



Book Series

Transforming Education for the Future

Series Editors

Jing Lin, *University of Maryland*; Rebecca L. Oxford, *University of Maryland*; Vachel W. Miller, *Appalachian State University*; Amanda Jane Fiore, *State Department*

Humanity is facing unprecedented challenges. Critical issues, such as world conflicts, global warming, energy crises, and moral decay, if not dealt with, can bring a total breakdown of human civilization. We currently have all the tools to destroy our planet, either slowly by continuing to injure the physical environment or rapidly through nuclear warfare. We can annihilate not only our enemies but the whole human race and other species on Earth.

In the U.S. and many other countries, educational systems are bogged down by structural problems and old philosophies. Education is supposed to prepare citizens who have the ability, awareness, and wisdom to deal with crises and continually learn and grow, but it still operates on an almost purely mechanistic, rationalistic, capitalistic, and highly competitive paradigm.

The U.S. needs a new educational paradigm based on a different, far richer, more insightful understanding of human possibility. This paradigm must be strong enough to transform current educational thinking and practice. It must be creative and expansive enough to transform the world.

What kinds of schools and universities do we need to transform the world? To answer this, we need to address a number of other questions. For instance, what types of skills will people, both young and old, require in order to contribute to the common good? What can education do to motivate people toward cooperation and harmony? What is our deepest, most heartfelt hope for a compassionate human race, and how can education help manifest this hope? Can Enlightenment rationality, individualism, and rigor share a berth with wisdom, universality, and compassion in the education of the future? Can education develop a humanity that is not just intelligent but wise? Can education, which is often viewed as a very conservative cultural institution, become a means for transforming values, not just transmitting them?

PROPOSAL GUIDELINE

We are looking to publish books that:

- Are forward-looking and provide positive, transformative, and innovative ideas to propel education as an agent of social change for a peaceful, sustainable, and equitable world;
- Propose new paradigms for social and global changes that promote the integration of science and religion, and the unity of body, mind, and spirit;
- Address critical challenges that face humanity in areas such as peace, the environment, and social morality;
- Critically examine historical hierarchies of power and privilege around the world, including the hierarchy between humans and nature, and the structural inequalities they create, to provide us with the kind of clarity we need to imagine a more equitable, love-based future;

- Offer new ways of learning that educate wise and global citizens, and are based on ecological/interconnected frameworks.

How to Submit a Book Proposal:

Begin your proposal by explaining the overall objectives and significance of the book project in a detailed statement of purpose (1-3 pages). Please include info on:

- Who is/are the author(s)/editor(s)?
- If this is an edited volume, include a list of contributors/affiliations.
- Who is your audience for this book? (e.g., academic or professional, adoption potential, or reference work)?
- How do you expect readers to make use of this book?
- How does the book extend current knowledge in your field of study?
- How does the project explore previously unrecognized or infrequently considered topics in the literature?
- The length of the project
- Your schedule for delivery of the final draft

An outline of the book that provides a short narrative description of each chapter. For edited volumes, provide a list of the chapter titles or topics that will be covered as well as the names and backgrounds of authors (a couple of sentences).

Provide a sample chapter and curriculum vitae for the authors(s) or editor(s).

The proposal should be emailed to:

jinglin@umd.edu, millervw@appstate.edu, and amandajane fiore@gmail.com

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- Fallow Lands of Plenty
- Hope for the Embattled Language Classroom
- The Wisdom Way of Teaching
- Contemplative Pedagogies for Transformative Teaching, Learning, and Being
- Apocalyptic Leadership in Education
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Inclusion, Exclusion, Agency, and Advocacy Experiences of Women With Physical Disabilities in China, With Worldwide Implications

Luanjiao Hu, Brandeis University

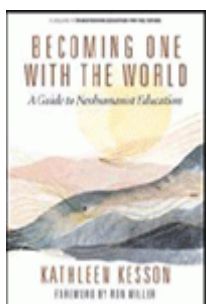
2024. Paperback 979-8-88730-770-1 \$52.99. Hardcover 979-8-88730-771-8 \$94.99. eBook 979-8-88730-772-5 \$85.

This book mainly explores the lived experiences of six women, including the author herself, with physical disabilities in China. The book provides in-depth descriptions of each woman's experiences in different aspects and analyze the commonalities and differences in their experiences through their life courses. The book explores answers to some of these questions: How do physically disabled women make sense of their experiences? What are some of the empowering and/or disempowering moments/events in their lives, if any? What are disabled women's experiences in terms of education, employment, relationships, family life, and social activism? How does some of the disabled women in the book become motivated and mobilized to work on disability issues?

This book serves to amplify Chinese disabled women's stories and make their presence more visible. Too often, dominant narratives and depictions of disability are written by people without disabilities, while disabled people's voices are either invisible or secondary. Sadly, this phenomenon is not new and disability advocates have been faced with these types of narratives for quite some years. To have one's own voice and speak up is to claim subjectivity, agency, and power. Different stories told by women with disabilities themselves can enrich our understanding of disability and gender. These stories have the potential to challenge dominant and oppressive narratives prevalent in our ableist societies.

The stories included in this book could provide space and potential to connect with disabled people (people with either visible or invisible disabilities) elsewhere. Women's empowering experiences and encounters shown in this book could inspire relevant stakeholders to think of ways to better understand and support disabled women in their environments. This book will have wide implications for readers not only in China, but also in other parts of the world. Many disability stories of exclusion and/or empowerment of the world are still hidden and not reflected upon. The author invites readers to reflect on their own experiences and how societies have impacted the life courses of individuals with or without disabilities in their respective social, political, economic, and cultural environments. Cultural and social change around disability can start with anyone who are touched by genuine stories of vulnerability and reflexivity, as the ones to be shared in this book.

CONTENTS: CHAPTER 1: Introduction. CHAPTER 2: Disability, Gender, History, and Culture. CHAPTER 3: Xiao Mi: To Be a Professional NGO Worker. CHAPTER 4: Emma Lin: A Feminist With Disability. CHAPTER 5: Lynn Shu: A Victim and Survivor. CHAPTER 6: Zoe Liu: Life on Wheels. CHAPTER 7: Anne Zhang: Young and Independent. CHAPTER 8: Aggie Hu: Disability Has Led My Way. CHAPTER 9: Inclusion, Exclusion, Agency, and Advocacy: Bringing Together the Picture. Concluding Thoughts. References.



