

Paths to Learning:

Teaching for Engagement in College

Barbara F. Tobolowsky
Editor

Cite as:

Tobolowsky, B. F. (Ed.). (2014). *Paths to learning: Teaching for engagement in college*. Columbia, SC: University of South Carolina, National Resource Center for The First-Year Experience and Students in Transition.

Copyright © 2014 University of South Carolina. All rights reserved. No part of this work may be reproduced or copied in any form, by any means, without written permission of the University of South Carolina.

ISBN: 978-1-889-27192-7

Published by:

National Resource Center for
The First-Year Experience and Students in Transition
University of South Carolina
1728 College Street, Columbia, SC 29208
www.sc.edu/fye

The First-Year Experience® is a service mark of the University of South Carolina. A license may be granted upon written request to use the term "The First-Year Experience." This license is not transferable without written approval of the University of South Carolina.

Production Staff for the National Resource Center:

Project Manager: Toni Vakos, Editor

Cover Design: Josh Tyler, Graphic Artist

Composition and Layout: Erin Morris, Graphic Designer

External Reviewers: Brad Garner, Director of Faculty Enrichment and The Learning Academy
Center for Learning and Innovation, Indiana Wesleyan University

Library of Congress Cataloging-in-Publication Data

Paths to learning : teaching for engagement in college / Barbara F. Tobolowsky, editor.
pages cm

Includes index.

ISBN 978-1-889271-92-7

1. College teaching. 2. Reflective learning. I. Tobolowsky, Barbara F., editor of compilation.

LB2331.P363 2014

378.1'25--dc23

2014011024

Chapter 5

Embracing Contemplative Pedagogy in a Culturally Diverse Classroom

Laura I. Rendón and Vijay Kanagala

With researchers (e.g., Shapiro, Brown, & Astin, 2011) substantiating the beneficial effects of meditation and other contemplative practices in educational settings, advocates and practitioners of contemplative pedagogy have proposed integrating these approaches into the curriculum to help learners reach the highest standards of what it means to be educated in a complex, ever-changing world. Through contemplative processes, a deep, holistic learning experience can be generated that activates and deepens an individual's outer learning outcomes, such as critical thinking, information processing, and academic achievement. Inner awareness can also be fostered, including developing a sense of purpose, concentration, and presence; enhancing psychological well-being; becoming creative; developing self-compassion; and building positive interpersonal relationships (Rendón, 2009; Shapiro, Brown, & Astin, 2011).

A key aspect of contemplative pedagogy is the notion that a cutting-edge and integrative, even revolutionary, education can be advanced when energies and resources are intentionally devoted to educating the whole student. This happens when social,

emotional, and spiritual development, together with academic achievement, are intertwined (indeed, become interdependent) to engage the full complexity of the learner's cognitive and intuitive skills. In short, both inner and outer engagement are critical to create the highest standards of educational excellence. This chapter focuses on providing background information about contemplative pedagogy and offers examples of how to employ contemplative practices in culturally diverse classrooms while attending to contemporary social justice issues.

History of Contemplative Education and Holistic Approaches

Traditional and contemporary Western models of education have largely focused on privileging certain forms of teaching and learning. For example, publishing, speaking engagements, and writing grants are typically acknowledged as the best scholarly practices while best classroom pedagogy tends to favor teaching or lecturing, curriculum development, and working with students. These practices (or outer engagement) are most familiar to us because of the constant reinforcement and validation that we receive for them throughout our lives and educational journeys. They are usually associated with the mind and influence our intellectualism, rationality, and objectivity. On the other hand, inner engagement relates to one's own being and offers a deeper sense of purpose and meaning in the learning process. Unlike outer engagement, it embraces subjectivity, intuition, emotion, and personal experiences. Educators are often trained to remove or distance the inner engagement in our education systems. This imbalance between the outer and inner engagements, and privileging one way of knowing over the other, have often invalidated or dismissed the ways of knowing of Indigenous populations and people of color.

