Recasting Agreements that Govern Teaching and Learning: An Intellectual and Spiritual Framework for Transformation

Laura I. Rendün

Recasting Agreements that Govern Teaching and Learning: An Intellectual and Spiritual Framework for Transformation

Laura I. Rendón

> *If we can see it is our agreements which rule our life, and we don't like the dream of our life, we need to change the agreements.*
> *Don Miguel Ruiz, The Four Agreements*[1]

In *The Four Agreements*[2] Don Miguel Ruiz, a healer and teacher who studied the teachings of the Toltec in Mexico, explains that the mind dreams 24 hours a day. When the mind is awake, we dream according to the framework of what we have been taught and what we have agreed to believe. When the mind is asleep, we lack this conscious framework, and the dream changes constantly. In the awakened state, we function according to society's Dreamfield—a collective, holographic reflection of our shared beliefs. Don Miguel elaborates on the concept of human dreaming:

> The dream of the planet is the collective dream of billions of smaller, personal dreams, which together created a dream of family, a dream of community, a dream of a city, a dream of country, and finally a dream of the whole humanity. The dream of the planet includes all of society's rules, its beliefs, its laws, its religions, its different cultures and ways to be, its governments, schools, social events and holidays.[3]

Don Miguel provides additional examples citing that when we were born, we were given a name, and we agreed to the name. When we were children, we were given a language, and we agreed to speak that language. We were given moral and cultural values. We began to have faith in these agreements passed on to us from the adults we were told to respect and to honor. We used these agreements to judge others and to judge ourselves. As long as we followed the agreements, we were rewarded. When we

went against the rules we were punished, and pleasing others became a way of life, so much so that we became not who we really are, but a copy of someone else's beliefs. As we became adults we tried to rebel against some beliefs, which we began to understand made little sense or were inflicting harm. For example, some of us may have been told we were dumb, fat, or ugly. In our educational system, some social rules have created inequalities and injustices such as belief systems that view women and people of color as lacking in leadership, as well as having limited intellectual abilities. But many of us became afraid of expressing our freedom to articulate a different truth because we feared punishment for going against the prevailing belief system, even when we had no role in creating it. The dominant belief system is powerful, entrenched, validated and constantly rewarded by the social structure that created it—so much so that when even when we begin to see that some of the agreements in the belief system are flawed and in need of change, we find it very difficult to challenge them. Don Miguel notes that we need "a great deal of courage to challenge our own beliefs. Because even if we know we didn't choose all these beliefs, it is also true that we agreed to all of them. The agreement is so strong that even if we understand the concept of it not being true, we feel the blame, the guilt, and the shame that occur if we go against these rules."[4]

Like Don Miguel, I believe that a group of people can theorize to develop a set of agreements to guide a transformational change. For instance, a core group of higher education faculty and administrators can consciously begin to hold the same thoughts that represent a newly formed vision of teaching, research, leadership and service. A small, but critical mass of individuals can create what Malcolm Gladwell[5] calls a "tipping point," a boiling point when an idea, trend or social behavior, like an epidemic, bursts into society and spreads like wildfire. In higher education, our shared beliefs about teaching and learning constitute the agreements that guide our present pedagogical Dreamfield. This Dreamfield is fraught with some powerful, entrenched agreements that, though shared by many, are in need of revision because they do not completely honor our humanity and our freedom to express who we are and what we represent.

Purpose

I write with three purposes: 1) to expose the privileged agreements that govern teaching and learning in higher education; 2) to provide an intellectual and spiritual framework for recasting the agreements in order to transform teaching and learning; and 3) to join the many existing voices of educational transformation to contribute to the generation of a new "tipping

point"— a movement that wishes to create a new dream of education. The foundation of this dream is a more harmonic, holistic vision of education that honors the whole of who we are as intellectual, compassionate, authentic human beings who value love, peace, democracy, community, diversity and hope for humanity.

Privileged Agreements Governing the Present Pedagogical Dreamfield

To create a new teaching and learning Dreamfield that is intellectual (i.e., based on high standards of academic achievement, allows students to engage in problem solving, decision-making, critical thinking, etc.) and spiritual (i.e., honors our humanity, instills a sense of wonder, sacredness and humility in our college classrooms, respects and embraces alternate cultural realities, and connects faculty and students in meaningful ways) requires an examination of at least six agreements that are firmly entrenched in the academic culture of the academy. Later in this article, I will provide specific examples of how each of these privileged agreements can be recast to serve as new consciousness to transform pedagogical practice.

The Agreement to Privilege Mental Knowing

> *It is one of the teachings of wisdom that the merely logical mind—when it is cut off from the intrinsically higher human feelings of wonder and the sense of the sacred—inevitably becomes a plaything of the external senses, convincing us that only what is perceived with these outward-directed senses is real.*
> *Jacob Needleman, The American Soul*[6]

The agreement to privilege cerebral abilities such as verbal, scientific and mathematical ability not only praises, but puts on a pedestal, what Howard Gardner,[7] who developed the theory of multiple intelligences, calls linguistic and logical-mathematical forms of intelligence, which we typically use to measure our IQ (Intelligence Quotient). IQ is linked to our faith in the scientific method, leading us to prize and reward outer knowing (intellectual reasoning, rationality, and objectivity) at the expense of inner knowing (deep wisdom, wonder, sense of the sacred, intuition and emotions). Even fields such as religion and philosophy—disciplines we think might allow the inclusion of ritual, practice and reflection as a part of college teaching and learning-- tend to keep inner learning at arms length and usually retain an intel-

lectual, theoretical orientation. Paying attention to the inner life such as meditating, praying, dream analysis, ritual. and reflecting on one's purpose and the meaning of life is often viewed as anti-intellectual. Moreover, inner work is closely associated with spirituality, and spirituality can be an explosive, taboo topic with many definitions and with some fanatics and frauds invoking spirit for their own dubious purposes. Some individuals may be pro religion and anti spirituality. Some may consider themselves spiritual but not religious. Others view spirituality in conflict with Judeo-Christian values. Even faculty and administrators who engage in inner work tend to do it without fanfare and with little support or recognition from their colleagues. Reflection and spiritual pursuits are seen by many as "soft" kinds of activities and associated with terms such as "new age, "cult," and even "occult." Many educators tend to dismiss group meetings and retreats focusing on the connection between inner and outer knowing as "touchy-feely" events where participants inevitably wind up singing, "Cumbaya." Amusing and light as these observations might appear to be, there are deep, serious fears and tensions associated with anything that smacks of spirituality. Some faculty and administrators who embrace inner knowing are often afraid to "come out of the spiritual closet" because they are not sure how they will handle the consequences of their "disobedience" to the agreement to privilege mental knowing. These faculty know full well that they may be the targets of ridicule, become associated with having low standards, lose their colleagues' respect and even be evicted from the academy itself. These consequences are unfortunate and create real harm in the form of fear and anxiety about revealing who one really is and what one holds dear.

Why should we be concerned with over-privileging one form of knowing? In his book, *The American Soul*,[8] philosopher Jacob Needleman posits that pure mental knowledge, without the corresponding education of our emotions and instinctual life, can bring no objective truth. Instead, a one-sided perspective leads us into fundamental errors about our own place in the universe and about the laws of nature itself. There are a number of theories, which point to the notion that human intelligence is multifaceted and that a unitary view of knowledge must be challenged and replaced. These are paraphrased below.