Becoming One With the World A Guide to Neohumanist Education

Kathleen Kesson, LIU-Brooklyn

2024. Paperback 979-8-88730-750-3 \$72.99. Hardcover 979-8-88730-751-0 \$104.99. eBook 979-8-88730-752-7 \$85.

Becoming One With the World: A Guide to Neohumanist Education responds to an urgent need to reconceptualize the fundamentals of education in light of the many social, ecological, and political challenges facing humanity today. It answers the call for a new educational paradigm, one based on a far richer, more insightful understanding of human possibility, one that decenters human "exceptionalism" in favor of a new ecological consciousness, one that promotes harmony and cooperation between humans and non-human others, and one that cultivates wisdom. Neohumanist education strives for a harmonious balance between spiritual development and critical engagement with the world, in the belief that an awakened conscience translates into transcending differences and creating a sense of unity with all beings.

The book is designed to enhance the spiritual and pedagogical knowledge and skill of teachers, parents, and school leaders who are seeking more holistic approaches to educating young people. Both richly theoretical and eminently practical, the book applies the primary commitments of Neohumanist education—cultivating love and kinship with humans and non-

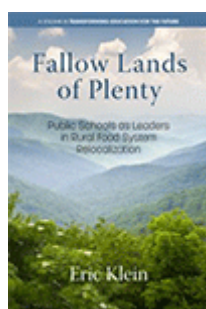
human others, freeing the mind from dogma and limitations, fostering a balanced approach between inquiry into the outer, objective world(s) and the inner, subjective world(s), and awakening the desire for social and environmental justice—to the full spectrum of traditional subject matter. It draws upon a wide range of new research and scholarship to illustrate an educational model capable of maximizing human potential and inspiring young people to create a future that is just, joyful, and sustainable.

ENDORSEMENTS:

"What a wonderful book! Packed into its pages are decades of experience as a meditator, yogi, parent, educator, and Neohumanist. This latter is the crux of this text, designed to lay out in clear accessible language the fundamentals of this rich and inspiring philosophy and to touch on ways it can find its way into the daily flow of the classroom and school. A philosophy worth its salt is one that actually makes a difference in the day to day lives of people. In Kathleen Kesson and her comprehensive book, we find just this: practical, pragmatic insights into a philosophy both new and ancient! It is a gift to educators and anyone committed to wholesome futures for children, society and of course, the planet." — Marcus Bussey, University of the Sunshine Coast, Australia

"Becoming One With the World is an extraordinary book. While its primary aims are explaining the philosophy of Neohumanism and detailing a Neohumanistic approach to education, it is simultaneously a comprehensive summary and synthesis of scholarly literature in the field of holistic education. Unifying knowledge and methods from many curricula areas, including spirituality, ecology, aesthetics, literacy, cultural diversity and ethics, it offers a clear orientation to a way of educating young people that seems key to human surviving and thriving." — Aostre Johnson, Saint Michael's College in Vermont

CONTENTS: Epigraph. Preface. Foreword, Ron Miller. Introduction. Acknowledgments. **SECTION I: THE FOUNDATIONS OF NEOHUMANIST EDUCATION.** CHAPTER 1: Neohumanism: A Philosophy of Education for Our Time. CHAPTER 2: The Development of a Neohumanist Educator. CHAPTER 3: Reconceptualizing Child Development. CHAPTER 4: The Science of Learning. CHAPTER 5: Healing the World: Decolonizing Education. CHAPTER 6: Contemplative Inquiry: The Art of Knowing the Child. **SECTION II: PEDAGOGY AND PRACTICES OF NEOHUMANIST EDUCATION.** CHAPTER 7: Curriculum Theory and Design for a Neohumanist Future. CHAPTER 8: The Art of Teaching. CHAPTER 9: Arts-Based Learning at the Center. CHAPTER 10: Multiple Literacies: The Role of Language and Story in Neohumanist Education. CHAPTER 11: Visual Art and Emergence: Bringing Worlds Into Being, with Alieta Belle and Leeza Stratford. CHAPTER 12: The Superpower of Music. CHAPTER 13: Neohumanist Education and the "Lively Arts": Integrating Creative Movement Across the Curriculum. CHAPTER 14: Neohumanist Education and the "Lively Arts": Integrating Creative Drama Across the Curriculum. CHAPTER 15: Teaching Ashtanga Yoga to Children, with MahaJyoti Glassman. CHAPTER 16: Studying the Social World: Towards a Neohumanist Future. CHAPTER 17: Rethinking STEAM for the Anthropocene — Part I: Science and the Modern World. CHAPTER 18: Rethinking STEAM for the Anthropocene — **Part II: Towards a Neohumanist STEAM Pedagogy.** CHAPTER 19: Conclusion: Education for a Bright Future. Further Resources. About the Author. About the Contributors.



Fallow Lands of Plenty Public Schools as Leaders in Rural Food System Relocalization

Eric Klein, University of North Carolina Asheville

2023. Paperback 979-8-88730-292-8 \$52.99. Hardcover 979-8-88730-293-5 \$94.99. eBook 979-8-88730-294-2 \$85.

Can public schools feed themselves? That deceptively simple question is like a fingernail picking at a fray in the fabric of 21st century public education. *Fallow Lands of Plenty* chronicles one high school's attempt to feed itself and, in doing so, unravels the fabric of neoliberal education, exposes its logics of dependence and control, and begins to weave a new tapestry of education for community cooperation and resilience.

Set during the ongoing transition between post-industrial globalization and the community structures that are to come, this rich narrative moves from furrows of Appalachian red clay soil, to the mountaintop homesteads of elder seed savers, to the conveyor belts of sterilized food sorting machines, and, finally, to a school's cafeteria on the day that 250 portions of student-grown sweet potatoes were served.

Along the way, *Fallow Lands* centers knowledges of place as well as the literal and metaphorical seeds of relocalized food and education systems. Critical and theoretically informed, the text disobeys the values, purpose and canon of public

education and proposes a fledgling pedagogy to address the challenges of the coming age.