To illuminate this imbalance, Lorde (1984) stated, "The white fathers told us: I think, therefore I am. The Black mother within each of us—the poet—whispers in our dreams: I feel, therefore I can be free" (p. 38). What she is expressing goes beyond the stereotyped White rational male contrasted with the emotional Black female. Rather, Lorde is implying that both feeling and thinking are important and our inner and outer processes are there for a reason, giving us choices and combinations with which to express ourselves and engage in learning experiences. Everyone possesses the ability to be rational and emotional; however, dominant social forces can often focus on rationality as the highest and perhaps only way to develop as human beings.

The epistemological view that the world order and human processes should nurture both the inner and outer person is rooted in Indigenous wisdom. However,

over time, the academy has moved away from acknowledging the interconnected aspects of human development to separating and disconnecting alternative ways of engaging with the world (Rendón, 2009). Ancestral ways of knowing were based on wholeness and the unity of existence. Faith and reason, as well as science and the divine, were not separate but viewed as two parts of one whole (Palmer, 2007). Native people have their own notions of education. For example, Cajete (2000) pointed out there is no word for education in most Indigenous languages. Rather, education is best described as “coming to know” (p. 69), which entails a journey, a process, a questioning for knowledge and understanding. A visionary tradition adds understandings that, among other things, encompass harmony, compassion, hunting, planting, cycle, balance, death, and renewal.

In the United States, the role of the teacher has not changed significantly for more than 300 years. Much of today’s classroom teaching retains some of the features of the colonial model of education that existed between 1600 and 1800, which was designed for young men from elite social backgrounds. The key features of the colonial model included defining the role of the instructor as an expert in charge of everything that took place in the classroom: course content, assignments, assessment methods, and instructional strategies. Students were passive recipients of information and memorized facts. By the 19th century, higher education began to serve a broader range of students, and intellectual development and scholarly endeavors (rather than memorization) were emphasized, with increased use of lectures, demonstrations, and laboratory methods. Later, as the space race ensued, greater attention was given to science and technology. The Vietnam War gave rise to an interest in a curriculum that had relevance, meaning, and preparation for the world of work as higher education became more concerned with responsibility to the community (Fuhrmann & Grasha, 1983).

During the latter part of the 20th century, critical educators, such as Paulo Freire, Peter McLaren, bell hooks, Antonia Darder, Rodolfo Torres, Martha Baltodano, Henry Giroux, Zeus Leonardo, Ira Shor, Michael Apple, and Christine Sleeter, among others, worked with the philosophical underpinnings of critical pedagogy. (See Chapter 4 for more on critical pedagogy.) This pedagogic camp advocated that individuals should be prepared to think critically about their educational experiences and be provided with tools to (a) engage in self-empowerment, (b) strengthen democracy, and (c) become involved in social transformation. A liberating education could be achieved as students became more aware of their lived experiences and social contexts, thus developing what Freire (1971) called a *critical consciousness*—the power and ability to recognize oppression and social inequalities and to take action to remediate them. Along these lines, some scholars

also began to challenge epistemological frameworks focused exclusively on rational knowing; objectivity; the divide between theory and practice; and the exclusion of the contributions of women, Indigenous people, and scholars of color (Dei, Hall, & Rosenberg, 2000; Gilligan, 1982; Grande, 2004; Lather, 1991; Latina Feminist Group, 2001; Osei-Kofi, Richards, & Smith, 2004; Tuhiwai Smith, 1999).

In the late 1980s and 1990s, the concepts of *connected teaching* (Belenky, Clinchy, Goldberger, & Tarule, 1986), *engaged pedagogy* (hooks, 1994), and *holistic education* (Miller, 1997) began to emerge with a focus on a pedagogy that emphasized the union of mind, body, and spirit; the inner life of students and teachers; the connection between learning in the classroom and life experiences; and the empowerment of both teachers and students. Organizations such as the Collaborative for Academic, Social, and Emotional Learning (CASEL) advanced the benefits of social and emotional learning, associating it with promoting positive student behaviors while developing improvements in academic performance and attitudes toward school, as well as preparing young people for adulthood. The Center for Contemplative Mind in Society partnered with the American Council of Learned Societies in offering fellowships for courses that integrated contemplative practice into faculty teaching methods or content resulting in more than 150 fellows in 100 colleges and universities throughout the nation (Center for Contemplative Mind in Society, n.d.-a).

