1. College = developmental window for compassion and community. Young adults
move from individual, personal mind to social, relational mind (ix)—from
independence to interdependence.

2. Need to shape the educational experience to help students achieve the above.

3. Rilke: The “task of learning [is] to love” (xi).

   The question: see page 2: How can higher education become a more
   multidimensional enterprise, one that draws on the full range of human capacities
   for knowing, teaching and learning; that bridges the gaps between the disciplines;
   that forges stronger links between knowing the world and living creatively in nit, in
   solitude and community?

4. The purpose of higher education: “The fostering of our full humanity” (3 – qtd from
   Lewis).

5. “A truly integrative education engages students in the systematic exploration of the
   relationship between their studies of the “objective” world and the purpose,
   meaning, limits and aspirations of their lives. The greatest divide of all is often
   between the inner and outer, which no curricular innovation alone can bridge. The
   healing of this divide is at the heart of education during the college years, rightly
   understood” (10).

6. Re/ Martin Buber: “The second and related influence in the thinking behind this
   book derives from a particular kind of experience we can have of each other, one
   characterized by Martin Buber as an I/Thou relationship. We have all had the
   experience of a conversation shifting and becoming a deep, free exchange of
   thoughts and feelings that seems to reach into and beyond the individual
   participants. Something new emerges, a transcendent communal whole that is
   greater than the sum of its parts. In such conversations we are caught up for a time
   in what some call “the social field” generated by the quality of “presence” necessary
   for true dialogue or community” (12).

7. Definition of heart: (20): “core place in the human self where all our capacities
   converge: intellect, senses, emotions, imagination, intuition, will spirit, soul.” ------
   “unrealized potential”

8. Heart vs. Erosion of self as we isolate.

9. Advocates for integrative education take “facts and rationality seriously; the failure
to do so would betray our DNA. But we also seek forms of knowing, teaching and
learning that offer more nourishment than the thin soup served up when data and
logic are the only ingredients. In our complex and demanding worlds—inner and
outer worlds—the human species cannot survive, let alone thrive, on a diet like that”
(21).
10. “When we honor the hidden aquifer that feeds human knowing, we are more likely to develop a capacity for awe, wonder, and humility and deepens rather than diminishes our knowledge” (22).

11. “But academic culture is sometimes dominated by orthodoxy as profoundly as any church I know. If a mode of knowing, a pedagogy, a life experience, or social perspective is not regarded as kosher in the academy, it too often does not get a fair hearing” (23).

12. Image of reality as atomistic (25). Led to belief that knowledge “consists of collecting atomistic facts about an atomistic reality, facts to be delivered by individuals who know them to others who do not in a system where learners compete with each other for scarce rewards” (25).

That view = “losing its grip” (26). Barbour: “Nature is understood now to be relational, ecological, and interdependent. Reality is constituted by events and relationships rather than separate substances or separate particles. We are now compelled to see nature as “a historical community of interdependent beings” (26).

Physicist Henry Stapp says it is no longer possible even to think of the atom as a discrete entity: “an elementary particle is not an independently existing, unanalyzable entity. It is, in essence, a set of relationships that reach outward to other things” (26). This = relational ontology. Long way to go to leave behind “our habit of thinking of reality as ‘atoms colliding in the void,’ an image that can all too accurately describe the felt experience of contemporary life” (26). This has led to systems theory in institutional life; to ecology and deep ecology in our study of nature, etc.

“Much depends on the assumptions we make about the nature of being, the nature of the reality in which we are embedded that is also embedded in us” (26). Therefore, their approach to education is “faithful to new understandings of how the cosmos is constituted” (26). One of education’s goals: helping students come to terms with reality. So---atomistic, competitive versus interconnected, communal.

So—inintegrative education starts with premise that “we are embedded in a communal reality” and then it proceeds to epistemological assertion: “we cannot know this communal reality truly and well unless we ourselves are consciously and actively in community with it as knowers” (27).

Objectivism has dominated higher ed (27). In this new way of seeing the knower cannot be separated from the known for the “sake of so-called objectivity” (27).

PEDAGOGY ---- The ontology and epistemology described above must lead to new pedagogy (29). Must give attention to pedagogical design.

13. Must be free yet have order; not just a top-down delivery but a communal exchange; must think about principles and practices; classrooms must be for more than teaching the facts and developing cognitive abilities.
14. An integrative pedagogy can lead to moral engagement because “it engages more of the learner’s self and teaches by means of engagement” (32). Students must be guided through inner and outer journey.

15. Point: colleges and universities must support evolution of pedagogy.

16. “Our colleges and universities need to encourage, foster, and assist our students, faculty, and administrators in finding their own authentic way to an undivided life where meaning and purpose are tightly interwoven with intellect and action, where compassion and care are infused with insight and knowledge. In some contexts it may make sense to distinguish between facts and values, but they should never be reified into divisions that fragment us and our world. Then the map we live by is a lie and a burden” (56).

“If we move from an ontology of objects to one of insight, then a wide range of excluded or denigrated dimensions of human life moves into prominence. For example, inner human experiences such as trust and jealousy, love and hate, aspiration and depression all become legitimate areas of inquiry. They no longer need to be explained solely in terms of neuroscience or biochemistry, but rather than can come to have an ontological standing on par with the data of the hard sciences. What distinguishes the hard sciences from the softer sciences is not the subject of study (neurons v. emotions, for example) but the reliability of the data. When observations are variable and uncertain, then knowledge is likewise insecure. The challenge to the soft sciences, which depend on qualitative assessment, is to ensure that their observations are accurate and reproducible. In my view, all data is in some measure “subjective”; the challenge is to make the subjective something we can count on” (71). ----- Dalai Lama says we must combine the 2 to obtain real human happiness. He was talking about the “inner science” practiced by monk-scholars over centuries using highly refined meditative methods for examining thought, emotion, consciousness, and the like. Contemplative methods, which can be entirely secular in character, represent an important form of inquiry that would enhance a first-person, participatory epistemology, but they have largely been excluded from the academy” (72).

Neuroscientist Francisco Varela and philosopher Evan Thompson advocate a combination of third-person and first-person methods for the study of the mind. Each offers insights into the mind and together they can corroborate and illuminate each other. This points to the benefit of an enriched participatory epistemology and an education designed to stabilize the mind and strengthen our introspective powers of observation. William James viewed the cultivation of attention as education par excellence” (72).

17. Every epistemology becomes “an ethic, or way of living” (98).