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THE ACADEMIC PROGRAM: *Curriculum Models for a Divisional Sequence*

Self-education means two things—connected but not identical—first a desire on the part of the pupil to learn, and second a self-directed attention, a personal endeavor to acquire. . . . The second meaning of self-education—that of self-directed attention, a voluntary use of the mind for a conscious purpose—increases in importance with the maturity of the student. . . .

To create artificially a voluntary effort on the part of students seems a contradiction in terms, and there has been a tendency in American education to avoid the paradox by making the effort as effortless as possible . . . [or] to assume that since the effort should be voluntary it must be exerted in some subject in which the student has a natural interest, with the result that he often proves to have a more natural interest in play, or in doing nothing, than in study. The fact is that in most people interest in serious things is not inborn. They do not do things because they are interested in them (although they think so) so much as they are interested in things because they do them.

ABBOTT LAWRENCE LOWELL
In Henry Aaron Yeoman's
Abbott Lawrence Lowell
1856-1943

THE EDUCATIONAL REFORMS that Abbot Lawrence Lowell introduced during his tenure as president of Harvard remain on the record in some reproof of what was said earlier about the difficulty of changing the academic program of an institution, and the nominal limits such change

usually has if made. If President Lowell's reforms represent an exception to the rule of academic inertia, it is because he was an exceptional man, who knew what he wanted and did not equivocate in going about getting it. His overhaul of the elective system, installation of the general examination, establishment of the tutorial system, setting up the "house" plan, arranging the reading period, all were acts of decisive leadership. Harvard's new chief after 1909 was no less monarchical in his own style than President Eliot had been in his.

More to the point for Hampshire College than would be a discursive comparison of presidential styles at Harvard, is to note the conditions of self-education that President Lowell articulated. His leadership at Harvard was exercised in many ways with the deliberate intention of resolving the apparent paradox mentioned in this chapter's epigraph. He believed an institution could and should do things to teach its students to teach themselves. His reforms aimed "to create artificially a voluntary effort," to set up the conditions which would lead to a "voluntary use of the mind for a conscious purpose" as a habit of maturity.

But he had little patience with the notion that this could happen either through conditions that were simply easy and pleasant or that relied altogether on "natural interest." The function of the institution in educating for self-education required, in Lowell's view, a good deal more than this. It meant establishing at least two conditions: expecting the student to do some tangible, identifiable things, the *doing* of which would be likely to kindle interest; and setting up mechanisms (e.g., tutorials, houses, reading periods, etc.) which would *support the conversion of interest into sustained voluntary effort*.

It is this view, in its own way, that Hampshire College takes in its emphasis on self-education as a principal outcome for its students. The academic program at Hampshire avoids either a system of forced spoon-feeding or a non-system in which the only direction given to studies is by what President Lowell described as natural interest. This course of action is likely to please neither those who feel education should follow a strictly prescribed set of lines and "cover everything important" within such lines, nor those who feel education is good only when its lines are wholly set by the student according to his "felt needs" and present interests. Considering this, Hampshire may take comfort from a wise comment

Mendès-France once made when he was premier: that you can be fairly sure an international treaty is a good one if both sides are somewhat dissatisfied with it. On the other hand, it needs to be remembered that, for all his Gallic wisdom, Mendès-France had an even shorter tenure than most who have held that high office in his land! In any case, the broad outlines of Hampshire's *provisional* program of Divisional Studies are put in evidence.