During this same period, meditation, yoga, and other contemplative practices became the subject of hundreds of studies that demonstrated their physical and mental benefits conducted by institutions such as the Brain Imaging Laboratory at the University of Wisconsin, MIT, Yale, and Harvard Medical School (Center for Contemplative Mind in Society, n.d.-c). In addition, the Center for Contemplative Mind created a Tree of Contemplative Practices (Figure 5.1) to illustrate the diverse array of stillness, generative, creative, activist, relational, movement, and ritual or cyclical practices that individuals might employ. These practices are represented by the branches in the contemplative tree. For example, by engaging in stillness practices, one can practice quieting the mind and body to develop calmness and focus. Stillness practices may include meditation, silence, centering, and quieting the mind. Similarly, relational practices emerge as powerful sources of contemplation when a group of individuals relate to one another by engaging in respectful interactions that connect their hearts and minds. Deep listening, which entails being fully present not controlling or judging what is happening in the moment, or by creating a Council Circle, a Native American tradition of engaging in dialogue, are a few ways of engaging in relational practices.

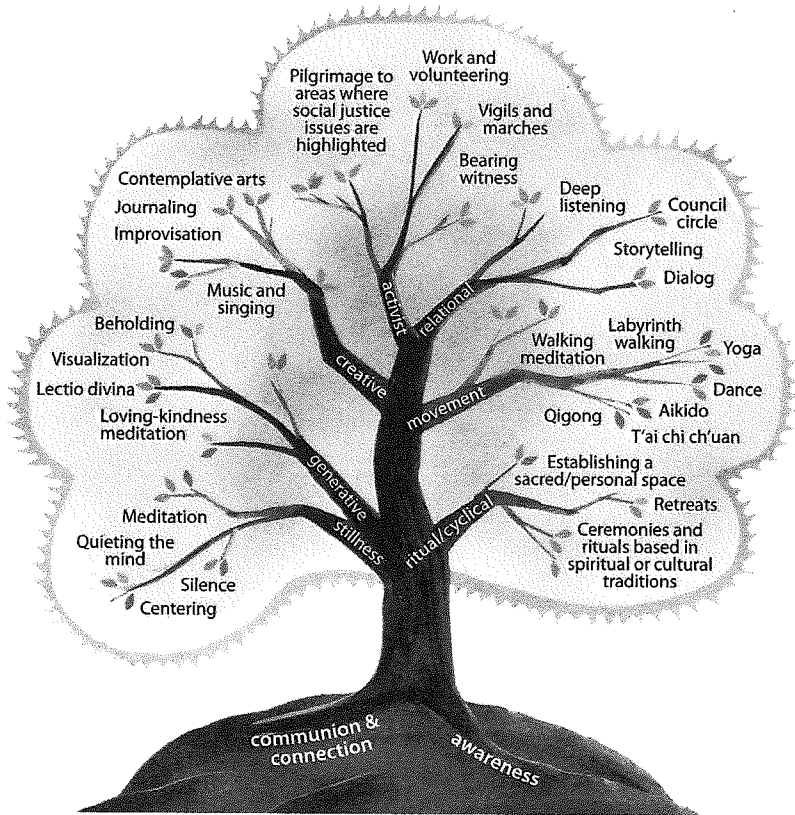


Figure 5.1. Tree of contemplative practices. Adapted from "The Tree of Contemplative Practices," The Center for Contemplative Mind in Society website (Center for Contemplative Mind in Society, n.d.-b). Copyright 2000-2014 by The Center for Contemplative Mind in Society. Reprinted with permission.

Especially during the latter part of the 1990s and early 2000s, models such as integrative learning and transdisciplinary education began to receive significant attention. Integrative learning was described in at least two ways. The American Association of Colleges and Universities (AAC&U) and the Carnegie Foundation for the Advancement of Teaching issued a 2004 position statement (as cited in Huber & Hutchings, 2005) explaining that integrative learning reached "across courses, over time, and between campus and community life" (p. 13). Integrative learning was proposed as connecting skills and knowledge from multiple sources and experiences, applying theory to practice, using diverse and even contradictory points of view, and understanding issues and positions contextually. Knowledge

came from diverse disciplines, and learning was stretched to go beyond academic boundaries. Another approach, put forward by various organizations, such as the Fetzer Institute, Naropa University, and the California Institute for Integral Studies, promoted integrative learning as a way of addressing the whole human being—mind, body, and spirit—as well as integrating the outer life of vocation and professional responsibility and the inner life of personal development, meaning, and purpose.