Multiple Intelligences

Howard Gardner's theory of multiple intelligences is predicated on seven different ways of knowing, and he describes them in practical forms in his book, *Multiple Intelligences: The Theory in Practice*.[9] The intelligences Gardner identified are paraphrased below.

1) Linguistic—ability to use language. Poets and writers exhibit this ability in its highest form.
2) Logical-mathematical—logical, mathematical and scientific ability. Mathematicians and scientists exhibit this ability.
3) Spatial—ability to form a mental model of a spatial world and to function employing the model. Sailors, engineers, surgeons, sculptors and painters have high degrees of spatial intelligence.
4) Musical—ability to compose music. The broad range of musicians, from classical to jazz, salsa, reggae, and hip-hop, as well as indigenous drummers, may be considered to have high degrees of musical intelligence.
5) Bodily-kinesthetic—ability to solve problems or fashion products using the body. Dancers, athletes, surgeons and people who create crafts have this intelligence.
6) Interpersonal—ability to understand other people, such as what motivates them and how they work cooperatively. Salespeople, politicians, teachers, clinicians, and religious leaders have high degrees of interpersonal intelligence.
7) Intrapersonal—ability to "form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life."[10] People who regularly engage in forms of contemplative practice to engage one's own desires, fears and capacities to regulate one's own life are likely to exhibit this kind of intelligence.

Gardner believes IQ, based primarily on linguistic and logical-mathematical forms of intelligence, may get a student into college because college entrance tests such as the SAT prize verbal and mathematical abilities. But what receives less attention is that college academic achievement and success in life depend on all intelligences, and Gardner states that "all seven of the intelligences have an equal claim to priority."[11]

Emotional Intelligence (EQ)

In his book, *Emotional Intelligence*[12] psychologist Daniel Goleman refers to emotional intelligence as EQ, and discusses its connection to neural systems in the brain linked to cognitive skills and knowledge. According to Goleman: "Our emotional intelligence determines our potential for learning the practical skills that are based on its five elements: self-awareness, motivation, self-regulation, empathy, and adeptness in relationships."[13]

Goleman notes that EQ is far more important than IQ for job performance and leadership. It is also important to note that brain researchers are making an important link between cognition and emotion. Antonio Damasio's book, *Descartes' Error*[14] and Stanley Greenspan's book, *The Growth of the Mind*[15] contain neuroscientific research findings showing that reason and emotion are not separate and irreconcilable. In fact, the absence of emotion can impair rationality, making wise decision-making almost impossible. Drawing from an extensive review of research in psychology, anthropology, as well as the writings of philosophers, writers and musicians, Martha C. Nussbaum asserts that emotions form a part of our system of ethical reasoning in her book, *Upheavals of Thought*.[16] Brain research is also informing how we manage ourselves and how we handle relationships. Writing in the *New York Times*,[17] Daniel Goleman points to scientific experiments conducted by Richard Davidson and Jon Kabat-Zinn, which document the benefits of mindfulness training in which the meditator views passing thoughts as an impartial and nonjudgmental observer. Meditation was found to impact brain activity in the left prefrontal cortex associated with positive moods such as being enthusiastic, energized and with low levels of anxiety.

Spiritual Intelligence (SQ)

In their book, *Spiritual Intelligence*,[18] Danah Zohar and Ian Marshall review scientific evidence carried out by neuropsychologist Michael Persinger and neurologist V.S. Ramachandran and his team at the University of California that there is a spiritual intelligence located among neural connections in the temporal lobes of the brain. This "God spot" allows the brain to ask profound questions of meaning and value. Zohar and Marshall also review the research of Austrian neurologist Wolf Singer which shows there is a neural process in the brain that gives meaning to our experience. As further evidence for the basis of SQ, Zohar and Marshall discuss the work of neurologist and biological anthropologist Terrance Deacon on language as a meaning-centered activity that co-evolved with development in the brain's frontal lobes and indicate that " Deacon's whole research programme for the evolution of symbolic imagination and its consequent role in the brain and social evolution underpins the intelligence faculty we are calling SQ."[19]

To paraphrase Zohar and Marshall, a highly developed SQ includes the following characteristics: flexibility, self-awareness, capacity to face and use suffering, capacity to face and transcend pain, capacity to be inspired, reluctance to harm others, ability to see connections among what appears to be different, tendency to ask Why? or What if? questions, field-indepen-

dence and ability to work against conventional thought. Similarly, in his book, *Thinking With Your Soul*,[20] clinical psychologist Richard Wolman defines the characteristics of spiritual intelligence. Wolman developed the PsychoMatrix Spirituality Inventory (PSI). After carefully studying the responses of more than 6,000 men and women, Wolman identified seven factors that make up human spiritual experience and behavior: Divinity, Mindfulness, Intellectuality, Community, Extrasensory Perception, Childhood Spirituality and Trauma.

Heart Intelligence (HQ)

If researchers can identify a person's IQ, EQ and SQ, is it possible that they can also detect HQ or heart intelligence? Recent research, though not thoroughly conclusive and controversial, is pointing to the notion that our hearts may also be sites for intelligence. For example, studies being conducted through the Institute of HeartMath (IHM) Research Center in California are attempting to provide a scientific basis to explain how the heart affects mental clarity, creativity, emotional balance and personal effectiveness. Research points to the heart having a self-organized processing center that communicates with and influences the cranial brain via four major ways: "*neurologically* (through the transmission of nerve impulses), *biochemically* (via hormones and neurotransmitters), *biophysically* (through pressure waves) and *energetically* (through electromagnetic field interactions). Communication along all these conduits significantly affects the brain's activity."[21]

In *The Heart's Code*[22] Paul Pearsall, a psychoneuroimmunologist, employs theories and research of scientists contributing to the field of energy cardiology and cardio-energetics to explain how cells make memories out of info-energy that is circulated through the body system by the heart. Pearsall also relies on personal experience, lessons from indigenous people, and stories of heart transplant patients to make his case that the heart has intelligence. The stories from heart transplant patients are nothing short of fascinating, demonstrating that the heart thinks, remembers, communicates with other hearts, helps regulate immunity and contains stored information that continuously pulses through our bodies. A little girl who receives a heart transplant from a murdered child starts screaming at night. In her dreams, she recognizes the man who murdered her donor. A young man from a Spanish-speaking family begins using the term, *copacetic*, a word he never employed before. The wife of his heart's donor explains that every time she and her husband argued and made up, they would both say everything was "copacetic."[23] Clearly, future research holds much promise

to guide our society into recognizing that there is indeed more than one form of intelligence, and that life depends on multiple intelligences. If these assumptions are correct, then we are doing students a disservice by focusing primarily on linguistic and logical mathematical forms of intelligence.

We need to reframe the agreement that educational achievement and success in life depend solely on linguistic and logical-mathematical abilities.

The Agreement of Separation

> *We are here to awaken from the illusion of our separateness.*
> *Thich Nhat Hanh*

The underlying tenets of the agreement of separation agreement are that: 1) teaching and learning are linear and information flows primarily from teacher to student; 2) faculty should keep a distance from their students; 3) faculty are the sole experts in the classroom; 4) teaching is separated from learning and 5) any kind of faculty outreach to students such as validation, caring or encouragement is more often than not considered a form of coddling students who are presumed to be adults who should be strong enough to survive a collegiate environment on their own.