TABLE 1

MAIN OUTLINE OF DIVISIONAL SEQUENCE

A Summary of Programs of Study Provisionally Presented in Chapter V

1. THE PROGRAM OF STUDIES IN DIVISION I

(Ordinarily a period of one academic year)

- a. The Fall Colloquy
- b. The Sequences A, B, C in Science-as Inquiry
- c. The Division I Seminars and Tutorials in Humanities and the Social Sciences
- d. The Fall Term Case Study of Man
- e. The Fall Term Seminars in Logic, Language, and Value
- f. The Spring Term Lecture-Student Seminars in the Language of History
- g. The Midwinter Term
- h. The Reading Period

2. THE PROGRAM OF STUDIES IN DIVISION II

(Ordinarily a period of two academic years)

- a. Sequences A, B in Science as Inquiry
- b. The Division II Seminars
- c. The Division II Lecture-Student Seminars
- d. The Division II Program of Independent Study
- e. The Midwinter Term
- f. The Reading Period

3. THE PROGRAM OF STUDIES IN DIVISION III

(Ordinarily a period of one academic year)

- a. The Division III Advanced Study or Project
- b. The Division III Integrative Seminar

- c. Electives
- d. The Midwinter Term
- e. The Reading Period

1. THE PROGRAM OF STUDIES IN DIVISION I

It was suggested earlier that the purposes of Division I are 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 opening up an awareness of the complex sets of understandings which the College regards as relevant to this concern.

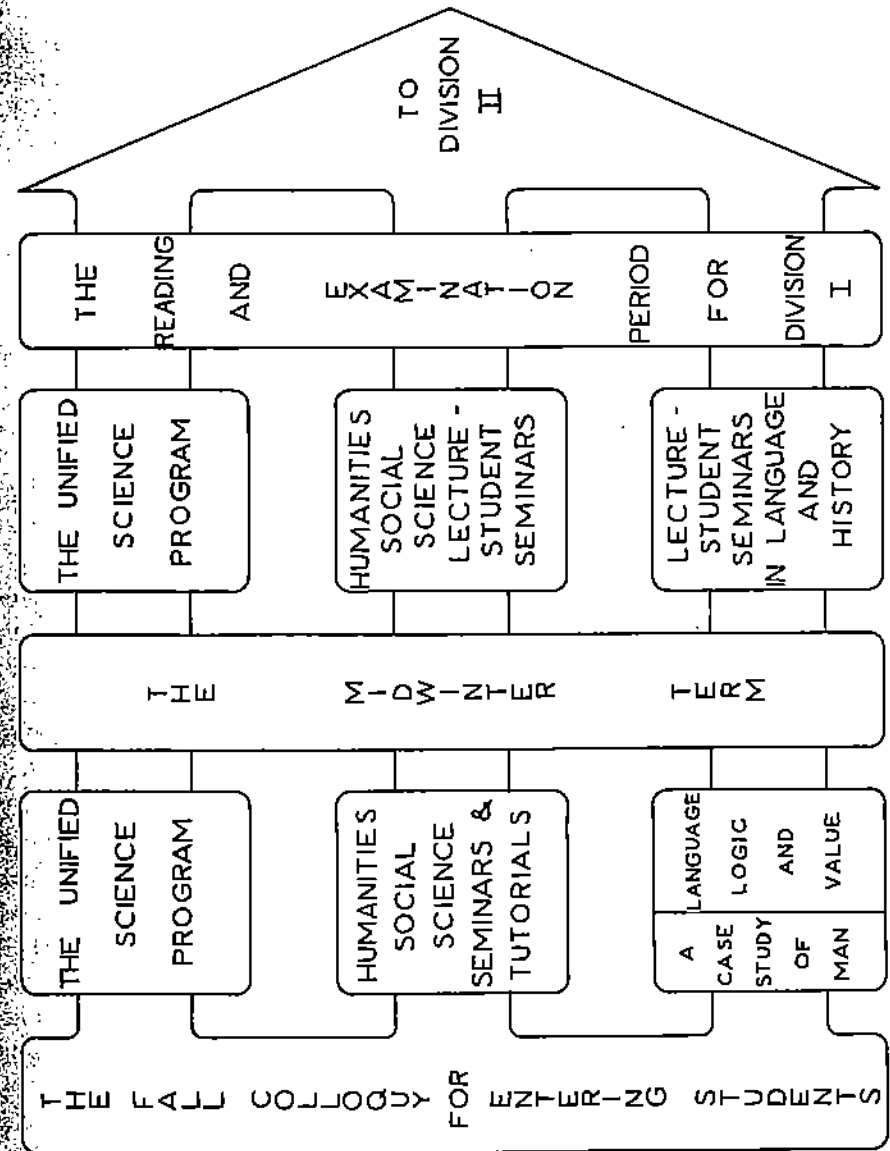
In addition, Division I proposes to give students direct experience in conceptual inquiry in the company of faculty scholars who have a command of disciplines with which to approach subjects and problems they are really interested in. Through such experience, students will be exposed from the beginning to the centrality of method and structured inquiry in the application of disciplines to subjects within fields, which in turn provide channels into the consideration of the larger questions of life.