Transdisciplinary studies build on interdisciplinary, multidisciplinary, and integrative models, yet emphasize a learning approach across, between, beyond, and outside all disciplines (McGregor, 2004). The key aspects of a transdisciplinary education include collaboration, problem solving, real-world engagement, openness to all disciplines, rigor, and tolerance (International Center for Transdisciplinary Research, 1994; McGregor, 2004).

Organizations and institutions, such as the Center for Contemplative Mind in Society; the Garrison Institute; Collaborative for Academic, Social, and Emotional Learning (CASEL); Naropa University; the California Institute of Integral Studies; the Mind and Life Institute; and AAC&U, have advanced the working knowledge and importance of meditation, mindfulness, social and emotional learning skills, student competence in the area of personal and social responsibility, neuroscientific understandings of the mind, and the benefits of contemplative practice. K-16 teachers, as well as advocates of learning communities and service-learning, now often embrace the tenets of contemplative pedagogy. For example, Naropa University offers undergraduate and graduate curriculum that blends ancient Eastern educational philosophies with rigorous liberal arts training and with disciplined training of the heart. In doing so, it seeks to educate the whole person. Clearly, there are now enough developments to suggest that contemplative pedagogy is not a fad or add-on pedagogic tool. Rather, contemplative pedagogy is an essential method needed to advance the kind of teaching and learning that can ultimately transform higher education and the students it serves. It is important to remember that contemplative practice need not be disassociated from academic undertakings. Rendón (2009) posed that education should be concerned with both the *sentir* (sensing processes) of intuition and the inner life and the *pensar* (thinking processes) of intellectual pursuits. Accordingly, a *sentipensante* approach incorporates both contemplative and intellectual teaching and learning activities.

Contemplative Pedagogy in Culturally Diverse Classrooms

The emerging field of contemplative education has not addressed, for the most part, pedagogic issues related to working with a culturally diverse student body, which is a reality in many colleges and universities today. Neither do we know enough about how contemplative approaches can be employed to examine diversity and social justice issues. Consequently, there is a need to create a new *contemplative pedagogic imaginary* (i.e., an imagined vision) that embraces cultural diversity and social justice. A pedagogic imaginary is needed to engage in sensitive and reflective critical dialogues while creating spaces for students to enter conversations with a sense of openness and trust that is complemented with mutual respect, understanding, willingness to learn, care, and concern.

It is useful to note that contemplative education is not only for privileged students who attend elite, high-cost colleges and universities. The benefits of contemplative approaches should extend to first-generation students (first-gens)—those whose parents did not receive education beyond a high school diploma and who now comprise roughly 50% of the college student population (Lynch, 2013). National Center for Education Statistics data from 2010 showed the demographic breakdown of first-gens was 48.5% Latinos, 45% Black or African-American, 35% Native American, 32% Asian, and 28% White (Lynch, 2013). Further, according to Ramsey and Peale (2010),

Roughly 30% of entering freshmen in the USA are first-generation college students, and 24%—4.5 million—are both first-gens and low income. Nationally, 89% of low-income first-gens leave college within six years without a degree. More than a quarter leave after their first year—four times the dropout rate of higher-income second-generation students. (para. 6)

Students leave for numerous reasons, including financial hardship, lack of sense of belonging, academic underpreparedness, and cultural shock, among others. Many of these students are concentrated in community colleges, Historically Black Colleges and Universities (HBCUs), and Hispanic-Serving Institutions (HSIs). The education of these students has become an important unresolved social justice issue in higher education.

In institutions with large numbers of low-income first-gens, faculty struggle with how to design a teaching and learning experience for students who

- have been oppressed, victimized, and/or marginalized;
- do not have a stable home environment;
- were invalidated (e.g., told they were stupid, lazy, or not good enough for college; not supported in their goals);
- were treated as *the other* (e.g., exoticized, viewed as different or not worthwhile); and
- had difficulties engaging in a higher education context in stark contrast to their home realities.

