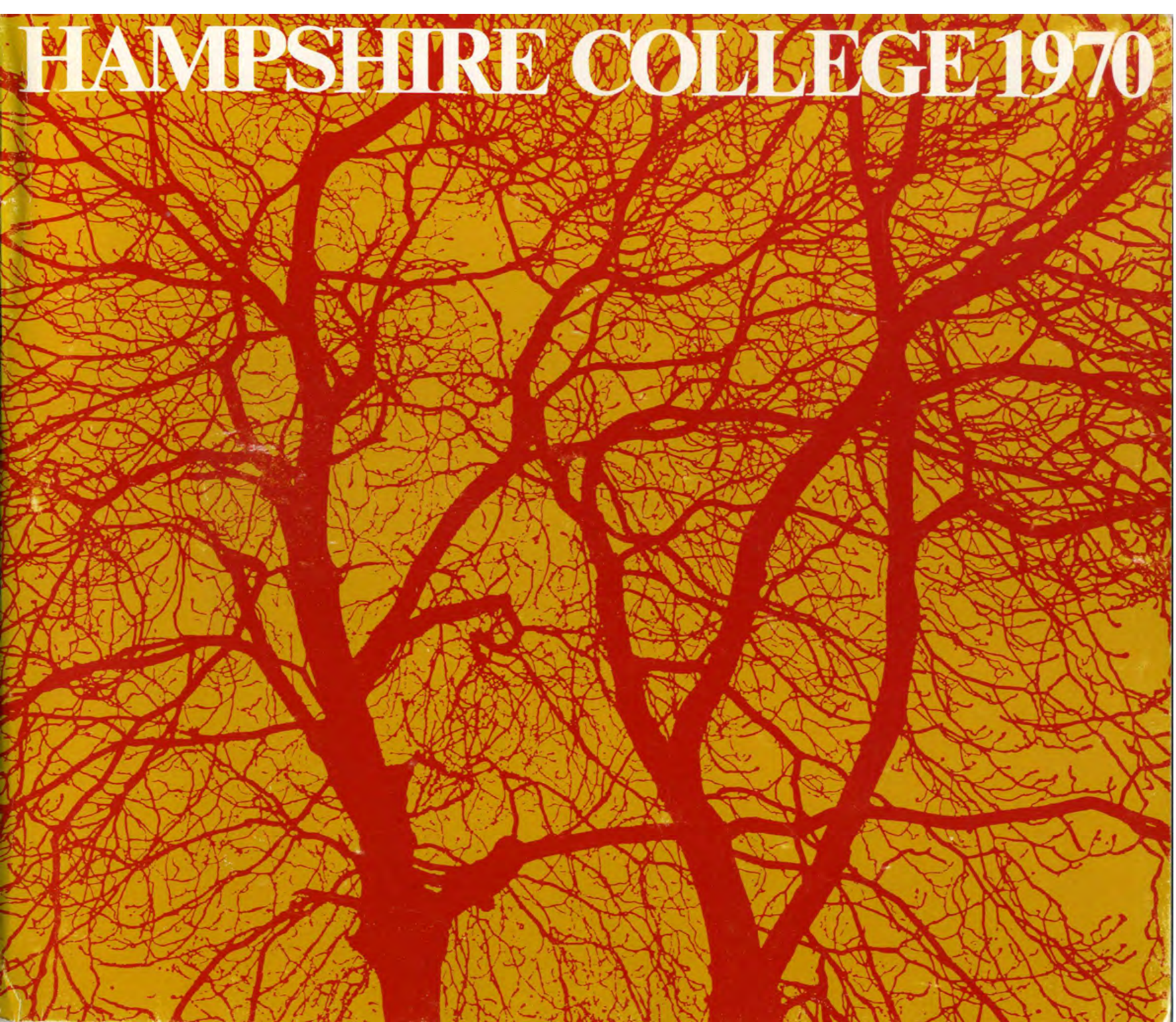
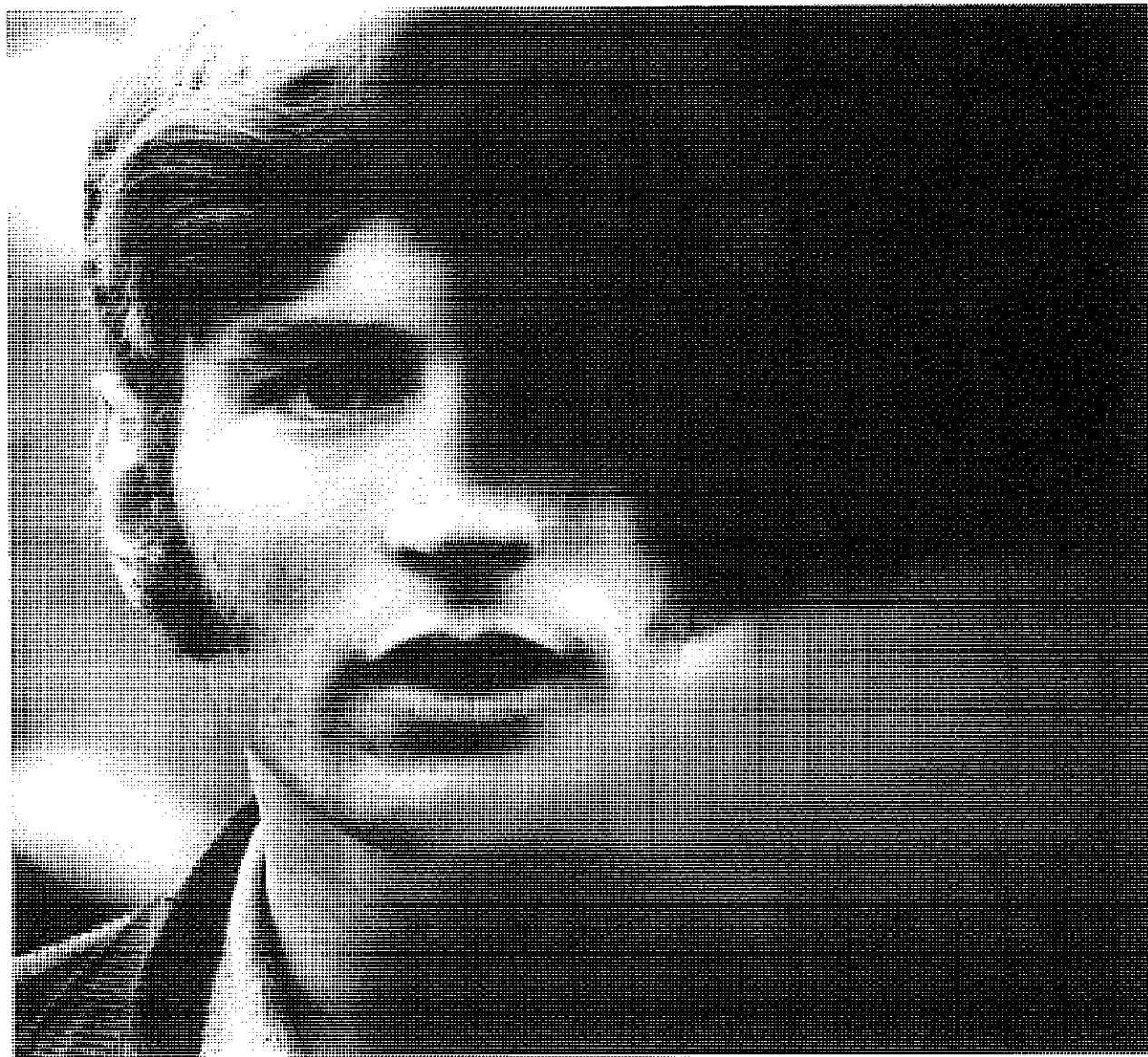