Paulo Freire, author of *Pedagogy of the Oppressed*,[24] has critiqued this separation Dreamfield of teaching and learning, calling it the "banking model of education," where faculty distance themselves from students, and "deposit" their knowledge in the classroom. Freire and other critical educators, such as Peter McLaren, Antonia Darder, and Henry Giroux, argue that the banking model of teaching and learning is oppressive in nature, exploiting and dominating students, as well as working against democratic structures that honor diverse voices, ways of knowing and participation in knowledge production. Freire asks educators to transform oppressive structures and to create libratory pedagogy where teaching and learning can be democratic, participatory and relational, allowing both teachers and students to be holders and beneficiaries of knowledge. Similarly, feminist scholars[25] have argued that a connected, holistic model of education can be libratory in nature. In their book, *Women's Ways of Knowing*,[26] Mary Belenky and her associates describe a "connected teaching" approach that provides a space for student development, allows the expression of uncertainty, fosters community, honors diversity of perspectives, and views teaching as simultaneously objective and personal.

In vogue over the past 10 years is the notion that learning is more important than teaching, giving rise to "learner-centered" approaches to education. The belief is that the focus in the classroom should be on learners and learning, and not so much on teachers and teaching. While it is understandable that educators would want to create a pedagogical model that works against the tendency of some teachers to be autocratic and oppressive, the key to good teaching and learning is likely found in *both* teachers and students. Along these lines, Parker Palmer, author of *The Courage to Teach*[27] argues that the debate between determining whether learning is more important than teaching is premised on a false dichotomy. Palmer indicates:

> "As the debate swings between the teacher-centered model, with its concern for rigor, and the student-centered model, with its concern for active learning, some of us are torn between the poles. We find insights and excesses in both approaches, and neither seems adequate to the task. The problem, of course, is that we are caught in yet another either-or. Whiplashed, with no way to hold the tension, we fail to find a synthesis that might embrace the best of both."[28]

Another way of keeping faculty separated from students is to avoid assisting students even when they need support, encouragement and validation. When I speak with faculty about the importance of validation[29] such as actively reaching out to support students and to communicate that students can learn and become a part of the college learning community, I am asked whether this is a form of "coddling students." It is as if anything faculty do to assist students to succeed and to believe in themselves is a form of making students weaker. The assumption is that students, regardless of background, should "tough it out," and that all students should learn how to succeed without any intervention. While it is true that many students believe that they work best alone and are able to care for themselves, my own research[30] documents that there is a large class of students who benefit from what I call validation, "an enabling, confirming and supportive process initiated by in- and out-of-class agents that fosters academic and interpersonal development."[31] Validation theory calls for faculty and staff to get closer to students, to reach out to students to offer assistance and to help students make social and emotional adjustments in college, if not in their personal lives. The concept of validation is similar to the notion of caring as advanced by Nel Noddings[32] and Angela Valenzuela[33] when ad-

dressing the essence of teacher/student relationships in the K-12 system. Noddings and Valenzuela note that instead of being concerned with students' subjective realities and working with a moral ethic of caring that fosters positive relationships between teachers and students, many schools are focused on detachment, impersonal and objective language and non-personal content. This results in many students feeling that who they are and what they represent are not valued in school.

We need to change the agreement that good teaching and learning evolve from a model that distances teachers from students and that separates teaching from learning.

The Agreement of Competition

> *If you look deeply into any living being, a mosaic of intimate interrelationships will be revealed. Life is **all** about relationships.*
> *Joel Levey & Michelle Levey, Living in Balance*[34]

In the Agreement of Competition students are pitted against each other in a fiercely competitive teaching and learning environment. As a concept, competition has a scientific origin—Charles Darwin's natural selection theory, a form of survival of the fittest. In higher education, we know this agreement as merit, where only the "best and the brightest, " as defined by grades and test scores, are deemed worthy of attending college. But how complete is Darwin's hypothesis? Lynn Margulis, a professor of geosciences, challenged Darwin with her own theory of endosymbiosis, and argued that coming together, not competing, is what advances evolution. In short, Margulis proposed that cooperation, interaction, and mutual dependence among life forms are the driving force behind evolution. Relationships, not competition, form the essence of life. Margulis' theory, advanced in her book, *Symbiosis in Cell Evolution*,[35] is truly fascinating. Not only does the theory break the Darwin-based agreement of competition, it offers a viable, alternative explanation for the evolution of life. Endosymbiosis is a process where cells learn to live together not by destroying each other so that the strongest survive, but by merging with each other in a mutually benefiting relationship, or symbiosis. Margulis notes that it is microbes, living beings too small to be seen without the aid of microscopes (which Darwin did not have), that provide the mysterious creative force in the origin of the species, and that evolution of life cannot be fully explained if microbes are omitted from the story.[36]

If Margulis' theory holds true, then what does this have to say about our work as educators? The testing mania that has hit our entire educational system, from kindergarten through graduate school, is predicated on competition that sorts high-scoring students from those who are presumed to have limited intelligence even when the tests may be culturally biased and/or measure only certain forms of intelligence, primarily verbal and logical-mathematical. In higher education SAT and GRE scores are widely employed to rank colleges and universities which seek to gain prestige in the academic market place. Many students are terrified of taking these tests and decide to not even apply to college for fear that they will fail and face humiliation. Some students who have attended resource-poor schools and who grow up without the advantages of affluent students usually do not do well on standardized tests. It takes a great deal of time for admissions officers to review students holistically (though some colleges and universities have taken this step). Peter Sacks, author of *Standardized Minds*[37] notes that a key problem with standardized mental tests is that they have limited predictive ability. For example, to get into graduate school, students are usually asked to take the GRE, but "the GRE quantitative test accounts for no more than four percent of the variation in student engineer's classroom performance."[38] As Howard Gardner maintains, we should "spend less time ranking people and more time trying to help them."[39]

Assisting students to learn involves building a relationship between teachers and students, and the connective aspects of teaching and learning can be lost if the classroom context is based mainly on competition. Learning communities, which involve a great deal of peer interaction and relationship-building, have documented promising outcomes such as increased rates of retention, high grades, as well as social, emotional and spiritual development.[40]

We need to change the agreement that competition is the primary and most useful method to advance learning.

The Agreement of Perfection

> *The greatest peril of the path for those who seek Enlightenment is not leaving enough room inside themselves for what they do not know. And the greatest peril of the path for those who already are enlightened is neglecting to leave enough room inside themselves for what they do not know.*
> *Andrew Cohen, Embracing Heaven and Earth*[41]

The Agreement of Perfection is witnessed in an academic model where there is usually little, if any, room for error and imperfection in the classroom. However, feminist learning theorists have learned that in a context where human imperfection is downplayed, many students become intimidated by professors who either bombard them with too much information or leave them confused and frustrated with too little information.[42] In fact, the authors of *Women's Ways of Knowing*,[43] assert that: "In a connected class, no one apologizes for uncertainty. It is assumed that evolving thought will be tentative."[44] Along the same lines, Andrew Cohen, author of *Embracing Heaven and Earth*,[45] indicates that behaving as if we already know everything is a symptom of arrogance, a way that the ego protects itself from what it does not know. Moreover, overconfidence can be limiting, while being in a state of not knowing has no limitations. Cohen maintains that true learning results from a deep and continuous surrender to the unknown.