Students in Division I will exercise and develop intellectual skills and attitudes which are basic to carrying on one's own education oneself. 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. Division I seeks to give the student experience in *relating himself both to a demanding academic program and a college microcosm of society, without alienation.*

Certain courses in Division I are planned to be useful for all students and are considered common courses. Other courses are intended to let students explore fields which they think might interest them, or to pursue studies in which they are already strongly interested, and are considered electives. No courses are compulsory, as noted in earlier discussion. In view of the field and integrative examinations, however, it is advisable for students to plan balanced programs which will give them an introduction to the four-field scope of the College as well as some initial depth in a single field.*

*For a provisional version of a balanced Division I program see the chart on the following page.

DIVISION I: A PROVISIONAL PROGRAM OF BASIC COURSES & STUDIES



a. *The Entering Student and the Fall Colloquy*

Students come to college today in far greater number and variety than in times not long past. They come because they cannot afford not to if they have middle-class aspirations. They come to an institution which is usually as authoritarian as the high school. In it, they find themselves dependent on the interests and moods of teachers and controlled in residence and activities by institutional administrators. They come with oversimplified ideas about what college is and means, most frequently seeing it as the necessary door to job opportunities. They come into a setting where there is usually less choice than they wish for, where they find that, as in high school, students do not have inalienable rights, nor many rights at all. As Martin Meyerson has put it: "Students are on the fringe of the adult world, but not in it. They are in limbo."¹¹⁰

They enter college with a mixture of high expectation, uncertainty, and apprehension. Their naiveté about college can be poignant. They come from the forced spoon-feeding of high school into a world which may bewilder them with its ambiguity or frustrate them because there is more spoon-feeding than ever, a high school with knobs on. Of immense importance, they come with unspoken and often unformed questions about self and the world, questions that schools and parents assiduously never asked them to ask. And they come with little knowledge of the ways liberal education could help them to ask such questions as men and women. College more often than not does little to listen to their questions unless forced to, and less to link and transform their questions into the stuff of exciting education.

The academic program of Hampshire College therefore begins for entering students with a two-week Fall Colloquy which is a sharp departure from ordinary freshman first-semester experience. The model assumes an entering group of 360, divided into four House groups of 90 students each. The intention of the Fall Colloquy is to give students an accurate sense that the College sees them as people, that education is not abstracted from life, but when right, is absolutely engaged with knowing and understanding life and the universe in which it occurs.

The nature of the Fall Colloquy in general terms is that of an intensive two-week full program or workshop in which all entering students and representative faculty of the Schools take part. It introduces students

to the College, its Schools, and its disciplines in the context of a concentrated exercise with problems of the nature of man. These problems are approached in the Fall Colloquy at two levels: the level of the entering student as a person in society, and the level of the trained scholar of the College. The Fall Colloquy precedes and pre-emptly all other college work for the entering student.

Two highly specific purposes of the Colloquy are: (a) to open up problems of life as seen by students and by mature scholars, and (b) to expose some of the means that the educated intellect can use to get at such problems and gain understanding of them. In sum, the Colloquy will demonstrate the asking of questions at the commonsense level and the use of analytical tools (disciplines applied to subjects in fields) in dealing with specific phenomena, the reality in which "problems" reside or take form.