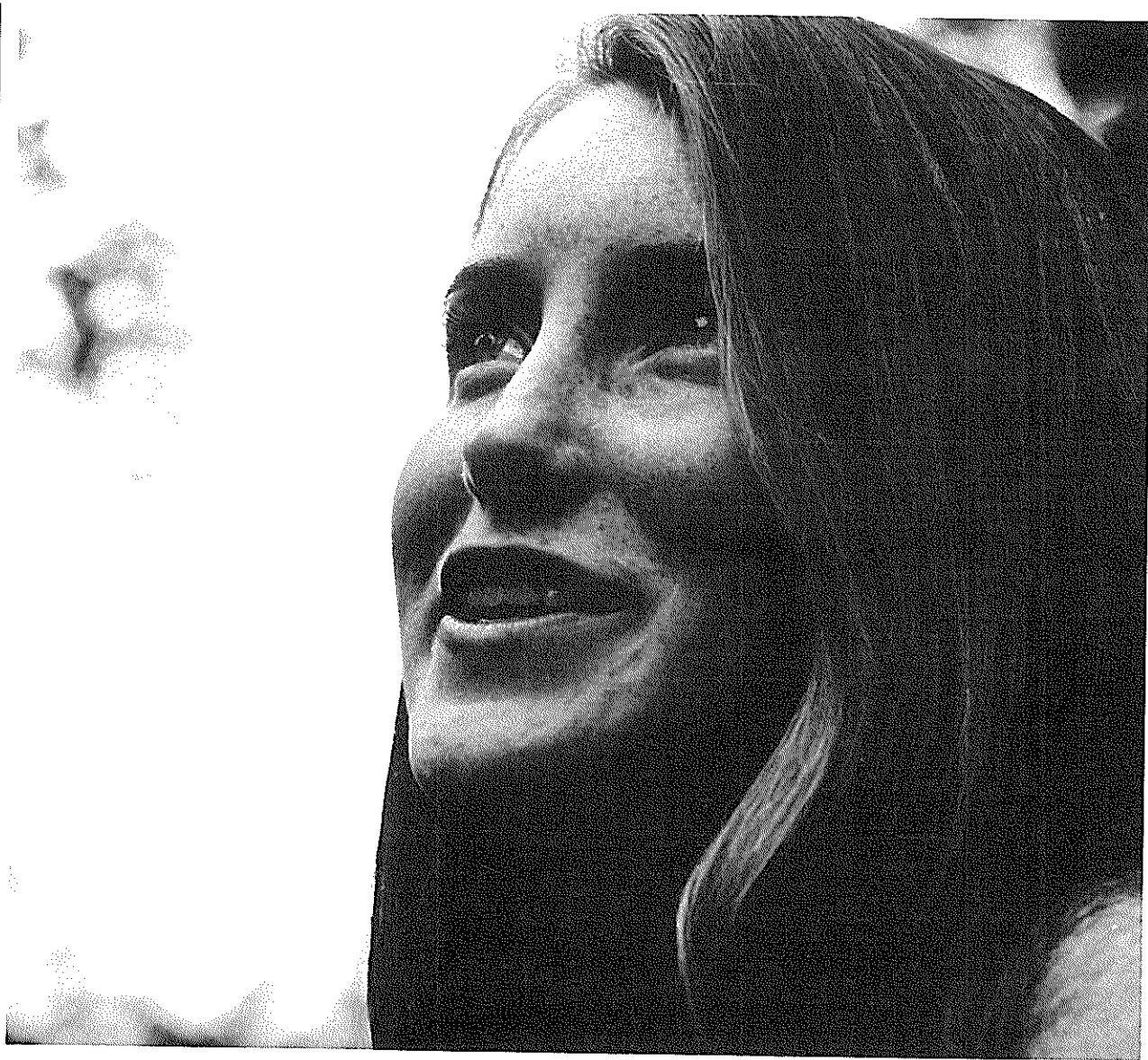
HAMPSHIRE COLLEGE 1970



A CATALOG FOR A NEW COLLEGE

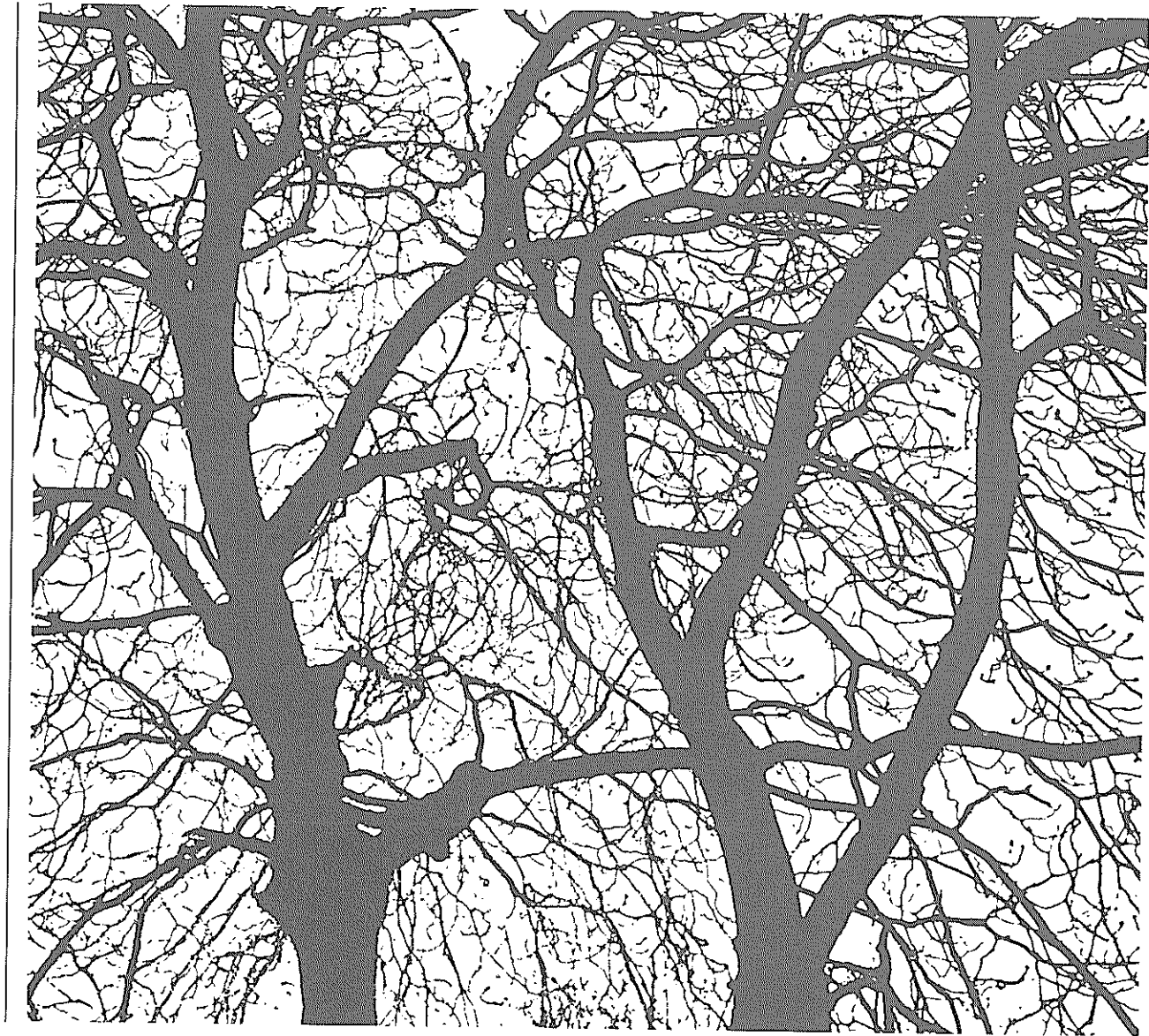






HAMPSHIRE COLLEGE 1970

Amherst, Massachusetts



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INTRODUCTION



FRANKLIN PATTERSON
PRESIDENT

Introduction

This catalog is the third in a series of basic planning statements leading to the creation of Hampshire College.

The idea of a new experimenting college to be founded with the sponsorship of Amherst, Smith, and Mount Holyoke Colleges, and the University of Massachusetts, was first described in 1958 in *The New College Plan*. The product of a committee of faculty of those four institutions, *The New College Plan* had an influence on higher education in many parts of the country. Specific suggestions which today are in use in many colleges were first proposed in that report, including the notion of freshman seminars and the January Term. Generally, the tone of the report, advocating a more active role for students in the educational process and a spirit of innovation in instruction, was ahead of its time; the report is still making its impact felt on our plans for Hampshire College.

In 1966, as the first President of Hampshire College, I prepared a second basic planning document with the assistance of Charles R. Longworth, presenting the

aims of this new experimenting institution and some of the ways we would go about reaching them. The resulting volume, *The Making of a College*, has served as a working guide for our growing faculty and staff during the past three years.

The present volume, as you will readily see, is not a conventional catalog but in a sense a third approximation of Hampshire College's basic plans and features as we approach our first year of full operation. It represents the thinking of those scholars, teachers, and students who have played a part in the Hampshire enterprise since 1966. The catalog responds to *The Making of a College*, elaborates on it, alters some of its suggestions, and further specifies programs and approaches to undergraduate education that will be undertaken by Hampshire. It sets forth in considerable detail what life at Hampshire College will be like for students and faculty who live and work here, and as such should serve to answer many of the kinds of questions catalogs are intended to answer.

I would like to emphasize that many

details and specifics of the College's program during the academic year 1970-71 are still being planned, and that this volume will be supplemented by further bulletins for student and faculty guidance as the College gets under way. Even so, with the present catalog and future supplementary bulletins, we do not expect that Hampshire College will be a fully defined institution in the months just ahead, or even in its early years. We are involved in "the making of a college," a new and re-newing institution, and the "making" will be a continuing process in which many, many people will play a part.

Thus far, we have been very fortunate to receive advice on the creation of a new college from a wide range of sources, in-

cluding students, faculty, and administrators from our supporting institutions and from elsewhere, and from friends of higher education all over. But our most important source of advice, criticism, and energy is only now being identified. The first students at Hampshire College will arrive to find an institution clearly defined in many respects and well able to provide them with a challenging education. But it will also be actively seeking their participation in creating what is ultimately the most vital aspect of the College, the quality of its life and learning. The success of Hampshire College will be significantly affected by the quality of the contribution its students make to its reality.

HISTORY OF HAMPSHIRE COLLEGE



A FORMAL HISTORY
AN INFORMAL HISTORY

A Formal History

Hampshire College is a new, independent, experimenting, coeducational liberal arts institution brought into being through the initiative of faculty and administrative leaders at Amherst, Mount Holyoke, and Smith Colleges, and the University of Massachusetts. Its establishment was approved by the Trustees of its neighboring institutions. The College will enroll its first 250 students in the Fall of 1970; by the middle of the 1970's, it will have about 1500 students and may expand in time to 3600.

Hampshire College has been founded to undertake a dual role in American higher education. First, it will be an innovative force in undergraduate education, seeking to demonstrate that a private college can be an economically sound and educationally vital part of America's future. Second, Hampshire College will be a force spurring the further development of interinstitutional cooperation in education in the Connecticut River Valley of western Massachusetts.

The idea for creating Hampshire College originated in 1958 with a report written by faculty members from Amherst, Mount Holyoke, and Smith Colleges, and the University of Massachusetts: *The New College Plan*.

Many ideas proposed in that Plan are now a part of Hampshire College, for example, the freshman seminar program and the January Term.

In 1965, as a result of a gift of \$6 million by Harold F. Johnson, an Amherst College alumnus, the formal organization of Hampshire College began. (For more on the financial status of the College, see p. 188.) In the same year, Hampshire College received a charter from the Commonwealth of Massachusetts as a degree granting institution. In 1966, President Franklin Patterson, with Vice-President Charles R. Longworth, wrote *The Making of a College* (MIT Press), the first major planning document of the new institution. The basic structure, purpose, and definition of program set out in that document are represented in the current conception of the College. Since its publication, a planning staff has considered, elaborated, and developed the ideas contained in *The Making of a College*, and produced the present volume. In addition, it has prepared a series of Planning Bulletins containing more extended discussions of the College program. They are available upon request.

There would have been a “Hampshire College” fourteen years before there was a Declaration of Independence if the influence of a certain institution on the Charles River had not intervened.

Leaders of Hampshire County in western Massachusetts — which had a population of some 18,000 in 1762 — wanted the new college.

The funds for its establishment — 1000 pounds from the estate of Ephraim Williams — were in hand. The Charter had been drawn by William Smith, New York lawyer, jurist, historian.