ENDORSEMENTS:

*"Eric Klein's *Fallow Lands of Plenty* is a stirring manifesto for transforming public schools into centers of learning about community resilience and for transitioning to a "pedagogy of relocalization" that prepares students for the unstructuring of the hegemonic corporate food regime set in motion by climate collapse. What sets *Fallow Lands of Plenty* apart is the ethic of relational care that informs Klein's deeply personal style of writing. Incisive, radical, and accessible, the writing uplifts students, teachers, elders, cafeteria women, and extension agents as co-producers of new modes of public schooling in rural Appalachia that foster collective ownership of learning and intergenerational transfers of knowledge cast out by official state curricula."* — Anatoli Ignatov, Appalachian State University

*"A must read for today and tomorrow's generations. *Fallow Lands of Plenty* reminds us that our ancestors did things a certain way, for certain reasons, and the survival of this knowledge may very well mean our own."* — Heath Robertson, Cherokee Central Schools

CONTENTS: Foreword. **SECTION I: INTRODUCTION.** CHAPTER 1: Calf Deep in Red Clay. CHAPTER 2: Making New roads at the Intersection of the Food and Public Education Systems. CHAPTER 3: The Long View on 21st Century American Education. **SECTION II: SETTING.** CHAPTER 4: Baily County CHAPTER 5: Sternhill Farm. CHAPTER 6: Highland High School. CHAPTER 7: Highland High School's Cafeteria. **SECTION III: PARTICIPANTS.** CHAPTER 8: Student-Grown Food Participants. CHAPTER 9: The Seeds Saver of Highland High School. CHAPTER 10: The Storyteller and His Positionalities. CHAPTER 11: Reflexive Reflections on Student Seed Saver Recruitment. CHAPTER 12: Reflexive Reflections on Recruiting Community Seed Savers. **SECTION IV: THE COLLECTIVE FORGETTING.** CHAPTER 13: Seeds That Remember. CHAPTER 14: The Fading Agricultural Traditions of Bailey County. CHAPTER 15: 21st Century Agricultural Education. CHAPTER 16: Seeds That Forget. **SECTION V: THE ACTIONS WE TOOK.** CHAPTER 17: Heritages of Action. CHAPTER 18: Horses Pulling in Different Directions. CHAPTER 19: Local Food Systems and Food Sovereignty. CHAPTER 20: Teaching and Learning How to Grow Our Own Food. CHAPTER 21: Student-Grown Food Is Not Farm to School. **SECTION VI: ANALYSIS.** CHAPTER 22: Comment on Farm to Cafeteria Success. CHAPTER 23: System (Mis)(Re)Alignment. CHAPTER 24: Elder Knowledge Versus School Knowledge. CHAPTER 25: Appreciation and Values in the Cafeteria. CHAPTER 26: Embedded Agency. CHAPTER 27: Food as a Community Connector. **SECTION VII: GOING FORWARD.** CHAPTER 28: Summary of Key Findings. CHAPTER 28: Relocalization Pedagogy. CHAPTER 30: Closing Thoughts. Epilogue. References. A: Timeline of Activities. B: Alphabetical List of Project Participants.



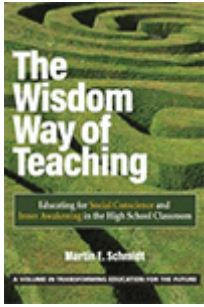
Hope for the Embattled Language Classroom Pedagogies for Well-Being and Trauma Healing

Olivia Kanna, Language College of the Immigrant Services Society of BC (ISSofBC)

2023. Paperback 978-1-64802-856-4 \$52.99. Hardcover 978-1-64802-857-1 \$94.99. eBook 978-1-64802-858-8 \$85.

Learning, as it is being increasingly recognized, is centrally predicated upon students' well-being. Research findings indicate that in the instances of wounding and trauma, students' capacity and ability to learn can be severely compromised. This understanding applies particularly to the immigrant students in the language classroom, many of whom are refugees bringing with them past experiences of privation, violence, wounding and trauma. Since teachers often find themselves wearing multiple hats, not only as instructors, but also as friends, philosophers, guides, confidantes, and counsellors to their refugee and immigrant learners, addressing those students' trauma with compassion, and employing appropriate pedagogical practices to mitigate their suffering should be of great relevance and inform the teachers' praxis in the classroom. This book takes an interdisciplinary look at trauma from the vantage points of critical language theories, neuroscience, psychotherapy, and Buddhist psychology, and suggests pedagogies for well-being and trauma healing that utilize contemplative ways of education. The practical aim of this book is to support teachers in addressing trauma in their classrooms.

CONTENTS: Preface. Acknowledgments. CHAPTER 1: Nowhere to Call Home: The Trauma of Displacement. CHAPTER 2: The Silent Scream of Trauma CHAPTER 3: Critical Language Pedagogies for Empowerment and Social Change. CHAPTER 4: Relating Pedagogy to Trauma. CHAPTER 5: Language Education Policies, Teachers, and the Ethics of Care. CHAPTER 6: Trauma and Healing in the Language Classroom Through Contemplative Pedagogies. CHAPTER 7: Buddhism as Brain Practice and its Role in Education. Epilogue. Appendix: Trauma Interventions: A Mini Module for Teachers. References. About the Author.



The Wisdom Way of Teaching

Educating for Social Conscience and Inner Awakening in the High School Classroom

Martin E. Schmidt, Hong Kong International School

2022. Paperback 978-1-64802-847-2 \$52.99. Hardcover 978-1-64802-848-9 \$94.99. eBook 978-1-64802-849-6 \$85.

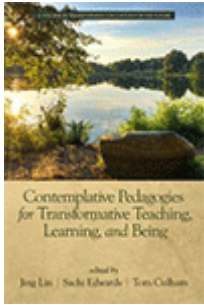
Immense challenges now face the global community. How can educators train the next generation of students to deal with the vast array of issues awaiting them in every sector of society? Written as a testimony to three decades of experimentation with these challenges in mind, Hong Kong International School humanities teacher Dr. Marty Schmidt draws upon the universal Wisdom tradition to propose pedagogical frameworks that combine what he calls the yang of social conscience with the yin of inner awakening. This yin-yang approach forms the basis of the *The Wisdom Way of Teaching*, which describes in curricular detail how to cultivate the whole person development of students.