(1. *A Provisional Model of the Fall Colloquy*)

The following discussion presents a tentative model for illustrative purposes. In College operation, the Fall Colloquy will be given specific form by the leaders of the Schools and faculty members who conduct the Colloquy. The following, then, is not at all a blueprint, but one rough sketch among many possibilities. The schematic drawing of a provisional schedule to be followed for two weeks (see following page) should be considered in this light.

It should be emphasized that the morning and afternoon schedule of the Fall Colloquy is *not* intended to resemble the usual "freshman orientation" programs found in many colleges. Mornings and afternoons in the Colloquy are occupied principally with an introduction to the educational concerns, intellectual organization, and disciplines of inquiry and expression of the College. Introduction to the College as a community—and "orientation" in the traditional sense—will occur mainly in small and large House meetings in the evening.

The present illustrative model of the Fall Colloquy deliberately has a global topic as its point of focus: the human condition. Three questions which Jerome Bruner has used in pedagogical experimentation are raised in connection with the topic:

What is human about human beings?

THE FALL COLLOQUY

PROVISIONAL SCHEDULE-MODEL OF A TWO-WEEK INSTITUTE FOR ENTERING STUDENTS

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	LECTURE	LECTURE	LECTURE	LECTURE	LECTURE
	STUDENT-LED GROUPS OF SIX	STUDENT-LED GROUPS OF SIX	STUDENT-LED GROUPS OF SIX	STUDENT-LED GROUPS OF SIX	STUDENT-LED GROUPS OF SIX
	GENERAL SESSION: QUESTIONS	GENERAL SESSION: QUESTIONS	GENERAL SESSION: QUESTIONS	GENERAL SESSION: QUESTIONS	GENERAL SESSION: QUESTIONS

LUNCHEONS... FREE TIME... INDIVIDUAL CONFERENCES

FREE AFTERNOON	ORIENTATION TO A SCHOOL FIELD LECTURE-DISCUSSION ON A SELECTED SUBJECT AND MATERIALS GROUPS OF 45	ORIENTATION TO A SCHOOL FIELD LECTURE-DISCUSSION ON A SELECTED SUBJECT AND MATERIALS GROUPS OF 45	ORIENTATION TO A SCHOOL FIELD LECTURE-DISCUSSION ON A SELECTED SUBJECT AND MATERIALS GROUPS OF 45
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HOUSE MEETINGS EVENING

HOUSE MEETINGS EVENING

HOUSE MEETINGS EVENING

HOUSE MEETINGS EVENING

HOUSE MEETINGS EVENING

How did man become human?
How can man become more human?¹²⁰

The Colloquy approaches these questions *indirectly and directly* as an exercise which gives students an immediate chance to enter the intellectual-moral life of the College. The Colloquy pursues two general levels of discourse, seeking to involve all entering students and the full range of academic fields in the College.

In morning lecture sessions involving the whole entering group of 360, the level of discourse is what some might call Pop-intellectual—in the most honorable and non-condescending sense. Talk is about conditions of being human in the lives we lead now. It is the kind of talk, in a direct and often affect-laden fashion, that adults are used to in some degree. And it is the kind of talk from which adults usually exclude youth. Discourse is about things that people feel deeply and which affect their lives profoundly. To the extent possible, the actual subjects or questions for morning lecture-discussion sessions in the Colloquy should be suggested by the students themselves.

Lectures might begin things for forty minutes or so each morning. They may take any form that is honest and effective, using whatever means—a man talking, a film, a demonstration, a telelecture from a distant place, or whatever. The basic requirements are that such presentations—no matter in what style—be intellectually and morally provocative on solid ground, and be cast in terms of contemporary conditions. They should be neither preachy, glib, facetious, condescending, nor too technical. Their themes should tap into the lives students have led, into where they are presently, into what they wonder about, want, enjoy, and fear.

