuals of traditional poetry the context from which they emerge is research-based and they serve to remind us that the researcher, like the poet, is absorbed in recurrent cycles of analysis, exploration and discovery (Tse, 2014).

I include poetry in my research because it allows me to see with both eyes (see Chapter 1) and understand realities to which my analytical gaze is blind (Palmer, 1983/1993). While the method inspired by photovoice will convey what I am coming to know, my poems resist resolutions; rather, they are reweavings and unravelings and in them dwells an elixir of certainty and mystery (Tanaka & Tse, 2015). Such a blended approach to research is integral to my work as it aligns with the postmodern approach of crystallization, as opposed to triangulation (Richardson, 1994). Triangulation refers to a form of analysis involving comparing data from multiple methods or sources and then assessing for consistency between the results yielded (Patton, 1999). On crystallization Denzin (2012) articulates the following:

> Crystallization combines multiple forms of analysis and genres of representation into a coherent text. Crystallization seeks to produce thick, complex interpretation. It uses more than one writing genre. It deploys multiple forms of analysis, reflexively embeds the researcher's self in the inquiry process and eschews positivist claims to objectivity (p. 84)

Where triangulation assumes that there is a fixed mark or stable entity from which triangulation can occur (Richardson, 1994), crystallization "provides us with a deepened, complex, thoroughly partial, understanding of a topic," (Richardson, 1994, p. 522). Such an approach is conscious that our gaze is refracted, contingent on our subject position, and is but one way into comprehending a multi-faceted phenomenon.

Furthermore, poetic autobiography and autoethnography propel the subject into the audience's gaze and the constructor is brought into focus beside the construct (Tse, 2014). Poetry works in and through language, but compels those writing it and reading it to see "'with the eyes of the spirit,'" (Glesne, 1997, p. 213). With Hurren (2009) I find "Poetic inquiry informs my approach to exploration because poetic language facilitates embodied knowing, or at least facilitates calling up our embodied faculties" (p. 229). This way of knowing has different implications for research, but resonates with a more holistic way of performing research; one where the mind is not exclusively privileged and allows for visceral, spiritual and embodied knowing.

As I performed research in a location and culture vastly different from the one I was raised in, it is important for me to recursively prod the beliefs and assumptions that I carry and to strive to be mindful of any ethnocentric tendencies surfacing in my work. I believe that poetry is one of the most powerful ways of collapsing binaries between self and other and has the potential to allow us to *see* differently so that we may *know* and *live* differently. As Sullivan (2005) argues "poetry is inherently a way of being in relation with the world" (p. 31). This is why I write poetry: to invite change into the bones of my words and being, and to connect and to dwell in connection.

Photovoice

Photovoice is the method that guided my research while with the children of Sundara. I relied heavily on the work of Caroline C. Wang and Mary Ann Burris (the originators of the method) as an anchor for my process. They state:

> Photovoice is a process by which people can identify, represent, and enhance their community through a specific photographic technique. It entrusts cameras to the hands of people to enable them to act as recorders, and potential catalysts for change, in their own communities. It uses the immediacy of the visual image to furnish evidence and to promote an effective, participatory means of sharing expertise and knowledge (1997, p. 369)

Wang and Burris (1997) further explicate the three primary goals of photovoice: first, to allow participants to represent and reflect the strengths and struggles within their communities; second, to bolster knowledge and critical dialogue through group discussions about significant community concerns as depicted in their photography; and third, to potentially influence policymakers. Spencer, Kohn-Wood, Dombrowski, Keeles, and Birichi (2012) describe photovoice as, "a community-based participatory research (CBPR) methodology for awareness, social action, advocacy, and empowerment" (p. 143). Through individual photographs, questions are prompted around why certain situations endure, if participants want to take action to change these predicaments, and how they might go about doing so (Spencer, et al., 2012). My study diverges from the latter element of photovoice in that my inquiry is appreciative *of* that which is allowing the community to thrive and is not based around the pathology of Sundara, but its strengths. Furthermore, while my work is grounded in photovoice, I did not use

photography with my participants; rather I had the children engage drawing in notebooks I provided for them. I made this choice as it allows children to depict images that may not be easily rendered through photography. For example, Sundara is a thriving spiritual community and many of their beliefs and experiences may well be beyond the bounds of the material world. Drawings allow for the children to differently represent their abstractions, thoughts and experiences. Additionally, the photos (drawings) produced can serve as conduits to facilitate and incite participants' narrative accounts (Thomas, Roberts, Luitel, Upadhaya, & Tol, 2011). I recorded participants' discussions of their drawings, as recording these "narratives about their photographs can capture the breadth, nuance, and idioms of people's stories" (Wang & Burris, 1997, p. 375).

Rationale. One of the crucial strengths of photovoice is that almost anyone can use a camera (and in my study, draw simple images), and thus it operates as a powerful medium for those outside dominant society and recognizes that these individuals frequently possess expertise and knowledge of their communities not available to outsiders (Wang and Burris, 1997). Photovoice values participants' expertise on matters affecting their communities (Wang & Burris, 1997), even as researchers acknowledge the existence of multiple realities that are contingent upon the ways in which individuals construct them (Spencer, et al., 2012). Wang and Burris (1997) succinctly express that photovoice "confronts a fundamental problem of . . . what researchers think is important may neglect what the community thinks is important" (p. 372).

Photovoice allows individuals to participate in power through directing the gaze of the researcher(s). Indeed, the method allows for "the possibility of perceiving the world from the viewpoint of the people who lead lives that are different from those

traditionally in control of the means for imaging the world" (Ruby, 1992, p. 43). Participants are given agency beyond the traditional qualitative interview method and are not bound to the position of passive subjects in other individual's representations and intentions (Wang & Burris, 1997). Who creates the image? Who is able to depict and speak to the phenomenon? Aside from these observations it must be acknowledged that certain strongholds of power are still in place. Even as other voices are recognized the traditional modes of authorship are not fundamentally displaced (Ruby, 1992). Yet, photovoice consigns importance to a "shared locus of control and research partnership" (Spencer, et al., 2012, p. 147). Ruby's (1992) work on ethnographic/documentary filmmakers is particularly salient here, as many of the issues faced by filmmakers run alongside those of a qualitative researcher:

> Being able to hear people tell their stories and observe their lives instead of being told what they think and the meaning of their behavior clearly offers subjects a greater say in the construction of their image. It represents a major shift in attitude about where one looks for authority and authenticity. It recognizes that the opinions of the experts and the vision of the filmmakers need to be tempered by the lived experience of the subjects and their view of themselves. (p. 48)

Ruby eloquently reaches into the heart of the methodological merits of photovoice and while the possibility of doing this is certainly fraught with difficulties, photovoice provides a stronger medium than most to engage this complex process. Mitchell, Stuart, Moletsane, and Nkwanyana (2006) have stated there are undoubtedly power differentials between children and adult researchers, and the question is how do we amplify the

presence of the children, while lessening the presence of the researchers? This is an avenue that the children's drawings and narratives can help me traverse with as much integrity as possible, as I seek to privilege their unique perspectives and representations, as opposed to exclusively looking to my own depictions and interpretations of their experiences.

Finally, photovoice offers a mode of unearthing more nuanced and fuller insights (Hannay, Dudley, Milan, & Leibovitz, 2013) and can confirm the worldviews and ingenuity of many of those most vulnerable in society (Wang & Burris, 1997). Fournier, Bridge, Pritchard Kennedy, Alibhai, and Konde-Lule (2014) performed a study in which they implemented photovoice with Ugandan children who were HIV seropositive, orphaned and living in a group home. They found that the process of taking photos and discussing their images, gave children "an opportunity, a social space, for the children to participate in exchanging knowledge and meaning making through reflection. This may have enabled them to build on their resilience and develop it in other areas" (p. 61). The process of reflecting on their strengths could be highly beneficial to my participants and provide a way for children to reveal, "what it means to be actors and knowers" (Mitchell, et al., 2006, p. 279) in and through their drawings.

Data Collection

Participant recruitment and preparation. The adapted photovoice method was conducted on site at Sundara. The perspectives of my participants worked to reveal much about the unique intersections of holistic education and resilience in their community. Each morning there is a devotion service where the entire community is present; at one of these gatherings (with the permission of the director) I made a public

announcement to invite participation in my research study. I described the study, what it entailed, and communicated that if individuals chose to participate this required attending a group meeting with other participants to go through a consent form for them to sign, as well as obtaining the signature of a caregiver or the director on the guardian consent form. (The children received these forms in advance, but we went over them in the meeting slowly to ensure they had full comprehension of its contents.) Several children chose to join the study and my participants included six children (three boys and three girls) who were in the range of 9-12 years old. (I refer to my participants as children because they were all pre-adolescent; while one participant was twelve and seen as a "medium" girl, all the others were on the younger end and deemed by Sundara as the "small" boys and girls.)

To prepare participants for data collection I followed the process that Wang and Burris (1997) and Mitchell et al. (2006) describe.

- I conducted a large group meeting inclusive of all participants, and this session was a fusion of brainstorming, reviewing the consent forms, and an introduction to drawing for research purposes. During this period I shared my research interests in the resilience present in their community. We discussed the term resilience and put it into child-appropriate language, and I invited them to place a definition of resilience into their notebooks as a reminder.
- I explained that if each individual agreed to participate and provided both consent forms, they would retain their notebooks and a set of crayons used in the study. In each notebook I had written a prompt at the top of a page and left subsequent pages open for them to draw, followed by another prompt and more blank pages, et cetera. I

communicated that they did not have to respond to all the prompts; rather they could pick and choose prompts that resonated with them or excited them to draw. I also related that this is not an art contest and they should not feel any pressure for their artwork to look any particular way. Prompts to guide drawings included: *Draw what makes you resilient, strong and/or joyful. Depict what you have learned at Sundara that makes you resilient, strong, and/or joyful. Draw how you have learned these things. Draw pictures of those people, places, situations or things that help you overcome difficulties*. *Draw pictures of things that help you when you feel challenged.* I invited them to write the name a caregiver or special adult at the home whom they felt close to or felt comfortable speaking with on a blank page. In addition, I reminded them if anything makes them feel uncomfortable they could speak to this person or to me at any point in the process. I also reiterated that their sketches and notebooks were theirs to keep and I would take photos of some of their images at our interview. Ongoing consent was upheld as I assured participants that they could leave the process at any time (without providing an explanation) and always maintained the right to withdraw from the study, even after I had departed.

- All six children came with both their individual and guardian forms signed and after our discussion, agreed they understood and consented to the research process. I then administered the notebooks and crayons and scheduled individual interview sessions to take place a few days after our meeting. For their interview, I requested that they each bring their notebooks and be prepared to discuss with me any images that were particularly salient, emotive or evocative for them.

- During our individual recorded interviews (which were only recorded with their permission) I asked participants to select any images they would like to share with me and contextualize them through personal narratives, describing what the images meant to them (see the Interview Questions below). With their verbal and written consent, I took photographs of their drawings.
- Participants were given their crayons and notebooks as token of gratitude for their time and efforts. I had brought additional gifts, that were intended to be used to thank the children, but after speaking with the director and principal of Sundara, it was decided that it would be better for these gifts to be given to the community at large and not just to my participants.

Interview questions. The interview process occurred individually between each participant and me for approximately half-an-hour and our discussions centered upon the drawings each participant had created. Following the procedure put forward by Wang (1999) with regard to individuals framing their stories and adopting a critical stance, I brought with me the question sequence from the acronym "SHOWeD" (p. 188).

> What do you **S**ee here?
>
> What is really **H**appening here?
>
> How does this relate to **O**ur lives?
>
> **W**hy does this situation, concern, or strength exist?
>
> What can we **D**o about it? (Wang, 1999, p. 188)

I omitted the final question as it was beyond the scope of this study to propose prescriptive and remedial actions. I also came prepared with the following questions:

> Can you describe the details of . . . with regard to what it feels, sounds, smell, tastes or looks like?

How did that moment [or drawing] make you feel?

If aliens were coming to Sundara and they knew nothing about this place, what would you want them to know/ what is the most important thing?

One aspect I had not fully anticipated was my participants' limitations with the English language. I had selected this age group because I knew they possessed conversational English; however, I did not realize the difficulties some would find in fully expressing their ideas on this topic in their second or third language. As such, while I intended to primarily use the interview questions above, I quickly realized I had to adapt my initial plan to create an optimal atmosphere for my participants.