ENDORSEMENTS:

"The Wisdom Way of Teaching is both a manifesto and a manual of what transformative education needs to be in the years to come. I felt inspired to read about the impact of a holistic curriculum that integrates service-learning and spiritual practice. Brick by brilliant brick, Marty Schmidt builds that all-important bridge between the inner world and the outer world. The principles and practices that Marty lays out in generous detail can be applied to classrooms of all kinds and ages. I wish every teacher could read this book!" — Fran Grace, University of Redlands

"For secondary teachers and other educators working at the intersection of social justice and spirituality, Marty's book offers practical examples, creative activities, and cross-cultural teaching stories from a lifetime of impassioned teaching. Informed by his deep study of Eastern and Western spiritual traditions, this book comes from the heart of a teacher, infused with contemplative insight, and inspired by a love of the world — the broken world that is and the better world that could be." — Vachel Miller, Appalachian State University

CONTENTS: Dedication and Acknowledgements. Foreword, *Cynthia Bourgeault*. Introducing the Wisdom Way of Teaching. Introduction to Hong Kong International School, *Jim Handrich*. **PART I: TEACHING FOR SOCIAL CONSCIENCE.** CHAPTER ONE: My Journey of Teaching for Social Conscience. CHAPTER TWO: Humanities I in Action Curriculum and the Impact of Social Conscience Education. CHAPTER THREE: Is Ignorance Bliss? Teaching About Chocolate Slavery on Day One. CHAPTER FOUR: The Heroic Journey from Self-Focus to Compassion: Mentoring Students Through an Orphanage Trip Experience. CHAPTER FIVE: The Elixir Project: Initiating a Path Towards Meaningful Adulthood. CHAPTER SIX: Principles of Social Conscience Curriculum Design. CHAPTER SEVEN: The Four Essential Roles of Social Conscience Teachers. **PART II: TEACHING FOR INNER AWAKENING.** CHAPTER EIGHT: My Journey of Teaching for Inner Awakening. CHAPTER NINE: The Essentials of a Curriculum for Self-Understanding: The Body-Mind-Heart Framework in Service, Society, and the Sacred. CHAPTER TEN: Balancing Body, Mind, and Heart: Introducing the Wisdom Tradition in a World Religions Class. CHAPTER ELEVEN: Waking Up to the Vertical Dimension: Student Reflections on a Practice-Based Religion Curriculum in Spiritual Explorations. CHAPTER TWELVE: Teaching Toward Inner Awakening Through a Spiritual Practices Project in SPEX. CHAPTER THIRTEEN: The Wisdom Way of Knowing and Teaching: The Epistemological Foundations of SPEX Teachers. **PART III: SPECIAL TOPICS IN INNER AWAKENING.** CHAPTER FOURTEEN: Teaching Consciousness of the Body: Two Practitioners in Dialogue, Sangeeta Bansal and Marty Schmidt. CHAPTER FIFTEEN: Non-Reactivity: The Supreme Practice of Everyday Life. CHAPTER SIXTEEN: Dealing With the Accuser: Befriending Your Inner Critic, Sangeeta Bansal and Marty Schmidt. **PART IV: REFLECTIONS ON THE WISDOM WAY OF TEACHING.** CHAPTER SEVENTEEN: Teacher Perspectives. CHAPTER EIGHTEEN: Student Voices. CHAPTER NINETEEN: My Wisdom Way of Teaching Philosophy. Appendix A: Interview about Humanities I in Action. Appendix B: Exemplary "Service, Society, and the Sacred" Final Essays. Appendix C: My Worldview: Do I Believe in a Vertical Dimension? Appendix D: Overview of the SPEX Curriculum. References.



Contemplative Pedagogies for Transformative Teaching, Learning, and Being

Jing Lin, University of Maryland; Tom E. Culham, City University in Canada and Simon Fraser University; Sachi Edwards, University of Tokyo

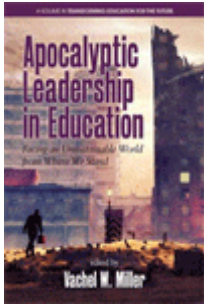
2019. Paperback 9781641137805 \$52.99. Hardcover 9781641137812 \$94.99. eBook 9781641137829 \$85.

In our current systems of education, there is a trend toward compartmentalizing knowledge, standardizing assessments of learning, and focusing primarily on quantifiable and positivist forms of inquiry. Contemplative inquiry, on the other hand, takes us on a transformative pathway toward wisdom, morality, integrity, equanimity, and joy (Zajonc, 2009). These holistic learning practices are needed as a counterbalance to the over-emphasis on positivism that we see today. In addition to learning quantifiable information, we also need to learn to be calmer, wiser, kinder, and happier. This book aims to find and share various pathways leading to these ends.

This book will describe educational endeavors in various settings that use contemplative pedagogies to enable students to achieve deep learning, peace, tranquility, equanimity, and wisdom to gain new understanding about self and life, and to grow holistically.

Embodiment is a central concept in this book. We hope to highlight strategies for exploring internal wisdoms through engaging ourselves beyond simply the rational mind. Contemplative pedagogies such as meditation, yoga, tai chi, dance, arts, poetry, reflective writing and movements, can help students embody what they learn by integrating their body, heart, mind, and spirit.