The Governor actually had granted a charter, and the Massachusetts House of Representatives, although prudently inquisitive about the right of the Executive to act independently in the matter, overwhelmingly voted the charter of incorporation. In the Legislative proceedings of April, 1762, it is referred to as “the Hampshire College.”

Then the Overseers of the Cambridge college raised their alarm. The Governor’s Council in Boston (Harvard Overseers to a man) persuaded the Governor to recant, killed the Legislative vote, and for good measure mounted an extensive public relations campaign in England to influence the mind of the King on the matter.

That the last recourse was wise and necessary to protect the Cambridge monopoly on higher education in Massachusetts is attested by the evidently vigorous effort the Hampshire founders made to reach King George through Jeffery Amherst. For this appeal to the Crown the canny citizens of the western county referred to their proposed new seat of learning as “Queen’s” College rather than “Hampshire.” Whether George III would have accepted the temptation to honor his new bride Charlotte will never be known. The cautious Amherst, his own future uncertain, preferred to wait in the matter of new colleges in the west.

And so, although *Williams* provided the money, *Smith* drafted the charter, *Amherst* was sympathetic, and the people and their elected representatives of *Massachusetts* concurred in their support of the new college in Hampshire, *Harvard* feared the worst.

When the Massachusetts Legislature finally chartered Hampshire College 203 years later the new school was not only welcomed by its neighbors but sponsored by them. Four of the most prominent institutions in the Commonwealth — Amherst, Mount Holyoke, and Smith Colleges, and the University of Massachusetts — have become partners in the creation of Hampshire College.

PHILOSOPHY OF HAMPSHIRE COLLEGE



PHILOSOPHY OF
HAMPSHIRE COLLEGE
NON SATIS SCIRE — PRACTICA:
ANOTHER MAN'S VIEW

Philosophy of Hampshire College

[The following pages are taken, abridged and somewhat rearranged, from The Making of A College, particularly Chapter Three.]

No major departure, no new and consequential venture, is made without a context and a vision.

The general context of Hampshire College is an experimental society in which the paces of change accelerates yearly. The particular context for Hampshire is a time of difficulty for undergraduate education when new possibilities are needed and being sought.

The question of vision is related to context. Part of the trouble with much of liberal education today is that it has lost a vision of itself. It has lost what Whitehead called "the atmosphere of excitement" that marks education capable of transforming knowledge from cold fact into "the poet of our dreams . . . the architect of our purposes." Perhaps this is to say it has lost what it all too seldom had: a soaring imaginativeness in its consideration of learning, which connected knowledge with the zest of life. Cant and cliché disguise essential confusion or sterility as best they may, but liberal education often seems well-organized in unimportant ways, in ways empty of vision.

Another kind of difficulty is common in those cases where energetic efforts are being made to reform education in the undergrad-

uate college. Attention tends to focus on "experimental" as meaning changes in calendar, curriculum organization, grading and testing, and the like. All of these can be important. But their importance, if it is to exist, has an absolute prior condition. Innovation and reconstruction, to add up to something, must be more than impulses to do good deeds in a naughty world or new things for their newness alone. Too many present efforts, worthy as their intent may be, are uninformed by a coherent vision of what liberal education now should be and do.

Hampshire College is to be a laboratory for experimenting with ways the private liberal arts college can be a more effective intellectual and moral force in a changing culture. This role implies a redefinition of liberal education and depends upon an organized vision which can guide the process of redefinition.

The central task of liberal education at Hampshire College is to help young men and women learn to live their adult lives, fully and well, in a society of intense change, immense opportunity, and great hazards.

Stated so briefly and abstractly, Hampshire's chosen task sounds no more real than most college catalog rhetoric. Liberal education in the West has never been unconcerned with helping the young learn to live fully and well, although these abstract adverbs have



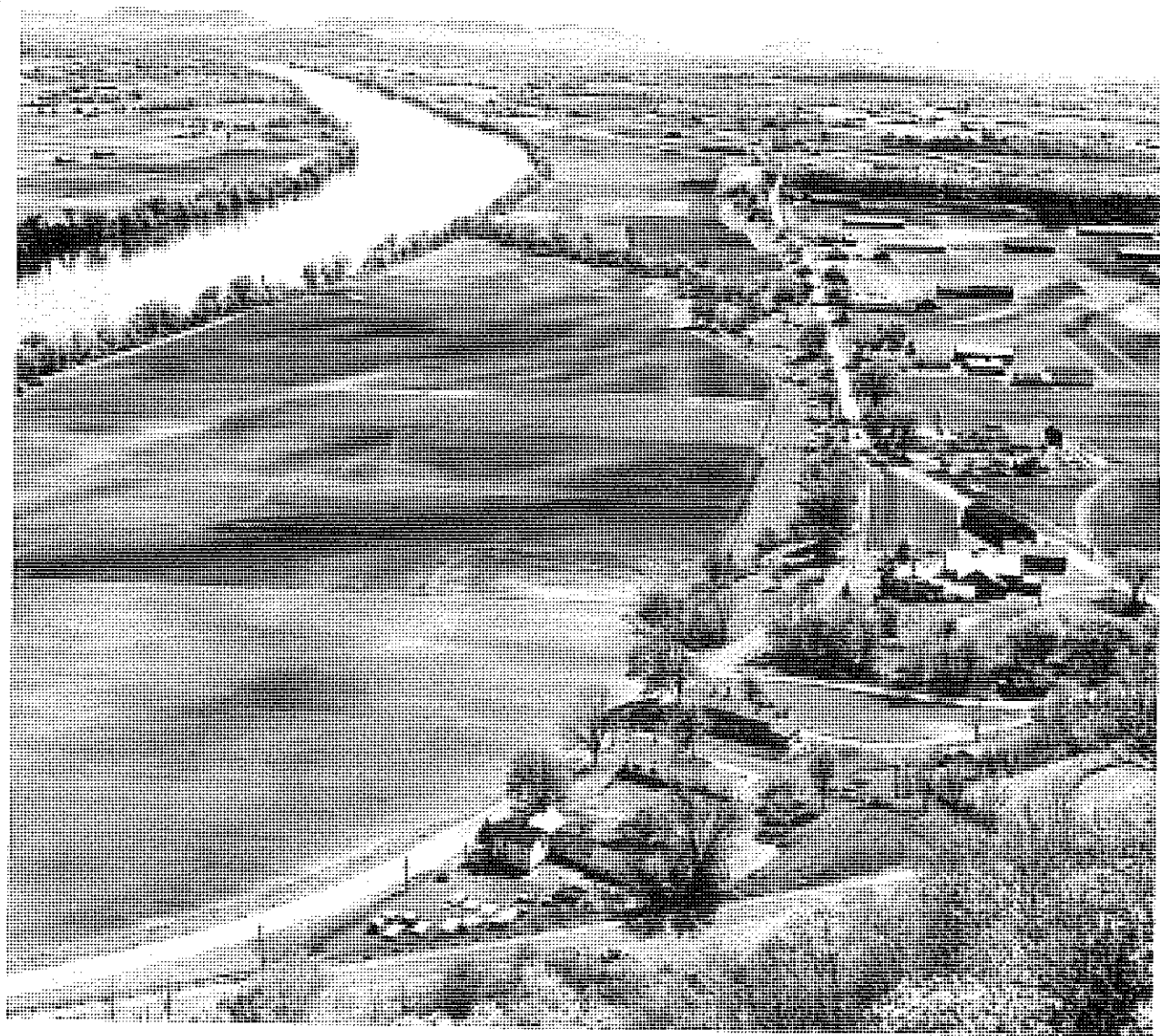
had different meanings in different times and places. Nor has society in the West of the modern period ever been without change, opportunity, and hazards. What makes the statement of Hampshire's task real and not rhetoric is that in this age, more than any before it, living at all means encounter with the dam-nifying and the redemptive on a scale we can scarcely assess. As de Tocqueville put it, "care must be taken not to judge the state of society, which is now coming into existence, by notions derived from a state of society which no longer exists. . . ."

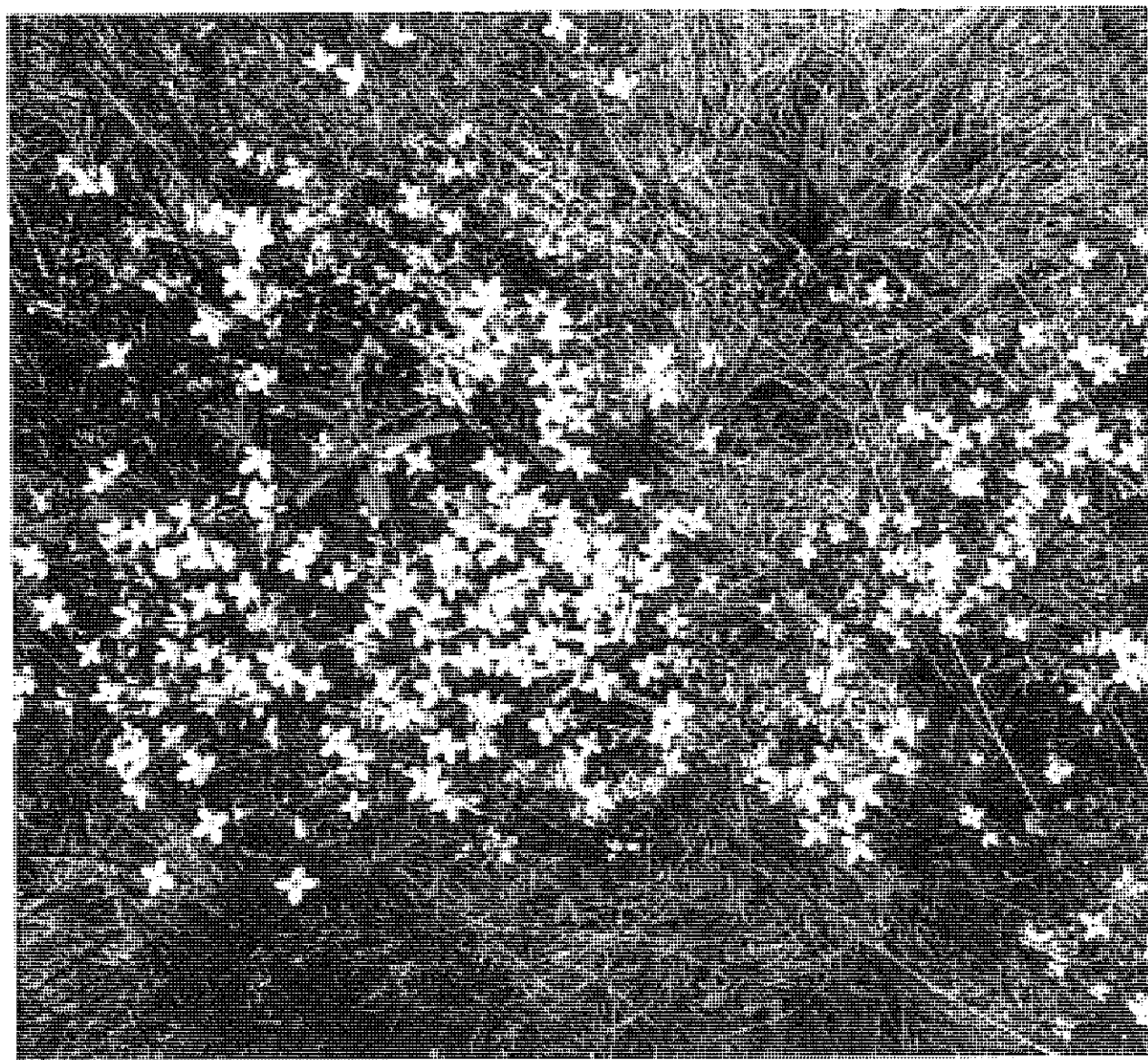
The first students of the College will live out a quarter or more of their lives in the morning of the 21st century. One cannot tell what living fully and well will come to mean for them and the students who come after them. We can at least guess that they may encounter more change, more options, more complex dilemmas, more possible joys, and more chance of surprise and wonder than men have known before. We have simultaneously given them the unthinkable in destructiveness, the unlimited in abundance, the chemistry to control reproduction and completely alter the social conditions and consequences of mating, the technology that will make work obsolete as man has known it, the transport and telecommunications that annihilate distance, and a flood of knowledge which would make the