Consequently, a new contemplative pedagogic imaginary must attend to educating students who lack social and economic privilege in American society. Research studies (Belenky et al., 1986; Rendón, 2009; Weaver & Wilding, 2013) have substantiated that students value teaching and learning experiences where they

- find deeper meaning in what is being learned in and out of the classroom;
- gain insight;
- release pain;
- find voice;
- heal;
- come to terms with anger and shadows of life (e.g., the experience of growing up poor, absent parents, violence in home, drug and alcohol abuse, and/or depression);
- connect with others and develop new relationships;
- express love, joy, passion, and compassion;
- develop resiliency;
- engage with culturally relevant practices; and
- cultivate civic awareness along with personal and social responsibility.

What a contemplative approach might look like in culturally diverse classrooms is described below. For each example, the social justice issue being addressed is highlighted followed by models of contemplative practice.

Social Justice Issue: Transforming Low-Income Students Into Proficient Writers

In courses that enroll large numbers of low-income students, a key social justice issue is how to turn these students into proficient writers who can express themselves employing college-level writing skills. Writing is one of the most challenging skills a low-income student should master. Intellectual engagement might be fostered through traditional mechanisms, such as writing essays and poems, book reports, and research narratives. However, it is important to remember that writing can come alive when students are allowed to express themselves by reflecting on their own lived experiences.

Contemplative Practice: Poetry

The Chicago Youth Poetry Festival, the world's largest youth poetry slam, describes itself as

A friendly competition that emphasizes self-expression and community via poetry, oral storytelling, and hip-hop spoken word, ...—a bridge—for young people from all neighborhoods, socio economic statuses, race and culture to come together and better understand one another. (Chicago Public Media, 2013, para. 1)

Understanding one's self and others through the contemplative tool of poetry has powerful lessons for the academic community. In the documentary based on the festival, *Louder Than a Bomb* (Siskel & Jacobs, 2011), one can witness the profound impact of poetry writing on students who grew up in poor neighborhoods and suffered the effects of social neglect. This was demonstrated in the film by student Nova Venerable's reading of her poem, "Apartment on Austin," about her now-absent father and her recollection of their life in an apartment where, as a nine-year old, she used her fingers to make drinks—four finger sangria, two gin, two tonic, and one lemon juice. The poem, while painful and raw, masterfully depicts life in the inner city, a reality that most Americans do not understand and will never experience. English teachers can employ slam poetry as a contemplative method to engage students in a participatory epistemology, "the knowing that occurs when the perceiver and the perceived are united as a single consciousness" (Lachman, 1998, p. 8).

Contemplative Practice: Cultural Autobiography

At the University of Texas-San Antonio, an HSI with about a 46% Latino population, students in Norma E. Cantú's English classes used photographs as a contemplative, guided imagery tool to stir imagination and write autobiographical essays based on family photographs (Rendón, 2009). Cantú herself had employed photographs of her childhood to write an autobioethnographic novel called *Canicula: Snapshots of a Girlhood en la Frontera* (Cantú, 1997). The photos became guided imagery exercises that assisted students to write from a place that honored their voice and personal experiences (Rendón, 2009).

Similarly, Puente (Bridge) Project students (typically, low-income first-gens often wounded by invalidating actions from others) in Barbara Jaffe's English class at El Camino College were encouraged to write about what they knew best—their own personal experiences (Rendón, 2009). For example, in one assignment, students wrote about their names—how they received them and their importance—and shared their work in writing *familias* (i.e., small groups). Jaffe employed an asset-based framework recognizing students' "funds of knowledge" (Moll, Amanti, Neff, & Gonzalez, 1992, p. 132) and their "community cultural wealth" (Yosso, 2005, p. 69). In other words, students were treated as competent learners who were capable of both consuming and creating knowledge and whose cultural wealth (i.e., aspirational, linguistic, familial, social, navigational, and resistant) and resiliency could be recognized and worked with in an effort to foster student success (Rendón, 2009).

Both of these examples illustrate a unique kind of pedagogy that takes students from their self-doubts to a heightened awareness about their academic abilities and future potential. In addition, they demonstrate a form of participatory epistemology that connects students to the learning experience, eliciting greater awareness about the subject matter and about themselves as learners and as human beings.