CONTENTS: Introduction: Contemplative Pedagogies for Profound Transformation in Teaching, Learning, and Being, *Jing Lin, Tom Culham, and Sachi Edwards*. **SECTION I: MEDITATION: WHY AND HOW CAN IT POWERFULLY TRANSFORM US?** Connecting Meditation, Quantum Physics, and Consciousness: Implication for Higher Education, *Jing Lin and Roshan Parikh*. Mindfulness, Meditation, and the Cultivation of Empathy: Contemplation From a 10-Day Meditation Retreat, *Ayush C. Pokharel*. **SECTION II: PROGRAMS TRANSFORMING STUDENTS THROUGH CONTEMPLATIVE CURRICULA.** Pedagogical Infusion of the Contemplative: Simon Fraser University's Contemplative Inquiry Master's of Education Program in Canada, *Laurie Anderson, Muga Miyakawa, Meena Mangat, Charles Scott, and Heesoon Bai*. Nourishing the Inner Life of the Educator, *Robert London*. **SECTION III: MINDFULNESS FOR TEACHER EDUCATION AND TEACHER PROFESSIONAL DEVELOPMENT.** From the Instrumental to the Existential: An Experiential Approach to Teaching Mindfulness, *Hongyu Wang*. Expanding the Ripples of Peace and Thinking of New Metaphors: Employing Transformational Peace Language Activities in Teacher Education and the Schools, *Rebecca L. Oxford and M. Matilde Olivero*. Teaching Compassionately: Teacher Professional Development and Impact, *Molly S. Dunn*. **SECTION IV: MOVEMENTS AS MEDITATION: AIKIDO AND TAI CHI, AND LABYRINTH WALKING.** Tai Chi as a Contemplative Practice and Its Impacts in Higher Education, *Fan Yang and Jing Lin*. Contemplative Practices: Introducing Tai Chi as a Mindfulness Exercise in School Curriculums, *Julie Keddell*. The Labyrinth as Contemplative Pedagogy in Higher Education, *Natalie Vinski Ibrahim*. The Way of the Classroom: Aikido as Transformative, Embodied Pedagogy for Self Cultivation, *Michael Gordon*. **SECTION V: WORKING WITH YOUNG CHILDREN AND ADOLESCENTS, AND CHILDREN ON THE STREETS.** Building a Mindful Classroom: The Quaker School Experiences, *Yuyun Peng*. Cultivating "Response-Ability" Through Contemplative Practices: Philosophical Underpinnings and Pedagogical Applications in a Hong Kong High School, *Weili Zhao and Marty Schmidt*. Street Family: A Global Look at Programs for Street Children and Contemplative Approaches for Restorative Justice, *Cameron Busacca*. **SECTION VI: CULTIVATING LOVE AND VIRTUE ETHICS.** Application of Meditation in Business Ethics Education: An Action Research, *Tom Culham and Neha Shivhare*. Cultivating a Heart Space: The Role of Eros in Facilitating Campus Group Meditation, *Keith Brown and John P. Miller*. **SECTION VII: LEARNING AND TEACHING CONTEMPLATIVELY, REFLECTIVELY, AND RELATIONALLY.** The Classroom as an Interconnected, Living Space: Integrating Reflective, Contemplative Practice Into General Education, *Amanda Fiore*. Reflective Journaling as Contemplative Practice: Applications for a Social Justice Educator, *Sachi Edwards*. Using Contemplative Practice to Build and Explore Connections to Nature: A Case Study, *Jennifer Byrne*. About the Contributors.



Apocalyptic Leadership in Education Facing an Unsustainable World from Where We Stand

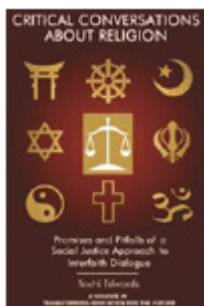
Vachel W. Miller, Appalachian State University

2017. Paperback 9781681238340 \$52.99. Hardcover 9781681238357 \$94.99. eBook 9781681238364 \$85.

Mainstream educational leadership has lost much of its footing as a progressive practice. More managers than wisdom-keepers, educational leaders no longer have authority to critique the toxicities of the present and imagine alternative futures. In public schools and higher education, the neoliberal emphasis on measurable outcomes shrinks the radius of concern for what educational leaders are leading toward. There's a planet missing in mainstream discourses of sustainability in educational leadership, and this book aims to resituate the work of teaching/leading in the place where we stand.

In a period of overlapping social/environmental crises, this book takes inspiration from Robert Jensen's call for teachers and intellectual leaders to "go apocalyptic", i.e., to face head-on the calamities that threaten our shared future on Earth. When leadership is situated within an apocalyptic context, we are called to reflect on educational injustice and unsustainability, while envisioning more hopeful futures. The work of apocalyptic leadership, though, isn't all about future vision; it's also about attending to what hurts and what heals in the present moment. Intended for aspiring and practicing educational leaders in both K-12 and higher education settings, as well as scholars in the fields of social justice and sustainability, this book begins mapping and traversing the affective, spiritual, pragmatic, and organizational geography of apocalyptic leadership. Such leadership holds dear the radical belief in our shared capacity to work gracefully with the painful awareness that tremendous challenges are inevitable, and yet, we have every opportunity for inching toward a more habitable future.

CONTENTS: Introduction: How to Carry On? Enduring the Predicaments of Apocalyptic Leadership Gracefully. **PART I: TEACHING AND LEADING IN AN APOCALYPTIC MOMENT.** Apocalyptic Teaching: Facing Our Fears and Teaching Through Tears, *Robert Jensen*. The Eco-Leadership Paradigm in the Classroom and Beyond, *Benjamin Redekop and Isaac Schleifer*. Cultivating Hope and Resolve in Perilous Times: Transforming Despair Into Adaptive Leadership, *Marie Eaton*. Something Else Is More Important Than Fear: Becoming-In/appropriate Educational Leaders on the Verge in a Time of Mass Extinction and Climate Catastrophe, *Susan F. Reed*. **PART II: LEADERSHIP FOR SOCIAL INCLUSION AND ECOLOGICAL SOLUTIONS.** Solutionary Leadership: Creating a Culture in Which Ecologically Minded Teachers Thrive, *Scott Morrison, Aaron Sebens, & John Heffernan*. Small Changes With Deep Roots: Social Entrepreneurship and School Gardens, *Courtney Baines*. Transformative Spiritual School Leadership for Inclusive Education, *Mousumi Mukherjee*. **PART III: ENDURING APOCALYPTIC WORK.** Enduring Unsustainable Leadership: Enacting a Pedagogy of Hope Through Mindfulness, Artful Inspiration, and Compassionate Leadership, *Jessica Gilway*. Scheherazade and the Axe: Narrative Medicine, the Apocalypse, and the Way Through, *Chris Osmond*. Expanding the Radius of Concern and Cultivating Habits of Hope: A Meditation on Educational Leadership for Sustainable Ethics in the Anthropocene, *Kelly Clark/Keefe and Vachel Miller*. Conclusion: Apocalyptic Leadership in Formation, *Vachel Miller*. About the Contributors.