I was still able to incorporate many of the original interview questions, but I instead chose to lead with the prompts at the top of each page in their notebooks: *Draw what makes you resilient, strong and/or joyful. Depict what you have learned at Sundara that makes you resilient, strong, and/or joyful. Draw how you have learned these things. Draw pictures of those people, places, situations or things that help you overcome difficulties*. *Draw pictures of things that help you when you feel challenged.* I decided to proceed this way because the children had spent the most time contemplating and connecting their drawings to these prompts, and as such, they provided a richer and more familiar for space for discussion. Initiating conversation through the prompts comprised the skeleton of my interviews, but was also adjoined by follow-up questions. It was my intention to foster a conversational scenario and to allow the current of our discussion to be directed by each participant. To holistically understand the realities at work in their drawings I led with my drawing prompts, but allowed unforeseen questions to organically

emerge and recognized this as contingent upon my intuitive and embodied knowing in the interview.

Before proceeding, I want to acknowledge that there could be potential for conflation of the terms resilience, strength and joy in the research prompts. However, through deeper exploration of my participants' drawings I was able to tease out which elements were related to or indicative of a process of resilience and which were not. It is also important to note that while resilience is distinct from strength and joy, these concepts are undoubtedly related, and through broadening the language I was able to provide multiple points of entry for my participants. As resilience is contingent on the *inference of* positive adaption, I took the liberty of associating it in this context with joy and strength. In other words, resilience does not manifest as resilience. Rather, resilience is a process that has manifestations. Resilience is concerned with "positive development under stress" (Ungar, 2012, p. 15) and as such, I selected two forms of positive development: strength and joy. Children engaged in the process of resilience display strength (Crenshaw, 2013) and happiness has been linked to thriving (Sesma, Mannes, & Scales, 2013). Through identifying two such manifestations of resilience, strength and joy, I was better able to elucidate the protective factors at work in the lives of my participants.

Analysis

A hired transcriber and myself transcribed the data through listening to the audio-recordings and typing up the interviews. After the transcripts were complete I followed the sequence of data analysis performed by Fournier et al (2014), wherein the children were not directly engaged with the analysis:

> First level analysis was used to assign a descriptive code (label) to a segment of the data to give it meaning. As the researchers become more familiar with the data, pattern coding was used to label emerging themes. An inductive approach was used to analyze the data involving iteratively coding and identifying themes and discovering relationships among themes (p. 58)

My work is profoundly influenced by my time as a member of the Transformative Inquiry (TI) research team, a research project funded by the Social Sciences and Humanities Research Council of Canada, that has deeply shaped my disposition as a researcher. During the process described by Fournier et al (2014) of coding themes and teasing out the relationships between them, in order to more fully do this work I created a moveable mind map (Tanaka, Stanger, Tse, & Farish, 2014), a technique I learned as a member of the TI team. Moveable mind maps assist in analysis, heightening attention to the ways in which themes interact and diverge from each other, and creating connections. With a moveable mind map, one writes themes from each transcript on sticky notes and places them on a wall. My process is detailed here:

1. I read through the transcripts numerous times, and on the third round I wrote on sticky notes (each participant was assigned an individual colour) any salient points or themes that emerged. I tried to use the participant's language as much as possible. I put these notes up on a wall, but kept them in their colour groupings without intermingling them. Each participant's sticky notes, however, were clustered at random.

2. I returned to the moveable mind map and began to go through each participant's sticky notes and grouped them according to commonalities and themes that began to emerge.
3. I then created a document detailing each participant's constellation of resilience.
4. I shifted the moveable mind map into thematic groupings. I initially emerged with ten themes: staff, faith, play, friends, didis and bhaiyas (sisters and brothers), school, altruism, arts, aspirations, and nature. A few of the thematic categories were substantially larger than others, signifying both their importance to participants and their more frequent emergence in conversation.
5. My analysis felt incomplete and I had originally intended to use poetic representation, but this did not move forward in the way that I hoped. My participants' vocabulary was somewhat limited due to English being their second or third language and this did not lend itself well to poetic expression.
   I reconsidered how to proceed after realizing I did not feel I could advance with poetic representation.
6. I returned to my analysis process and nuanced each individual theme group and reviewed notes from my interviews. In addition, to enter into a different aspect of my experience performing this research I wrote a poem, which is included in the subsequent chapter.
7. I had originally envisioned my research as constellations of resilience, but at this point I began to metaphorically consider the points between stars (or between themes). I performed a meta-analysis of the themes and created new categories that better reflected the relationships between the groupings.

The final themes that emerged through this process were reciprocal relationships, the holistic curriculum, and resilience enabling space. They are discussed at length in the next chapter.

Limitations

The participants in my study and their perspectives and experiences are unique to the community of Sundara, as the home is funded by a non-government organization, and hence, my findings may not coincide with the experiences of other destitute and orphaned children living in other settings (which is a requirement to reside at Sundara). The methodological limitations of my study included barriers of language and my blended status as both an insider and outsider in the community. I couch my blended status within an understanding that group differentiation is "multiple, cross-cutting, fluid, and shifting" (Young, 1990, p. 48). In many ways I am an insider as I have a relationship that spans several years with the community of Sundara and have been told by the director that I am "a part of our family." Additionally, we share a commitment to Christian spirituality, and while I am not of Indian descent, my Asian heritage provides certain commonalities. Yet, I also have an etic perspective as someone from outside the community, culture and country. This afforded me a unique perspective, and allows me to behold the phenomenon of the children's resilience with fresh eyes; and yet simultaneously, my established relationship with Sundara also permitted me to perform this research in a way an outsider may not have been accepted to do in the first place. As a partial insider, I am not privy to all the inner workings of Sundara and am still learning many aspects of Indian culture. Furthermore, as a partial outsider and as someone who has returned multiple times to North India, there are many elements of life that I may take for granted

because of their relative familiarity. In this sense, my position as one that resonates with *being in but not of* and this both enables and constrains my research.

Moreover, it would have been my preference to share the data analysis with my participants to further collaborate with them, but due to limitations in financial resources and time this was not possible. My study illuminates the perspectives of the children of Sundara and it would be fascinating and important to glean the staff's perspective on the vital work they do. While this was beyond the scope of my study, it is an area of future research that deserves attention.

Chapter 4: Findings

In this chapter I seek to respectfully honour the voices of my participants who generously shared their experiences and insights with me through their drawings and our conversations. I am very thankful for their time, efforts, thoughtful drawings, and responses. Not all children potentiated resilience in the same way and this corresponds with the concept of *family resemblances* (Forster, 2010) and the ways in which resilience manifests through diverse expressions. Hence, while all these themes contributed to resilience, every participant did not resonate with each element or did not do so in the same way. These themes represent a collection of the many ways resilience is engaged at Sundara. Whenever possible, I have included images the children drew in relationship to each theme, for many of these topics there were multiple drawings, but I have only included a selection here. All excerpts from interviews are verbatim and may contain grammatical anomalies as English is the second or third language of my participants. The three key themes that emerged through my analysis were as follows: reciprocal relationships, the holistic curriculum, and resilience enabling space.

Reciprocal Relationships

As I deepened my understanding of this theme, which extends to the bonds between the participants and their staff, friends, didis and bhaiyas (sisters and brothers), and altruistic attitudes and aspirations, it struck me that I may need to omit the staff as a part of it. I pondered if the relationships between the staff and children are reciprocal and it occurred to me that the adults of Sundara do not receive the level of care they pour into the children they attend to. As is natural between most parents/caregivers and children, often the caregivers provide more than they receive. I had thought of shifting this theme

to concentric relationships; however, as I pursued this line of inquiry I realized that while the adults in the caregiver relationship do not receive care in the same measure that they give, they most assuredly receive something back. These bonds are reciprocal as the children respond with love. It seems the love the staff receives must be rich indeed, as they work for two years at a time without reprieve. It is significant that the children do not simply absorb this care, but it radiates into their other relationships. In this way, the relationality of Sundara plays out in the dimensions of the participants' connections with others.

Staff. The adults of Sundara are variously referred to as the staff, amas (which translates to mothers), aunties, uncles, and wardens (their term for dorm parents). My participants discussed two dimensions of their relationships with the staff: the care they provide and the teachings of the staff (which is explored in a subsequent section). The children are divided into living quarters by sex and in each building there are three floors that are each attended to by one or two wardens. These floors are assigned by age and designated into groups of small, medium/junior and big girls or boys. One or two wardens live on each floor with the children and act in the capacity of a parent. These wardens additionally teach in the school as well. The classes are separated by subjects similar to the division of high school subjects in the West, so children may have their warden for one or two subjects in the day out of approximately five to seven classes.

Figure 1. Asal's amas.

The director, founder and principal of Sundara live on site but do not act as wardens; they would be called amas (children synonymously refer to their immediate caregivers as amas and wardens) and the founder is known as amaley (which translates to great mother).

The children explicitly drew images and discussed the significant influence of the staff. When I asked Jivaj[5] for any closing remarks about what is good or special about Sundara he replied:

> Yes. When we are sick they – they bring food us. They bring food and they – they – they go to hospital with us. And they with us – and they, they love us. They care us and they, and they teach us.

The staff were particularly important to Jivaj's process of resilience and he identified the staff's love and care as what makes him happy and strong at Sundara. The staff is whom he turns to for help and they "care us. They tell . . . God's word." Malu also spoke specifically about feeling cared for when she was ill. Asal drew Figure 1 in response the research prompt: *Draw pictures of those people, places, situations or things that help you overcome difficulties.* The presence of multiple amas in this picture suggests she can seek assistance from several of the staff. When conversing with Tajim I inquired who supports him when he is having a "tough day" and he immediately responded that he

Figure 2. Asha's friends.

[5] All participant names have been altered to pseudonyms for the purposes of anonymity.

Figure 3. Jivaj's friends.

would seek out his caregiver or staff, "they take care of us." It is clear the children have trusting and affectionate relationships with the staff of Sundara.

Friends. Many of the children drew and spoke about the importance of their relationships with their friends. It became evident that generally the children classify their friends as their peers, and didis and bhaiyas are those older and younger than them.

They spend enormous amounts of time in their peers' company as they share living quarters (in a large bedroom) and would be in many of the same classes at school. Asal spoke of her friends teaching her English, playing together and providing help to one another. Malu sketched two different pictures of her friends and interestingly, noted that they talk "a lot love things." She elaborated on this further stating, "We use to hate each other, sometimes," but that now they love each other. Malu noted one of the ways they express love to their friends is through making cards for one another. She enjoys staying in the same room as all her peers and described how "We, in the night we are all talking."

Asha identified her friends in a drawing in response to the research prompt, *Draw pictures of those people, places or things that help you overcome difficulties.* She spoke of being able to go "To your friends and share" when faced with complications. They give advice to one another and I have witnessed the long stretches of time they spend

talking and simply being together. Asha explained the support they provide, “We just say, ‘What do you need?’ and when they are sick we also say, ‘Can I bring you food?’”

Jivaj’s image (Figure 3) portrays good friends shaking hands. In India males freely show physical affection with one another and it is not unusual for men to hold hands or stroke a friend’s ear. It is interesting that Jivaj demonstrated this in his representation of friends shaking hands, which is undoubtedly a symbol of their intimacy. He also described learning important aspects of friendship, such as not to fight and to say sorry for any misdeeds. For Jivaj friendships are integral to his experience of Sundara and he identified one of the best parts of the home are the “good friends” and in our conversation the phrase “good friends” repeatedly emerged in our conversation.

Didis and bhaiyas. Of the four participants who commented on their relationships with their didis and bhaiyas three of them, Malu, Asal and Asha, did so in response to the research prompt, *Draw how you learned these things* (with regard to what they have learned that helps them cultivate strength, joy and engage resilience). These girls answered this prompt with several different drawings each, but amongst their images were depictions of their didis and bhaiyas, whom they ascribe to positions of teaching and learning.

Asha indicated that she assigns this position to those older than her. She stated that it is very joyful for her to have such a big family and that it is what makes her happy about being at Sundara. She articulated that her older siblings teach her how to knit, how to do

Figure 4. Asal's bhaiyas.

different hairstyles, they sometimes play together, and interestingly, teach her how to be brave. She elaborated that, “if anything is coming towards us by dangerous and we can be brave and be still.”

As we conversed about Asal’s drawings, she characterized her didis as younger than her. She spoke of how she assists her younger didis, “to learn story also, Bible verse . . . and how do we play.” She also referenced her younger bhaiyas, but said, “They teach us” with regard to playing and studying. In this way, she shows the reciprocal relationship between the children as she teaches and learns from those younger than her.

Malu described her didis as those older than her, and explained that they spend time together playing and dancing. Her didis also instruct her in areas related to school and life. Her bhaiyas teach her games and stories (sometimes princess stories), she stated, “they love us and I love also them.” Malu additionally depicted her drawing of didis (Figure 5) as one of her two drawings in response to the research prompt, *Draw pictures of those people, places, situations or things that help you overcome difficulties.* She spoke of how her didis help her to resolve conflict and live peacefully, “When hard things happen they sit down talk” and “Didis said, like this, ‘Don’t fight each other . . . Be friend.’” Malu verbalized the love she has for her didis. When asked, she specified an individual didi with whom she has a particularly strong bond.

