



- » JAAACS Home
- » Article Archive
- » Editorial Statement
- » Call for Manuscripts
- » Author Guidelines
- » Editorial Board
- » Review Board

- » Submit An Article
- » Contact JAAACS

Volume 6

February 2010

In Conversation with Eppert and Wang's *Cross-Cultural Studies in Curriculum: Eastern Thought, Educational Insights*

Sandra Wilde
University of Calgary

As soon as we take hold of the curriculum as an opportunity for ourselves ... we realize that curriculum changes as we reflect on it, engage in its study, and act in response to it toward the realization of our own ideals and dreams. Curriculum ceases to be a thing, and it is more than a process. It becomes a verb, an action, a social practice, a private meaning and a public hope. Curriculum is not just the site of our labor; it becomes the product of our labor, changing as we are changed by it. (Pinar, Reynolds, Slattery, & Taubman, 2000, p. 848)

If we are afraid to touch our suffering, we will not be able to realize the path of peace, joy and liberation.
(Hanh, 1998, p. 45)

Last spring, I taught a graduate course in the study of curriculum. The course involved studying the historical construction of curriculum and uncovering the various curricular perspectives that continue to influence curriculum practices today. This was the first time I had taught the course and I was surprised by the kind of learning that transpired. Through our discussions, readings and explorations, *suffering* in education became apparent. Suddenly, it was there before us and it could not be denied any longer.

This suffering showed itself in the many different kinds of realizations that we discovered in our shared inquiry. For some students it was the first time they had noticed the hidden, instrumental values influencing the institution of schooling, such as the interests to control, sort and objectify children, as well as the over-emphasis on order and certainty and how this renders experience lifeless and dull. They realized that schools have the potential, as Dewey warned, "to cramp and deaden" (1929). Many were angry at this discovery. Others expressed despair and a profound sense of sadness at the state of education today, its existence in a world that seems hopelessly bent on its own

destruction.

A few realized that they could “take hold of curriculum as an opportunity” for themselves. These students reaffirmed responsibility to pay attention to their own practices and actions. They realized that curriculum is a social practice, an *action* that depends on how they actually take it up. Yet, despite increased self-awareness, and perhaps as a result of it, some still expressed uncertainty, anxiety and feelings of dis-ease. They seemed to be arrested by the recognition of their own participation in collective suffering. These students knew that they were implicated in the very dehumanizing practices that they had been critiquing and they did not know what to do about it. They asked: What can I do now that I know what I know? How do I proceed knowing what I know? What can *I* do when institutions and policy makers seem to have so much power and I seem to have very little?

I sensed that underneath their questions they were asking for a way to *sustain* themselves and their own students, a way to sustain actively and ethically taking hold of curriculum in the midst of problematic systemic practices. My graduate students’ questions seem to expose a gap in the field of curriculum studies and perhaps point toward new and necessary directions.

It is in this place that the book, *Cross Cultural Studies in Curriculum: Eastern Thought, Educational Insights* (Eppert & Wang, 2008) enters the curriculum dialogue. I read this text shortly after my course ended, while my students’ questions were at the forefront of my awareness. I was struck by the book’s significance as an example of curriculum theorizing and a genuine response to the existential difficulties and complexities of teaching practice today. I am not surprised that this book received the 2009 Critics Choice Book Award of the American Educational Studies Association.

Eppert and Wang’s book does not turn away from or gloss over the deep issue of suffering in educational contexts. It offers suggestions and insights regarding how one might begin to truly take hold of curriculum as an agent of both personal and collective healing. In the essay that follows, this text will be examined more closely in terms of its contribution to the field of curriculum studies and educational scholarship. Significant themes arising in this text will be discussed and further explored as a means to continue the important conversation that has been initiated by this book. These themes have been chosen to highlight insights that contribute to the ongoing critical practice of re-interpreting and re-conceptualizing education.

Inter-relationship

The forward and the preface to the book provide a good sense of what is to come by carefully treading into the space of the Other, this dialogue with the “East.” In this beginning, the reader gets an impression of the ethical sensibility and the critical scholarship that will be expressed in the pages that follow. In the preface, the editors caution against simplistic images of East versus West and they acknowledge the deep connection and inter-relationship between these signifiers. They suggest that inter-relationship does not imply the erasure of difference, nor does it imply that differences can be “woven into some new tapestry” (Smith, 2008, p. 26).