Critical Conversations about Religion Promises and Pitfalls of a Social Justice Approach to Interfaith Dialogue

Sachi Edwards, University of Maryland, College Park

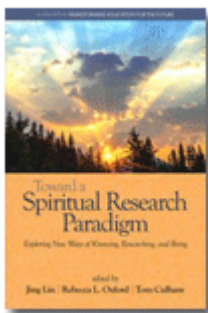
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Interfaith initiatives are increasingly prevalent on college and university campuses around the country. In large part, this trend responds both to ongoing religious violence throughout the world and to increasing religious tension in the United States. As such, these interfaith initiatives often attempt to bolster interfaith collaboration and increase awareness of different religious cultures, identities, beliefs, and traditions. In this book, Edwards reviews the various goals and processes associated with the interfaith movement, and offers both warnings and suggestions for those who are interested in pursuing an approach to interfaith dialogue that is oriented toward social justice. In doing so, this book fills a critical gap in academic literature surrounding the impact of religious identity and interfaith relations on pedagogy, educational

experiences, and campus climates.

Through three descriptive case studies set in a large public university in the United States, Edwards explores the use of Intergroup Dialogue as a pedagogical model for interfaith dialogue. While the goal of this pedagogy is to increase student understanding of privilege, oppression, and social injustice pertaining to religious identity, the cases in this book demonstrate how and why social justice oriented interfaith dialogue can be easily derailed and, if so, may potentially have harmful implications for religious minorities. Accordingly, Edwards offers five necessary conditions for assuring that social justice oriented interfaith dialogue (which Intergroup Dialogue is intended to be) succeeds. By focusing on the unique perspectives of four particular student participants (all of whom have religious identities outside of the three dominant Abrahamic religions) Edwards also highlights the experiences of those from religious identity groups that are the most overlooked and under-represented in the discourse on interfaith dialogue.

CONTENTS: Acknowledgments. Introduction. Religious Identity and Religious Oppression. My Journey to This Research. Research Context. Research Questions. Research Methods. Research Participants. Summary of Case Profiles. **Defining Interfaith Dialogue.** Approaches to Understanding Truth. Pluralism. The Purpose of Interfaith Dialogue. Negative and Positive Peace. The Causal Flow of Violence. The Contact Hypothesis and Intergroup Contact Theory. Conflict Resolution and Postconflict Reconciliation. Building Community Harmony. A Social Justice Approach to Interfaith Dialogue. **Integrating Interfaith Dialogue With Education.** Promoting Religious Literacy. Attending to Students' Spiritual Development. Broadening the Discourse on Diversity and Social Justice. Current Trends in Interfaith Student Programming. Religious Identity Inclusion Beyond the Dominant Abrahamic Faiths. Critical Theory: A Foundation of Social Justice Education. Social Justice Education: Recognizing Christian Privilege. **Intergroup Dialogue Pedagogy.** The Origins of Intergroup Dialogue. Conscientization and Problem Posing Pedagogy. Optimal Conditions for Intergroup Contact. Direct Engagement With Social Justice Issues. Process and Pedagogy. Empirical Support of Intergroup Dialogue. Research on Religion-Themed Intergroup Dialogue. **Case Study One: Interfaith Dialogue Without a Clear Purpose.** Setting the Stage for Dialogue. Attempting to Make Sense of Religious Identity, Privilege, and Stereotypes. Hot Topics: Religion in the Public Sphere. Giving Up On Dialogue. Parth. Increased Awareness of Self and Others. **Case Study Two: Interfaith Dialogue as Religious Studies.** This Class is "Different" Struggling With Religion and Proselytism?. Missing the Christian Privilege Target. Religion 101. Group Dynamics: Building and Losing Momentum. Out of Comfort Zone Experience. Facilitator Journals. Kavita. Increased Knowledge and New Perspectives. **Case Study Three: Interfaith Dialogue as a Philosophical Debate.** Committing to an Honest Exchange of Perspectives. Clarifying Personal Beliefs and the "True" Meaning of Religion. Determining Appropriate Hot Topics. Believers Versus Nonbelievers. Hinting at Christian Privilege Without Naming It. Recognizing the "Gray Area" and Questioning One's Own Beliefs. **Missing the Target, Misunderstanding the Point: What Went Wrong?** Expectations and Motivations for Interfaith Dialogue. Misunderstanding Religious Identity. Difficulty Grasping the Concept of Christian Privilege. The Impact of the Second Largest Group. The Impact of the Facilitators. Outcomes Pertaining to IGD Theory. **Necessary Conditions for Facilitating Social Justice Oriented Interfaith Dialogue.** Strategies for Avoiding Potential Pitfalls. Recommendations for Future Intergroup Dialogue Theory and Research. Recommendations for Intergroup Dialogue Practitioners and Coordinators. Recommendations for Higher Education Administrators and Staff. Recommendations for Interfaith Dialogue Practitioners Around the World. Necessary Conditions for Facilitating Social Justice Oriented Interfaith Dialogue. **References. Appendix 1: Participants' Religious Identities. About the Author.**



Toward a Spiritual Research Paradigm Exploring New Ways of Knowing, Researching and Being

Jing Lin, University of Maryland; Rebecca L. Oxford, University of Maryland; Tom E. Culham, University of British Columbia, Vancouver, Canada

2016. Paperback 9781681234946 \$52.99. Hardcover 9781681234953 \$94.99. eBook 9781681234960 \$85.

Spirituality and spiritual experiences have been the bedrock of every civilization and together form one of the highest mechanisms for making sense of the world for billions of people. Current research paradigms, due to their limitation to empirical, sensory, psychologically, or culturally constructed realities, fail to provide a framework for exploring this essential area of human experience. The development of a spiritual research paradigm will provide researchers from the social sciences and education the tools and abilities to systematically explore fundamental questions regarding human spiritual experiences and spiritual growth.

A spiritual research paradigm requires an ontology that considers all reality to be multidimensional, interconnected, and interdependent. It requires an epistemology that integrates knowing from outer sources as well as inner contemplation,

acknowledging our integration of soul and spirit with the body and mind. Three additional aspects are useful to a spiritual research paradigm: axiology, methodology, and teleology. An axiology concerns what is valued, good, and ethical. A methodology is the appropriate approach to systematic inquiry. A fifth and less frequently mentioned aspect is teleology, an explanation of the goal or end (telos) to which new knowledge is applied, such as gaining wisdom and truth, touching the divine, increasing inner peace, exploring hidden dimensions, or improving society. This book takes the first step to develop such a research paradigm. We draw from world spiritual traditions as well as scholarship that has arisen from contemplative practices. We also attempt to build a bridge between science and spirituality. Spiritual research is not necessarily opposed to scientific research; in fact, each can shed light on the other.