position of the sorcerer's apprentice seem high and dry. Living fully and well will only be defined as our descendants, now living and yet to come, wrestle with the reality they both encounter and create. The same is true of the content of the society they will experience. It will be up to them. The College cannot give them any handy new prescriptions that will do the trick. Nor can it give them the liberal arts, "the same again as before," with any conscience that this is the best we can do. The task of the College in its own view is at once more complex and more simple than either of these factitious alternatives. It is to give students, for whatever worth they themselves can make of it, the best knowledge new and old that we have about ways man may know himself and his world. This means that the College must help them acquire the tools with which to build lives and a society they consider worthy. The most continually experimental thing about Hampshire College will be its constant effort, in collaboration with its students, to discern what these tools are and how best they may come to fit one's hand.

To this end, the College will begin by seeking to help each student through every useful way:

to gain a greater grasp of the range and nature of the human condition — past, present, and possible future.







to gain a greater sense of himself in a society whose meaningfulness and quality *depend in significant degree on him*.

to gain a greater command of the uses of his intellect in order to educate and renew himself throughout life.

to gain a greater feeling for the joy and tragedy that are inherent in life and its mirror, art, when both are actively embraced.

The vision of liberal education at Hampshire is one of hospitality to contemporary life, tempered and given meaning by two ageless virtues which may seem archaic in the modern world: duty and reverence. The essence of education as a door to full engagement with life is that these virtues are its threshold. As Alfred North Whitehead said about education in his presidential address to the Mathematical Association of England in 1916:

Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is in this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.

In such terms, Hampshire College is committed to a view of liberal education as a vehicle for the realization of self *in* society.

Such a view is most certainly not new. The realization of self, and engagement with the life of society are hardly novel ends for education. Two things, however, make their restatement and renewed pursuit a major departure. One is that these ends are only nominal ones in most of liberal education today, and the ways institutions have sought to follow them have too often become worn, irrelevant, hollow, and lacking in coherence. Second, while these ends have atrophied into nominality and emptiness in many college programs, the world around the college has changed in directions that cry out for their reassertion.

The Intellectual Implications

The task of liberal education defined in terms Hampshire College has chosen implies certain distinctive intellectual objectives for the institution's program.

Hampshire aims at educating people to live successfully in the contemporary and future society. This aim directly involves the College, as it plans its program, in reexamining the store of available information and ideas, old and new, from which knowledge most appropriate to this task may be drawn. Customary selections and patterns of knowledge encountered in college programs are not automatically assumed as a given. The College instead assumes that it has a *continuing* ob-

ligation to identify, organize, and make available knowledge relevant to its educational purpose. And it must do so in ways that will make such knowledge usable by students in their education and lives.

In the process of review and selection of information and ideas most worth study, and in considering how such knowledge can best be made accessible to students, certain major guidelines are used. The substance of liberal education at Hampshire is shaped by the desire to develop as much understanding as possible of some very complex sets of things. Among these are:

- The nature of man
- The nature of social order
- The nature of culture
- The nature of power
- The nature of ideas
- The nature of the interconnectedness of things
- The nature of growth and change
- The centrality of method
- The question of value

The problem of intellectual substance in liberal education, as Hampshire College defines it, is *to determine as best can be done what experience with inquiry, materials, and ideas will contribute most to understanding such central and difficult matters*. The operating assumption is that, if students can get

at ideas, principles of inquiry, and information of relevance to these things, they will have a better chance to comprehend life and live it well.

Hampshire's constant intellectual goal is to enlarge the capability of each student to conduct his own education. Achieving this goal requires a program at Hampshire which from the beginning of a student's experience educates him in the use of the intellectual tools needed for adequate independent work. He will be introduced to procedures of empirical and experimental inquiry from the start. He will be expected to become increasingly skillful in processes of philosophical and logical analysis, with as much rigor as possible. He will learn to expect much more of his ability at such analysis than what Professor Morton White calls "undisciplined talk . . . on the problem of value, on the patterns of history, on the nature and destiny of man." There will be a need for the acquisition of skills in the analysis of language. It will be essential for him to have some command of available insights into the processes of cognition, if for nothing else than to arm himself against the perils that perception is heir to. Skill in discourse will be an important part of the intellectual equipment the College helps the student gain, so that his thinking will come through to others.

The Arts and Liberal Education

The manner in which Hampshire College defines liberal education likewise implies distinctive objectives in the arts.*

The humanities as they now are in undergraduate and graduate schools promise a good deal more than they usually deliver. In certain disciplines and courses, the humanities open young minds and hearts to a greater sense of history; to a recognition of beauty in language, line, and sound; to an awareness of man's ideas, triumphs, and follies; to a touch of the comic spirit and the tragic; to the meaning of taste. But delivery on the humanities' promise is sorely handicapped in much of liberal and graduate schooling by an inanition of long standing.

The trouble lies in the fact that with notable exceptions a field — which if any should be as varied, robust, sanguine, and vital as life itself — has been emptied of liveliness. The field suffers from a surfeit of leeching, its blood drawn out by verbalism, explication of text, Alexandrian scholasticism, and the exquisite preciousities and pretentiousness of much contemporary literary criticism. The trouble lies, too, in the simple fact that the arts, in the performing and creative sense, are

* As the term is used here it comprehends literature, the graphic and plastic arts, music, drama, the dance, as parts of the humanities along with history and philosophy.

commonly not thought of as operational components of programs in the humanities. The arts within the humanities are treated most frequently as objects of analytical and verbal study, not as experiences for one to enter into as a deeply engaged witness or as a human being striving to create or perform. The divorce of *study about the arts* from *engagement with their actuality* is as damaging to liberal education as it would be to conduct the study of science without introduction to its practice in the laboratory.

The danger that "the new democratic amateur" and his well-meant motives will produce "an artless art, and a use of past art that is also artless" is clear and present, as Jacques Barzun pointed out years ago. The vulgarization of art as an upshot of mass industrial society and social equality is scarcely something Hampshire intends to accelerate. Nor does the College mean to contribute to cultural nihilism. Hampshire does not see liberal education substituting experience for art, sensation for judgment. In opening the gates of feeling through the lively arts, freedom of experience and expression must be assumed, or the uses of art in liberal education are meaningless. But this liberating potential turns finally on being related to judgment and intellect, on far more than indiscriminateness and the idea that undifferentiated experience can

amount to art. Art indeed is experience, not the other way around. In the new humanities, it is experience to be explored with the resources of man's considered heritage at hand.

Implications for the Culture of the College

Hampshire's view of the task of liberal education also implies certain things about the culture of the College.

In recent years, there has been a great deal of research about the nature and effects of the undergraduate college environment or culture. These studies underline three sets of generalizations:

A college does have its own unique culture or climate. This stays relatively constant over time, tends to attract the same types of students with remarkable consistency over the years, and has the same kind of effect upon them.

The relations of students with each other and with faculty are very important features of college culture. These relations affect student attitudes and values more significantly than does instruction in the classroom. Academic achievement itself is affected by the characteristic total culture of the college.

Activities *outside* the classroom can increase a student's desire to learn and his sense that learning is relevant. The most intellectually and educationally productive colleges are

those where culture does not rigidly separate classroom and non-classroom into two unrelated worlds.

The direct implication for any institution, and certainly for Hampshire College, is that the campus culture needs to be considered instrumental to the ends of education. The distinctive objectives of the College involve conscious decisions which will affect its culture, and in doing so recognize that the student is a person, not simply a classroom fixture. The obligation seen by Hampshire College leadership is to spur the development of a strong institutional culture which will be distinctive not for the sake of distinctiveness, but in its relevance to Hampshire's view of liberal education.

Hampshire College planning and development exhibit a conscious design to use, as Professor Kenneth Keniston has suggested, "every architectural, institutional, psychological, and educational strategy to create a climate in which students and faculty share a common excitement about the educational process." One means is to provide ways for ample, friendly communication between faculty and students. This hardly means to make first-name palship the mode, or to obliterate the very real differences between faculty and students. Nor does it mean casting faculty in the role of intellectual and moral eunuchs. It

does mean finding ways to overcome unnecessary barriers that commonly lie between students and faculty in arrangements for study and teaching, in living accommodations and dining, in lack of privacy and time for counseling, in lack of opportunity for informal contact and discussion, and the like.