Figure 5. Malu's didis.

While Jivaj did not draw his didis and bhaiyas in response to the same research prompt as the other three participants, as our conversation unfolded he disclosed that if he

were having a hard day he would go see the "Big children" and that they would help him resolve conflict. He also identified didis as being one of the best parts of being at Sundara.

Altruism and aspirations. A small but important sub-theme of altruism and aspirations emerged in the data. I understand altruism as a "Disinterested or selfless concern for the well-being of others" (Oxford English Dictionary, 2015). Altruism rests on the idea that individuals can be "motivated by an ultimate desire for the well-being of another person" (Doris & Stich, 2014, Section 5.1, para. 4). Only a few children spoke to this theme, and it may signify an aspect of their resilience as opposed to being a contributing factor to engaging the resilience in their community and culture. The constructs of altruism and aspirations are blended here as most of the children who referenced future actions did so with altruistic intentions embedded in them.

Tajim illustrated Figure 6 in response to the research prompt *Draw what you have learned at Sundara that makes you resilient, strong or joyful*. He expressed, "I'm giving the beggar money." Yet, upon closer inspection of the drawing, the image Tajim created depicts him with facial hair, so it could be inferred that this picture is a future projection of him. As I inquired into his drawing, Tajim described

Figure 6. Tajim giving to a beggar.

that he learned to give to those in need from the adults as he saw one of the staff giving to a beggar on a previous occasion. Tajim also spoke of a negative emotional response when he sees many of the beggars in the city, but feeling happy when he gives to others. I am uncertain, (though it seems very unlikely) that Tajim would have access to funds to give to those on the streets. It appears altruism and aspirations are fused in this image as it reflects his future intentions.

In terms of their present manifestations of altruism, Malu expressed that her favourite thing to do at Sundara is "To help others." She described providing assistance "When they are late doing something, we used to help them." For her this generated positive emotions. In a different drawing, Tajim once more explicitly depicted himself assisting someone else in response to the research prompt, *Draw a picture of those people, places, moments or things that help you overcome difficulties*. Rather than showing him receiving support, he drew himself assisting another student at their school, "One child, he do not know how to do, then I tell him, 'I'll teach you.'"

Figure 7. Malu's school and teachers.

Further projections into the future included when I asked Malu why she likes to study and she replied that she intends to get a job so that she can help her mother and father one day. When describing what he likes about devotions Jivaj said, "When I big . . . so I do, then what they say, I can do . . . What they teach in here, when I big – what they teach I can do."

Holistic Curriculum

Several of the children mentioned their positive experience in school. Malu identified school as an aspect of her resilience and as a force for helping her overcome difficulties; she explicitly drew two images, including Figure 7 to represent its significance. Malu communicated that she enjoys learning and has warm relationships with her teachers. Additionally, Asal spoke of loving her studies and Tajim derived pleasure from learning English. Yet, while these children clearly have a positive experience with their studies, very little was specifically spoken of with regard to their formal education. Further, very little attention was given by the participants to the curriculum taught in schools by the staff acting as teachers. Rather, the participants articulated much more about the dimensions of their instruction in spiritual and moral areas. Indeed, there is a deep emphasis on the moral and spiritual formation of the children as the entire home participates in a small service each morning before breakfast in the devotion hall, which is comprised of a few worship songs and one of the staff sharing a devotional message. In the evenings each warden leads small group devotion with the children in their care. The spiritual and moral aspects of the curriculum are explicit and are not relegated to the hidden curriculum, as is the case in most secular contexts.

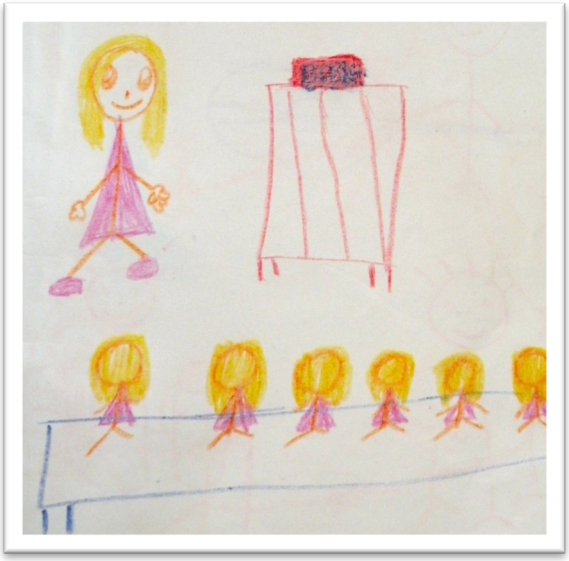

Figure 8. Asal's friends and ama teaching Bible stories.

Faith and devotions. Several of the children spoke of the importance and enjoyment they glean from their morning devotions and teachings from the Bible. Jivaj identified one of the best elements of being at Sundara as being taught Bible stories and verses. Tajim also classified devotions as one of the most pleasurable aspects of his life, during which time they learn "our story." In response to the research prompt in her notebook, *Draw what you have learned at Sundara that makes you resilient, strong, and/or joyful*, Asha depicted the devotion hall with children, a pulpit and a square labeled Holy Bible. As we conversed about her drawing she discussed learning Bible stories, verses and specifically identified "hearing the word of God" as a source of resilience. Asha identified, "Jesus loves you" as a key learning that means the most to her. She further confirmed her resilience as being rooted in her faith, as at the end of our interview she distinguished a special part of Sundara and what makes her resilient, strong or happy as "knowing God more" and articulated that she comes to know God through devotions**.**

In response to the same research prompt above, Asal drew Figure 8 in which they are learning Bible stories and verses, she identified "Peter's story" as a personal favourite where "Jesus brings the angel to help him." (After reviewing our interview, I believe Asal was referencing Acts 12 where an angel is sent to rescue Peter from prison). Asal disclosed "When we listen we have joy in our heart." In conversation with Tajim I learned that to him the most important element of Sundara is "We teach our Jesus here." When I asked what types of things he learns about Jesus he spoke of "They good and not to fight with each other, like this." For Tajim learning about Jesus also translated into moral teachings for his own life. At one point, I asked him directly what he most loves about being at the home, to which he replied, "Learning about God."

Morality. When I asked Somir about what his warden teaches him, he spoke poignantly about the various areas where her guidance reaches. Below is an excerpt from our conversation when I inquired into an image he created (Figure 9) in response to the research prompt *Draw how you learned these things* (with regard to resilience, strength and joy). He described the woman in the drawing as his warden and that she teaches him:

> To learn good things and to do our duty nicely . . . Good things mean about our work, about life . . . Work: to do our duty and to care . . . Life: we should not do wrong things . . . Wrong things means telling lies and fighting . . . Good things mean saying thank you and we say sorry to each other and we live nicely with each other . . . If we don't live nicely with each other we fight, and we fight with each other, we didn't like it . . . Duty means, if we don't do our duty it will dirty. At the home and at the school, it will be dirty.

Somir focused on the moral teachings of his warden, and the other participants mirrored this in their almost exclusive concentration on this aspect of teaching and learning from the staff, along with their spiritual teachings. Asal described what she learns from her amas as "what to do and what to not do and Ama taught us Bible study also." She also designated "what to do and what not do" as her favourite thing to learn from her amas. Three times Asal conveyed the phrase "talk sweetly" as being a relational teaching from her amas. Jivaj attributed the harmony

Figure 9. Somir and his warden.

amongst the children of Sundara to the staff's teachings. When I probed further about what the staff taught them in this respect he said, "How being friendship and don't fight with each others and love your friends." The children resonated with the moral teachings of the staff as central to the experience at Sundara. My participants indicate here that they receive instruction in three different dimensions of morality, what Noddings (2002) would identify as care and what Dewey (1936) would esteem to be education in duty and virtue. I will discuss these elements of morality at greater length in Chapter 5.

Resilience Enabling Space

There is a quality of space that Sundara holds for the children that enables and cultivates certain practices. I understand this through Meyer's (2008) work that speaks to "Conscious-shaping space [and] Space-shaped consciousness" (p. 220). My participants identified play, their personal spiritual practices, the arts, and nature as aspects of their resilience. While these sub-themes are not endemic to Sundara, there is a way in which the space is held that allows for these themes to find expression, flourish and contribute to the well-being of the children. Just as certain qualities of space promote healthy development and strong learning, these qualities of space contribute to the children's resilience.

Figure 10. Malu's depiction of play.

Before proceeding, I must digress briefly to elucidate an important aspect of Indian culture. Somir spoke of the joy it brings him to "play and sit with friends." This notion of *sitting with* is an important one. It appeared to me that simply being

Figure 11. Asal's rendering of "Ring Around the Rosy" with friends and a doll.

together and being still is valued as an end in itself. As an outsider I was struck by the sheer amount of time the children spent contentedly sitting together (when they were not playing) on their days off and the lack of restless energy lodged in these moments. To be blunt, I began to see the difference between working hard (which they certainly do) and being addicted to busyness (which they did not seem to be). This was one of the many ways my perceptions were challenged. A local friend (from outside Sundara) would often describe those he disdained, as individuals that "don't have time for anyone!" Indeed, having time for one another is a central aspect of Indian culture and threads itself through the children's relationships and the quality of space cultivated by the home.

Play. The children of Sundara spend a tremendous amount of time engaged in play. During unstructured parts of the day which is usually between school, studies, devotions and meal times, the children are free to play as they please. The staff, as previously described, do not receive a day off during the week, and for this reason during unstructured time the children are expected to entertain themselves as the staff will rest during these periods. The children are largely unsupervised (but adults are always close by) and free to play any game they might devise. They have a movie night once a week and otherwise have no screen time. There is incredible potency in their play as they are allowed to get bored, rest, dream, initiate creative games and organize cricket, baseball,

basketball and football[6] matches. The children are innovative and create activities and I have observed them playing invented games with small stones they have found. While at the home, I encountered a young man who had recently graduated from Sundara and was visiting from university. Interestingly, as I conversed with him he commented that with regard to the home, "Of course I miss playing." Visual technology can easily be collapsed into as a mode of entertainment, but without it the children and youth of Sundara are relentless in their play. Play is not unique to this community, but because of the enabling constraints of the space it is continuously enacted.

Of the five children who identified this theme as an aspect of their resilience, strength and joy, remarkably each drew an image of play in response to the prompt, *Draw what makes you resilient, strong and/or joyful*. It is a poignant element of their experience of the home and Jivaj noted that if he were to tell a stranger what they do at Sundara, the first item he mentioned was play. Tajim created Figure 12 saying, "It makes us strong."

Asal spoke of play making her strong and healthy, and even drew play as something that helps her overcome difficulties (alongside her amas), although she did not expound further on this notion. Malu referenced playing with friends, didis and bhaiyas, and spoke of loving to play basketball and football. The children did not elaborate

Figure 12. Tajim playing in a football game.

[6] This would be soccer in a North American context.

on how it might help them engage resilience, but it was clear this is an aspect of Sundara they highly value.

Personal spiritual practices. Somir created the image in Figure 13 in response to the prompt, *Draw what makes you resilient, strong, and/or joyful*. Somir established that for him this is an independent activity and said, "By reading the Bible it makes me strong." He further spoke of how, "when we read the Bible about Jesus I – that makes me strong." Asha resonated with this notion and when I asked her about what helps her feel strong in her heart, she responded, "By reading God's word." For Malu, she finds strength through prayer, which she performs alone, often after their devotion period in the morning.

Figure 13. Somir reading the Bible.

Somir was particularly expressive in articulating the importance of his beliefs. In response to a prompt about understanding why Sundara is a special and happy place, he replied, "Because here is God's will . . . In everything." When I inquired into what this means he responded that it "Means here everything is – everything is going by God's will. If we have to buy a TV, we pray to God and He give us." He went on to articulate that before coming to the home they were very poor, but that they are very wealthy now. He affirmed that he is rich in things and when I asked what thing he is rich in, he replied, "Everything. We have God." Somir also communicated that he believes their faith attributes to the peacefulness at the home. He has a deep reliance on God in large and

small matters, with regard to his drawings for our interview he noted, “I think that, first I then I didn’t draw it. I think that I cannot draw. I draw after the lunch and in my mind it was that God will help me.” The children identified faith as a significant aspect of their lives and contributor to their resilience.