CONTENTS: Dedication and Acknowledgements. Introduction: The Urgent Need to Develop a Spiritual Research Paradigm, *Jing Lin, Rebecca L. Oxford and Tom Culham*. Knowing the Unknown: Transcending the Educational Narrative of the “Kantian Paradigm” through Contemplative Inquiry, *Oren Ergas*. “Out of the Everywhere into Here”: Rhetoricity and Transcendence as Common Ground for Spiritual Research, *Anne W. Anderson*. Using a Spiritual Research Paradigm for Research and Teaching, *Ramdas Lamb*. Prolegomena to a Spiritual Research Paradigm: Importance of Attending to the Embodied and the Subtle, *Heesoon Bai, Patricia Morgan, Charles Scott and Avraham Cohen*. The Enneagram: A Spiritual Perspective for Addressing Significant Problems through Research, *Robert London*. The Embodied Researcher: Meditation’s Role in Spirituality Research, *John (Jack) P. Miller*. Developing a Spiritual Research Paradigm: A Confucian Perspective, *Jing Lin, Tom Culham and Rebecca L. Oxford*. Exploring the Unity of Science and Spirit: A Daoist Perspective, *Tom Culham and Jing Lin*. Creation Spirituality as a Spiritual Research Paradigm Drawing on Many Faiths, *Rebecca L. Oxford*. Paradigmatic Dialogues, Intersubjectivity, and Nonduality in Qualitative Inquiry: Considerations from Hinduism’s Advaita Vedanta, *Edward J. Brantmeier and Noorie K. Brantmeier*. Seeking Collective Wisdom: A Spiritual-Dialogic Research Approach, *Sachi Edwards*.



Re-envisioning Higher Education Embodied Pathways to Wisdom and Social Transformation

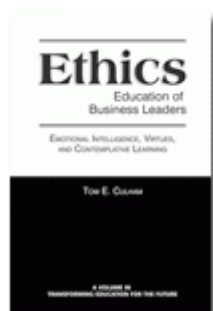
Jing Lin, University of Maryland; Rebecca L. Oxford, University of Maryland; Edward J. Brantmeier, James Madison University

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This book will expand the horizon of higher education, helping students, faculty and administrators to return to their roots and be in touch with their whole being. This book stresses that learning is much more than just accumulating knowledge and skills. Learning includes knowing ourselves—mind, body, and spirit. The learning of compassion, care, and service are as crucial or even more important in higher education in order for universities to address students’ individual needs and the society’s needs. Higher education must contribute to a better world. The book acknowledges that knowing not only comes from outside, but also comes from within. Wisdom is what guides students to be whole, true to themselves while learning. There are many ancient and modern approaches to gaining wisdom and wellness. This book talks about contemplative methods, such as meditation, qigong, yoga, arts, and dance, that help people gain wisdom and balance in their lives and enhance their ability to be reflective and transformative educators and learners.

CONTENTS: Introduction: Expanding the Roles of Higher Education and Contemplative Pedagogies for Wisdom and Innovation, *Jing Lin and Rebecca Oxford*. **PART I: CONNECTIVITY, VIRTUES, AND MORALITY: NEW PARADIGMS IN HIGHER EDUCATION.** Re-Visioning Higher Education: The Three-Fold Relationality Framework, *Heesoon Bai, Avraham Cohen, and Charles Scott*. Education for Transformation and an Expanded Self: Paradigm Shift for Wisdom Education, *Jing Lin*. Exploring Unconscious Embodied Ethical Transformation: Perspectives from Daoist Body-Mind Contemplative Practices, *Tom Culham*. Developing Moral Intelligence: Global, Networked, and Embodied Approaches, *Yi (William) Wei and Michael Wei*. **PART II: TRANSFORMATIVE PEDAGOGIES AND WELLNESS, HOLISM AND PEACE.** Transformative Approaches to Teacher Education: Becoming Holistic Educators in “Unholistic” Settings, *Robert London*. Pedagogy of Vulnerability: Definitions, Assumptions, and Applications, *Edward J. Brantmeier*. Anti-Domestic and Dating Violence Efforts on Campus: A Case Study of A Holistic Program, *Laura L. Finley*. Teaching Peace and Wellness as the Wisdom Path, *Alice Yeager and Sharon Howle*. Enacting Indigenous Wisdom Within Higher Education Pedagogies: An Example from Early Childhood Teacher Education in Aotearoa, *Carol Smith and Jenny Ritchie*. **PART III: YOGA AND MEDITATION FOR WISDOM, COMPASSION AND INTEGRITY.** The Power of Meditation in College Learning, *Fran Grace*. Yoga and Higher Education: Adding Concentration, Clarity, and Compassion to Learning, *Ramdas Lamb*. “The Needs of the Heart”: Finding No-Self in the College Classroom, *Geraldine DeLuca*. Embodying Higher-Education Towards Integrity, *Oren Ergas*. **PART IV: DEVELOPING THE ECOLOGICAL SELF AND CULTIVATING DEEP CONNECTION WITH NATURE.** Toward an Ecological Self Amid an Empathy Epidemic: Higher Education, Psychology, and Mindful Connection with Nature, *Debbie C. Sturm, Anne Metz, and Rebecca L. Oxford*. Ground Truth: Investigations of Earth

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Ethics Education of Business Leaders Emotional Intelligence, Virtues, and Contemplative Learning

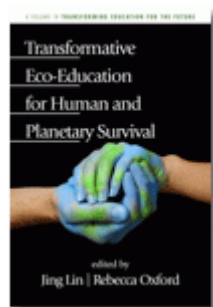
Tom E. Culham, University of British Columbia, Vancouver, Canada

2013. Paperback 978-1-62396-346-0 \$52.99. Hardcover 978-1-62396-347-7 \$94.99. eBook 978-1-62396-348-4 \$85.

Events on Wall Street and Main Street reveal that some business leaders make dramatically unethical self-serving decisions that ignore the public interest. How can business schools educate future business leaders to make ethical decisions? Unfortunately, most business schools fail in teaching ethical decision-making. They erroneously assume that such decision-making is primarily conscious and reason-based, reflecting the western cultural orientation toward science and logic.