Hampshire aims to make the out-of-classroom life of the College vitally related to what occurs in the classroom, rather than separated from it. The intention is not to make the College a dawn to midnight academic grind for all concerned. Hampshire's intention instead is to so kindle intellectual excitement in seminars, classes, and independent study that it cannot help carry over into informal discussion and the rest of the life of the College. There are implications here for curriculum, for the location and nature of places of study, for the view faculty take of themselves and their work, and for building the campus so that intellectual give-and-take can happen in classroom and out.

Another Hampshire aim is to expect students from the beginning to share in shaping decisions about the College, and to take principal responsibility for making decisions about themselves as individuals. To say that students should share in the shaping of decisions is not to say that they can share in *making* all decisions. Basic policy decisions,

however, can benefit by the consideration and advice students give, if procedures exist for the purpose. Student evaluation of programs and alternatives can be considered in academic policy determination with value both for the college and the student. In the area of rules and regulations governing life on the campus, it seems sensible for these to be kept to a minimum consonant with civilized living. There will be membership in the Hampshire community, and participation in its affairs, by faculty and staff as well as students. It will be a mixed community in this sense, with a need for differing roles and responsibilities in its governance. But it will be shared in by students as fully as a healthy balance of varying interests in the welfare of the whole community will permit.

The culture of the Hampshire College campus, in any event, will be neither normless nor joyless. The College — and this has little to do with rules and regulations — will expect a high degree of what John Kennedy termed *civility* in every part of its life. The College's use of the term refers to the basic attitude and stance of people in their dealings with each other, not to superficial niceties for their own sake. Real teaching must reflect *courtesy* in its approach to the student. That is, it should say to the learner, "I respect you and your mind — enough, indeed, to ask you to *think*

and to think hard about something important." Such *courtesy* is similar to what Hampshire means by *civility*. In the College, it translates into every relationship. It means attention to taste in day-to-day life as well as in events and undertakings of larger moment.

By the circumstances of its close relationship with nearby institutions, and by conscious intention, Hampshire's atmosphere will not be that of a rigid closed system or private academic enclave. It will have a sense of movement and interplay with the swiftly developing communities around it. Students will not find themselves locked into a procession in which the pace and programs is the same in every major way for everyone. Students will find an important feature of their own campus culture is that it will be continually infused by what other cultures, even those distant in place and kind, have to offer.

It will be possible for a student to take one or two sanctioned years off for his own purposes — for study or travel abroad, for the same in this country, or for work in business, government, poverty programs, or the like. And the College will have a "guaranteed admission" policy by which a student admitted may defer his entrance to work, travel, or take military service before he comes to college. [For more information on guaranteed delayed admission, see p. 161.]

The Stated Vision in Sum

General education, it seems to Hampshire, should help the student learn to live a life that joins intellectuality and rational behavior with aesthetic sensibility and social commitment. The College expects its students to wrestle most with questions of the human condition, of the ends which our actions serve, of the nature and means of our knowing, and above all of the relations between society and self. It is, indeed, concerned with "the creation of self-consciousness in relation to tradition." But Hampshire goes further, saying that liberal education should give the student a greater sense of himself in a society *whose meaningfulness and quality depend in significant degree on him*. It is more than a matter of self-consciousness and tradition. It is a matter of discovering self, not only fully as a creature of one's time, as Charles Eames puts it, but to some degree its captain.

This is the hardest task of all for education in a time when society is declared by the young to be the enemy of the self. Self-consciousness (the modern "I") and the pressures of a mobilized society on the other hand, are modes of experience which tend increasingly to meet in direct conflict. This disjunction of a demanding social order and a subjectivized culture leads to more and more open and conscious responses of rebellion, alienation, re-

treatism, apathy, or conformity among the young.

What is occurring with young people in colleges and universities is only part of a much larger disjunction in modern life.

The nature of an advanced technological society is among other things order, organization, time-orientation, problem-solving, discipline in terms of mind and fact. It honors, among other things less lofty, knowledge, competence, professionalism, rationality. Through these and similar characteristics a technological society is able to master nature, achieve abundance, command unlimited energy, and comprehend more and more of the universe. It is also able to create gigantic problems, a goodly few of which remain drastically unsolved. But without the social characteristics it possesses, it is clear we would not have an advanced technology at all, and without the technology we would have more hunger, disease, drudgery, dullness, and death than we care to contemplate. The new society we have is in many ways vital and rich, and every part of the world is reaching for the kinds of benefits it can confer. The technological society is shaped increasingly by scientists, engineers, economists, and other professionals — a large range of related elites open to anyone able and educated enough to qualify. This, in broadest outline, is one of the two main mas-

sive thrusts in the modern period, legitimized and adapted to by the structure of society. It has its own flaws and limitations. But its vigor and virtues, real and potential, are not to be denied.

Opposed to and yet curiously fed by the great technological society is another force, running deep and wide in the culture as a whole. Alienation and anomic response in youth are only a partial expression of a much greater and more inclusive nihilism which as Daniel Bell has said,

has begun to attack the very core of culture and to proclaim a way of life that is really a withdrawal from society, a retreat into the "interior distance," a new gnostic mode which beats against all the historic, psychological taboos of civilization.

The antecedents of "post-modern" nihilism are to be found in the effort of earlier modernism to free the individual from convention, to permit a radical detachment, to establish the autonomy of the ego, to let there be an "I" — in art, in social relations, in morality. The success of the revolution of modernism is with us. With a society of "I's" the only convention left is the lack of convention, and a radical subjectivity takes each in his own way.

The great freeing effect of such radical subjectivity is evident in much of the art, creative experience, and life of the present century; so,

too, are its dangers. If technology untempered by a wisdom in its uses can damage or destroy us, so perhaps can radical subjectivity.

Whatever analysis one applies to cause and ultimate direction, it is clear in the present that the thrust of a technological social order and the thrust of a radically subjective or nihilistic culture are incompatible. As things now stand, and are likely to, this incompatibility comes into sharp focus in the college and university. Higher education is increasingly an instrument of the specialized, professionalized, technological social order. Even its operations, to say nothing of its curriculum, increasingly require the apparatus (computer scheduling, scientific management, cost accounting, etc.) of organizations in a technological society. Higher education is an instrument of the humanities, too. But given the student's consciousness of self as experience-validated and autonomous, and given the growing thrust of nihilism in both high and mass culture, the humanities do not provide the balance they once did. Many students, particularly those still mobile upward from modest circumstances and attending institutions of modest quality, will settle for the technocratic life without asking questions. Many others will settle for competent professionalism in their public lives but be alienated and radically subjective in their private

worlds. Others, and some of them the best, will disaffiliate altogether or as far as they can from any norms at all, having come to feel that not only is the given social order absurd, but that, indeed, all social orders are.

Against this tendency, the College pits itself to help students find acceptable meaning in both society and self. It will expect students to become strong enough to help shape the way society is to be, in politics, the arts, education, race relations, or any field. The academic program, the life of the College community, off-campus internships, work-service projects, sanctioned sabbatical leaves, and other parts of the program are planned to help them toward such will and strength. Students who feel that self can have little meaning or satisfaction in the acceptance of social responsibility are not likely to find Hampshire the right college. Hampshire believes that man has a fighting chance to shape his world.

The aim, too, is to increase the intellectual capacity of each student so that he can undertake a significant part of his undergraduate education himself and carry his own education forward through life. In practical terms, the College will open for study some of the most complex and persistent matters with which man has experience. It will do so neither obliquely, incidentally, nor through the astigmatic wide-angle lens of the "survey."

It will do so head-on, with concrete studies that require and demonstrate disciplines of inquiry at work. Problems or phenomena studied may be deep in historical time or happening at the moment. But the intellectual exercise they require will strengthen a grasp of methodology and conceptualization indispensable in learning still to come. Students will find a high premium put on intellect at Hampshire, especially on the relating of intellect to the big questions — with respect for adequacy of data, thoroughness of analysis, and defensibility of concept.

The culture of the College will be a principal educative element aiming to help students find a complementarity in self and society. The culture of Hampshire, as a community lived and worked in by younger and older people, by students and faculty, by people occupying different roles and statuses,

will be distinctive in important ways. Neither crown colony nor Brook Farm in style, it will be a culture with room in it for meaningful participation in shaping what goes on. It will have room in it, too, for individual initiative and individual privacy. Its unity will not come from sameness, but from the diversity of ways the people of the College come at a common concern: the problem of man in our time. The quest for an identity of self and an identity of society, not at war with each other and not mutually defeating, will take all the sinew, mind, and feeling that students and faculty alike can bring to it.

In this quest, Hampshire will be an experimenting college, a laboratory in ways the private liberal arts college can be a more effective intellectual and moral force in a changing general culture.

Non Satis Scire*- Practica: Another Man's View

The discovery of the self is one of the great fascinations of life and one of the prime duties of youth. The greatest of modern French philosophers has argued that the discovery of the self climaxes always in the discovery that our selves are inseparable from the world, not the world understood as some general condition outside self, but the reality of a concrete world in which our human drama is being carried out by us — engagement in a conversation, the creation of a work of art, the demonstration of a proposition in geometry, or political action.

The problem is not, as another generation favored believing, that our individual consciousness is determined by our class or our race or our past history. The self is *conditioned* by these things, but it is not determined by them. The problem is that freedom exists, and that it is finite.

The discovery of the self acting in a concrete world, involves the discovery that perception is the threshold of all learning. To perceive the world and the self adequately is the indispensable precondition of all other learning.

Freedom is always moving against resistance, and acts leave traces. Determinists have long argued the *causes* of behavior. But since

* for those with musty Latin: To Know Is Not Enough (the Hampshire College motto).

the self never knows itself except in a world of real pressures and acts — the problem is not one of *causality*, but of *motivation*. It is how my field of experience solicits responses from me that matters. The forces outside me provoke, but do not form my reply. There is a dialectical play between an incredibly wide range of possible responses and an infinity of elements, each opening into other sets of elements.