It is important to note that this book is a curriculum text

written by curriculum scholars and written for researchers and graduate students studying curriculum theory, educational foundations, educational philosophy, international/comparative education and multicultural education. The text can be located within the work of other curriculum scholars who have contributed the possibility of thinking otherwise, critically re-imagining and re-conceptualizing education and pedagogical practice. Although this text draws upon philosophical discourses of the East, it does so carefully, considering the difficulty of evading the colonizing trace. The editors (Eppert and Wang, 2008) explain that the terms East and West are used “in aspirations to foreground and deconstruct these binaries” (XIX); they are aware that in doing so they risk their inscription. Many of the articles are deeply critical of the hegemony of particular ways of knowing and being, they offer a response to “the sickness of the west,” “the tragic, singular logic that underwrites the West and shapes and directs its relationship with others” (Jardine, IX). The articles in this book do not presume to provide a neutral, ahistorical and isolated standpoint freed from the deep web of relations in which educational practices exist.

In the first chapter by David G. Smith ¹ (2008), titled, “*The Farthest West is But the East*”: *The Long way of Oriental/Occidental Engagement*, Smith uncovers the base of relations that already exist between “East” and “West”; he exposes the complexity and diversity of these notions by carefully tracing aspects of the historical and cultural exchange between East and West. In this process, Smith reveals hidden Eastern influences that have shaped the Western collective imaginary and in so doing exposes the hegemony of Euro-American perspectives as well as the ignorance that underlies Western resistance and fear of the East. He shows that such collective denial is denial of the inescapable engagement with the Other that always exists. Smith explains that

in spite of the exclusionary disposition of Euro-American sensibility, an engagement between East and West has always already been in effect for over 2000 years, that most of the operating assumptions of the West are already inhabited by Asian influences and that those who persistently criticize occidental interest in things oriental merely contribute to a logic of denial that itself is a denial of the West’s own history (24).

By inviting readers to enter into conversation with the Other, a conversation in which we are already participating, Smith offers a reminder of the relational nature of human life. In doing so, he demonstrates one of the insights central to Asian wisdom: “the belief that everything in life is self-organizing and co-constructive ... what happens to one somehow influences what happens to everything else...” (2008, p. 22).

Smith also offers advice that is appropriate for my graduate students, some of whom seemed severely disillusioned and discouraged by the apparent injustices inherent in many dominant educational practices. He cautions that the availability of alternative and Eastern philosophical perspectives “should not be taken as an invitation to conversion, as if one could simply abandon one’s own tradition and take up another” (25). He poses a more generous and wise alternative to this search for a pure tradition: facing the “truth that no one tradition can say everything that needs to be said about the full expression of human experience in the world (26).” Facing

the poverties of one's own tradition can be understood then as a catalyst for entering conversation with other traditions, a conversation guided by a deeper sense of compassion for the limitations of all such human constructions. What Smith offers is an invitation to enter into a nondual space in which the deep inter-related and constructed nature of "self" and its relation with "other" can be witnessed.

This insight into inter-relationship has profound and far-reaching implications for educators especially in the area of ethical action. If there is no final signifier that can be grasped and held on to, if meaning is relational and ever-shifting, one is then called to engage in the ongoing practice of interpreting one's assumptions. What the Other brings to this situation is the opportunity to face the limitations of one's personal and inherited theories/constructions/discourses and the opportunity for more situation and context appropriate action. Taking hold of curriculum for oneself requires no longer simply "delivering someone else's mail" (Pinar, Reynolds, Slattery & Taubman, 2000) ; it requires re-reading that mail in terms of the requirements arising in *this* moment with *this* student, right *now*.

A Living Praxis

This contextual and situated pedagogy relates to another distinctive theme that weaves its way through this text. David Smith suggests the possibility of understanding teaching as a "constant unfolding series of encounters that invite consideration of one's own and one's students' assumptions about how life is best lived". In various places throughout the text, there is an invitation to understand that living well in pedagogical contexts requires *a way of being* rather than simply a set of prescriptions to be followed, it requires "a manner of being that is consistent with the deepest resonances and rhythms of life" (2008, p. 11). As my students' questions suggest, how do we do this? How do we go forward in our lives in such a way that is in support of life?