Not only are we judged as arrogant when we behave as if we know everything, but our sense of wonder, which requires that we embrace the mystery of darkness, is also diminished. Learning, according to anthropologist Joan Halifax, author of *The Fruitful Darkness*,[46] is not being in a state of all knowing perfection; it is more a process of initiation, of leaving some sense of security behind us and venturing forth into the unknown. Halifax expresses that in our culture, the word education means to be led out of ignorance into knowing more and that knowledge is usually defined as the accumulation of facts and data. However, in some tribal cultures, education is not the outward experience of being led out of ignorance. Instead, the experience is an inward journey; an initiation that takes the initiate into the unknown and that is grounded in not knowing. In *Native Science*,[47] Gregory Cajete points out that there is no word for "education" in most Indigenous languages. Rather, education is best described as "coming-to-know," which entails a: "journey, a process, a quest for knowledge and understanding. There is then a visionary tradition involved with these understandings that encompasses harmony, compassion, hunting, planting, technology, spirit, song, dance, color, number, cycle, balance, death, and renewal."[48] College and university faculty need to better understand the delicate balance between knowing and coming-to-know, and allow students to be tentative and imperfect in the classroom.

We need to revise the agreement that being in a state of tentativeness and imperfection is always a sign of intellectual weakness.

The Agreement of Monoculturalism

> *Because of the emphasis in this country on a monocul-*
> *tural social and personal identity (although it really*
> *has never existed in the United States) and the philo-*
> *sophical and political underpinnings of rugged indi-*
> *vidualism, the very notion of multiplicity has been con-*
> *ceptualized as deviant or pathological.*
> *Aida Hurtado[49]*

The agreement of monoculturalism has created an epistemological dream underscored by: 1) the almost exclusive validation of Western structures of knowledge; 2) the subjugation of knowledge created by indigenous people and people of color; 3) course offerings which preserve the superiority of Western civilization; and 4) the dominant presence of faculty and administrators in colleges and universities who subscribe to monocultural paradigms of knowledge production and comprehension.

Modern Western science, with all of its acumen, has been critiqued on a number of fronts by some feminist researchers, as well as scholars of color and Indigenous scholars. For example, one area of contestation is the erroneous assumption that Western science contains the history of all science.[50] Inherent in this assumption is the belief that "conceptions of scientific rationality, objectivity, and progress developed precisely to *distinguish* 'civilized' Europeans from 'primitive' Africans and other 'lower peoples'[51] Despite claims that the academy is open to diversity and multiculturalism, the fact is that most of what gets taught and how it gets taught is predicated on a paradigmatic status quo based on what M. Annette Jaimes Guerrero identifies as "Euro-American privilege and the presumed superiority of Western civilization."[52] Non-Western views of truth as espoused by Third World perspectives, as well as indigenous knowledge, are at best objectified as "the other," and at worst, as primitive and anti-intellectual. In her book, *Decolonizing Methodologies: Research and Indigenous People*,[53] Linda Tuhiwai Smith explains that indigenous people have often been viewed as incapable of using their minds or intellects. She writes:

> "We could not invent things, we could not create institu-
> tions or history, we could not imagine, we could not pro-
> duce anything of value, we did not know how to use land
> and other resources from the natural world, we did not
> practice the 'arts' of civilization. By lacking such virtues,
> we disqualified ourselves, not just from civilization but from

> humanity itself. In other words we were not 'fully hu-
> man'; some of us were not even considered partially hu-
> man."[54]

Similarly, Gabriela Arredondo and her Chicana feminist colleagues high-light the exclusion and marginalization of Chicana scholars in their book, *Chicana Feminisms*.[55] Refusing to be silenced, Chicana scholars claim 'a "third space" to resist and reject colonial ideology and to capture the complexity of Chicanas' experiences with multiple epistemologies and methods. As a concept, monoculturalism defies the reality of multiculturalism. Higher education is admitting perhaps the most diverse student body ever, reflect-ing the increasing colorization of the nation. The national profile of race and ethnicity derived from the 2000 census reveals that Non-Hispanic whites remain the majority, with 69% of the population. Hispanics comprise 12.5% of the population; Blacks, 12.1%, Asians, 3.6%, American Indians, .7%, Native Hawaiians, .1% and some other race .2%. Adding to the complexi-ties of social constructions of race and ethnicity is the fact that by 2050 about 21 percent of Americans are expected to claim mixed ancestry—biracial or multiracial. Within the next 10 years a fast-growing generation of diverse students will impact American college campuses, revealing a com-plex, multifaceted student cohort that often defies categorization.[56] Adding to this complex scenario is religious diversity. In her book, *A New Reli-gious America*,[57] Diana L. Eck notes that Americans are the most reli-giously diverse people in the world, and our schools and colleges are wit-nessing varieties of people from every part of the world. Of course, college and university students are also diverse in terms of gender, sexual orienta-tion, worldview, and class. Consequently, a multiplicity of perspectives are consistently engaged (overtly and covertly) in higher education classrooms whether professors want to recognize that or not.

The Agreement of Monoculturalism results in what Ward Churchill calls a "European intellectual hegemony" that "offers little more than the presen-tation of 'White Studies' to students, mainstream and majority alike."[58] The minimal presence and often total absence of tenured faculty of color in diverse disciplines, as well as the small number of administrators of color in high-level positions of authority such as college president, provost, vice presi-dent or dean, serves to control and validate Western structures of what constitutes knowledge, how knowledge gets taught, who should be hired to transmit knowledge, and what gets rewarded as exemplary teaching, re-search and service. In her book, *Black Feminist Thought*,[59] Patricia Hills Collins elaborates on this point:

"Two political criteria influence knowledge validation processes. First, knowledge claims are evaluated by a group of experts whose members bring with them a host of sedimented experiences that reflect their group location in intersecting oppressions of race, gender, class, sexuality and nation. In the United States, this means that a scholar making a knowledge claim typically must convince a scholarly community controlled by elitist, White, avowedly heterosexual men holding U.S. citizenship that a given claim is justified. Second, each community of experts must maintain its credibility as defined by the larger population in which it is situated and from which it draws its basic, taken-for-granted knowledge. This means that scholarly communities that challenge basic beliefs held in the U.S. culture at large will be deemed less credible than those that support popular ideas."[60]

To push and expand theoretical paradigms regarding knowledge construction, production and use requires a multicultural perspective that embraces diverse ways of knowing which emerge from multiple perspectives.

We need to change the agreement that Western ways of knowing are superior to all other forms of knowledge.

The Agreement of Work Addiction

> *Whether they are Hispanic or Native American, Caucasian or Black, the more their lives speed up, the more they feel hurt, frightened, and isolated. Despite their good hearts and equally good intentions, their work in the world rarely feels light, pleasant, or healing. Instead, as it all piles endlessly upon itself, the whole experience of being alive begins to melt into one enormous obligation. It becomes the standard greeting everywhere: **I am so busy**.*
> Wayne Muller, *Sabbath*[61]

I was turning 50 years of age when one of my friends and colleagues, a 44-year-old professor, was diagnosed with colon cancer. We had not seen each other in a while, and when I heard about her diagnosis I sent her an email and asked if I could come visit her. I went to her home where we had

time to catch up with each other for about two hours. She told me she had gone through "a wake-up call," but she was hoping for the best. Only a few weeks later, I went to see her at again at the hospital, this time with a group of junior scholars. Her condition had gotten much worse. What I remember most about what she told us was that at this particular stage of her life, writing the next article or the next book were not what counted. The two most important things she longed for were to be able to sleep and eat normally. I remember that one by one, we all said what were to be our last good-byes. As I exited her room, outside I saw the young scholars hugging each other, full of emotion. I realized that our tears were not just for the friend we were losing. Our grief was also for us, for having just painfully and abruptly experienced our own wake-up call to slow down, assess the error of our ways, and recognize that there is more to life than our academic work.