Stating examples of themes that might do this is hazardous; they may seem more banal than relevant or provocative. Some quickly free-associated examples, which may make the whole idea seem an effort to revive Chautauqua, include: "Education, or What to Do Until Big Brother Comes"; "Science: The Glorious Entertainment" (*vide* Jacques Barzun); "Woman: Inventing a Future"; "The American Family: What Its Chances Are"; "Man and Work, or How to Succeed in Life Without Really Dying"; "Sex: Myth, Reality, and Meaning"; "Art: What Its Radar Tells Us of Ourselves"; "Death: Its Uses in Life"; "Self:

The Quest for Identity"; "Fun, or Listening for the Last Laugh"; "Joy: Looking for the Bluebird."

After the lecture session, there would be a short break. Then, continuing in the same room, students would be asked to form themselves into small circles of six, with one student in each circle asked at random to take over the leading of discussion. Such small discussion groups are easily and quickly formed without any elaborate procedure, and can be organized effectively within assemblies of very large size. Most of today's American youth take to flexible groupings for discussion with ease and a certain amount of genuine competence.*

Each day's groupings are likely to vary in composition by chance if not by plan; such variation is something to encourage. Each day as a circle meets it has two jobs. One is to make its members acquainted with each other; this is well worth the time it takes. The second task is to formulate what the group agrees is the most important question or point to raise for further discussion—if possible—by the lecturer. Once formulated, the question or point is put in writing by a member of the group and given to the leader of the general session; the whole process of student discussion will have taken thirty minutes or so. Everyone has a chance to be heard and seen; everyone has been asked to think.

After another short break, the larger group reassembles. The lecturer then takes on a selected variety of points or questions that were generated in the student discussions. He does so alone, or with a panel of faculty and/or students, or in a variety of ways. Many combinations of large group-small group interplay and many methods of presentation may be used. At the close of the general session, a faculty member or dean gives a concise review of discussion, emphasizing questions that remain—as most of the important ones will—unresolved.

At noon and in the early afternoon, the Colloquy leaves time open for luncheon at a civilized pace, for individual conferences, for casual games or walks or just plain loafing.

In the afternoon session of approximately two hours, there is a marked change in the character and organization of discourse, hopefully without

*It is likely that, in connection with the Fall Colloquy and with many other phases of instruction at Hampshire, professional faculty and student teaching associates would need some simple but essential training in the uses of variable group methods of discussion.

losing touch with whatever sparks were struck in the morning. Afternoon discourse also is about being human, about the sources and processes of man's becoming human, and about future possibilities. But these matters—the very edge of them only, of course—are touched *through the disciplines in the four fields of the Schools*.

Each School has two afternoon sessions of two hours' duration on two consecutive days, with all entering students participating. Unlike the morning discourse, the afternoon draws upon materials of times long past or of great cultural distance from America today.

In the first of its two-hour sessions, a School meets with students in eight lecture-student discussion groups of forty-five. The first session of two hours focuses on a selected subject approachable by one or more disciplines in the field; e.g., the School of the Social Sciences faculty might raise and discuss the apparently simple question of what a tool is. Here again the pedagogical techniques used would include small-group student-led discussion to supplement faculty presentations and introduce in simple form the experience of the student-led seminar.

In the second two-hour session the next day, the School meets with twenty-four seminar groups of fifteen, with selected materials having been read by students overnight. These materials should contain data, rather than interpretation, arising out of an event or a specific case and related to the more general discussion of the preceding afternoon. In this seminar session, School faculty lead students directly into the data; e.g., the second session of the School of Social Sciences sequence might examine the apparent inferable consequences for man of a single tool, such as the sternpost rudder or the horse collar.* The door could open on some beginning consideration of the proposition that while man maketh the tool, the tool maketh man.