In this book, Thomas Culham cites neurological findings showing that unconscious processes and emotions play a much more significant role than reason in making ethical decisions. Culham urges business schools to teach a modified form of emotional intelligence, linked with research-supported contemplative practices from the great meditative traditions. This book details the author's ethics curriculum and explains its successful application at the Sauder School of Business at the University of British Columbia. This fascinating, interdisciplinary, and highly practical curriculum integrates philosophy (virtue ethics), Daoist thinking, psychology, and neuroscience. This curriculum intends to transform the way business schools teach decision making. Such an effort might just transform the way we do business.

CONTENTS: Abstract. Acknowledgments. 1. Background, Context, Overview, and Guiding Philosophy. 2. Emotional Intelligence Meets Virtue Ethics: Implications for Educators. 3. Emotional Intelligence as a Component of Business Ethics Pedagogy. 4. Nourishing Life, the Daoist Concept of Virtue. 5. Cultivation of Virtue (dé) According to the *Neiye*. 6. Cultivation of Virtuous Leaders According to the *Huainanzi*. 7. Is There a Place for Contemplation and Inner Work in Business Ethics Education? 8. Incorporating the Inner Work of EI and Contemplation in Ethics Education. Glossary. About the Author.



Transformative Eco-Education for Human and Planetary Survival

Jing Lin, University of Maryland; Rebecca L. Oxford, University of Maryland

2011. Paperback 978-1-61735-502-8 \$72.99. Hardcover 978-1-61735-503-5 \$104.99. eBook 9781617355042 \$85.

Transformative eco-education is environmental education that is literally needed to transform and save our planet, especially during the global ecological crises of our present century. Such education demands inner transformation of many deeply rooted ideas, such as the following: the Earth exists merely to provide for human comfort; the extinction or reduction of other species does not matter; we are free to consume or destroy natural resources at will but are safe from destruction ourselves; and the Earth will continue to sustain us, even if we do not sustain the Earth. Unless these concepts are changed, we will increase global warming and add to the ruin of much of the Earth.

This book presents powerful ideas for transformative eco-education. At this time of ever-increasing ecological crisis, such education is needed more than ever before. We urge readers to use the ideas and activities in this book with your students, develop them further, and create new conceptions to share with other educators and students.

The chapters in this book provide key principles, of which the following are just a few. First, educators can and should prepare students for natural disasters. Second, stories, case studies, the arts, and hands-on environmental experience, all enriched by reflection and discussion, can offer profound learning about ecology. Third, education at all levels can benefit from a true ecological emphasis. Fourth, teachers must receive preparation in how to employ transformative eco-education. Fifth, Indigenous wisdom can offer important, holistic, spiritual paths to understanding and caring for nature, and other spiritual traditions also provide valid ways of comprehending humans as part of the universal web of existence. Sixth, transformative eco-education can be an antidote to not only to environmental breakdown, but also to materialistic overconsumption and moral confusion. Seventh, we can only heal the Earth by also healing ourselves. If we heed these principles, together we can make transformative eco-education a blazing torch to light the path for the current century and beyond.

CONTENTS: Introduction: Transformative Eco-Education in a Time of Global Ecological Crises, Rebecca Oxford and *Jing Lin*. **PART I: NATURAL DISASTERS AND EMERGENCY AND SUSTAINABILITY EDUCATION.** Helping Students Cope with Disasters: Thoughts after the 5.12 Wenchuan Earthquake in China, *Lin Fu, Rebecca Oxford, and Jing Lin*. Stories on the Edge: Transforming Education with Case Studies of Sustainability, Diversity, and Peace, *William M. Timpson, Jehan AlAndejani, María Gabriel, and Shaun Schafer*. Environmental Displacement, English Learners, and Value Creation: Considering Daisaku Ikeda in the East-West Ecology of Education, *Jason Goulah*. **PART II: PRACTICAL, CLASSROOM-BASED, CURRICULUM APPROACHES.** Beyond a Carbon Copy Curriculum: Cultivating Stewardship and Awareness through Sustainable Education, *Nathan S. Hensley*. Cultivation of Social Responsibility Through School Community Gardens, *Katie Den Ouden and Bryan Shao-Chang Wee*. Project WetKids: An Out-Of-School Program Fostering Citizen Scientists in the Middle Years, *Julie Cwikla and Christopher Barry*. **PART III: INTEGRATING SUSTAINABILITY INTO COLLEGE TEACHING AND TEACHER EDUCATION.** To Teach Like a Mountain, *Julia G. Brooks*. Changing Science Teacher Education in a Changing Global Climate: Telling a New Story, *J. Randy McGinnis, Emily Hestness, and Kelly Riedinger*. Necessary Tensions within Present Possibilities: Juxtaposing Voices from the Field to Envision Sustainability Teaching and Learning, *Molly Lawrence, Rosalie Romano, Victor Nolet, and Wendy Church*. Human-Environmental Relationships as Curriculum Context: An Interdisciplinary Inquiry, *Thomas Nelson and Cynthia Coleman*. **PART IV: CREATIVE PROGRAMS AND SUSTAINABILITY EDUCATION IN HIGHER EDUCATION AND COMMUNITY.** Greening the Campus, Culture, and Curriculum, *Mark Stewart*. How to Change: Two Case Studies in Building Resilience, *Richard Bell and Karen Bradley*. International Service-Learning in Ecotourism and Empowerment of Students and Local Communities, *David Urias*. **PART V: INDIGENOUS PERSPECTIVES ON ECO-EDUCATION.** (S)he Who Will Transform the Universe: Ecological Lessons in Community Education from the Indigenous Americas, *Elizabeth Sumida Huaman*. Caring for Ourselves, Others, and the Environment: Applying an Indigenous Paradigm in Early Childhood Education in Aotearoa, New Zealand, *Jenny Ritchie*. Critical Neurophilosophy, Indigenous Wisdom and the CAT-FAWN Connection, *Four Arrows*. Indigenous Knowledge, Environment, and Education in Africa, *Simon Thuranira Taaliu*. **PART VI: TOWARD A SPIRITUAL, HEALING, AND INTERCONNECTED FUTURE.** We Are One Earth: Healing Our Planet Equals Healing Ourselves, *Alice Yeager and Sharon Howle*. Eco-Fashion: What Educators Can and Should Teach about Sustainable Fashion, *Rebecca L. Oxford*. Daoism and Chinese Landscape Painting: Implication on Education for Human Nature Harmony, *Sun Xiaoyan and Jing Lin*. Strengthening Students' Connection to Nature: A Spiritual Perspective, *Bob London*. About the Contributors.



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