The struggle to have balance in my personal and academic endeavors, to accept invitations only when I can be fully present, and to say "no" when I really need more time for myself and my loved ones is ever present in my life. In a world where everything seems to be important, I find that I must be flexible and focus on keeping my priorities in order. In my 30s and 40s, I was literally running on adrenalin. I worked long hours and on weekends, accepted projects without reflecting on the impact they might have on my academic and personal life, traveled extensively and thrived on being on an "academic high." I rationalized that this workaholic lifestyle was worth it because my work was about making a difference for students who, like me, grew up in poverty and wanted a better life for themselves. The problem was that I forgot about making a difference for me. The memory of daily headaches, neck and shoulder pain, gastrointestinal problems and sheer exhaustion is still fresh on my mind. My frantic overactivity gave me the highs of achievement and the lows of exhaustion. Sure, I accomplished a great deal and earned promotion and tenure. But my personal life suffered for it. I found it difficult to give and to receive love, and there were many times when I felt lonely and isolated, even with multiple activities and with many people around me. Around middle age, I experienced my own epiphany, a time when I began to feel that enough was enough, that I did not want to die young, that I deserved to have love in my life, and that I could still do good work and work hard without losing myself in the process. Fortunately, through a great deal of inner work by myself and in community with others, I have grown over the past few years to the point that I am finding it easier to "walk my talk," but not without difficulty. Like any drug, alcohol or food abuser, it is easy to fall back into destructive patterns even when one tries to change negative behaviors.

My life and the lives of so many others who work in the academy provide ample examples of work addiction leading an unbalanced life. We pay more attention to remaining constantly busy with multiple projects which often lead to burnout, stress and illness than to balance our personal and work lives with activities that nourish our souls—rest, reflection, and caring human connections. Faculty and administrators are socialized to believe that the "best" academics are those who are constantly publishing, getting millions of dollars in grants, putting in long hours, working on weekends, and traveling extensively. When we ask our colleagues: "How are you?" we almost never get the answer: "Oh, I am so relaxed! I got so much rest this weekend. I had time to do everything I wanted to do with my family." In his book, *Sabbath,* Wayne Muller[62] maintains that lack of rest, poor nutrition and lack of exercise is a form of bodily violence often resulting in disease, poor relationships with our loved ones, constant stress, burnout, drug and alcohol abuse and even death. In a study involving close to 200 faculty members, Alexander Astin and Helen Astin[63] found that faculty experienced a wide range of negative reactions to stress, including "health problems, divorce, over consumption of caffeine and sleep deprivation."[64] While working hard to make more money has its merits, Mark Nepo author of *The Book of Awakening*[65] notes that love, truth and compassion are what matter most in life, and that money is best used "to make love work, to bring truth into being, to allow generosity and compassion to flourish."[66]

We need to change the agreement that work addiction, and its corollaries of stress, disease, and lack of intimacy, is the preferred way to approach our work in higher education.

An analysis of the dominant agreements that govern pedagogical practice in higher education takes us to the realization that we need to create an educational Dreamfield that reflects a recreated vision of reality. It is time to construct and validate a pedagogical Dreamfield based on newly constructed agreements that speak to who we are as whole human beings—intelligent, social, emotional, and spiritual. Consequently, we need a committed group of educators interested in transformational change to recast the agreements that govern teaching and learning. This is not an easy task. It will take a significant amount of courage to work against entrenched agreements, courage to step into the pain of admitting that we have been trying to transform higher education by working around these agreements rather than trying to change and recast the agreements themselves, courage to admit that we have honored these agreements even when we knew, intuitively or intellectually, that some of the beliefs were flawed.

Recasting the Agreements: An Intellectual and Spiritual Framework for Transformation

In this section, I introduce a framework for engaging in a process to transform teaching and learning with implications for transforming other aspects of higher education such as leadership and research. Often the conversation about transformation occurs avoiding deep-rooted issues that create tension. This occurs in part because we normally do not like to engage what makes us uncomfortable, emotional, uncertain or fearful. We may also feel uncomfortable bringing into awareness issues that we are in denial about or wish to keep hidden. To challenge the status quo is to deal with tension. To attempt to change something is to deal with resistance. Most of us would rather avoid having to deal with tension and resistance. Consequently, much of the "transformation" we see today consists of special programs, "best practices," and activities being created with little or nothing being done to actually challenge, dismantle and refashion elements of the harmful policies that guide the institution. For example, an institution may acknowledge the value of multiculturalism, yet the courses, the faculty hired and the curriculum offered reflect more of a monocultural belief system than a multicultural emphasis. Setting up a special program to deal with multiculturalism is not transformation because the change is marginal to mainstream institutional practice, and it does little or nothing to dismantle, expose and reframe the prevailing, monocultural status quo of the institution.

Below I outline four steps to engage in the process of transformation, as well as five principles to guide educators in the activity. In essence, what I am proposing is an alternative process of educational transformation that engages paradox, disturbs the status quo, and represents a synthesis of what may be considered intellectual and spiritual. As we interrogate our belief system, we enter into in an intellectual process that calls forth our high-level analytical, critical thinking and reasoning skills. Yet this process is designed to elicit what may be considered spiritual in nature—our emotions, sense of wonder, possibility, purpose and meaning, as well as our compassion, imagination and creativity.

Steps to Transformation

The process of transformation involves the following steps:

Step 1. Identify the agreement(s) being privileged. This step brings the belief system of a particular aspect of educational practice into aware-

ness. For example, if educators wish to transform pedagogical practice, one of the first things they would do is to identify shared beliefs that are being privileged in teaching and learning. As noted in this article, one of the beliefs is the agreement to privilege mental knowing. If what is being transformed relates to leadership, a possible privileged agreement could be that leadership is almost always top/down. Another privileged agreement about leadership may be that women and people of color do not make the best leaders. If what is being transformed is research, one shared belief is that quantitative research is always more rigorous than qualitative studies. Another privileged agreement about research is that researchers must always detach themselves from their subjects. Taking an inventory of these shared agreements allows us to be more focused about what we are trying to transform.

Step 2. Interrogate the agreement(s) being privileged. Interrogation involves identifying progressive and regressive elements and calling into question any assumptions behind a particular agreement. For instance, regarding the agreement to privilege mental knowing, one strength of this particular belief is that working with the mind and engaging in intellectual activities enhances our cognitive development. Few can argue that an essential part of education is to help students develop reasoning, critical thinking and problem-solving skills, as well as to employ technology. However, the shadow wisdom of this agreement is that a unitary view of knowing can lead to a diminished appreciation for the plurality of intelligences. Nonetheless, shadow elements of agreements we helped to create and validate (consciously or unconsciously) on a day-to-day basis should not always be viewed with total disfavor. In fact, the disowned and unconscious aspects of ourselves and our behavior can harbor great wisdom. Working through points of resistance, tensions, fears, doubts and difficulties can allow us to heal, be liberated from belief systems that are inflicting harm, and eventually become more whole.

Interrogating agreements also involves providing evidence that a particular agreement is in place. Evidence can highlight the extent that the problematic elements of the agreement exist on campus, as well as possible harm the agreement may be inflicting. For example, evidence of the agreement that women and people of color do not make good leaders may constitute examining how many women and people of color hold leadership positions on a particular campus. Who is benefiting from this situation? Who is being harmed? With regard to the agreement of monoculturalism, evidence that the curriculum is not widely inclusive of the contributions of women and people of color may constitute examining course syllabi and reading

lists, as well as interviewing students who take particular courses. To what extent does the canon privilege majority and minority students? Who is excluded and included in the canon? What are the politics of knowledge in the classroom?