We cannot withdraw from “others” or from “the world.” We can only integrate our sense of “others” into a new sense-structure of some kind where it will lose its intensity. When I turn away from politics, for example, I must affirm some other value instead, such as the overriding importance of nature. The ambiguous but total motivating power of the world governs even the most personal decisions. My freedom is thus motivated from the inside and the outside at the same time — through my body, this secretion of my whole history, where “nature” and “second nature” have become indistinguishable, and which is the channel of all opposition as well as the sole means I have for expressing and incarnating myself. The interior of my existence is not a private life, but an intersubjectivity which links me ever closer to all history.

This awareness — that we are all condemned not to solitary confinement, but to re-

sponsible action — has an existential end in the spirit of the classical declaration that the truth will make you free. Just as adequate perception is required to distinguish between hallucination and fact, so an adequate grasp of how we are “inserted” into the world is necessary to convey the sense of the necessary rapport between an individual or a society, with history. Only so can I distinguish a legitimate social-historical act from an act of folly — in short, found criteria for right and wrong.

All creation is a molding of resistances. The artist must re-center and de-center what is offered, and the poet, in forging a truly new expression, must take the proffered sense already known in the language and struggle to turn its weight in the direction he wants it to move. The moral hero, the genius not of art but of action, must perform the same weighty operations against the resistances of his immediate field of action. But the artist who only dabbles or babbles is a fool; the would be hero who merely wrecks and rants is also a fool.

Education, ideally — and we are espousing an ideal here — provides the means for judging more adequately the legitimacy of this or that art or action, in a word, it widens and deepens the awareness of the real. If the basic reality apparent to perception is our humanism, as it is caught up in the tangle of exis-

tence, the ultimate reality is, too. But the ultimate humanism reaches sublimely far beyond the promptings of instinct or the urgings of elementary scepticism. And to achieve that — the possibility of knowing the joy and power of another truth laid bare, another edge of beauty glimpsed, another moment of love made — education itself was invented.

Hampshire College will promote and practice that widening, durable humanism. It will be the very ground of our community. The College itself will be “inserted” into the real world and will be conscious of it, and motivated by it to act as a community. As a free man would, the College will remain aware of its obligations to remain aware — will not try to withdraw from reality, will work at improving reality, interior and exterior.

The French philosopher, Merleau-Ponty, wrote these very ideas out on scraps while hunted by SS firing squads.* At war, he remained calm; tempted to foolish rage, he acted with passionate control. Against all reason, he restored reason to political philosophy. He made a university of a battlefield. Those who have raged to make battlefields of universities have never understood that they have played the SS part.

* Merleau-Ponty's whole thesis is best summed up in Thomas Langan's book, *Merleau-Ponty's Critique of Reason*, Yale University Press.

THE ACADEMIC PROGRAM



THE STRUCTURE OF THE
ACADEMIC PROGRAM
THE DIVISION OF BASIC STUDIES
WHAT HAMPSHIRE COLLEGE
IS NOT

The Structure of the Academic Program

The planning of Hampshire College, as it prepares for its first class of students in 1970-71, is based on several specific premises, and is designed to realize several specific intentions. They are essentially the base points first set forth in *The Making of a College*.

Some Base Points of Hampshire's Planning

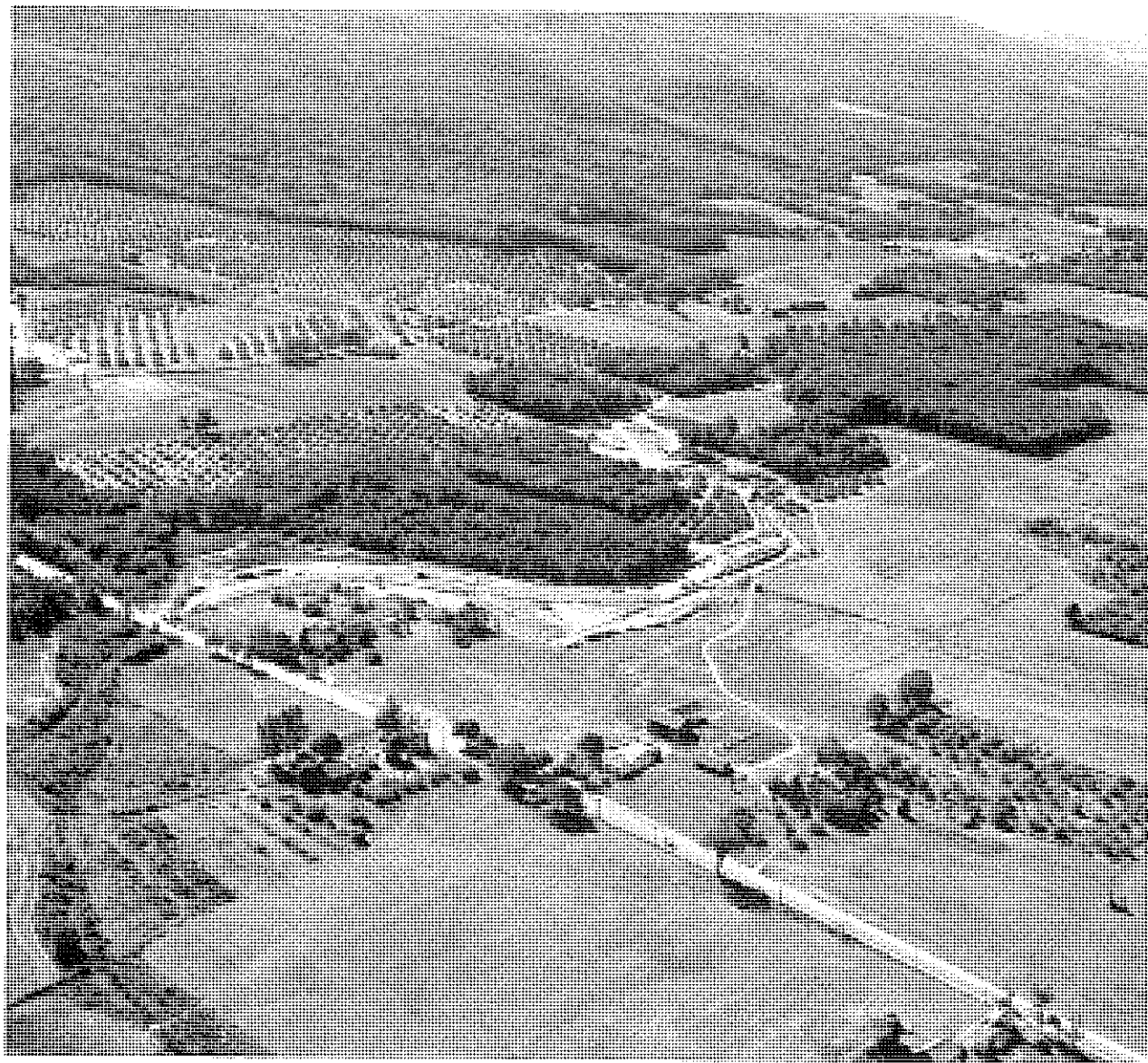
The Idea that Hampshire's Campus is the World. Without intended pretentiousness or melodrama, the curriculum of Hampshire aims at overcoming a dichotomy between "academic" and "real" life, which may seem irrelevant and unimportant to an older generation but is very much a reality for many undergraduates. The academic program of Hampshire College is intended to utilize field experience actively in connection with course work, to allow students time out either before or during college for extended leaves, and to use the January Term for off-campus work and study projects, especially after the student's first year.

The College does not take a passive position of permissiveness in this area, but intends to cultivate purposefulness, not opportunity for random drift. Where appropriate in terms of their individual needs and maturity, students will be actively encouraged by the College to take time off to work in ways that will enlarge

their capacity for caring, for expressing concern through action, and for learning what it means to do a job. They will be given the sense that responsible experience in business or government, in poverty programs, Peace Corps work, or community development is very much a part of Hampshire's idea of modern liberal education. Many opportunities for off-campus work/study will be developed by Hampshire's Director of Field Studies, and student-initiated proposals for off-campus projects or employment will be approved when judged relevant to the student's program of studies and of value to his development.

The Idea of Academic Coordination with Related Colleges. In practice, Hampshire's academic program is planned to complement in useful ways the programs of the other Valley institutions (Amherst, Mount Holyoke, and Smith Colleges, and the University of Massachusetts), to offer their students certain distinctive opportunities at Hampshire, to avoid wasteful duplication of offerings, and to enable Hampshire students to pursue certain advanced or special studies on the other campuses.

The Idea of Academic Program Flexibility and Student Responsibility. Hampshire College's academic program will offer students work in a variety of basic, intermediate, and advanced studies. But an accumulation of any



given combination of courses is neither compulsory nor equivalent to satisfactory completion of the collegiate phase of education. While preserving essential coherence and continuity, the academic program will provide students great freedom and equivalent responsibility in determining how they can make best use of what the College offers. The College will neither hold students to a rigid formula of required course sequences, nor allow flexibility to result in a random smattering or simply the widest possible exposure to a variety of subjects. Constraints of order will arise out of comprehensive examinations, discussed at p. 34, to which the student will determine his own response. Students will play a large role both in the design of their examinations and in the planning of their program of studies.

The Idea of the Student as Teacher. A principal concern of Hampshire's academic program is the active and practical preparation of students to teach *themselves*. And students will be engaged in teaching *others* through leading discussion seminars, through acting as assistants to faculty in classes, and through serving as tutors and research associates. Thus a great deal of faculty time will be devoted to teaching the student to teach himself, and time and care will be devoted also to training abler and more advanced students to

act as teaching assistants. The principle which affects the program of Hampshire was well put by a 1966 four-college advisory committee: "the best learning is that in which the student progressively acquires the ability to teach himself." To this, the College would add that the best teaching tends to bring students into a relationship with faculty in which students and faculty alike are learners, and alike share on occasion in the act of teaching others.

The Idea of the Teacher as Teacher. The view expressed above is complemented at Hampshire by a stress on the central role of the teacher. The faculty at Hampshire, as at any college worth the name, will be more important than the organized curriculum. In Hampshire's program, with its emphasis on enabling the student to teach himself, a strong faculty role will be indispensable. If students are to become scholars, in the sense of having the will and ability to pursue learning on their own, they cannot do so in an atmosphere where the adult models available to them are neuter.