Social Justice Issue: Fostering Students' Critical Consciousness

Not all learning takes place within the confines of the classroom. Some professors engage students in service-learning activities. The National Service-Learning Clearinghouse (as cited in Guilfoile & Ryan, 2013) defines this pedagogy as, "A teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (p. 6). Because of its emphasis on reflective processes, volunteerism, and social and personal responsibility, service-learning can be employed in almost any course to actively engage students in meaningful

social justice activities, such as environmental issues dealing with water quality and pollution or public concerns about the quality of education in inner city schools, to name just a few examples.

Engaging in community service-learning allows students to participate in transformative experiences that promote civic responsibility while enriching the overall learning experience. Ultimately, what can be fostered is critical consciousness, the ability to recognize inequities and take action to remediate them (Freire, 1971).

Contemplative Practice: Community Service-Learning

In Carlos Silveira's Cross-Cultural Perspectives in Art Education course at California State University-Long Beach, students learned that art is not something you just hang on a wall. Students were required to do 15 hours of service-learning with nonprofit organizations and social service agencies in Long Beach communities. For example, students worked with the Being Alive organization where they used art to help HIV positive kids and families interact better at home. Students also helped children from homeless families living in a shelter create art projects. In addition, class participants collaborated with the Latino community to create a Day of the Dead event that featured altars, dancers, and storytellers (Rendón, 2009).

Through community service-learning, Silveira employed a participatory epistemology, actively involving students in art projects within their communities to foster student development and social change. He engaged students by having them participate in activist projects that extended beyond the classroom and into the social worlds of the community. The community became a base for taking student learning to a higher level, and activist practice served to awaken a critical consciousness as students became aware of social injustices while focusing on healing and social change.

In this sense, what Freire (1971) proposed as *praxis* (i.e., action, reflection, action) became an essential process for learning. This sophisticated level of engagement transcends how student involvement is typically defined, such as meeting with faculty on a consistent basis, taking advantage of services on campus, and joining clubs or organizations (Astin, 1985). Silveira employed community service as a pedagogy to connect his students with social issues in their communities. The objective was not only to engage students in learning but also to assist students in seeing hope and possibility and becoming compassionate humanitarians.

Social Justice Issue: Exploring Social, Economic, and Cultural Inequities

American history is infused with social justice themes. From the history of violence and terrorism to the Civil Rights Movement to the heated controversies involved in conversations about race in America to how racism impacts the criminal justice system, students can engage these difficult dialogues with carefully planned intellectual and contemplative activities.

Contemplative Practice: Storytelling, Photos, and Music

Students in J. Herman Blake's African American history course at Iowa State University were required to read 16 books, write 13 papers, and meet high standards of excellence during the semester. However, they were engaged in more than academic work; students were also exposed to contemplative tools, such as storytelling, photographs, and music, to connect them with the material at deeper levels. One activity, incorporating multimodal and multisensory stimuli to create a holistic learning experience, involved students listening to an interview of a woman who was the 15th child in a family whose mother's job was to have babies. While students listened to the audio and followed the transcripts, they were provided with a visual of the woman (a photo) and had the spiritual "How Come Me Here; I Wish I Never Was Born"—selected to highlight key points in the story—play in the background (Rendón, 2009).

When addressing terrorism and violence, Blake complemented his lectures with slides from the book *Without Sanctuary* (Allen, 2000), a collection of 145 chilling photographs of lynchings in America, paired with Nina Simone singing "Strange Fruit." The strange fruit in the song referred to bodies of African Americans hanged during a lynching. Students commented that this activity was one of the most powerful experiences in class. One student said that the experience motivated him to be a humanitarian and try to change the world. Another said, "It just hurt me and made me want to do something to better my life" (Rendón, 2009, p. 129).

Contemplative Pedagogic Imaginary Embracing Cultural Diversity and Social Justice

To engage in a social-justice focused model that interconnects intellectual development with contemplative practices is exciting, yet challenging. This requires

background preparation on the part of the instructor, as well as careful and sensitive development of pedagogic activities that attend to both inner and outer student engagement, while fostering high standards of educational excellence.