As might be surmised, engaging in deep work of confronting institutional flaws and personal shadows can involve excitement and joy in the process of inquiry, discovery and freedom to explore new ideas. But the process can also evoke fear, confusion and anxiety. Consequently, this step should be taken with care, compassion, humility and gentleness. The work of transformation can be fraught with emotion and tensions as points of resistance are identified, and we suddenly find ourselves coming face-to-face with what we are in denial about or simply refuse to change. Yet, intensity of tensions is likely to mean that something is asking to be recognized and transformed. The work of transformation requires us to step into not only the shadow side of the agreements being privileged, but into the darkness of some of our own behaviors and belief systems. In short, if we truly wish to engage in transformation, we must be willing to step into (as opposed to circle around) pain and discomfort, recognizing that joy and excitement can be part of the process as well.

Step 3. Explore available choices. Reframing agreements involves making choices from the options available. Each choice involves thinking about what would be the most authentic response to the situation, a change that makes sense intellectually, but also one that is compassionate and considers the needs of others. Similarly, the choice involves entering into dualities, engaging questions such as: What is to be learned from the light and the shadow side of the agreement? What are the contradictions? What are the trade-offs? What is to be reframed, and what is to be cast out altogether? Who benefits from the agreement? Who is likely to harmed? For instance, one choice is to make some modifications in the agreement, recognizing that not everything about the agreement is in need of change. Here, the process entails both identifying the agreement that is being held in mass consciousness and revealing the greater reality of wholeness. The belief is recast to allow for unity and balance of perspective, not to dismantle everything about the agreement. For example, with regard to the agreement of work addiction, it is not that we should turn into lazy academics, it is a question of balancing work and rest, recognizing that our minds need replenishment and renewal in order to stay productive. The greater reality is wholeness—the balance between doing good work and taking time to care for ourselves and our loved ones.

A second choice is to totally dismantle the agreement. In the case of the agreement of monoculturalism, it is likely that everything about this be-

lief needs to be reframed, and that the pact we have made (consciously or unconsciously) with this agreement must be totally broken. Any agreement that contains more harm than good is likely to benefit from total reframing. A third choice, after carefully interrogating the agreement, is to leave the belief intact. The institutional context and/or players may not be ready for the change to occur. If this choice is made, at the very least, institutional representatives should take responsibility for any harm that is being created by leaving the agreement intact and take active measures to begin the process of eliminating any harmful effects of a particular belief system. Every choice (i.e., modification of an agreement, totally dismantling an agreement or leaving an agreement intact) has its consequences and responsibilities. All who select the choice become co-creators of a new consciousness that will ultimately guide institutional practice and policy.

Step 4. Recast the agreement. This step engages educators in thinking more deeply about what they wish to see in the transformation they are co-creating. Once an agreement is identified and its strengths and limitations are brought to awareness, the next step is to reframe the agreement. Below, I take each privileged agreement about teaching and learning and provide an example of what a recast agreement might look like.

> · To recast the agreement to privilege mental knowing, what would be an example of a reframed agreement that is based not on a single approach to learning, but on multiple ways of knowing? *Recast Agreement*: *The Agreement to Work with Diverse Ways of Knowing in the Classroom*. If professors enter their classrooms believing in the agreement to embrace diverse ways of knowing, every aspect of teaching and learning is likely to be conducted differently. Rather than focusing only on assignments that foster cognitive development, concerted efforts will be made to select materials, design activities, and assess students with an eye toward educating the whole student, inclusive of emotional, social and spiritual dimensions. The curriculum would include materials that would facilitate not only critical thinking and intellectual development, but also learning outcomes such as those related to a greater sense of self, appreciation of diversity, ability to see connections and a larger whole, improved relationships, values clarification, and finding of one's vocation, or calling in life.
> · To recast the agreement of separation, what reframed agreement would be based on connecting faculty with students and synthesizing teaching and learning? *Recast Agreement*: *The Agreement of*

Relationship-Centeredness. If faculty hold the belief that relationships are the essence of a good classroom, more of an effort will be made to connect with students and to create democratic classrooms that treat students seriously as thinkers and knowers. Relationship-centered classrooms are those where knowledge and expertise can be held by both faculty and students. Teaching is connected to learning; faculty exist in relationship with students; students exist in relationship with each other. An ethic of care, validation, trust and compassion permeates the classroom. Remembering that the notion of dualities involves paradox, educators would be able to recognize that there are times when it may be appropriate to keep a safe distance from students.

- To recast the agreement of competition, what agreement would speak to the concepts of competition and collaboration in the classroom? *Recast Agreement*: *The Agreement to Engage Diverse Teaching and Learning Strategies in the Classroom.* This belief speaks to the way faculty choose to engage students in the classroom. Adhering to this agreement means that faculty would avoid engaging students in purely competitive assignments that pit students against each other. Rather, the focus is on the careful balance between allowing students to experience individual and collective success.   Some assignments might be completed individually, but others could involve group work and involvement in learning communities.

- To recast the agreement of perfection, what agreement would integrate the concepts of expert knowing and "getting-to-know?" *Recast Agreement: The Agreement to be Open and Flexible About What We Know and Do Not Know.* Faculty who embrace this agreement are likely to be comfortable not having to feel as the all-knowing expert all the time. They are also likely to create a classroom context that allows for tentativeness and imperfection. Difficult content is demystified and students are allowed to rewrite and resubmit their assignments. In this fashion, students are allowed to engage in the journey of learning which often involves trail and error, rather than the experience of merely accumulating facts and data that are fed back on a test. Scientists understand that hypotheses are imperfect, tentative representations of observations, and that testing and retesting are needed for a finding to be accepted as scientific knowledge or theory. Many scientific findings arise out of serendipity. Good writers too recognize that many drafts are needed to get to the final version of a book. Following the agree-

ment of flexibility and openness to what one knows and does not know, faculty engage students in a pattern of constant reflection, involving students in testing ideas and personal convictions. This is a critical thinking process that speaks to developing intellectual capacity, as well as personal meaning and development which can continue far beyond the time the course has officially ended.

· To recast the agreement of monoculturalism, what agreement would speak to the notion of embracing not only traditional, mainstream models, but also views of knowledge espoused by diverse groups such as women, people of color and indigenous people, among others? *Recast Agreement: The Agreement of Multiculturalism and Respect for Diverse Cultures*. This agreement requires attention to the notion of creating inclusive classrooms where knowledge and classrooms are recognized as political structures that have often excluded the perspectives of marginalized groups. As such, inclusion speaks to transformative actions and behaviors that go deeper than celebrating diversity and offering a course or two to fulfill diversity requirements. Instead, inclusion is rooted in making significant changes in the political nature of curriculum selection, power relationships in the classroom, what gets privileged as knowledge and how, who gets to teach what courses and why, what voices are honored in the classroom, and the extent that education is a means toward the larger end of creating a just and democratic society.[67]

· To reframe the agreement of work addiction, what agreement would speak to the balance we need in our professional and personal lives? *Recast Agreement: The Agreement to Balance Our Personal and Professional Lives with Work, Rest and Replenishment*. Frantic busyness, leading a harried lifestyle and negating our body's need for rest, replenishment and renewal can result in stress, tiredness and irritability that preclude faculty from doing their best work in and out of the classroom. Whether one is religious or spiritual or neither, taking time to nurture our bodies and souls is an act of love and kindness that can reap great personal and professional rewards. Wisdom and understanding can come from becoming still, allowing our life to rest, delighting in being alive, sharing time with our families and friends, and taking time to give thanks for the blessings we have but often do not see because we are too preoccupied with being productive in our work lives.[68] There are faculty who have learned that they can remain productive even as they take time to meditate, participate in retreats, pray, take naps, journal, write po-

etry, listen to music, spend time with family and friends, etc. The idea here is to stop over-privileging constant busyness over reflection, replenishment and connections with our loved ones.