Such students need exposure to faculty who are obviously willing and able to pursue learning themselves, and who teach one how to learn as much by their own vigorous example as by anything else. The real teacher is never an intellectual or moral cipher. Nor does he ignore the full complexity of his relationship

to students who need to be helped toward independence. He must be an example of man thinking, man concerned, man acting.

The Idea of Technology and Learning. The College proposes to be bold in exploring the potential educational and economic advantages of new technologies for the support of learning. The College intends not only to *use* new technologies where it is sensible and economically possible to do so, but to introduce its students to their meaning and use as a part of liberal education in the present age. Among other specific things, this means that Hampshire College will be concerned through the instrumentality of its INTRAN (Information Transfer) Center with open and closed circuit television and radio, films and tapes, recordings, computer-assisted instructional programs, simulation-games, graphics displays, facilities for language study. (For a further discussion of the INTRAN Center, see p. 170.)

The Idea of Successive Approximations. Curriculum development is a continual process; it is not possible to prescribe a fixed curriculum which will remain adequate to the demands liberal education must meet in a world of revolutionary change. Hampshire's academic program will arise out of a continuous process of phased planning or approximations in which a variety of people play important parts.

The Idea of Continuing Self-Study. Along with academic program development by successive approximations, Hampshire subscribes to the view that continual evaluation of all of its work is essential. Institutional "self-studies" on an occasional basis are helpful. But for an experimenting college to be what it claims to be, there must be provision for steady observation, assessment, and interpretation of the consequences of the enterprise. This entails building into the College certain practical means for doing this kind of job. An Office of Institutional Evaluation designed to provide systematic and regular appraisals of the College's development, with recommendations to the faculty of revisions and reform, can be one such means.

The Idea of Maintaining an Innovative Climate. The preceding two paragraphs are integrally related to a third view Hampshire represents: that what starts as an experimenting college should continue to be one. An initial innovative stance can too easily soften into institutional stasis. Academic program development by successive approximations, backed up by a process of continuous evaluation, will help to maintain an innovative climate. But more will be required than this. A regular diagnostic summer session may be instituted as a vehicle both for evaluation *and* innovation, enabling faculty members and

students to work together on curriculum for sustained periods in the summer as a matter of course. Hampshire faculty might be allowed time for developing academic innovations just as they might be allowed research time of the traditional sort within their instructional loads. Both suggestions are being considered at Hampshire as ways to insure that innovation, experimentation, and intellectual vitality are sustained.

The Schools

Students at Hampshire College organize their studies within three broad fields of inquiry represented by Hampshire's three Schools: The School of Natural Science and Mathematics, the School of Social Science, and the School of Humanities and Arts. In addition, Hampshire's Program in Language and Communication provides undergraduates with an opportunity to study in a new field combining studies of language, logic, and computer science.

By organizing its curriculum around Schools rather than the traditional departments, the College means to encourage awareness of the common concerns and principles of the many different disciplines within the Schools. A liberal education at Hampshire College is exploratory and synoptic, avoiding the rigid departmentalism which may too

easily narrow the student's understanding. Discovery of the ways in which different kinds of inquiry are linked and of how and why many disciplines must often converge on common problems will be an essential aim of faculty and students.

Though Hampshire abandons the customary departmental structure, it respects the separate disciplines as bases of inquiry, and as the bases of the special competences of its faculty. Thus the curriculum of each School will incorporate the particular concerns of the recognized disciplines:

School of Humanities and Arts: literature, philosophy, religion, history, the arts.

School of Natural Science and Mathematics: biology, geography, astronomy, physics, chemistry, the history and philosophy of science, pure and applied mathematics.

School of Social Science: political science, psychology, economics, sociology, anthropology.

To become acquainted with several of these disciplines and to understand the relations of one to another will be a special concern of the student in Division I, the Division of Basic Studies.

The Divisions

Students at Hampshire College will progress in their studies through three consecutive Di-

visions: the Divisions of Basic Studies, School Studies, and Advanced Studies. The traditional designations for the four years of college — viz., the freshman, sophomore, junior, and senior years — will not be used. When they enter the College from secondary school, students will enter the Division of Basic Studies. Work in this Division will normally be completed by the end of the student's second year, though the time required may be longer or shorter in individual cases. From Basic Studies the student will progress to the Division of School Studies. Again, although the period of time spent in this Division will usually be one year, the student may complete his School Studies in more or less time without prejudice to his record. Undergraduate work will in every case be completed by studies in the third Division, the Division of Advanced Studies.

Each of these Divisions marks a stage in the student's progress toward understanding and mastery of the subjects he chooses for study, and each of them has its own distinctive purposes and procedures.

Division I: Basic Studies. A major purpose of the first Division is to introduce the student to the intentions and process of liberal education at Hampshire College, giving him limited but direct and intense experience with the use of the disciplines in all three of Hampshire's

Schools. The lectures, seminars, and workshops of this Division will not be the customary introductory survey courses. Students will come to close quarters with particular topics which bring to sharp focus the characteristic concerns and procedures of scholars and artists in diverse fields. Basic Studies are designed not only to introduce the student to the variety of ways in which men may understand the world, but also to acquaint him with the skills of self-directed inquiry. Development of the desire and capacity for independent study constitutes a second major objective of all work in Division I.

Division II: School Studies. The principal aims of this Division are to enable a student to explore in depth one or more disciplines within one of the three Schools or in the Program in Language and Communication, and to broaden his knowledge of the linkages among disciplines. The work of Division II will be carried out in accordance with a particular study plan or *concentration* (see p. 37) designed by the student in consultation with his adviser and members of the faculty. The student's work in this Division may be within the province of one School only, or he may choose to continue his studies in the other Schools as well through courses and projects related to his concentration or taken as free elections. Work in the second Division

will be increasingly independent, with more time allotted to individual projects, reading programs, and special outside studies.

Division III: Advanced Studies. In Division III the student will be occupied during half or more of his time with an intensive single inquiry leading to the presentation of a completed thesis or project — perhaps a report on laboratory or field work experiments, or a long essay, a play, a book of poems, a film, or the solution of a design problem. In addition, he will involve himself in one or more integrative seminars, in which he will encounter a broad and complex topic requiring the application of several disciplines. The work of Division III will usually be completed in one year.

Faculty Advisers

A key element in the process of liberal education at Hampshire is the student's active participation in designing his program of study. In selecting courses, in planning independent study projects, in developing examination questions and a School Studies concentration, he will work closely with faculty counselors. In this continuing process of joint planning a crucial role is taken by the student's Faculty Adviser. All members of the faculty serve as Advisers.

From the beginning of each school year the

student will have an Adviser with whom he meets throughout the year. The Adviser works closely with the student in planning a program fitted to the student's abilities and needs, meeting with him regularly to discuss his progress and the future direction of his studies. The Adviser also stands ready to discuss with the student any matter of campus life about which he may wish to have advice. Both the student and his Adviser will be members of the same House (in 1970–71 all students and faculty will be members of Merrill House) and the student's Adviser in Division II will be drawn from the School of the student's concentration.

The Three-Course Program of Studies

In the Fall Term and the Spring Term, each about twelve weeks in length, the student enrolls in three courses. Hampshire's departure from the usual practice of requiring students to enroll in four or five courses reflects its conviction that the study of fewer subjects, by allowing the student to give more time to each, permits a closer acquaintance with each, and a deeper engagement. The average course will make a demand on the student's time of roughly fifteen hours per week.

The normal three-course program is supplanted during the January Term of four weeks by special projects, courses, or off-

campus studies. The January Term is described in greater detail at p. 49, in the discussion of the Division of Basic Studies.

Hampshire's curriculum makes provision for a wide variety of teaching-learning arrangements. In some courses lectures are the chief mode of instruction. Others are organized as seminars, enrolling no more than 16 students. Frequent provision will be made for smaller discussion or workshop groups and for individual faculty-student conferences. Members of the faculty will select among these and other arrangements, singly or in combination, those which are best suited to the purposes of particular courses. Seminars and small group tutorials will be a frequent mode of instruction in the Division of Basic Studies; lectures will be more usual in the Division of School Studies, where increasing reliance is placed on the student's capacity for self-conducted inquiry.

Announcements of the courses to be offered in a given academic year will include more complete information than is customary in college catalogs. They will include accurate descriptions of the course aims, materials, and procedures to be followed.

Independent Study

The Hampshire student will find that many of his courses provide him with opportunities to

follow his own proposed lines of inquiry, to investigate subjects or issues which are related to the work of the class as a whole but which are of special interest to him. If, however, a student wishes to pursue a topic individually and in depth, and apart from the work of any regular course, he may do so by preparing a proposal for independent study.

Such a proposal must be in written form, and should describe in some detail the nature of the project to be undertaken: the topics, questions, or problems the student will address, the literature he will explore or the experiments he will conduct, and the schedule of assignments he will set for himself. In developing such a proposal, he will have the guidance of his Adviser and of other faculty members. Approval of the proposal must be given by

- 1) a faculty member who consents to oversee the student's project;
- 2) the student's Faculty Adviser; and
- 3) the Dean (or Deans) of the School (or Schools) within which the student's work will be done.

Approval of these three parties must be obtained prior to the beginning of the term in which the study plan will be carried out. The student may then count his independent study project as one of his three courses. It should be emphasized that student proposals of in-

dependent study must be carefully prepared, and based on a thorough advance survey by the student of the work to be done. Those proposals which are approved will demand of the student that he assume the difficult responsibility of self-directed study, with only limited guidance by his supervising professor.

Interchange Courses

In addition to the courses offered in the Hampshire curriculum, the courses of neighboring institutions are open to Hampshire's students. They may enroll in courses at Amherst, Mount Holyoke, and Smith Colleges and the University of Massachusetts through provisions of a student interchange agreement. A Hampshire student in good standing may take a course, without cost to the student, at any of the other four campuses, provided the course is significantly different from any available to him on his own campus and the course prerequisites have been met.

Courses taken at a neighboring college must have a bearing on the educational plan arranged by the student and his Adviser, and the student must have the approval of his Adviser and his School Dean. (In some cases permission of the course instructor may also be required.) Free bus transportation is available on a regular schedule for interchange students, and since the other campuses are

all within a seven-mile radius of Hampshire College, the trip to any one campus takes no more than twenty minutes. The Hampshire student will thus have available to him a much wider range of courses than any one college can offer, as well as experience of the different educational and social atmospheres of the other institutions.