Although practical responses to questions such as these are included in this book, it is important to note that these suggestions are offered as part of a larger philosophy in which theory and practice is not dualistically divided. For instance, Bai and Cohen discuss the philosophy of Taoism and its integral implications for living. They suggest that through the practice of following Tao (or way) one can begin to transform a violence-ridden world—that education can become part of the cure, part of the healing process: "as individuals become increasingly ensconced in this process they will tend to feel increasingly peaceful and loving toward the world" (2008, p. 50). Bai and Cohen contrast self-transformative practices with dominant practices found in educational institutions. They explain that "[n]o amount of moralizing talk or imposition of rules and principles, threats of punishment and losing out or even promises of survival and gain, can turn us into truly peaceful and loving human beings, free from rapaciousness. Nothing less than a thorough transformation of human consciousness will bring substantial and enduring peace" (2008, p. 50). They suggest that schools include various forms of contemplative arts and that educators themselves embody an intersubjective, nondualistic consciousness.

Another practical response to the question of "How do I proceed?" can be found in descriptions of a disciplined practice of flexibility. As Takuya Kaneda explains in chapter six, given the variety of different paths, methodologies and techniques available, it is

important for educators to attend to individual circumstances in order to find the best suitable way for those circumstances. This practice is thus described as “not a rigid mental machinery” but a “living power” (2008, p. 188). In chapter thirteen, Hongyu Wang also affirms the value of flexibility through an interpretive engagement with the strength of the feminine. In this piece, Wang begins with a different notion of power, one that “does not lie in dominance or containment but resides in movement, a constant flow for regeneration and a flexible yielding to new shapes” (2008, p. 313). Wang explores the power of the “flowing space of self-cultivation” (2008, p. 313) within the context of current educational reform rhetoric--the pursuit of excellence through masculine control. She uses the image of water as a metaphor for this flexible and generative movement. Wang contrasts “the militant impulse of taking control” with “a generative engagement with life” (2008, p. 331) and provides a vision of action that does not fall prey to patterns of opposition and violence.

Throughout the book various authors express, in differing ways, the educational value of cultivating this deeply ethical *living* praxis, from Hua Zhang’s (2008) discussion of Confucian values to Vokey’s (2008) vision of transformative education through the integration of heart and mind. In differing ways and through various topics many of the contributors to this volume provide a critique of educational practices that seek only to produce disembodied knowledge without enabling an integrated way of being that gives rise to the capacity to live and act with greater ethical wisdom.

Silence and Letting Go

The ancient insights shared in the various chapters in this book graciously help the reader to see, over and over, the deep-seated roots of suffering that exist within the human mind and become manifested in educational institutions. In many different ways, the wisdom expressed involves the practice of letting go of self (the usual grasping mode), the practice of surrendering to life as it is right now.

I first began my own engagement with Asian wisdom traditions when my brother became very ill, over fifteen years ago. This situation and these traditions helped me to understand the value of resting in the significance of life just as it is right now. Loss can help us to remember and face the imminence of death, the passing away of all things. The significance of this moment, as it is right now cannot be overestimated. Yet it is in our human nature to turn away from life as it is right now, in the quest for more. As Buddhism teaches, there is the human tendency to create notions, concepts, and expectations that seem to perpetuate the seeking for happiness. Life, as it is right now, never quite meets our expectations so we continue the search. As Thich Nhat Hanh explains, “it is often our very idea of happiness that prevents us from being happy” (1998, p. 54).

In this text we have the opportunity to become aware of various ways that this kind of seeking is perpetuated in educational contexts, for instance, seeking through control, seeking through forward-looking practices and seeking through aggression and dominance. One of the most obvious examples of seeking behavior in education is perhaps the habit of seeking more information as a means of achieving happiness: “If we only had the answers, we would all be happy” (Taubman, 2000, 25.). Yet, as Claudia Eppert (2008) explains in chapter three, we can, in educational contexts, give up the failed search for more. In giving up this failed search, Eppert

explains, we become open to the fruitfulness of just sitting with what is.