Once agreements are recast, they can now serve as the new consciousness with which to engage in pedagogical practice. In essence newly framed agreements will shape a new epistemology of teaching and learning, including the way the classroom is structured and the underlying assumptions of pedagogy. Engaging in this process can generate important questions such as: What does it mean to be an educated person? What constitutes knowledge? Who can create knowledge? Are faith and reason intertwined? What is the spirituality of teaching and learning? The work of refashioning what takes place in the classroom requires unlearning many things that we have been socialized to learn, creativity, courage to share power in the classroom, and sensitivity to the wide array of emotions that are likely to be expressed in- and out-of-class. No doubt, this is challenging work, and educators who are working against the prevailing belief system are likely to benefit from faculty/staff development training to assist them.

Principles of Transformation

There are five principles can that guide educators when stepping into the delicate process of transformation:

Principle 1. Engage in the resolution of polarities. The work of resolving polarities constitutes the playing field for tranformation to occur. Rather than being trapped into only seeing dualities (either/or frameworks) where we believe we are being forced to choose one thing or another, the work of transformation asks us to engage in stepping "outside the box" for third and fourth answers and to be open to a more expansive view than what appears before us. Transformation asks us to find a way to integrate polarities, to analyze how two seemingly opposite concepts are related and work to reinforce one another, to explore our shadows (what we disown, our fears, doubts, difficulties and blocks), and find a way to heal that which is causing harm. In essence, all who engage in transformation become conduits for generating the energy to transform old ways of thinking and doing.[69]

Principle 2. Be open to stepping into the mystery of the unknown. Transformation involves working with paradox, dealing with mystery and uncertainty, experiencing discomfort, tensions, fears and pain, as well as

recognizing that our shadows are some of our greatest teachers. There should be a willingness to learn from our shadows—the obstacles and points of resistance that we have been holding on to and are afraid or unwilling to let go.

Principle 3. **Remain unattached to the outcome.** All kinds of change are almost always met with some degree of resistance. Transformation requires letting go of belief systems and practices that are no longer doing us good or have outgrown their usefulness. Yet, many of us are resistant to change and to let go of our attachments. The transformational process asks us to be flexible and open to what can happen. In her book, *The Four-Fold Way*,[70] cultural anthropologist Angeles Arrien states that: "When we are too attached to something, we often lose objectivity about it, and thus our ability to do right by it. Wisdom is always flexible and seldom rigid. As we increase our capacities for flexibility, we increase our ability to express our wisdom and to let go of our attachments. By being open we may be able to find more creative solutions to life's dilemmas."[71] No one should be required to change, but all should be invited to at least engage in the conversation. Keep in mind that it is where things do not seem certain where the growing edge of knowledge is likely to be.

Principle 4. **Do not expect all the answers early in the process.** Transformation takes time. Individuals have to adjust to change. Trust that engagement will gradually yield the desired results. Also keep in mind that there are some needed changes that may not occur in our lifetimes. However, some individual, indeed some group of people, can and must start the process of transformation. Being part of the transformational process is as important as the transformation itself.

Principle 5. **Engage in self-reflexivity.** Transformation begins within us. We must model the change we wish to see and be committed to practice the new agreements we create. Taking time for introspective inner work, such as journaling, meditation, group retreats, etc. is important as we engage in deep questions of our personal and professional lives such as: What have I been taught to believe? Why did I agree to these beliefs? What have I been holding on to and why? What can I do to create a new dream of educational practice? The interrogation of ourselves, including our values, belief systems, fears, and resistance, is a critical part of the transformative process.[72]

Recasting agreements involves creating a newly fashioned image of education that honors our wholeness, our full humanity. In the end, taking the risk to engage in a transformational process that is intellectual and spiritual in nature may be viewed as a defiant and courageous step taken to make education more meaningful. Yet, the willingness to change and to do things differently, to imagine and to create an educational framework that speaks to wholeness, freedom and democracy is ultimately an act of love not just for education but for the world.

Notes

1. D. M. Ruiz, *The Four Agreements: A Practical Guide to Personal Freedom* (San Rafael, CA: Amber-Allen Publishing, 1997), 22.
2. Ibid.
3. Ibid., 2.
4. Ibid., 11.
5. M. Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference.* (New York: Little, Brown & Co., 2000).
6. J. Needleman, *The American Soul: Rediscovering the Wisdom of the Founders* (New York: Penguin Group, 2003).
7. H. Gardner, *Multiple Intelligence: The Theory in Practice* (New York: Basic Books, 1993).
8. J. Needleman, *The American Soul: Rediscovering the Wisdom of the Founders* (New York: Penguin Group, 2003).
9. H. Gardner, *Multiple Intelligence: The Theory in Practice* (New York: Basic Books, 1993). H. Gardner, *Intelligence Reframed: Multiple Intelligences for the 21ˢᵗ Century* (New York: Basic Books, 1999).
10. Ibid., 9.
11. Ibid., 8.
12. D. Goleman, *Emotional Intelligence* (New York: Bantam Books, 1995).
13. D. Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1998).
14. A. R. Damasio, *Descartes' Error* (New York: Avon Books, 1994).
15. S. I. Greenspan, *The Growth of the Mind* (Reading, MA: Perseus Books, 1997).
16. M. C. Nussbaum, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge, UK: Cambridge University Press, 2001).
17. D. Goleman, "Finding Happiness: Cajole your Brain to Lean to the Left," *New York Times,* 4 February 2003.
18. D. Zohar and I. Marshall, *Spiritual Intelligence: The Ultimate Intelligence* (New York, NY: Bloomsbury Publishing, 2000).

19. Ibid., 13.

20. R. N. Wolman, *Thinking With Your Soul* (New York, NY: Harmony Books, 2001).

21. Head Heart Interactions, http://www.heartmath.org/research/science-of-the-heart/soh_20.html retrieved June 29, 2004.

22. P. Pearsall, *The Heart's Code* (New York: Broadway Books, 1998).

23. Ibid., 7-8, 76.

24. P. Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970).

25. B. Hooks, *Teaching to Transgress: Education as the Practice of Freedom.* (New York: Routledge, 1994). C. Gilligan, "In a Different Voice: Women's Conception of Self and of Morality," *Harvard Educational Review, 47*(4) (1977), 481-517. M. F. Belenky, B. M. Clinchy, N. R. Goldberger, and J. M. Tarule, *Women's Ways of Knowing* (New York: Basics Books, Inc., 1986). A. Hurtado, "Strategic Suspensions: Feminists of Color Theorize the Production of Knowledge," In N. Goldberger, J. Tarule, B. Clinchy, & M. Belenky, (Eds.), *Knowledge, Difference and Power: Essays Inspired by Women's Ways of Knowing* (pp. 372-392) (New York: Basic Books, 1996).

26. M. F. Belenky, B. M. Clinchy, N. R. Goldberger, and J. M. Tarule, *Women's Ways of Knowing* (New York: Basics Books, Inc., 1986).