Hampshire College anticipates that the Hampshire student will, during his college career, enroll (on an average) in a total of four courses at the neighboring institutions.* Most of these off-campus enrollments will occur after the student's completion of his Basic Studies. First-year students will normally take all of their work at Hampshire.

In order to remain in good standing, Hampshire students enrolled in a course on another campus must meet all course requirements as these are established for members of the class.

Examinations

At the end of each school year a one-week reading period and a two-week examination period bring faculty and students together in a variety of ways for evaluation of the student's progress in his studies. The examinations assess the student's readiness for more

* Hampshire expects, of course, to enroll in its own courses students from the other institutions who wish to take work on interchange at Hampshire.

advanced work, enabling his instructors to determine the kinds of study he might best pursue to shore up his weaknesses and develop his strengths. A student's performance during this period determines his advance from one Division to the next.

Hampshire College departs from customary practices in the conviction that education must be viewed as more than the sum total of short-term performances within discrete courses. Such short-term learning in courses must be reinforced by its further use in a structured context of larger understandings. Such a context for the demonstration of learning over long blocks of time is given by Hampshire's year-end examinations. Since these examinations are the primary means of evaluation, students do not receive letter grades or semester credits for their course and project work but are given written evaluations only. Instructors may, at their discretion or at the request of a student, give grades, but these will not be recorded on any permanent record. On the other hand, one of three grades is assigned in all cases to a student's comprehensive examinations: Distinction, Pass, or Fail. Students failing an examination will be given the opportunity to take it again at a later time.

Successful completion of the comprehensive examinations constitute, therefore, the very limited set of absolute academic require-

ments which all students must meet in order to graduate. These are:

1. The Basic Studies (Division I) examinations of each of the three Schools, following completion within each of the Schools of two courses or their equivalent in the Fall and Spring Terms.
2. The examinations based on the first-year common courses: Human Development and Language and Communication.
3. The School Studies (Division II) examinations. Based on the student's program of concentration in one or more of the Schools.
4. The Advanced Studies (Division III) integrative examination. Based on the student's advanced integrative seminar.
5. The completion and School acceptance of a Division III intensive independent study or project.

Examination procedures at Hampshire differ from conventional procedures in several ways:

1. Each student plays a major role in the design of his own examinations.
2. The questions which he confronts are fitted to his particular course of study, following closely the student's special lines of inquiry in his courses and projects.
3. Examinations are not merely retrospective but prospective: they are tests of knowledge and skills acquired through past effort,

and they are test of competences useful for the student's further work at Hampshire and beyond.

4. A great variety of examining modes provide various contexts for the demonstration of learning: take-home essays or projects, interviews, group gaming and simulation exercises, conventional classroom exams, computer-programmed tests.

Each student participates throughout the year in the process of designing his examinations, formulating questions or problems which will permit him to demonstrate by his answers the subjects and skills he has mastered in his studies at Hampshire. Additional questions, also based on each student's individual study program, are submitted by the student's instructors and by College examination committees. Early in each school year, the College will open an examination file for each student. During the year his file will receive entries from several sources:

1. On completion of each course or project, the student will prepare two or three examination questions or problems based on his studies in the course or project, perhaps incorporating the materials and methods of his other courses as well. The devising of these questions is an essential and important part of the student's work, and an exercise of great value in itself. The student discusses his pro-

posed questions with his instructor, perhaps revising them before the instructor sends them to his file.

2. The instructor or supervisor of each course or project also submits examination problems or questions based on the kinds of competences developed in the course or project under his supervision. He may submit two or three common questions suitable for all members of his group, and may choose also (or alternatively) to submit particular questions for particular students. Copies of the questions submitted by the instructor are given to the student at the time of their filing.

Since it is likely that a student as he advances will discover new relations among the separate subjects he is studying, with facts and concepts falling into new patterns, he has the opportunity to make late additions to his file. Thus:

3. The student may add questions to his file (again, no more than two or three) prior to the examinations though not later than a week before the exam period begins. The questions to be added are discussed with the student's Adviser before filing.

A week prior to the examinations, the College will prepare the examination file of each student and send it to the Committee on Examinations. The Committee will review each file, together with the written evaluative re-

ports of the student's teachers, and:

4. The Examinations Committee may then add questions or problems suggested by the student's program of studies, perhaps collapsing two or three questions into one.

5. The Examinations Committee may add a question or questions to be asked of all students in the College or in a particular School only. The questions lists may also reveal certain interests shared by several students which would allow a topic to be presented to them as a group.

If a student has devoted a substantial amount of time to a single project as a part of his course work or in independent study, and his work has culminated in a long essay, a work of art, a performance, or a set of conclusions based on lab research, such work will be recognized by permitting him to talk about it, write about it, or perform it during the examination period. Every student will be given questions which he himself has prepared, and these may constitute as many as half of all the questions assigned to him during the examination period. Each School will choose its own balance among particular modes of question-asking for its examinations, but in every case a variety of modes will be used.

Students who pass the Basic Studies (Division I) examinations of a given School may

move on to the more advanced Division II work of that School, even though they have yet to pass the Basic Studies examinations of other Schools. Candidacy in a School's examination is based on two courses or their equivalent in the School in the Fall or Spring Terms, though a student may seek approval through his Adviser to take an examination at any time. All Division I and II examinations must be passed before the student begins the work of Division III.

The student who fails a given examination may take it again following a period of further study, either in a course or independently. The student will present evidence of such study — which may be verbal testimony only — to his Adviser, who will then recommend to the Committee on Examinations that the student be permitted to stand again for the examination.

Concentrations

The Division of Basic Studies is designed to acquaint students with the active concerns of scholars in all three of Hampshire's Schools and in the Program in Language and Communication. The next Division, the Division of School Studies, permits a close study of one or more disciplines within a single School or within the Program in Language and Communication, or of a problem or issue which

cuts across conventional disciplinary or School lines. The particular program of studies which is followed constitutes the student's *concentration*, and it is a program designed by the student in consultation with his Adviser and members of the faculty.

This is another of the freedoms Hampshire gives its students, with its commensurate responsibilities. In serving as associate architect of his own program of concentration, as in the design of his own examinations, the student engages in a process which is in itself a self-education. It substitutes a program of studies adapted to the special needs and interests of the particular student for the usual uniform requirements of a "departmental major" pre-designed to fit all cases. Differing needs and interests may be met at Hampshire by a great variety of concentration programs ranging from the comparatively well-defined program for conventional goals (preparation for a graduate school's departmental requirements, for example) to programs which bring the concepts and materials of several disciplines to bear on the study of a problem, an institution, or a geographic area.

It is likely that many students will declare at an early date their wish to concentrate in a particular School or in the Program in Language and Communication. But this choice is independent of the harder task of planning

the particular study program to be followed. A student's preparation of his concentration proposal will be carried out with the assistance of his teachers, his Adviser, and other faculty members, and it should normally be completed and approved not later than the beginning of the student's third year. Most concentration programs will combine regular courses, available either at Hampshire or at the other Valley schools, with independent study projects on or off campus. The student is free to pursue some studies unrelated to his concentration, but occupying no more than a third of his time.

The student's proposal, once it is prepared in written form, must be approved by the student's Adviser, who at this stage is a member of the School of the student's proposed concentration. A Committee on Concentrations will judge the acceptability of proposals, following four criteria:

1. The proposed concentration should provide the student with an opportunity to develop real skills in the use of the concepts and methods of a particular discipline or of those disciplines needed to study a particular problem. It should also provide an opportunity for the student to use those skills in independent study or in the completion of a project related to the concentration.

2. The proposed concentration must make

sense in terms of the resources of Hampshire College, i.e. the courses available at Hampshire, the competences of its faculty members, their availability to direct independent study projects proposed, the library's resources, opportunities for field work off-campus.

3. If Hampshire's resources are not fully adequate to support a proposed program of study, the program may be acceptable in view of the supplementary resources available to the student at the other four colleges.

4. The concentration proposal should show evidence of the student's readiness to undertake the work proposed. It may be too am-

bitious. Or it may tax the student's powers too little.

At the conclusion of his School Studies, normally at the end of his third year, the student stands for examination only in his School or in the Program in Language and Communication, the exam to be based on the work he has done in his program of concentration. If the student's concentration has carried him into cross-School studies, that fact will of course be registered in the kind of examination he is given. No other examinations are given at the end of Division II.

The Division of Basic Studies

The purpose of the Division of Basic Studies is to introduce students to the life and basic concerns of liberal education at Hampshire College. Such an introduction means first of all clarifying the concern of the College with the realization of self in society and with the complex sets of understandings which are relevant to this concern.

Division I proposes to give students direct experience in conceptual inquiry in the company of scholars who employ their disciplines to clarify subjects and problems. Through such experience, students will from the beginning gain awareness of the centrality of method and structured inquiry. Such application of disciplines to subjects within the Schools will in turn provide channels into the consideration of the larger questions of life.

Students in Division I will exercise and develop the intellectual skills and attitudes necessary to carrying on their own education. They will have, in addition to intellectual experience with inquiry, the experience of creative expression. The individual student will face challenges to work on his own, and he will need to work cooperatively with others on group tasks.

Certain courses in Division I are planned to be useful for all students and are considered common courses. Other courses are in-

tended to let students explore fields which they think might interest them, or to pursue studies in which they are already strongly interested. In view of the examinations, it is advisable for students to plan balanced programs which will give them an introduction to all Schools of the College as well as some initial depth in a single field. First-year students are advised to enroll in one course in each of the three Schools during their first year, as well as the two common courses, "Human Development" in the Fall Term and "Language and Communication" in the Spring Term. An illustrative chart of a typical first-year program of studies appears on page 41.

At the end of their first year, students will be examined in the two first-year common courses, "Human Development" and "Language and Communication," as well as in that School in which they have elected to take a full year's work (a course in both the Fall and Spring Terms). The student will normally take his examinations in the other Schools at the end of his second year, following work in two seminars in each.

The Fall Colloquy

The academic program of Hampshire College begins for entering students with a two-week Fall Colloquy which departs sharply from the conventional freshman orientation period. All