Background Preparation

Faculty should not engage in contemplative pedagogy without significant preparation. This involves

- ***Strong philosophical orientation about teaching and learning connected to social justice issues.*** All faculty, whether they recognize it or not, are called to deal with epistemological issues, such as: What knowledge is valued in the classroom? Who can create knowledge? and What should be a part of the curriculum? Accordingly, faculty need to be critically conscious of their own belief system and understand the implications of what it means to teach with a social justice orientation. Background knowledge can include critical pedagogy, anti-oppressive education, holistic education, and Indigenous knowledge, among others.
- ***Keen awareness of issues related to culturally diverse students, especially those who are low income and first-generation.*** All too often, these students are perceived as risky college material with little to offer. This deficit-based paradigm must be replaced by an asset-based perspective that acknowledges and values these students' cultural backgrounds, and views their life experiences as important assets (Yosso, 2005).
- ***Personal contemplative practice.*** Kanagala and Rendón (2013) stressed that holistic classroom approaches require careful and sustained faculty development that includes background reading on the uses, potential, and challenges of employing contemplative approaches. They also emphasized the importance of faculty adopting some form of contemplative practice in their own personal lives, such as meditation, yoga, prayer, journaling, or poetry writing, among others. A personal practice allows faculty to enter the teaching and learning experience with authenticity, self-awareness, insight, and compassion. Overall, the use of contemplative approaches should be undertaken with great care and sensitivity. If poorly applied, reflective assignments can result in a less-than-positive classroom experience for instructors and students.
- ***Professional development in the uses of contemplative practice in the classroom.*** Strong preparation and professional development are needed

to guide faculty in their own personal practice and in designing courses and a classroom context that invites reflective practices. This is deep, challenging work that can, at times, lead to unexpected classroom consequences. It is safe to say that, in most instances, students will respond quite positively, but in some cases, students may exhibit negative reactions given their value system, socialization, and religious beliefs.

Preparation can assist faculty to attend to the following student outcomes:

- **inner-life competencies**, such as self-awareness, humility, authenticity, empathy, knowing one's shadow (i.e., negative aspects of ourselves we tend to ignore or downplay), building inner strength, and becoming compassionate;
- **critical consciousness**, including insight, empathy, compassion, and knowledge of the history of oppressed people and social inequities in the nation and the world;
- **awareness and appreciation of diverse ways of knowing** as demonstrated by an openness to multiple perspectives different from one's own; inclusivity; and knowledge of the intellectual contributions of diverse scholars and practitioners (e.g., women, people of color, Indigenous people, LGBT researchers); and
- **moving beyond self-awareness to social change** by using these insights to act justly and compassionately in service to the world and humanity's greater good.

Conclusion

A newly fashioned imaginary of teaching and learning for diversity and social justice requires that faculty rethink the way they teach, select content material and classroom learning activities, engage with students, and foster reflective processes. This critical task has enormous potential and carries both risks and rewards. Rendón (2009) recognized those who were willing to engage in this challenge as *spiritual warriors* on a journey to transform education. Rendón's message remains appropriate today: "May our collective breath be the vision of a transformative dream of education that speaks the language of heart and mind and the truth of wholeness, harmony, social justice, and liberation" (p. 151). Her (our) dream lives on.