This resonates with Smith's explanation of the value of cultivating a meditative sensibility. As Smith suggests, this practice disrupts the hyperverbality so characteristic of the Western Academy. He explains that one overwhelming result of this practice is the emerging awareness that so many of the pedagogical problems that preoccupy us as teachers need to be reinterpreted. According to Smith this is "the most profound point of convergence in East-West engagement" (2008, p. 28).

What both Eppert and Smith, and many others in this text demonstrate, is how this sensibility, this particular kind of awareness, supports the creative re-interpretation of pedagogical challenges. It is suggested that through the practice of sitting with things as they are, one creates space and creative distance from conditioned thinking and habits of suffering, thus enabling the possibility for true freedom of thought and action. One can let go of these or see past them and simply attend to them as they are.

Meditation provides opportunities to sit with and allow a deeper understanding of the origins, nature and consequences of [this perpetual seeking] ... [D]iscomfort is greeted as a good sign of our attachments and aversion and welcomed as an opportunity to investigate its source and nature and practice acceptance and release" (Eppert, 2008, 98).

The subversive potential of this practice is linked to the inter-relationship between self-healing and world healing. In the chapter titled, *Shanti, Peacefulness of Mind*, Kaneda (2008) explores the teachings of great 20th century Indian teachers to find new ways of thinking about today's conflicts. He shares Sri Aurobindo's insights on the value of silence: "When the mind is silent there is peace" and "Peace is the first condition without which nothing can be stable." (p. 180). Within this vision of peacefulness, one of the conditions for teaching and being a teacher is the cultivation of this way within oneself, so that it can be passed on to students, not just in words but in every action. Kaneda explains the value of stopping, breathing deeply and taking a rest from the discussion of theory. This insight is also echoed in chapter seven, in Xin Li's (2008) poetic inquiry titled, *My Living Stories of Poetic Knowing and Taoist Knowing*. In this piece, Li shows the way through the use of poetic words, a way that allows the opportunity for one to "talk a little and say a lot" (p. 205). Insights such as these offer a breath of relief for the Western educator, ways of sustaining self and others in a sometimes manic and panic-driven institution.

Asian nondualistic discourses suggest that in the case of excess noise, excess talk and the flurry of panic-driven activity one can pay attention to the seeking behavior at the root of these activities. In this text, radical critiques of essentialistic perspectives issue from a nonoppositional space. Many of the articles explain, in many different ways, that it is possible to cultivate a silent observation of this flurry and the noise of either/or thinking. There can be a direct and powerful response to the 'isms' that ail us—fundamentalism, sexism, racism, etc ... a response that involves shattering the premise of separateness at its root. Gary Snyder (1988) has described this process as experiencing over and over the reality that is usually clouded by the 'self'. Drawing on Buddhist philosophy,

Peter Taubman (2000) has similarly suggested that both teaching and writing about it require a kind of letting go, they require taking a much more modest view of the self and the sense of personal agency. As Taubman explained, “the desire to cure and the belief in agency are not only defenses against the terror of the abyss but in fact work against what we ...believe in”. Caught in this not-yet modality “one loses sight of the painfully beautiful, impossibly complex student before us” (Taubman, 25).

Asian nondual philosophies have the potential to be misunderstood by Western thinkers, if they are interpreted within the confines of dualistic thought. The practice of silence and deep surrender can be misread as a kind of turning away from the challenges of everyday life, when, in fact, this practice is actually a radical openness to the complexity of life, a letting down of one’s defenses against the terror of the abyss—a practice that enables appropriate action. Mindful, active observance serves understanding and action; understanding and action are more apt to be informed by the rich complexity of the situation.

Deep Engagement With and Freedom from Received Tradition

The practice of renewing one’s capacity to interpret and understand one’s own situation/tradition is a way of sustaining both self and other. This practice has profound educational implications and implications for beneficial social change. In Chapter three, Claudia Eppert (2008) discusses the capacity to *discern* through her exploration of the practice of witnessing one’s inherited assumptions. Eppert explains that such witnessing “may translate into a positive transformation of not merely self but of society” (p. 59). She shows the value of this witnessing through her own re-interpretation of mainstream educational commonplaces such as surveillance practices and the promotion of character education. Reading these practices through a Buddhist lens, she uncovers their source and discovers that they “emanate from fear” and also “saturate their curriculum with fear”.