The arts. Singing and dancing were a small theme that emerged for just two of my participants, Malu and Asal. Both sketched four separate pictures each, of which two pertained to singing and dancing, created in response to the research prompt, *Draw what you have learned at Sundara that makes you resilient, strong and/or joyful*. Malu drew a classroom, playing with friends, singing and dancing. Asal’s four were of a session in the devotion hall, singing, playing with friends and dancing. Interestingly, Malu and Asal situated singing and dancing as separate from play.

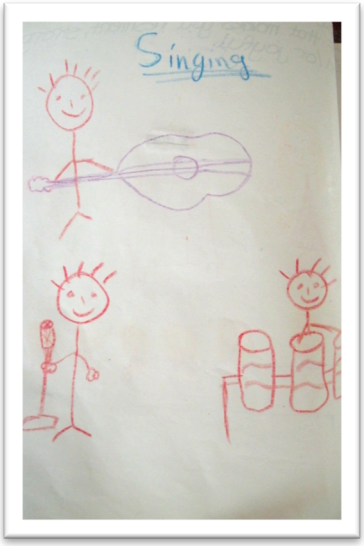

Figure 14. Asal's bhaiyas singing.

Malu is a very timid and soft-spoken child, and as such it was sometimes difficult to get her to elaborate on her drawings, and these were two that she did not speak extensively about. She did note that singing is one of her favourite things to do and described her didis and bhaiyas as being present in her picture of dancing. Asal explained that it is her bhaiyas playing music in the image below (Figure 14) and that the music makes her strong and happy. She also noted feeling happy when she dances. The children often prepare performances for guests or on special occasions and she commented that in her dancing picture they were up on stage. As neither child expanded a great deal on their ideas imbedded in their pictures, I turn to my own observations. My poem in the

Introduction articulates that one of my most striking memories is the sound of the children singing. On my recent trip I was with a group of the girls on a half-hour bus trip into the town when they spontaneously broke out into song and sang cheerfully together for the entire journey. The young children and the teenagers do not appear to feel inhibited or embarrassed about singing aloud and their voices are not quiet or tentative, but are nearly shouts.

Figure 15. Malu's depiction of dancing.

The children are a bit more bashful when it comes to dancing, but nevertheless I have witnessed some of their celebrated dance performances and the children take a lot of pride in their work. While this theme did not pertain to all participants, it is something all of the children partake in throughout their time in Sundara. This theme may reflect a cultural value as India boasts a wide and distinguished range of accomplished musicians and dancers. There is a deep tradition of the performing arts in Indian culture, both in a historic sense (different regions have unique songs and dances) and in popular culture where Bollywood films are largely a musical enterprise.

Asal and Malu might be reflecting a cultural value of the performing arts that is fostered in a way specific to the India context. At Sundara it is not generally taught in formal classes, but transferred in informal settings between the staff and the children. Not only that, these are not individual moments but communal experiences. It may also indicate an aspect of healthy development, in which the children are less focused on

being “good” or “bad” at singing and dancing. Instead they reach into the inherent joy that can be found in participating in the arts and the unique ways this can nourish and enhance their lives. In this sense, it is not unusual for the children to identify singing and dancing as something they have learned at Sundara that fosters resilience, strength and joy.

Nature. While the natural world was not discussed extensively by my participants, one child in response to the prompt *Draw pictures of those people, places, situations or things that help you overcome difficulties* drew her friends but also included flowers in her picture. When I inquired about this aspect of her drawing she affirmed that it assists her to regularly be in nature, “Because God has created this and when we smell the flowers, it’s so beautiful.” She loves to be outside. She also identified the beautiful “views” or vistas as one of the significant features of the home. While Asha was unique amongst the children in speaking to this, it is nonetheless a powerful dimension of the quality of space. The children spend a vast amount of their free time playing outside and Sundara is located in a village enfolded in the stunning Himalaya Mountains. I know from my time there that special moments for the children include a fresh blanket of snow coating their small plot of land or going on a picnic or hike. The natural world is a treasured aspect of their lives.

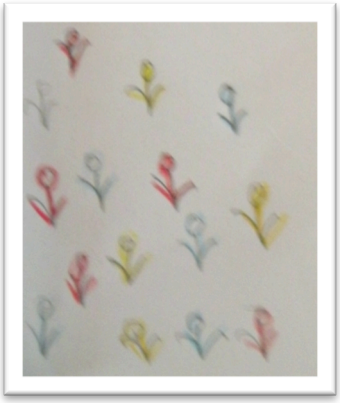

Figure 16. Asha's rendering of nature.

Eyes of the Spirit

During my analysis process I sensed my investigation as being somehow incomplete. I thought of my work as constellations of resilience and was challenged to

take my eyes from the stars and begin looking at the points between them. From this place the poem below emerged as another layer of my analysis.

Insulation

There is no insulation in the walls here.

I followed a ribbon up and over
the horizon – to you. Running across
the ocean, hills, plains, slipping into the
ribs of the Himalayas. Sundara.

My nouns and verbs split open. Clumsy
in my cleverness. A fragrance drifts
into my pores – pours into my blood stream,
unhooks the rhythm of my whump-thump

Descartes heart. The glare of poverty
only surfaces in my gaze. I trace
the lines of your diamond with hunched
boulders stooped in position at first,

second and third. Ready! The strike
of the embalmed ball against a plank –
we scatter and reform. I bumble,
stumble as my child-guides shout. All the

rules are different here. I no longer
am the keeper of what counts. It cannot
be counted. A treasure without a
mass, a name without a word,

a voice without a throat. I feel it
here. Always. It is not some*thing* it is
being. It dwells between us, here, in all
the spaces and gaps that are never

hollow but are ever opening. I
cannot hold the curve of its name in
my mouth or wrap my fingers on its
spine or hum its melody. There – a snatch –

There is no insulation in the walls here.

Her name means sweetness; a small sprite

brimming with pluck. She is among the first
to have her scoop of rice at dinner; absent
teeth gap in her shining smile, lamb white.

She convinces her bhaiya to let
her and the other small girls and me
leap into the jeep and drive one
minute up the driveway. Their laughter

and shrieks of delight soak all the way
through me. Pure. Innocent. Gentle.
Yet it is a peal of thunder in
my soul. I shall not be in want.

I am broken open by their being,
as we are. At rest in the curve of
a crescent near the stove, our shoulders,
knees, palm to palm in loops and bonds.

We are never at capacity, in
each new addition we knot ourselves
together more tightly. Being still
as we watch the older boys play

cricket and dream with Somir about
catching a plane with his magic
magnet glove. One day. We wait as its
white neck and elbows slip across our

pane of blue light. Being folded
together in prayer. The children are gone
and our voices dance and swirl
as we abide in, implore and praise our God.

Not being in fellowship. Being
fellowship. My world of things collapses,
my knowing a parched husk. I return
to them and the mystery of the

between us whisper-roars. I must not speak
of it with words that are not born of spirit.
It refuses every name that is not
its true name. To name is to claim –

and I cannot – it claims me. A marvel
absent of words and structures, but all

that is becoming, stirring between us.
The silence, which summons sound into

being. Rich in Spirit. What I hoped
to find/understand/know is breaking
me open. I am less solid in this
bowl between mountain peaks. The knowledge

that forged some pocket of my soul
is brought low, as peace by peace
flows and overflows. I cannot speak
its name, but it speaks mine;

It is not something I know in answers,
but it is what I answer to. I yearn
again for our knot around the stove and
mourn my loss – to be forged in a culture

that seeks warmth in double-paned glass,
insulation and all the contraptions
that pull us a part from one another. From
this – the swell of the Spirit; with all we are

and the flames washing over us.
There is no insulation in the walls here.

Chapter 5: Discussion

Sundara is a space rich in resilience, and thus affords the children numerous ways to potentiate resilience from and with their community. If youth in other circumstances struggle to engage resilience, it may not be that there are no pockets of resilience present in their communities, but rather that the sites afforded to them do not align with their own needs and dispositions. Individuals may be more disposed to pursue connections in certain spheres and not others. For example, they may seek strong relationships with peers instead of siblings, but if no positive peer relationships are available to them, then for this reason they may be less likely or unable to engage resilience. From my observations of Sundara, all of the children appear to be participating in resilience, as the ecology of space and relationships therein offers ample opportunities for them to do so. My participants illuminated the complex process at work in that even as they potentiate this process, they also contribute to the processes of others.

I did not anticipate encountering the powerful ways in which Sundara nurtures a certain *being-ness*; a mode that the children and staff abide in that I believe allows for greater resilience in their community. Through my own poetic inquiry I found myself trying to comprehend this being-ness so foreign to me. It appears to have less to do with cultivating a set of practices that enhance community, and is more concerned with an approach to being human and the ways they relate to one another. It is coupled with a spiritual impetus being at the centre of their daily life and out of which all action arises. This being-ness resonates with Buber's (1970) concept,

> Spirit is not in the I but between I and You. It is not like the blood that circulates in you but like the air in which you breathe. Man (sic) lives in the

> spirit when he is able to respond to his You. He is able to do that when he enters into this relation with his whole being. It is solely by virtue of his power to relate that man is able to live in the spirit (p. 88)

Flowing in this vein, I am grappling with understanding the understandings of a community who "lives in the spirit." My experience of Sundara resonates with Buber's notion of entering into relation with the entirety of one's being. Even as an outsider, when I am there I sense myself sliding into a similar state. It is not a mode one cognitively approaches and then embodies; rather it is in line with Nouwen's (1980/2008) assertion, "You don't think your way into a new kind of living but live your way into a new kind of thinking*"* (ix).

In my poem, "Insulation" I sought to crack open a space for the being-ness of Sundara to pool and pour into. This phenomenon is undoubtedly tied to their spirituality and faith, (and will be discussed at length in a subsequent section.) Yet, I pause here to explicate it further because this being-ness is not surmised fully in their spirituality. It seems to me to also be entwined with the unhurried simplicity in the rhythms of their daily life and the rich sense of connection that is expressed in their collective feeling of family.

Before proceeding, it is important to acknowledge that my findings are aligned with other researchers' work that suggests children in institutional care homes are not necessarily at a disadvantage. Fournier et al.'s (2014) study of orphaned children living with HIV in a group home in Uganda found that their participants recognized the group home as a positive and safe space, thus challenging the pervasive belief that such institutional care is harmful. Fernando and Ferrari's (2011) study with Sri Lankan youth

in care revealed striking similarities to my study as many of the children continued to have a relationship with their biological mothers, received visits from them and returned home to celebrate holidays. Furthermore, while these children conveyed positive sentiments about their biological mothers, they also esteemed their caregivers at the home as their mothers, felt familial bonds with the other children and regarded the orphanage as their home; in certain instances the youth would rather be at the orphanage than return home to their biological mothers. The experiences and dispositions of many of the children of Sundara are almost identically aligned with the findings from Fernando and Ferrari. Furthermore, the staff conveyed to me that the graduates of Sundara go on to achieve various levels of economic success, but none are in the position of their parents (many of whom were destitute).

In addition, I must acknowledge that my assessment of risk was challenged by this research. I had presumed the dominant risk in the community of Sundara would be one associated with poverty; however, as Somir communicated with me, he believes himself to be rich. I now understand the risk associated with the children of Sundara to be parental in nature and related to their separation from their biological families. The youth confront the distress linked to this separation intermittently. Resilience is not about being impervious to risk, but cultivating ways to thrive despite it. It appears that the children understand themselves to be a part of not a new family, but another family, and this is a powerful source of their resilience.

Reciprocal Relationships

My participants' process of resilience is deeply nested in relationships with their staff, friends, and didis and bhaiyas. My findings support the notion that fundamentally,

the essential cord of resilience is relationships (Luthar, 2006). The children discussed the importance of their bonds with peers (Boyden & Mann, 2005) and didis and bhaiyas, which were similar to the fictive kinships described in Alexakos et al.'s (2011) study, where such relationships mediated their participants' perseverance, success, and resilience. Asha specifically identified Sundara as "A big family." Alexakos et al. (2011) explicates solidarity and communalism as related to fictive kinship, the use of familial terms, and "Intense emotional attachment and generalized reciprocity [as] defining markers" (p. 852). The relationships my participants' discussed were very much aligned with this notion of fictive kinships, and it is strongly correlated to the children's enactment of resilience.