*To one unacquainted with the history of technology in ancient and medieval times, the horse collar may sound like an hilariously bucolic topic for discussion. In fact, of course, the invention of the horse collar and the extension of its use during the course of the Middle Ages are felt by some scholars to have had a profound effect on the social and economic features of agrarian life and to have contributed to the long-term shift of European society out of quasi-slavery as a principal source of power for production. The Romans, for all their engineering brilliance, had not developed a collar against which a horse could draw, applying pressure at the strong skeletal structure of his shoulders. Instead, they used what amounted to a noose around the horse's neck. Horses, being notoriously wise, in

(2. *Some Possible Results*)

By the close of the Fall Colloquy students have had a view of the College and some of its larger concerns. They will have had a taste of active student participation in discussion of matters education usually treats as too big or vague to take time for. They will have been briefly in large lectures, in very small groups, in lecture-student discussion sessions, and in discipline-centered seminars. They will have gotten acquainted with each other to some degree, and will have talked with faculty and staff in a situation without grades or tests; they will have been treated as intelligent human beings. They will have seen the Schools in action and the College alive.

b. *The Sequences in Science as Inquiry*

The rationale for the centrality of method and conceptual inquiry in liberal education is nowhere clearer than in the natural and social sciences. The notion of education as conceptual inquiry has moved a number of leading scholars to attempt curriculum reform in the secondary schools; Jerrold Zacharias and his associates in physics provide a principal example. Examples in other fields are numerous.

The older idea of science as a bounded area of knowledge to be filled in by further research and experimentation assumed there were fixed principles that guided scientific work. *But the principles were not viewed as problems themselves.*¹²¹ Professor Joseph Schwab argues that:

... it is precisely here that our system of rewards and of education has been remiss. We have maximized the social, financial, and psychological rewards for technical and stable contributions—new fuels, new missile designs, new vaccines. . . . Where we have at all designed our school and science programs to attract young people to the sciences, the designs have been shaped to attract the potentially competent technician and the avid, able, but docile learner. Our teaching

consequence did not push forward with full strength; doing so would have strangled them. When the horse collar came on the scene in Europe in the early medieval period, available horse-power was dramatically increased simply because a horse could push forward with full strength in drawing a load and still not choke to death. Why didn't the Romans develop or apply this fantastically simple device? Why did it begin to appear in the early medieval period? What consequences did it have?

laboratories invite students to discover the satisfaction of techniques mastered. They emphasize the desirability of patience, accuracy, and precision. They testify to the soundness of existing knowledge. But rarely indeed do they invite students to discover the limitations of present knowledge or to identify unsolved problems and areas of ignorance. Much less do they invite students to invent, devise and explore possibilities alternative to current formulations. Our classroom work is imbued with the same dye of established law and accepted knowledge.¹²²

Professor Schwab's criticisms appear to underestimate the achievements of those like Zacharias in secondary school reform and to undervalue the exciting work of such master teachers as Professor Arnold Arons in physics at Amherst. But despite such exceptions, his argument applies to much of science teaching in school and college today.

There is a simple need to approach science teaching in a spirit consonant with what actually happens in the best of science. This requires *putting a critical—and perhaps creative—examination of the organizing principles of each science discipline directly into the process of teaching the discipline itself*. One leading physicist, Professor Leon Lederman, has reacted to this proposition as the best teachers would: "But, but . . . this is the way we teach it!! How else?"¹²³

The point in emphasizing inquiry is *not* simply to teach the tools for acquiring knowledge. In the sense of learning essential principles, methods, and techniques for carrying on one's own education and work, this is obviously a valid end. It is a large part of the justification for advocating the centrality of method in the modern collegiate curriculum. But a higher justification lies in seeing methodology itself as a proper object for scrutiny and reconceptualization *in the process* of education. The centrality of method could be interpreted simply as meaning the acquisition of static knowledge, in this case *knowledge about* (as Whitehead would have said) conceptual and analytical tools. So interpreted, we are left again with inert ideas, and emphasis on inquiry could be just one more dead-end in the search for a viable modern curriculum. The full interpretation of centrality of method—*not in science alone*—should make clear that *method* is as much (or more) important to think about critically and imaginatively as any *object* of study or research. Indeed, it is inseparable from the research problem and its object.