The topic of fear as a motive for institutional practice is not typical in dominant curriculum discourses, which are most often concerned with questions of planning, implementation and assessment. In this context, addressing human fear and its role in perpetuating unhealthy practices is critically profound. The Buddhist lens brings deep insight into the human condition, in this case, fear-driven investments in particular practices and discourses. What the Buddhist perspective offers to the curriculum landscape is the opportunity to re-interpret mainstream educational practices and to do so with an ethic of compassion and a deep understanding of the nature of suffering. As suggested in this chapter, the potential for greater social justice begins with a critical look at one’s own tradition and perhaps the practices that one might find oneself complicit in.

In chapter eleven, Kaustuv Roy (2008) also gives voice to the potentially subversive nature of this deep attention to one’s current place and time in the essay titled *Radical Times; Perspectives on the Qualitative Character of Duration*. In this piece, Roy critiques futurism, its relation to modernity and the ideology of the market. In his analysis, Roy identifies the link between education with capitalist underpinnings and a future orientation. He exposes the embeddedness of these values in educational discourse and the value of attention to the present, attention that generatively disturbs “the

hegemony of settled perception” (p. 284).

In many places, this book comments on the importance of radically facing one’s current circumstances, and it is stressed that this must include acknowledging one’s personal response to the challenges that arise in these circumstances. In a Lacanian-Freudian engagement with Dogen, Jan Jagodzinski (chapter five) states that facing one’s own mortality “can lead to a transformation not only of the self but of the social order through an event that ruptures it” (2008, p. 145). When humans are confronted with difference and difficulty there is always the potential to react in ways that produce violence and increased suffering. This book offers alternatives to this divisiveness, alternatives that arise from nondual philosophies. In many of the chapters in this book there is an explicit recognition of the value of multiplicity/plurality along with an acknowledgement of the deep interconnections that underlie relative difference. As Nakagawa (2008) explains in chapter nine, Eastern thought elucidates a “multidimensional view of reality” (p. 228) a view that recognizes the interrelationship between self and Other, between self and world.

Engaging with Other can be then understood as an opportunity to more deeply understand the self. David Jardine explains that authentic conversation requires listening to others, that, the encounter with the Other requires “a moment of a more generous and expansive self-understanding” (2008, XII). In chapter ten, Jane Piirto (2008) illustrates this process by sharing an example of her interaction with Eastern perspectives. She describes the transformation of her own image of education through her encounter with a Krishnamurti school in India. Piirto tells the story of her encounter with a principal and his vision of education, which includes “a renewal of soul talk between the old and the young”, “a joyful shift in the conversation with the young that involves listening with your whole being” (p. 251). Piirto recounts her response to his words: “I was dazed, giddy. I felt as if I were in the presence of a life changing force. ... [His] words and his intensity about education hit me and I sat back stunned. I had never heard a principal whose school I was going to tour, talk like this”. (p. 251).

Piirto’s story suggests a possible posture for encountering this book, a stance that involves willingly stepping outside of the known (another kind of letting go), and in so doing, finding oneself renewed and transformed. Her story shows how an engagement with difference might allow one to envision possibilities one had never before considered, how settled assumptions might be loosened and revisited. This example illustrates how an open engagement with Other may contribute to a renewed capacity to interpret and understand the self.

As I discovered once again, together with my graduate students, it is disconcerting when one recognizes the incompleteness and shortcomings of one’s own tradition. What the essays in this book make evident is that it is possible to be aware of this human impulse to cling to a preconceived identity and to be aware of the potential fearful behavior that stems from this clinging. It is possible to cultivate the freedom to not act from this place of fear.

Social Engagement

Several of the articles in this volume emphasize the value of integrative self-transformation as the foundation for social

engagement and social justice. As Munro Hendry states (2008), “There is an interdependent relationship between self and society that contrasts with ... understandings of self versus society.” (p. 215). This is an important distinction; the unique contribution to the West offered by many Eastern philosophies is recognition of the deep inter-relationship between individual and collective suffering.