One of the clearest findings from my study was the importance participants placed on the role of the staff. I observed that the staff practices authoritative parenting, which is connected with resilience (Masten, 2001). This parenting approach is the most reliably associated with positive outcomes, as opposed to the authoritarian, permissive and neglectful parenting patterns (Bee & Boyd, 2010). Authoritative parenting is characterized by a style in which "parents are high in both control and warmth, setting clear limits, expecting and reinforcing socially mature behavior, and at the same time responding to the child's individual needs" (Bee & Boyd, 2010, p. 346). It is considered strongly consistent across contexts that discipline and strong attachment in families is favourable (Luthar, 2006). Bee and Boyd (2010) also note that children reared by authoritative parents commonly have greater self-esteem and may demonstrate increased altruistic behaviour. While the children did not speak to any disciplinary measures taken by the staff, it is apparent that they live within clearly defined boundaries, but still exert a

healthy amount of freedom and are very much loved. Fernando and Ferrari's (2011) study once more intersected with mine in that one of their orphanages under study "was run by a board of professional women who emphasized providing a warm, secure environment, with emotional, social, and religious support and educating the children so they could obtain successful careers, marriages, and become good citizens" (p. 62). All the staff of Sundara has received post-secondary education and often also has obtained Masters degrees. They too emphasize an analogous environment to the one described above and encourage similar futures.

The staff of the home seek to foster unselfish, kind and loving dispositions in the children and some of my participants embodied this in their altruistic practices towards others and intentions to do so in the future. This is a particularly significant finding in that my review of the literature made sparse references to "altruism and resilience" or altruism as a possible manifestation of the processes of resilience. I see altruism as indicating a particularly significant mode of development, as it demonstrates that the children are not solely focused on meeting their own needs in order to thrive, but are able to look beyond themselves to the needs of others. The staff certainly models this way of being. Moreover, the director of the home was once a child of Sundara and while I was there, a new teacher joined the staff who had also been raised at the home. This indicates some transference of these dispositions from teachers to students.

Holistic Curriculum

Morality. The holistic curriculum of Sundara is lived out in the daily interactions of the children and staff. My participants were very articulate about the importance of the moral teachings they receive from the staff. This emphasis is meaningful in that it might

converge with the broader cultural context; Gandhi spoke very explicitly about his educational views and argues, “There is no true education which does not tend to produce character” (Singh, 2008, p. 8). The moral and character development of the children is unquestionably valued and cultivated at Sundara and may reflect a specific cultural worldview of what it means to be educated. The influence of Gandhi cannot be underestimated and he advocates character development as being of far greater importance than knowledge retention. To this effect he states, “the first step to a true education is a pure heart” (Singh, p. 234).

I was struck when in an interview, Somir used the word “duty” and he was the only child to do so. He spoke of his ama teaching him “To learn good things and to do our duty nicely.” For him, duty pertained to cleanliness. What is fascinating about this concept of duty is its ties to *dharma*. While Sundara is a Christian home, the cultural context of India is undoubtedly Hindu. Hinduism has multiple and diverse expressions with regard to customs, rituals, teachings, religious views and myths, but one place of cohesion across this diversity is a concept signified by *dharma* (Hacker & Davis, 2006). *Dharma* can be thought of as “a norm, prescription, or duty, and, by contrast, sometimes as though it were an event, a doing” (Hacker & Davis, 2006, p. 490). Furthermore, in the words of Gandhi, “education does not mean a knowledge of letters but it means character building, it means a knowledge of duty” (Singh, 2008, p. 2). While Somir identified trying to keep the home clean as a part of his duty, it would be interesting to interview the staff with regard to what else (if anything) they teach the children about duty. It may indeed, be tied to the manifestations of altruism in some of the children.

To return to my conversation with Somir, he spoke of work meaning "to do our duty and to care." The terms *duty* and *care* are particularly salient as they indicate two differing theories of morality. Duty indicates a theory founded on "the importance of law and regulation, leading up to the supremacy of the concepts of *Duty* and the *Right*" (Dewey, 1936, p. 25). Contrasted to this is Nel Nodding's (2002) theory of care, which is characterized by motivational displacement and attention by the carer, and recognition from the recipient that she has been cared for. In addition, the children's moral education also extends into the realm of virtues, which is interested in "the dispositions which are socially commended and encouraged constituting the excellencies of character which are to be cultivated" (Dewey, p. 27). This is demonstrated by Asal's emphasis on learning to "talk sweetly." As well as Jivaj's articulation of the staff's teachings on "How being friendship and don't fight with each others and love your friends." In this sense, the staff seeks more than compassionate actions, but also intentionally works to cultivate honorable "dispositions from which the acts flow" (Dewey, p. 27) and produce attributes of character they deem desirable.

The fusion of duty, virtue and care in my participants' moral formation is intriguing because duty originates in the established law or ethical principle, virtue commences with personal attributes, and care arises from relationships (G. McDonough, personal communication, July 17, 2015). The combination mentioned here by my participants works to elucidate the rich textures of community permeating Sundara as the children come to embody several moral dimensions through the recognized expectations of behaviour, the cultivation of dispositions, and the care they receive from the staff. It is

no wonder that through such moral education the children live respectfully and peacefully together, and many develop altruistic tendencies.

Spirituality. In the previous chapter I discussed the religious instruction and personal spiritual practices in separate themes, but I will consider them together here. My findings confirm the work of Brené Brown (2010) and her claim that the foundation of her own research participants' resilience was their spirituality. My participants were harmonious in the magnitude of importance their faith carries. It is at the centre of their experience of Sundara and as Tajim articulated what he loves most about the home is "Learning about God." Mani (2009) poignantly expresses the weight of spirituality:

> The feeling of connectivity to a force larger than the human is what imbues each life with dignity and significance, whatever the circumstances in which it is lived . . . I would argue that the capacity to thrive amidst the most challenging of circumstances has everything to do with belief in God as a living presence discernible in all things whether animate or apparently inanimate, whatever the name by which one appeals to this larger force, and whatever the philosophical system within which such a recognition is held (p. 56)

While resilience is not always tethered to spirituality and spiritual practices, for my participants this was of unanimous prominence. Asha and Somir found strength in reading the Bible and for Malu this strength was found in prayer. As Brown (2010) proposes, sentiments of disconnection, fear, pain, hopelessness, vulnerability, and blame hinder resilience. She advocates that the single phenomenon that "seems broad and fierce enough to combat a list like that is the belief that we're all in this together and that

something greater than us has the capacity to bring love and compassion into our lives" (Brown, 2010, p. 73).

Emmy Werner, an eminent resilience researcher, is renowned for her study spanning multiple decades on the entire population of children born in Kauai in 1955. One third of these children were deemed high-risk and she investigated the struggles and resilience of this cohort (Werner & Smith, 1992). In an interview, when asked about altruism and generosity and its links to resilience, Werner offered the following response:

> Some sort of shared sense of faith was very predominant. The specific religion did not matter. There were Catholics and Buddhists (Buddhism is a major religion in Kauai). There were Mormons and Seventh-day Adventists. It was their knowing that whatever they were doing they were not alone, *they were in a community.* And it did not matter how often they went to church, but that somehow what they were doing had some meaning (Werner, & Brendtro, 2012, p. 21, emphasis in original)

Werner's response is particularly poignant considering the enormous emphasis my participants placed on their faith.

To return to Buber (1970) and his notion of living in the spirit, which for him, is uniquely connected to one's ability to relate – this resonates with a particular form of spirituality: "Relational spirituality is about the kind of knowing that is open to communion, connection, community, and compassion" (Hart, 2004a, p. 43). In this way, the spiritual and the relational are deeply intertwined, and thus, the resilience of the children is less surprising considering, as previously noted, resilience is fundamentally about relationships (Luthar, 2006). Hart (2004a) suggests that for children, "their

presence – their mode of being in the world – may be distinctly spiritual" (p. 38). This is an element of children's resilience that in certain contexts they can become disconnected from, but for the children of Sundara this aspect of self is nurtured and thrives due to the emphasis on spiritual formation in their teaching and learning, and the children's own practices.

My participants appeared to be distinctly *rich in spirit*. In our interview, Somir described his wealth as both material and immaterial, when asked what "things" he is rich in, he stated, "Everything. We have God." In the West, wealth is understood as a material phenomenon. Somir's sentiments confirm Mani's (2009) assertion that in India "the material plane is not designated the primary source of meaning and intelligibility" (p. 56) and that India's culture is essentially non-materialistic and spiritual. Somir's words resonate with my own Christian spiritual practice and remind me, " . . . Has not God chosen those who are poor in the eyes of the world to be rich in faith . . .?" (James 2:5). It has made me wonder deeply about those who are rich in the spirit or rich in spirituality and faith. It may be that out of such spiritual consciousness comes a greater ability to connect and engage the relationships at the core of the resilience process.

Maslow's famous hierarchy of needs was later amended to posit self-transcendence as a stage beyond self-actualization; self-transcendence is that which pertains to pursuing "a cause beyond the self and to experience a communion beyond the boundaries of the self through peak experience" (Koltko-Rivera, 2006, p. 303). Fascinatingly, from this place "one could be self-actualizing and 'healthy,' yet still not experience Being-cognition, which characterizes certain peak/mystical/transcendent experiences" (Koltko-Rivera, 2006, p. 305). Perhaps, this has everything to do with the

being-ness I previously described and that the children of Sundara may be given significant opportunities to develop being-cognition. Self-transcendence is not necessarily a stage reached later in life; rather, as Hart (2004a) contends, "our encounter with divinity . . . does not wait until we have careers or cars. We live it as children, and it forms a center point for our lives; even, perhaps, serving the deepest source of human motivation" (p. 47-48). While I do not have data about my participant's potential peak experiences or self-transcendence, it would be a fascinating area of research to study the correspondences between self-transcendence and resilience.

Resilience Enabling Space

The children described many elements of life at Sundara that I have deemed to be components of resilience enabling space. These include their own personal spiritual practices (the importance of which was previously discussed), play, the arts and nature. An essential aspect of the context in which Sundara is situated is that of a collectivist culture (Rybak, Leary, & Marui, 2001). Individualistic cultures are generally more concerned with self-fulfillment and collectivist cultures are more oriented towards the improvement of the community (Rybak, Leary, & Marui, 2001). While subtle in atmosphere, such orientations permeate Sundara in ways that significantly alter patterns of being and experience.

The founder of the National Institute of Play, psychiatrist, and researcher, Stuart Brown, has done fascinating work on the realm of play. He designates the following to be properties of play: it is voluntary, an end in itself and appears purposeless, gives freedom from the confines of time, intrinsically appealing, has potential for spontaneity, a lack of self-consciousness and a desire to continually engage (Brown, 2009, p. 17). Brown's

research illuminates why five of my participants created images of play to represent it as a source of their resilience, strength and joy. Aside from it being highly amusing "It energizes us and enlivens us. It eases our burdens. It renews our natural sense of optimism and opens us up to new possibilities" (p. 4). Furthermore, while Brown does not discuss resilience extensively, he does assert, "Movement play lights up the brain and fosters learning, innovation, flexibility, adaptability, and resilience" (p. 84). He also speaks to imaginative play, stating that imagination endures as a crucial aspect of creativity and emotional resilience throughout life. This is particularly fascinating as Maxine Greene (1995) asserts, "imagination is what, above all, makes empathy possible" (p. 3). Thus, through play being an enduring facet of Sundara, this might also be correlated to the strong bonds and loving relationships that characterize the community. I did not anticipate the connection between resilience and play, but Brown's work magnifies the role of play as an important element of the ecology of space that contributes to and potentially amplifies the children's process of resilience.

My participants depicted singing and dancing as separate from play. While play and the arts are fused in many ways I consider them as discrete, but related entities here. As one who has faced horrific adversity, Cambodian Arn Chorn-Pond endured encounters as a child solider, survived the Khmer Rouge Killing Fields, and is now a renown leader in human rights (Chorn-Pond & Ungar, 2012). Chorn-Pond is the spokesperson and founder of Cambodian Living Arts, which is devoted to assisting youth through the revival of traditional arts and their modern expressions (Chorn-Pond & Ungar, 2012). In describing the organization's work with troubled youth, Chorn-Pond discusses how some will cease consuming alcohol or engaging in prostitution, and

instead, play music. In response to a statement about connecting the youth to their culture, identity and sense of being Cambodian, he said, “That’s their soul. Music and art helps us learn about ourselves. From the day you’re born to the day you die, music and dance exist. We need it” (Chorn-Pond & Ungar, 2012, p. 99). (While the organization also provides other services such as English lessons and a stipend, Chorn-Pond’s work speaks to the power of the arts.) For my participants, Malu and Asal, who resonated with this theme their connection to resilience through the arts is confirmed by research indicating the role of dance and music has in advancing several protective factors that pertain to encouraging resilience and surmounting adversity (Rhodes & Schechter, 2014). B. Brown (2010) elucidates, “Laughter, song, and dance create emotional and spiritual connection; they remind us of the one thing that truly matters when we are searching for comfort, celebration, inspiration, or healing: we are not alone” (p. 118).

