



Book Series

Transforming Education for the Future

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

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?

Books in this series:

- Apocalyptic Leadership in Education
- Critical Conversations about Religion
- Toward a Spiritual Research Paradigm
- Re-Envisioning Higher Education
- Ethics Education of Business Leaders
- Transformative Eco-Education for Human and Planetary Survival

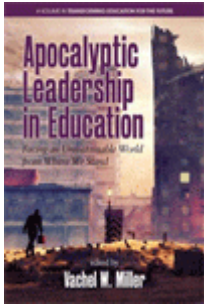
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Apocalyptic Leadership in Education Facing an Unsustainable World from Where We Stand

Vachel W. Miller, Appalachian State University

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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

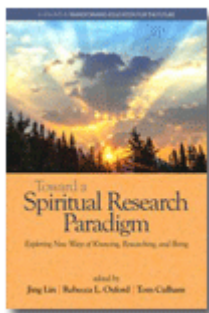
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Interfaith initiatives are increasingly prevalent on college and university campuses around the country. In large part, this trend responds both to ongoing religious violence throughout the world and to increasing religious tension in the United States. 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 \$45.99. Hardcover 9781681234953 \$85.99. eBook 9781681234960 \$65.

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

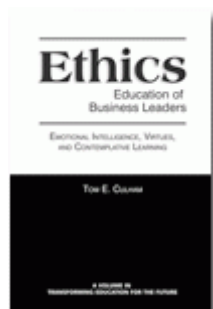
Jing Lin, University of Maryland; Rebecca L. Oxford, University of Maryland; Edward J. Brantmeier, James Madison University

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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

Simultaneously Spiritual and Scientific, *Jill S. Schneiderman*. Using Hula to Teach Personal, Inter-Personal, and Environmental Peace, *Sachi Edwards*. **PART V: SERVICE LEARNING AND SPIRITUAL GROWTH.** Service Learning as Civic and Spiritual Engagement, *Ai Zhang*. Mindfulness Meditation and Service Learning: Complementary Ways of Knowing, *Jared Featherstone*. Locating Self By Serving Others: A Journey to Inner Wisdom, *Cara Meixner*. **PART V I: AWAKENING EDUCATION: CONCLUSION AND NEW OPENINGS.** Awakening Education: Toward a Rich Tapestry of Mindful and Contemplative Engagement for Social/Environmental Transformation, *Claudia Eppert*. Author Biographies.



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

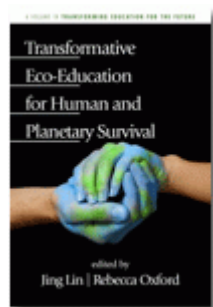
Tom E. Culham, University of British Columbia, Vancouver, Canada

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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 \$45.99. Hardcover 978-1-61735-503-5 \$85.99. eBook 9781617355042 \$65.

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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