Robert Hattam’s (2008) *Socially Engaged Buddhism as a Provocation for Critical Pedagogy* (chapter 4) directly addresses this relationship between personal transformation and social engagement. Hattam draws upon Buddhist insights in order to reinvigorate critical praxis. He emphasizes the interrelationship between contemplation and action and he explains that “without some form of mind transformative practice such as meditation that enables us to begin to heal our own alienation and delusions, we won’t develop the necessary insights and our efforts to effect social change will be undermined.” (p. 113). It is through such practices, Hattam suggests, that critical pedagogy can be supported by a Buddhist perspective of social engagement.

I find Hattam’s (2008) remarks to be so urgent in these complex social and political times. This is not a moment for more superficial solutions that don’t adequately recognize and challenge the conditions that contribute to suffering in educational contexts. It’s not a time for actions driven by delusive aggression and fear. Feelings of anger and despair at the state of things is perhaps a necessary part of our collective awakening, but, as Hattam suggests, such awakening must not end here: One must transform one’s own suffering so that it does not contribute to increased suffering in the world.

It is in this space, between personal healing and social action, that my curriculum students posed their questions. My students helped me to reaffirm the value as well as the limitations of critical theory conceptualizations of education. They helped me to remember, once again, that one can point out what seems to be wrong with the world without recognizing one’s own participation in these very forces. As Hattam (2008) states, “[t]he critical tradition has a lot to say about the distorting effects of othering but has yet to even imagine the mind that is postdeconstructive... and it has little to say about how we might cultivate a mind” (p. 117). For some of my students, their critical awakening left them feeling angry, depressed, helpless or victimized. How could they exist and thrive in schools knowing what they know? What Hattam and many of the other authors in this text suggest is that they begin by recognizing the deep connection between personal circumstances and collective forces, that they live with the knowledge that individual action has collective implications.

Concluding Thoughts

Hattam (2008) describes compassionate action in the world as the result of personal discipline and practice. He explains that the most difficult aspect of this path is overcoming one’s own delusions and personal afflictions so that one can actually be of benefit to others. Similarly, Piirto (2008) discusses the potency of the truth that “students are to be taught with love and care so that they can flower” (p. 265). Yet what does it mean to do so? What this book does so well is it unveils the practice of engaging life with love and care, the

practice of living ethically in educational contexts. The various essays in this book support these words by demonstrating that the enactment of love and care is not a superficial matter; it is not an emotional state to be added on to the intellectual work of education. In various ways many of the essays in this book suggest that living ethically in educational contexts requires the ongoing discipline that contributes to a clear heart and tranquil mind. In this book we are reminded that what sounds simple—the enactment of love and care—might be the most difficult for those of us who fear uncertainty, lack of control and loss of power.

As I write these words, I am compelled to pause.... “Those of us” who find this practice difficult.... If I read these words honestly and face them fully, I find myself in them.... I find us all in them. If we look deeply, we know that seeking power, control and certainty are ways of being that have become entrenched in the world, in educational institutions and in our own daily habits. This practice of looking deeply is an example of what this book does so beautifully. It shows the value of recognizing our collective and individual suffering as a necessary step in the healing of it.

Perhaps the time has come for educators to pay attention to the space beyond this and that, beyond good and bad, beyond all argument, concept and belief, to pay attention to “the mind of love and clarity that lies beneath our ego-driven anxieties and aggressions” (Snyder, 1988, 84). In many traditions East and West, the voices that issue from this field are acknowledged as deep truth.

Eppert and Wang’s text is an invitation to meet the Other in such a place: the other that exists on the surface as East is to West, and this Other that greets the self at every turn and in every moment. In various ways and through various distinct traditions, this text brings forth the kind of knowing that comes from the field beyond “this and that,” the kind of knowing that listens, attends and understands without rushing to impose self-interest on the other. In these ways this book provides both an example of cross-cultural discourse as well as an example of pedagogical scholarship that supports the conditions for peace and social justice. In this text we discover how, through the cultivation of this field, all facets of education might begin to embody wisdom.