Connecting to and with nature was the smallest of my themes, and yet, much like a collectivist culture (Rybak, Leary, & Marui, 2001) its presence and the children’s continual activity outdoors may be so normative as to be largely nondescript and so taken for granted. The benefits of connecting with the natural world have been well documented and as Louv (2005/2007) argues, “nature does not steal time, it amplifies it. Nature offers healing for a child living in a destructive family or neighborhood . . . Nature inspires creativity in a child by demanding visualization and the full use of the senses” (p. 7). He further asserts that we need the natural world for both our spiritual resilience and mental health. In a study examining connectedness with nature and well-being in Austria, Cervinka, Röderer, and Hefler (2012) found meaningfulness,

psychological well-being and vitality were strongly related to connectedness with nature, and meaningfulness was of particular significance.

All these themes are about connection. Whether it is through the bonds between people; moral teachings and cultivating a certain way of being in the world; spirituality; or space that enables resilience. Many of the themes move beyond resilience and speak to lives well lived, beautifully lived. Life at Sundara is simple. That is not say it is not also complex; indeed, elements of life which often appear the simplest are frequently the most intricate, such as understanding what it means to live well. After extensive analysis and sifting through the various dimensions of relationships and connection my participants discussed and depicted in their drawings, in terms of their resilience I can postulate and propose numerous ideas. But one thing I know for certain: love still works.

Intersections of Holistic Education and Resilience

I will here weave my initial research questions into my exploration of the ways in which holistic education and resilience theory intersected and interacted in my study. I initially asked: *What constellation of factors is present at Sundara that enables children to participate in a community of resilience?* The three core themes of reciprocal relationships, the holistic curriculum, and resilience enabling space comprise the first layer to answering this question. Furthermore, each participant engaged resilience through different assemblages of the sub-themes encased in each major theme, but each child was participating in resilience through one aspect of each major theme. In a sense, they each had their *own* unique constellation of resilience. Some participants engaged only a few sub-themes and others touched on almost every facet of each theme. In this sense, resilience is in line with Wittgenstein's concept of *family resemblances* (Forster,

2010) that indicates concepts can share "sub-sets of their instances in a 'criss-crossing' or 'overlapping' manner" (Forster, 2010, p. 67).

Before moving forward into my other research questions, the first subject to be addressed is: does Sundara exemplify the tenets of holistic education? The answer is a resounding yes. This flows into two other of my preliminary questions that I will answer together: *How are resilience and holistic education enacted and embodied at Sundara?* and *What kinds of holistic educational practices support the children's participation in this community?* I will not detail how the process of resilience is enacted and embodied as that was thoroughly addressed in the preceding sections. As for holistic education, of the two streams of this movement, in which there are those who stress social change and those who emphasize spiritual and psychological growth (J. Miller, 2007), the practices of Sundara are aligned with the latter. The staff is committed to cultivating "a compassionate consciousness" (Purpel, 1993, p. 91) in the children. It is important to remember, as Forbes (2012) suggests that few programs or schools will possess the complete range of elements of what can be considered holistic education. Of the core principles of holistic education described in Chapter 2, Sundara particularly emphasizes the requirement to educate the whole child, deepening relationships and/or interconnectedness, a commitment to the children's spiritual formation and furthering ultimacy.

The key tenets of holistic education that most resonate with the practices of Sundara (which are listed above) I will now address individually as they constitute significant aspects of the children participating in this community. A strong manifestation of deepening relationships and interconnectedness plays out in the theme of reciprocal

relationships. The children are enfolded in multiple layers of supportive and healthy relationships between the staff, their friends, and didis and bhaiyas. The children care for one another and a sense of family permeates the community. Furthermore, Tajim illustrated that he imagines himself responding to the needs of others caught within the trap of poverty and Malu envisions herself gaining employment in the future so that she can assist her parents (who would have been unable to meet her own needs). In this sense, the bonds of interconnectedness extend beyond the walls of Sundara and into the community.

The curriculum of Sundara emphasizes the children's spiritual and moral formations and is clearly aligned with the tenets of holistic education to reach the whole child and honour the spiritual elements of each learner. As the lines between caregiver and teacher are frequently blurred at the home, the frequent segregation of public and private domains of influence is dismantled. The staff is provided a certain freedom in their dual role as the caregivers and educators of the children, in that they are responsible for all areas of development and not only the academic curriculum. For the staff this is a calling and a task they hold as sacred.

The children of Sundara are also embedded in community committed to ultimacy, which is conceived as both the pinnacle of human development and/or an active commitment to the utmost of what can be aspired to (Forbes, 2012). They are encouraged to strive for excellence and the staff is sincerely invested in each child reaching their fullest potential. The children of Sundara are raised in a community that provides resilience enabling space through play, occasions for them to practice their own spiritual practices, the arts, and nature. This creates important opportunities for the youth to

develop holistically, and this is related to ultimacy in the sense that one is unlikely to achieve ultimacy if one's development is lop-sided and neglects dimensions of the whole self.

I did not include the core principle of egalitarian relationships between teachers and learners, as the dynamics between these groups is not egalitarian. At Sundara, as with much of Indian culture, there is a firm hierarchy between adults and children. However they do enact aspects of holistic education in that with other holistic educators, they do not disregard academic rigor, but seek to do more than saturate their students with facts and knowledge. This aligns with a Gandhian notion that the mind being filled with information does not signify development (Singh, 2008). Through my time at Sundara, I have also heard the staff discuss the notion of calling. This position is advanced by other educators in religious schools; in Bryk, Lee and Holland's (1993) investigation of Catholic schools, they found teachers employed language such as vocation, ministry and calling in descriptions of their work. (Vocation derives from the Latin *vocare*, meaning to summon or call (OED, 2015).) While the staff of Sundara's sense of calling is beyond the scope of my current study, the deep implications it may have in the ways in which they carry out their demanding work and deeply touch the children they serve cannot be ignored.

Finally, I shift to address my research question of, *How do the theories of holistic education and resilience intersect in this setting?* Intersections of resilience and holistic education have received scant research attention and how the two concepts interact is generally not well understood. My study demonstrates that communities where holistic education and practices flourish can also assist youth in engaging the process of

resilience. Resilience researchers would do well to attend to the ways in which holistic education engages the whole person and through this approach, children immersed in this framework can be better equipped to thrive despite adversity. The importance of this conclusion resonates in the multifaceted ways in which holistic education can be practiced: Sundara is but one example. Holistic educators may find affirmation in that their educational practices can be compelling enough to affect deep processes or resilience. As many holistic educators believe, when a child's psychological and emotional needs are met, learning becomes a much more fruitful process with less exertion (R. Miller, 1990) and this can extend far beyond learning academic subject matter. Through attending to spiritual, psychological, and emotional needs, the challenges that thwart optimal development can be offset and resilience accrued. It is beyond the scope of my study to comment on whether the efforts of a single teacher committed to holistic education in a school otherwise indifferent to holistic education could render similar results. Sundara is a space where holistic sensibilities prevail and through the concert of such efforts, resilience is enacted.

Implications

My work holds implications for resilience researchers and holistic educators who may be interested in how these theories interact and are embodied in practice. The funding agency that supports Sundara and another children's home in North India has expressed interest in my findings, as it may inform their policy. They have asked me to perform a similar study with the other children's home they support so as to compare and contrast the different processes of resilience. The staff of Sundara will benefit from this study as it will affirm their excellent efforts, it could also assist them in future decision-

making processes. In addition, this study could hold importance for practitioners and policy-makers serving children who have been orphaned or come from destitute families, especially as my findings are not contingent on cash injections. Finally, this work will be integral to my own work in India, as this has study has given me new insights into what allows the community of Sundara to thrive, and how this is a phenomenon of abundant connections, and largely unrelated to material commodities. Moreover, through doing this research I am changed, and with Marcel Proust I feel, "The real voyage of discovery consists not in seeking new lands but in seeing with new eyes."

Conclusion

The intention of my study was to be appreciative of and inquire into the strengths permeating the Sundara community rather than the detriments. I utilized two theoretical frameworks to illuminate both *what* is occurring (resilience) and *how* it is occurring (holistic education). To perform this research in a way that honours the relational and holistic way of life at Sundara, I employed a method inspired by photovoice and I drew upon poetic inquiry as a part of my exploration. I was able to nuance my understandings of the children's process of resilience and for me this has opened up new avenues for potential research with regard to the staff's understanding of the work they do, further investigation of the children's spirituality and potential peak experiences and if this is correlated to resilience, and finally, to gather more data from the larger community.

Through my experience as a teacher in schools in Canada with children deemed at-risk, only a few individuals were able to engage the process of resilience, while the general population floundered. While it is important to remember that the process of resilience requires time (Werner, & Brendtro, 2012) and many of the students I worked

with could have gone on to thrive with time, I was reminded in those moments of struggle of Sundara and how an entire community could flourish and not just a select few. As resilience is understood as largely an external phenomenon, it then follows that the children of Sundara do not necessarily arise from families with the correct genetic disposition to allow them to engage this process (although this can definitely be a factor). Rather, they are educated and raised in such a way to make resilience a possibility. My findings indicate that such holistic practices can create abundant opportunities for resilience. My participants create constellations of resilience that are unique to their individual preferences and mode of being in the world. To return once more to Gandhi, "whatever leads to a full or maximum development of all the three, the body, mind and spirit, may also be called education" (Singh, 2008, p. 11). In this way my participants' are rich indeed: in spirit, in relationships, in family, and in education.

References

Alexakos, K., Jones, J. K., & Rodriguez, V. H. (2011). Fictive kinship as it mediates learning, resiliency, perseverance, and social learning of inner-city high school students of color in a college physics class. *Cultural Studies of Science Education, 6*(4), 847-870.

Althusser, L. (1971). *Lenin and philosophy and other essays.* (B. Brewster, Trans.). London: New Left Books.

Altruism (2015). *Oxford English Dictionary*. Retrieved from http://www.oed.com.ezproxy.library.uvic.ca.

Aoki, T. (1992). Layered voices of teaching: The uncannily correct and the elusively true. In W. F. Pinar and W. M. Reynolds (Eds.), *Understanding Curriculum as phenomenological and deconstructed text* (pp. 17-27). New York, NY: Teachers College Press.

Aoki, T. T., Pinar, W., & Irwin, R. L. (2004). *Curriculum in a new key: The collected works of Ted T. Aoki*. Mahwah, N.J: Lawrence Erlbaum Associates, Inc.

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body and spirit*. Vancouver, Canada: UBC Press.

Astin, A.W. (2004). Why spirituality deserves a central place in liberal education. *Liberal Education, 90*(2), 34.

Battiste, M. (2010). Nourishing the learning spirit: Living our way to new thinking. *Education Canada, 50*(1), 14-18.

Beatty, J. (1999). Good Listening. *Educational Theory*, *49*, 281–298.

Bee, H., & Boyd, D. (2010). *The developing child* (12th ed.). Boston, MA: Allyn & Bacon.

Benard, B. (1993). Fostering resiliency in kids. *Educational Leadership*, *51*(3), 44-48.

Berkes, F., & Folke, C. (2002). The Hindu caste system and the hierarchy trap. In L.H. Gunderson and C.S. Holling (Eds.), *Panarchy: Understanding transformations in human and natural systems*. (pp. 97–98). Island Press, Washington, D.C.

Bertram, C. (2012). Jean Jacques Rousseau. In E.N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy.* Retrieved from http://plato.stanford.edu/archives/win2012/entries/rousseau/

Biswas-Diener, R., & Diener, E. (2001). Making the best of a bad situation: Satisfaction in the slums of calcutta. *Social Indicators Research, 55*(3), 329-352.

Boorn, C., Hopkins Dunn, P., & Page, C. (2010). Growing a nurturing classroom. *Emotional & Behavioural Difficulties, 15*(4), 311-321.

Borman, G. D., & Overman, L. T. (2004). Academic resilience in mathematics among poor and minority students. *Elementary School Journal, 104*(3), 177.

Boyden, J., & Mann, G. (2005). Children's risk, resilience, and coping in extreme situations. In M. Ungar (Ed.), *Handbook for working with children and youth: Pathways to resilience across cultures and contexts* (pp. 3-25). Thousand Oaks, CA: Sage Publications, Inc.

Brown, B. (2010). *The gifts of imperfection: Let go of who you think you're supposed to be and embrace who you are.* Center City, MN: Hazelden.

Brown, D. W. (1991). Toward a paradigm of promise: Transformational theory applied to education. In R. Miller (Ed.), *New directions in education: Selections from holistic education review* (pp. 9-15). Brandon, VT: Holistic Education Press.

Brown, S. (2009). *Play: How it shapes the brain, opens the imagination, and invigorates the soul.* New York, NY: Penguin Group.

Buber, M., & Kaufmann, W. A. (1970). *I and thou*. New York: Scribner.

Bushe, G. (2013). Appreciative inquiry model. In E. Kessler (Ed.), *Encyclopedia of management theory.* (pp. 42-45). Thousand Oaks, CA: SAGE Publications, Inc.