27. P. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998).

28. Ibid., 116.

29. L. I. Rendón, "Validating Culturally Diverse Students: Towards a New Model of Learning and Student Development," *Innovative Higher Education 19*(1) (1994), 33-51.

30. L. I. Rendón, "Validating Culturally Diverse Students: Towards a New Model of Learning and Student Development," *Innovative Higher Education 19*(1) (1994), 33-51. L. I. Rendón, "Community College Puente: A Validating Model of Education," *Educational Policy 16*(4) (2002), 642-667.

31. L. I. Rendón, "Validating Culturally Diverse Students: Towards a New Model of Learning and Student Development," *Innovative Higher Education 19*(1) (1994), 44.

32. N. Noddings, *Caring: A Feminine Approach to Ethics and Moral Education* (Berkeley, CA: University of California Press, 1984).

33. A. Valenzuela, *Subtractive Schooling: U.S.-Mexican Youth and the Politics of Caring* (Albany, NY: SUNY Press, 1999).

34. J. Levey and M. Levey, *Living in Balance: A Dynamic Approach for Creating Harmony and Wholeness in a Chaotic World* (Berkeley, CA: Conari Press, 1998).

35. L. Margulis, *Symbiosis in Cell Evolution* (San Francisco: W.H. Freeman & Co., 1981).

36. Ibid.

37. P. Sacks, *Standardized Minds: The High Price of America's Testing Culture and What We Can Do to Change It* (Cambridge, MA: Perseus, 2000).

38. Ibid., 15.

39. Gardner, *Multiple Intelligence: The Theory in Practice* (New York: Basic Books, 1993), 12.

40. L. M. Burgis, *How Learning Communities Foster Intellectual, Social and Spiritual Growth in Students* (Unpublished doctoral dissertation: Arizona State University, 2000). A. Goodsell-Love, "What are Learning Communities?" In J.H. Levine (Eds.), *Learning Communities: New Structures, New Partnerships for Learning*, Monograph No. 26, (pp. 1-8) (Columbia, SC: University of South Carolina, National Resource Center for the First Year Experience and Students in Transition, 1999). A. Cabrera, *Collaborative Learning Preferences, Gaining in Cognitive and Affective Outcomes*. Paper presented at annual meeting of the Association for the Study of Higher Education, Miami, FL (1998, November 5).

41. A. Cohen, *Embracing Heaven and Earth* (Lenox, MA: Moksha Press, 2000).

42. M. F. Belenky, B. M. Clinchy, N. R. Goldberger, and J. M. Tarule, *Women's Ways of Knowing* (New York: Basics Books, Inc., 1986). C. Gilligan, "In a Different Voice: Women's Conception of Self and of Morality," *Harvard Educational Review, 47*(4) (1977), 481-517.

43. M. F. Belenky, B. M. Clinchy, N. R. Goldberger, and J. M. Tarule, *Women's Ways of Knowing* (New York: Basics Books, Inc., 1986).

44. Ibid., 221.

45. A. Cohen, *Embracing Heaven and Earth* (Lenox, MA: Moksha Press, 2000).

46. J. Halifax, *The Fruitful Darkness: A Journey through Buddhist Practice and Tribal Wisdom* (San Francisco: Harper Collins, 1994).

47. G. A. Cajete, *Native Science* (Santa Fe, NM: Clear Light Publishers, 2000).

48. Ibid., 80.

49. A. Hurtado, "Strategic Suspensions: Feminists of Color Theorize the Production of Knowledge," In N. Goldberger, J. Tarule, B. Clinchy, & M. Belenky, (Eds.), *Knowledge, Difference and Power: Essays Inspired by Women's Ways of Knowing* (pp. 372-392) (New York: Basic Books, 1996).

50. S. Harding, *Whose Science? Whose Knowledge?* (New York: Cornell University Press, 1991). J. Broomfield, *Other Ways of Knowing:*

Recharting Our Future with Ageless Wisdom (Rochester, VT: Inner Traditions International, 1997). L. Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous People* (London and New York: Zed Books, Ltd., 1999).

51. S. Harding, *Whose Science? Whose Knowledge?* (New York: Cornell University Press, 1991), 232.

52. M. A. Guerrero, "Academic Apartheid: American Indian Studies and 'Multiculturalism'," In A. F. Gordon & C. Newfield (Eds.), *Mapping Multiculturalism* (pp. 49-63) (Minneapolis, MN: University of Minnesota Press, 1996).

53. L. Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous People* (London and New York: Zed Books, Ltd., 1999).

54. Ibid., 25.

55. G. Arredondo, A. Hurtado, N. Klahn, O. Najera-Ramirez, and P. Zavella, (Eds.), *Chicana Feminisms: A Critical Reader* (Durham, NC: Duke University Press, 2003).

56. H. El Nasser and P. Overberg, *USA Today Index Charts Rise in Nation's Diversity.* Retrieved September 25, 2002, from http://www.usatoday.com/news/census/2001-03-14diversityindex.htm. L. I. Rendón, M. Garcia, and D. Person, (Eds.), *Transforming the First Year of College for Students of Color* (Monograph No. 38) (Columbia, SC: University of South Carolina, National Resource Center for The First-Year Experience and Students in Transition, 2004).

57. D. L. Eck, *A New Religious America: How a "Christian Country" has Now Become the World's Most Religiously Diverse Nation* (San Francisco: Harper, 2001).

58. W. Churchill, "White Studies: The Intellectual Imperialism of Contemporary U.S. Education," *Integrateducation XIX* (pp.109-110), 51-57.

59. P. H. Collins, *Black Feminist Thought* (New York: Routledge, 2000).

60. Ibid., 253.

61. W. Muller, *Sabbath: Restoring the Sacred Rhythm of Rest* (New York: Bantam Books, 1999), 2.

62. Ibid.

63. A. W. Astin and H. S. Astin, *Meaning and Spirituality in the Lives of College Faculty: A Study of Values, Authenticity, and Stress* (University of California, Los Angeles: Higher Education Institute, 1999).

64. Ibid., 27.

65. M. Nepo, *The Book of Awakening: Having the Life you want by Being Present to the Life you Have* (Berkeley, CA: Conari Press, 2000).

66. Ibid., 77.

67. N. Osei-Kofi, S. Richards, and D. Smith, "Inclusion, Reflection, and the

Politics of Knowledge" (pp. 55-66), In Rendün, et al., *Transforming the First Year of College for Students of Color* (Monograph No. 38) (Columbia, SC: University of South Carolina, National Resource Center for the First-Year Experience and Students in Transition, 2004).

68. W. Muller, *Sabbath: Restoring the Sacred Rhythm of Rest* (New York: Bantam Books, 1999).

69. Ariel Spilsbury and Michael Bryner, *The Mayan Oracle: Return Path to the Stars* (Santa Fe: Bear & Company, Inc., 1992). D.M. Ruiz, *The Four Agreements: A Practical Guide to Personal Freedom* (San Rafael, CA: Amber-Allen Publishing, 1997).

70. A. Arrien, *The Four-fold Way* (San Francisco, CA: Harper Collins, 1993).

71. Ibid., 155.

72. N. Osei-Kofi, S. Richards, and D. Smith, "Inclusion, Reflection, and the Politics of Knowledge" (pp. 55-66), In Rendün, et al., *Transforming the First Year of College for Students of Color* (Monograph No. 38) (Columbia, SC: University of South Carolina, National Resource Center for the First-Year Experience and Students in Transition, 2004).