*Out beyond ideas of wrongdoing and rightdoing, there
is a field. I'll meet you there.*

(Jall ad-Din Muhammad Rumi, 1207-1273)

Endnotes

¹ *This article won the Canadian Association for the Foundations of Education Best Publication Award.*

References

Bai, H, & Cohen, A. (2008). *Breathing Qi (Ch'i), following Dao (Tao): Transforming this violence-ridden world.* In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights.* (pp.35-54). New York: Lawrence Erlbaum Associates.

Dewey, J. (1929, December). My pedagogic creed. *Journal of the National Education Association*, 18, 291-295.

Eppert, C. (2008). Fear, (educational) fictions of character, and Buddhist insights for an arts-based witnessing curriculum. In C.

Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights*. (pp.55-108). New York: Lawrence Erlbaum Associates.

Eppert, C., & Wang, H. (Eds.). (2008). *Cross-cultural studies in curriculum: Eastern thought, educational insights*. New York: Lawrence Erlbaum Associates.

Hanh, T. N. (1998). *The heart of the Buddha's teaching: Transforming suffering into peace, joy, and liberation*. New York: Free Press.

Hattam, R. (2008). Socially-engaged Buddhism as a provocation for critical pedagogy in unsettling times. In C. Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights*. (pp.109-136). New York: Lawrence Erlbaum Associates.

Jagodzinski, J. (2008). The gaze of the teacher; Eye-to-eye with Lacan, Derrida, and the Zen of Dogen and Nishitani. In C. Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights*. (pp.137-170). New York: Lawrence Erlbaum Associates.

Jardine, D. W. (2008). Forward: "The sickness of the west". In C. Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights*. (pp. IX-XIV). New York: Lawrence Erlbaum Associates.

Kaneda, T. (2008). Shanti, peacefulness of mind. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.171-192). New York: Lawrence Erlbaum Associates.

Li, X. (2008). My stories of poetic thinking and Taoist knowing. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.193-206). New York: Lawrence Erlbaum Associates.

Munro Hendry, P. (2008). Engendering wisdom: Listening to Kuan Yin and Julian of Norwich. (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.207-226). New York: Lawrence Erlbaum Associates.

Nakagawa, Y. (2008). Eastern wisdom and holistic education: Multidimensional reality and the way of awareness. (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.227-246). New York: Lawrence Erlbaum Associates.

Pinar, W. F., Reynolds, W. M., Slattery, P., & Taubman, P. M. (2000). *Understanding Curriculum: A postscript for the next generation*. In *Understanding curriculum* (pp. 847-868). New York: Peter Lang.

Piirto, J. (2008). *Krishnamurti and me: Meditations on his*

philosophy of curriculum and on India. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.247-266). New York: Lawrence Erlbaum Associates.

Roy, K. (2008). *Radical times: Perspectives on the qualitative character of duration*. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.267-286). New York: Lawrence Erlbaum Associates.

Smith, D. G. (2008). "The farthest west is but the farthest east": *The long way of oriental/occidental engagement*. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp. 1-33). New York: Lawrence Erlbaum Associates.

Snyder, G. (1988). *Buddhism and the possibilities of a planetary culture*. In F. Eppsteiner (Ed.), *The path of compassion: Writings on socially engaged Buddhism* (pp. 82-850). Berkeley, CA: Parallax Press.

Taubman, P. (2000, Fall). *Teaching without hope: What is really at stake in the standards movement, high stakes testing, and the drive for "practical reforms"*. *Journal of Curriculum Theorizing*, 19-32.

Vokey, D. (2008). *Hearing, contemplating, and meditating: In search of the transformative integration of heart and mind*. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.287-312). New York: Lawrence Erlbaum Associates.

Wang, H. (2008). *The strength of the feminine, the lyrics of the Chinese woman's self and the power of education*. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.313-333). New York: Lawrence Erlbaum Associates.

Zhang, H. (2008). *Toward a Confucian vision of curriculum*. In C. Eppert & H. Wang (Eds.), *Cross cultural studies in curriculum: Eastern thought, educational insights*. (pp.335-347). New York: Lawrence Erlbaum Associates.