Burbules, N. C. & Rice, S. (1991). Dialogue across differences: Continuing the conversation. *Harvard Education Review, 61*(4), 393-416.

Burbules, N. C. & Rice, S. (2010). On Pretending to Listen. *Teachers College Record*, *112*(11), 2874-2888.

Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education.* San Francisco, CA: Kivaki Press.

Camfield, L., & McGregor, A. (2005). Resilience and well-being in developing countries. In M. Ungar (Ed.), *Handbook for working with children and youth: Pathways to resilience across cultures and contexts* (pp. 189-209). Thousand Oaks, CA: Sage Publications, Inc.

Carpenter, S.R., & Brock, W.A. (2008). Adaptive capacity and traps. *Ecology and Society, 13*(2), 40.

Census of India (2001). Religion. Retrieved from http://censusindia.gov.in/Census_And_You/religion.aspx

Cervinka, R., Röderer, K., & Hefler, E. (2012). Are nature lovers happy? on various indicators of well-being and connectedness with nature. Journal of Health Psychology, 17(3), 379-388.

Chambers C.M., Hasebe-Ludt, E., Leggo, C., & Sinner, A. (2012). Opening to a heart of wisdom. In C.M. Chambers, E. Hasebe-Ludt, C. Leggo, & A. Sinner. (Eds.), *A heart of wisdom: Life writing as empathetic inquiry* (p. xix-xxix). New York, NY: Peter Lang.

Chorn-Pond, A. & Ungar, M. (2012). An Interview with Arn Chorn-Pond: Helping children in Cambodia through the revival of traditional music and art. In M. Ungar (Ed.), *The social ecology of resilience: A handbook of theory and practice* (pp. 99-108). New York, NY: Springer.

Clark, E. T. (1991a). Holistic education: A search for wholeness. In R. Miller (Ed.), *New directions in education: Selections from holistic education review* (pp. 53-62). Brandon, VT: Holistic Education Press.

Clark, E. T. (1991b). The search for a new educational paradigm: The implications of new assumptions about thinking and learning. In R. Miller (Ed.), *New directions in education: Selections from holistic education review* (pp. 16-37). Brandon, VT: Holistic Education Press.

Cooperrider, D. L., & Whitney, D. K. (2005). *Appreciative inquiry: A positive revolution in change* (1st ed.). San Francisco, CA: Berrett-Koehler.

Crenshaw, D. A. (2013). A resilience framework for treating severe child trauma. In S. Goldstein and R. B. Brooks (Eds.), *Handbook of resilience in children* (2nd ed.). (pp. 309-327). New York, NY: Springer.

Crossley, T. F., & Curtis, L. J. (2006). Child poverty in Canada. *Review of Income & Wealth*, *52*(2), 237-260.

Denzin, N. K., & Lincoln, Y. S. (1994). Introduction: Entering the field of qualitative research. In N. K. Denzin and Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 1-17). Thousand Oaks, CA: Sage.

Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, *6*(2), 80-88.

De Souza, M., Francis, L. J., O'Higgins-Norman, J., & Scott, D. (Eds.). (2009). *International handbook of education for spirituality, care, and wellbeing*. Dordrecht: Springer.

Dewey, J. (1936). Section 7: Classification of problems. *Ethics*. New York, NY: Henry Holt and Company.

Doris, J. & Stich, S. (2014). Moral psychology: Empirical approaches. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy.* Retrieved from <http://plato.stanford.edu/archives/fall2014/entries/moral-psych-emp/>

Ecumenical (2015). *Oxford English Dictionary*. Retrieved from http://www.oed.com.ezproxy.library.uvic.ca.

Fahlbusch, E., Lochman J.M., Mbiti, J., Pelikan, J., Vischer, L., Bromiley, G.W., & Barrett, D.B. (Eds.). (2008). Syrian orthodox churches in India. In *The Encyclopedia of Christianity* (Vol. 5, pp. 285). Brill, the Netherlands: Wm. B. Eerdmans Publishing Company.

Fellows, M. L., & Razack, S. (1998). The race to innocence: Confronting hierarchical relations among women. *The Journal of Gender, Race, and Justice, 1*(2), 335-352.

Fernando, C., & Ferrari, M. (2011). Spirituality and resilience in children of war in Sri Lanka. *Journal of Spirituality in Mental Health, 13*, 52-77.

Forbes, S. H. (2012). Holistic education: Its nature and intellectual precedents. *Encounter: Education for Meaning and Social Justice, 25*(2), 1-330.

Forster, M. (2010). Wittgenstein on family resemblance concepts. In A. Ahmend (Ed.), *Wittgenstein's Philosophical Investigations: A critical guide* (pp. 66-87). Cambridge, UK: Cambridge University Press.

Fournier, B., Bridge, A., Pritchard Kennedy, A., Alibhai, A., & Konde-Lule, J. (2014). Hear our voices: A photovoice project with children who are orphaned and living with HIV in a Ugandan group home. *Children & Youth Services Review, 45*, 55-63.

Gaiha, R., Kulkarni, V., Pandey, M., & Imai, K. (2012). On hunger and child mortality in India. *Journal Of Asian And African Studies*, *47*(1), 3-17.

Gandhi, A. (2002). Gandhian education. *Encounter: Education for Meaning and Social Justice, 15*(2), 14.

Glantz, M. D., & Sloboda, Z. (1999). Analysis and reconceptualization of resilience. In J. L. Johnson, & M. D. Glantz (Eds.), *Resilience and development: Positive life adaptations* (pp. 109-126). New York: Kluwer Academic/Plenum Publishers.

Glesne, C. (1997). That rare feeling: Re-presenting research through poetic transcription. *Qualitative Inquiry, 3*(2), 202-221.

Gordon, M. (2011). Listening as embracing the other: Martin Buber's philosophy of dialogue. *Educational Theory, 61*(2), 207-219.

Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change.* San Francisco, CA: Jossey-Bass.

Hall, H. R. (2007). Poetic expressions: Students of color express resiliency through metaphors and similes. *Journal of Advanced Academics, 18*(2), 216-244.

Hacker, P., & Davis, D. R. (2006). Dharma in Hinduism. *Journal of Indian Philosophy, 34*(5), 479-496.

Hannay, J., Dudley, R., Milan, S., & Leibovitz, P. K. (2013). Combining photovoice and focus groups: Engaging latina teens in community assessment. *American Journal of Preventive Medicine, 44*(3, Supplement 3), S215-S224.

Hart, T. (2004a). The mystical child. *Encounter: Education for Meaning and Social Justice*, *17*(2), 38-49.

Hart, T. (2004b). Opening the contemplative mind in the classroom. *Journal of Transformative Education, 2*(1), 28-46.

Heron, B. (2005). Self-reflection in critical social work practice: Subjectivity and the possibilities of resistance. *Journal of Reflective Practice, 6*(3), 341-351.

Holmes, S. E., & Cahill, S. (2004). School experiences of gay, lesbian, bisexual and transgender youth. *Journal of Gay & Lesbian Issues in Education, 1*(3), 53-66.

Huber, L. P., & Cueva, B. M. (2012). Chicana/Latina "testimonios" on effects and responses to microaggressions. *Equity & Excellence in Education, 45*(3), 392-410.

Hurren, W. (2009). The convenient portability of words: Aesthetic possibilities of words on paper/postcards/maps/etc. In M. Prendergast, C. Leggo & P. Sameshima (Eds.), *Poetic inquiry: Vibrant voices in the social sciences* (pp. 229-238). Rotterdam, The Netherlands: Sense Publishers.

Indoctrination (2014). *Oxford English Dictionary*. Retrieved from http://www.oed.com.ezproxy.library.uvic.ca.

James, W. (1960). *The varieties of religious experience: A study in human nature*. London: Collins/Fontana Library.

Jansen, P., Verlinden, M., Dommisse-van Berkel, A., Mieloo, C., van der Ende, J., Veenstra, R., Verhulst, F. C., Jansen, W. & Tiemeier, H. (2012). Prevalence of bullying and victimization among children in early elementary school: do family

and school neighbourhood socioeconomic status matter?. *BMC Public Health*, *12*:494.

Jardine, D. W. (1998). *To Dwell with a boundless heart: Essays on curriculum theory, hermeneutics, and the ecological imagination*. New York, NY: Peter Lang Publishing, Inc.

Kawagley, A. O., & Barnhardt, R. (1999). Education indigenous to place: Western science meets native reality. In G. A. Smith, & D. R. Williams (Eds.), *Ecological education in action: On weaving education, culture, and the environment* (pp. 117-140). Albany, NY: State University of New York.

Khan, A. (2013). Predictors of positive psychological strengths and subjective well-being among north indian adolescents: Role of mentoring and educational encouragement. *Social Indicators Research, 114*(3), 1285-1293.

King, P. (2009). Does positive psychology have a soul for adolescence.? In M. de Souza, L.J. Francis, J. O'Higgins-Norman, & D.G. Scott (Eds.), *International handbook of education for spirituality, care, and wellbeing* (Vol. 3, pp. 311-327). Dordrecht: Springer.

Koltko-Rivera, M. E. (2006). Rediscovering the later version of Maslow's hierarchy of needs: Self-transcendence and opportunities for theory, research, and unification. *Review Of General Psychology*, *10*(4), 302-317.

Krishnamurti, J. (1953). *Education and the significance of life*. New York, NY: Harper & Row.

Kulig, J. C., Edge, D. S., Townshend, I., Lightfoot, N., & Reimer, W. (2013). Community resiliency: Emerging theoretical insights. *Journal of Community Psychology, 41*(6), 758-775.

Laxman, K., & Nandy, A. M. (2011). Holistic education and Vedic spirituality. *Encounter: Education for Meaning and Social Justice, 24*(3), 49-53.

Leggo, C. (2012). Living language: What is a poem good for? *Journal of the Canadian Association for Curriculum Studies, 10*(1), 141-160.

Levin, B. (1995). Educational responses to poverty. *Canadian Journal of Education, 20*(2), 211- 224.

Louv, R. (2005/2008). *Last child in the woods: Saving our children from nature-deficit disorder*. Chapel Hill, NC: Algonquin Books of Chapel Hill.

Luce-Kapler, R. (2003). Orality and the poetics of curriculum. *Journal of the Canadian Association for Curriculum Studies, 1*(2), 79-93.

Luthar, S. S. (2006). Resilience in development: A synthesis of research across five decades. In D. Cicchetti, & D. J. Cohen (Eds.), *Developmental psychopathology: Risk, disorder, and adaptation* (2nd ed ed., pp. 739-795). New Jersey: John Wiley & Sons.

Mahmoudi, S., Jafari, E., Nasrabadi, H. A., & Liaghatdar, M. J. (2012). Holistic education: An approach for 21 century. *International Education Studies*, *5*(2), 178-186.

Mani, L. (2009). *SacredSecular: Contemplative cultural critique*. New Delhi, India: Routledge.

Masten, A. S., Best, K. M., & Garmezy, N. (1990). Resilience and development: Contributions from the study of children who overcome adversity. [Development and Psychopathology] *2*, 425-444.

Masten, A. S. (2001). Ordinary magic: Resilience processes in development. *American Psychologist, 56*(3), 227-238.

Maturana, H., & Varela, F. (1987). *The tree of knowledge: The biological roots of human understanding*. Boston, MA: Shambhala.

McLeod, H. (2000). *Secularisation in western Europe, 1848-1914.* New York; Basingstoke, Hants: Macmillan.

Melanchton, M. (2002). Persecution of Indian Christians. *Dialog: A Journal of Theology, 41*(2), 103-113.

Meyer, M. A. (2008). Indigenous and authentic: Hawaiian epistemology and the triangulation of meaning. In N. K. Denzin, Y. S. Lincoln & L. T. Smith (Eds.), *Handbook of critical and indigenous methodologies* (pp. 217-232). Thousand Oaks, CA: Sage.

Michalec, P. (2002). A calling to teach. *Encounter: Education for Meaning and Social Justice,15*(4), 5.

Miller, J. P. (2006). *Educating for wisdom and compassion: Creating conditions for timeless learning*. Thousand Oaks, CA: Corwin Press.

Miller, J. P. (2007). *The holistic curriculum* (Second ed.). London, Canada: OISE Press.

Miller, J. P. (2010). *Whole child education*. Toronto, Canada: University of Toronto Press Inc.

Miller, J., & Seller, W. (1990). *Curriculum perspectives and practice.* . Mississauga, Canada: Copp Clark Pitman Ltd.

Miller, R. (1990). *What are schools for?: Holistic education in american culture*. Brandon, VT: Holistic Education Press.