References

- Allen, J. (Ed.). (2000). *Without sanctuary: Lynching photography in America*. Santa Fe, NM: Twin Palms.
- Astin, A. (1985). Involvement: The cornerstone for excellence. *Change*, 17(4), 35-39.
- Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing*. New York, NY: Basics Books.
- Cajete, G. A. (2000). *Native science*. Santa Fe, NM: Clear Light Publishers.
- Cantú, N. (1997). *Canicula: Snapshots of a girlhood en la frontera*. Boston, MA: Houghton Mifflin.
- Center for Contemplative Mind in Society. (n.d.-a). *History*. Retrieved from: <http://www.contemplativemind.org/programs/acmh>
- Center for Contemplative Mind in Society. (n.d.- b). *The tree of contemplative practices*. Retrieved from: <http://www.contemplativemind.org/practices/tree>
- Center for Contemplative Mind in Society. (n.d.- c). *What are contemplative practices?* Retrieved from: <http://www.contemplativemind.org/practices>
- Chicago Public Media. (2013). *WBEZ91.5 events: Louder than a bomb 2013: The 13th annual Chicago youth poetry festival*. Retrieved October 9, 2013 from <http://www.wbez.org/louder-bomb-2013-13th-annual-chicago-youth-poetry-festival-105037>
- Dei, G. J. S., Hall, B. L., & Rosenberg, D. G. (2000). *Indigenous knowledges in global contexts: Multiple readings of our world*. Toronto, Canada: University of Toronto Press.
- Freire, P. (1971). *Pedagogy of the oppressed* (M.B. Ramos, Trans.). New York, NY: Continuum.
- Fuhrmann, B. S., & Grasha, A. F. (1983). The past, present, and future in college teaching: Where does your teaching fit? In B. S. Fuhrmann & A. F. Grasha, *A practical handbook for college teachers*. Boston, MA: Little Brown & Company.
- Gilligan, C. (1982). *In a different voice*. Cambridge, MA: Harvard University Press.
- Grande, S. (2004). *Red pedagogy*. New York, NY: Rowman and Littlefield.
- Guilfoile, L., & Ryan, M. (2013). *Linking service-learning and the common core standards: Alignment, progress, and obstacles*. Retrieved from http://gsn-newdemo2.s3.amazonaws.com/documents/1114/original/SL_and_CCSS.pdf?1392824847
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Huber, M. T., & Hutchings, P. (2005). *Integrative learning: Mapping the terrain*. Washington, DC: American Association of Colleges and Universities & Carnegie Foundation for the Advancement of Teaching.
- International Center for Transdisciplinary Research. (1994). *Charter of transdisciplinarity*. Retrieved from <http://cirt-transdisciplinarity.org/chart.php#en>
- Kanagala, V., & Rendón, L. I. (2013, Summer, special issue). Birthing internal images: Employing the Cajita project as a contemplative activity in a college classroom. *New Directions for Teaching and Learning*, 134, 41-51.
- Lachman, G. (1998). The archaeology of consciousness: An interview with Owen Barfield. In H. Palmer (Ed.), *Inner knowing: Consciousness, creativity, insight and intuition* (pp. 8-13). New York, NY: J. P. Tarcher/Putnam.

- Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern*. New York, NY: Routledge.
- Latina Feminist Group. (2001). *Telling to live. Latina feminist testimonios*. Durham, NC: Duke University Press.
- Lorde, A. (1984). *Sister outsider: Essays and speeches*. Berkeley, CA: Crossing Press.
- Lynch, M. (2013). *It's tough to trailblaze: Challenges of first-generation college students*. Retrieved from: <http://diverseeducation.com/article/50898/>
- McGregor, S. L. T. (2004). *The nature of transdisciplinary research and practice*. Retrieved from <http://www.kon.org/hswp/archive/transdiscipl.pdf>
- Miller, R. (1997). *What are schools for? Holistic education in American culture*. Brandon, VT: Holistic Education.
- Moll, L., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice*, 31(2), 132-141.
- Osei-Kofi, N., Richards, S., & Smith, D. (2004). Inclusion, reflection, and the politics of knowledge, (pp. 55-66). In L. I. Rendón, M. García, & D. Person (Eds.), *Transforming the first-year of college for students of color* (Monograph No. 38, pp. 55-66). Columbia, SC: University of South Carolina, National Resource Center for The First-Year Experience and Students in Transition.
- Palmer, P. (2007). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Ramsey, K., & Peale, C. (2010). *First-generation college students stay the course*. Retrieved from http://usatoday30.usatoday.com/news/education/2010-0330FirstGenDorm30_ST_N.htm
- Rendón, L. I. (2009). *Sentipensante (sensing/thinking) pedagogy: Educating for wholeness, social justice and liberation*. Sterling, VA: Stylus Press.
- Shapiro, S. L., Brown, K. W., & Astin, J. A. (2011). Toward the integration of meditation into higher education: A review of research evidence. *Teachers College Record*, 113, 493-528.
- Siskel, J., & Jacobs, G. (Producers). (2011). *Louder than a bomb* (Movie documentary). United States: Siskel/Jacobs Productions.
- Tuhiwai Smith, L. (1999). *Decolonizing methodologies*. London, UK, & New York, NY: Zed Books.
- Weaver, L., & Wilding, M. (2013). *The 5 dimensions of engaged teaching: A practical guide for educators*. Bloomington, IN: Solution Tree Press.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69-91.