Miller, R. (1991). Educating the true self: Spiritual roots of the holistic worldview. *Journal of Humanistic Psychology, 31*(4), 53-67.

Miller, R. (2000). Beyond reductionism: The emerging holistic paradigm in education. *The Humanistic Psychologist, 28*(1), 382-393.

Mitchell, C., Stuart, J., Moletsane, R., & Nkwanyana, C. B. (2006). "Why we don't go to school on Fridays" on youth participation through photo voice in rural Kwazulu-Natal. *McGill Journal of Education, 41*(3), 267.

Næss, A., Drengson, A.R. & Devall, B. (2008). *Ecology of wisdom: writings by Arne* Næss. Berkely, CA: Counterpoint.

Noddings, N. (2002). *Starting at home: Caring and social policy.* Berkeley, CA: University of California Press.

Norquay, Naomi. (1990). Life history research: Memory, schooling and social difference. *Cambridge Journal of education, 20*(3), 291-300.

Nouwen, H.J.M. (1980/2008). Introduction to the 1980 edition. In P.J. Palmer, *The promise of paradox: A celebration of contradictions in the Christian life* (pp. ix-xii). San Francisco, CA: Jossey-Bass.

Orr, D. (1993). The dangers of education. In R. Miller (Ed.), *The renewal of meaning in education: Responses to the cultural and ecological crisis of our times* (pp. 25-37). Brandon, VT: Holistic Education Press.

Orr, D. W. (1994/2004). *Earth in mind*. Washington, DC: Island Press.

Palmer, P. J. (1980/2008). *The promise of paradox: A celebration of contradictions in the Christian life.* San Francisco, CA: Jossey-Bass.

Palmer, P. J. (1983/1993). *To know as we are known: A spirituality of education*. San Francisco, CA: HarperSanFrancisco.

Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life.* . San Francisco: Jossey-Bass.

Palmer, P.J. (2003). Teaching with heart and soul: Reflections on spirituality in teacher education. *Journal of Teacher Education, 54*(5), 376-385.

Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health*

Services Research, *34*(5 Pt 2), 1189–1208.

Penland, J. L. (2010). Voices of native resiliency: Educational experiences from the 1950s and 1960s. *Qualitative Report, 15*(2), 430-454.

Phenix, P. H. (1964*). Realms of meaning: A philosophy of the curriculum for general education.* New York, NY: McGraw-Hill Book Company.

Prendergast, M. (2009). Introduction: The phenomena of poetry in research: "*Poem* is What?" Poetic inquiry in qualitative social science research. In M. Prendergast, C. Leggo & P. Sameshima (Eds.), *Poetic inquiry: Vibrant voices in the social sciences* (pp. xix-xlii). Rotterdam, The Netherlands: Sense Publishers.

Prendergast, M., Leggo, C., & Sameshima, P. (Eds.). (2009). *Poetic inquiry: Vibrant voices in the social sciences.* Rotterdam, The Netherlands: Sense Publishers.

Prince-Embury, S. (2011). Assessing personal resiliency in the context of school settings: Using the resiliency scales for children and adolescents. *Psychology in the Schools, 48*(7), 672-685.

Purpel, D. (1993). Holistic education in a prophetic voice. In R. Miller (Ed.), *The renewal of meaning in education: Responses to the cultural and ecological crises of our time* (pp. 68-91). Brandon, VT: Holistic Education Press.

Remedios, L., Clarke, D., & Hawthorne, L. (2012). Learning to listen and listening to learn: one student's experience of small group collaborative learning. *Australian Educational Researcher, 39*(3), 333-348.

Rendon, L.I. (2000). Academics of the heart: Reconnecting the scientific mind with the spirit's artistry. *The Review of Higher Education*, *24*(1), 1-13.

Rhodes, A. M., & Schechter, R. (2014). Fostering resilience among youth in inner city community arts centers: The case of the artists collective. Education and Urban Society, 46(7), 826-848.

Richardson, L. (1994). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 516-529). Thousand Oaks, CA: Sage.

Rilke, R. M. (2011). *Letters to a young poet*. (M. Harman, Trans.). Cambridge, MA: Harvard University Press.

Risi, S., Gerhardstein, R., & Kistner, J. (2003). Children's classroom peer relationships and subsequent educational outcomes. *Journal Of Clinical Child And Adolescent Psychology: The Official Journal For The Society Of Clinical Child And*

Adolescent Psychology, American Psychological Association, Division 53, *32*(3), 351-361.

Robertson, L. M., Harding, M. S., & Morrison, G. M. (1998). A comparison of risk and resilience indicators among Latino/a students: Differences between students identified as at-risk, learning disabled, speech impaired and not at-risk. *Education and Treatment of Children, 21*(3), 333-353.

Ross, R. (1996/2006). *Returning to the teachings: Exploring Aboriginal justice.* Toronto: Penguin Canada.

Roszak, T. (1978). *Person/Planet: The creative disintegration of industrialized society*. Lincoln, NE: iUniverse.

Ruby, J. (1992). Speaking for, speaking about, speaking with, or speaking alongside: An anthropological and documentary dilemma. *Journal of Film and Video, 44*(1/2), 42-66.

Rutter, M. (2007). Resilience, competence, and coping. *Child Abuse & Neglect, 31*(3), 205-209.

Rutter, M. (2012a). Resilience as a dynamic concept. *Development and Psychopathology, 24*(2), 335.

Rutter, M. (2012b). Resilience: Causal pathways and social ecology. In M. Ungar (Ed.), *The social ecology of resilience: A handbook of theory and practice*. New York, NY: Springer.

Rybak, C. J., Leary, A., & Marui, A. (2001). The resiliency wheel: A training model for enhancing the effectiveness of cross-cultural interviews. *International Journal for the Advancement of Counselling, 23*(1), 7-19.

Santiago, C., Kaltman, S., & Miranda, J. (2013). Poverty and mental health: how do low-income adults and children fare in psychotherapy?. *Journal Of Clinical Psychology*, *69*(2), 115-126.

Schmitt, C. B. (1966). Perennial philosophy: From Agostino Steuco to Leibniz. *Journal of the History of Ideas, 27*(4), 505-532.

Scott, D.G. (2009). The role of spirituality in human development and identity: An introduction. In M. de Souza, L.J. Francis, J. O'Higgins-Norman, & D.G. Scott, (Eds.), *International handbook of education for spirituality, care, and wellbeing* (Vol. 3, pp. 269-274). Dordrecht: Springer.

Shiva, V. (2005). *India divided: Diversity and democracy under attack*. New York, NY: Seven stories press.

Semple, R., Lee, J., Rosa, D., & Miller, L. (2010). A Randomized Trial of Mindfulness Based Cognitive Therapy for Children: Promoting Mindful Attention to Enhance Social-Emotional Resiliency in Children. *Journal Of Child & Family Studies*, *19*(2), 218-229.

Sesma, A., Mannes, M., & Scales, P. C. (2013). Positive adaption, resilience and the developmental assets framework. In S. Goldstein and R. B. Brooks (Eds.), *Handbook of resilience in children* (2nd ed.). (pp. 427-442). New York, NY: Springer.

Singh, M.K. (2008). *Gandhi on education.* New Delhi, India: Rajat Publications.

Sparkes, A. (2002). *Telling tales in sport and physical activity: A qualitative journey*. Champaign, IL: Human Kinetics.

Spencer, M. B., Noll, E., & Cassidy, E. (2005). Monetary incentives in support of academic achievement. results of a randomized field trial involving high achieving, low-resource, ethnically diverse urban adolescents. *Evaluation Review, 29*(3), 199-222.

Spencer, M. B., & Tinsley, B. (2008). Identity as coping: Assessing youths' challenges and opportunities for success. *Prevention Researcher, 15*(4), 17-21.

Spencer, M., Kohn-Wood, L., Dombrowski, R. D., Keeles, L., & Birichi, D. (2012). Environmental justice and the well-being of poor children of color: Building capacity in Head Start parents through photovoice. In D.K. Nagata, L. Kohn-Wood & L.A. Suzuki (Eds.), *Qualitative strategies for ethnocultural research* (pp. 143-160).Washington, DC: American Psychological Association.

Spirit (2015). *Oxford English Dictionary*. Retrieved from http://www.oed.com.ezproxy.library.uvic.ca.

Stanton-Salazar, R., & Spina, S. U. (2000). The network orientations of highly resilient urban minority youth: A network-analytic account of minority socialization and its educational implications. *Urban Review, 32*(3), 227-261.

Sullivan, A. (2005). Lessons from the Anhinga trail: Poetry and teaching. *New Directions for Adult & Continuing Education*, (107), 23-32.

Taggart, G. (2001). Nurturing spirituality: A rationale for holistic education. *International Journal of Children's Spirituality, 6*(3), 325-339.

Tanaka, M., Stanger, N., Tse, V., & Farish, M. (2014). *Transformative inquiry* iBook (version 4.0) available at iTunes and: http://transformativeinquiry.ca/downloads/

Tanaka, M., Tse, V., Stanger, N., Piché, I., Starr, L., Farish, M., & Abra, M. (2014). The edge of counseling: Mindful negotiation of emotions towards transforming learning~teaching. In L. Thomas, (Ed.), *Becoming teacher: Sites for development of Canadian Teacher Education* (pp. 469-502).

Tanaka, M., Farish, M., Nicholson, D., Tse, V., Doll, J., Archer, E. (2014). Transformative Inquiry while learning~teaching: Entry points through mentor~mentee vulnerability. *Journal of Transformative Education, 12(3), 206-225.*

Tanaka, M. & Tse, V. (2015, in press). Touching the inexplicable: Poetry as Transformative Inquiry. *Journal of Curriculum Theorizing.*

Thayer-Bacon, B. J. (2003). *Relational "(e)pistemologies."* New York: NY: Peter Lang Publishing.

Thomas, S., Cole, A., & Stewart, S. (Eds.). (2012). *The art of poetic inquiry*. Big Tancook Island, Nova Scotia: Backalong Books.

Thomas, F. C., Roberts, B., Luitel, N. P., Upadhaya, N., & Tol, W. A. (2011). Resilience of refugees displaced in the developing world: A qualitative analysis of strengths and struggles of urban refugees in nepal. *Conflict and Health, 5*(1), 20-20.

Thornton, B., & Sanchez, J. E. (2010). Promoting resiliency among Native American students to prevent dropouts. *Education, 131*(2), 455-464.

Tse, V. (2014). A review of Poetic inquiry: Vibrant voices in the social sciences. *in education, 20*(2), 177-181.

Tse, V.V. & Monk, D.F. (2015). Learning to be: Emerging discourse in awakening transformation in education. *in education, 21*(1), 114-129.

Ungar, M. (2005). Introduction: Resilience across cultures and contexts. In M. Ungar (Ed.), *Handbook for working with children and youth: Pathways to resilience across cultures and contexts* (pp. xv-xxxix). Thousand Oaks, CA: Sage Publications, Inc.

Ungar, M. (2012). Social ecologies and their contribution to resilience. In M. Ungar (Ed.), *The social ecology of resilience: A handbook of theory and practice*. New York, NY: Springer.

United Nations. (2014). *Millennium development goals report*. Retrieved from http://in.one.un.org/page/latest-reports.

United Nations. (2015). *India and the MDGs: Towards a sustainable future for all.* Retrieved from http://in.one.un.org/page/latest-reports.

Vocation (2015). *Oxford English Dictionary*. Retrieved from http://www.oed.com.ezproxy.library.uvic.ca.

Wang, C., & Burris, M. A. (1997). Photovoice: Concept, methodology, and use for participatory needs assessment. *Health Education & Behavior : The Official Publication of the Society for Public Health Education, 24*(3), 369-387.

Wang, C. C. (1999). Photovoice: A participatory action research strategy applied to women's health. *Journal of Women's Health / the Official Publication of the Society for the Advancement of Women's Health Research, 8*(2), 185-192.

Werner, E., & Smith, S. (1992). *Overcoming the odds: High risk children from birth to adulthood.* Ithaca, NY: Cornell University Press.

Werner, E., & Brendtro, L. (2012). Risk, Resilience, and Recovery. *Reclaiming Children & Youth*, *21*(1), 18-22.

Whitehead, A. N. (1966). *Modes of Thought*. New York, NY: The Free Press.

Wiebe, S. & Snowber, C. (2011). The visceral imagination: A fertile space for non-textual knowing. *Journal of Curriculum Theorizing, 27*(2), 101-113.

Wynne, E. (1985). The great tradition in education: Transmitting moral values. *Educational Leadership*, *43*(4), 4-9.

Young, I. M. (1990). *Justice and the politics of difference.* Princeton, NJ: Princeton University Press.

Zwicky, J. (2003). *Wisdom & metaphor.* Kentville, N.S.: Gaspereau Press.