Education which encourages such thinking occurs when the direct use of tools of inquiry with real problems of knowledge is accompanied by inquiry into the tools themselves and the structure of ideas behind them. This is the route to the highest skill: the innovation of more adequate concepts, the creative formulation of change.

In this full view of the centrality of method, Daniel Bell sees:

. . . a positive new role for the college as an institution standing between the secondary school and graduate research work. One of its fundamental purposes must be to deal with the modes of conceptualization, the principles of explanation, and the nature of verification. . . . The emphasis in the college must be less on what one knows and more on the self-conscious ground of knowledge; how one knows what one knows, and the principle of the relevant selection of facts.¹²⁴

The rationale reviewed above implies that certainly in the natural sciences (including mathematics), and in other fields as well, the best curriculum will involve the student in concrete experience with a discipline at work on actual problems. The student needs to see firsthand how the discipline goes about its business, what its techniques and principles are as applied in real cases. Hypothesis, experiment, observation, conceptualization, and ordered interpretation need to be gotten at—without blind acceptance—with one's hands on substance which would be intractable without such tools. Abstract treatment of the elements of discipline will not do the job.

Beyond this principle, two other main factors affect the provisional design of the science sequences in the Hampshire College academic program.

One of these factors, emphasized in the *Report* of the 1966 Educational Advisory Committee, is the growing interdependence of the science disciplines. The need seemed clear, in the judgment of the Committee, for Hampshire College to establish from the beginning a two-year unified mathematics-science program for prospective scientists. Development of such programs at the University of Michigan,¹²⁵ at the University of California,¹²⁶ and elsewhere, is taking place; the Committee judged that even the relatively limited experimentation with unified programs in other institutions is sufficiently promising to warrant a full effort in this direction at Hampshire. The Committee was especially concerned that prospective scientists entering Hampshire should receive a flexible, well inte-

grated, basic mathematics-science offering of high quality. The Committee concluded that the College should be fully able both to do this in the first two years of student work, and to provide adequate course work for non-science students.

A second factor affecting curriculum in science at Hampshire was touched upon in the earliest section of the present document. This is the difficulty the small independent college now faces in providing sufficient faculty strength and quality, and sufficient research facilities and opportunities, to insure advanced undergraduate preparation in science, commensurate with the requirements for entrance into the better graduate schools. *It is manifest that Hampshire cannot expect to provide such advanced preparation on its own.*

The current approximation of Hampshire's science program shows a realistic recognition of this limitation. The science program of the College is based on the assumption that adequate strength in advanced science preparation for Hampshire students can be assured *only through interinstitutional collaboration in the Valley*. In the foreseeable future, the latter assumption is very likely to be true for science students of *all* of the Valley institutions, considered singly. The 1966 Committee commented that:

It is in the area of upper-level science that Hampshire College might make significant use of five-college cooperation. Many existing science departments among the four colleges would welcome more students at this level. Hence it would not be necessary to offer the full range of advanced courses at Hampshire.¹²⁷

Hampshire College is grateful for this opinion and trusts that it represents an actual and generous readiness of the other four institutions to help supply Hampshire science majors with the advanced specialized work they need. On the other hand, Hampshire believes in mutuality as the essence of cooperation and would have no intention of being an uncontributing partner. Advanced offerings at Hampshire will be strong in certain limited areas. Hopefully, these will complement offerings at the other institutions and give their students special opportunities that would otherwise be unavailable.

The science sequences for Division I (and in part of Division II) outlined briefly here must be viewed as the very tentative models they are.

Again, in the process of developing Hampshire in the next several years, the *operational* models will be planned by faculty of the College, in consultation with faculty at the other institutions of the Valley, and with other expert advice.

(1. *Science as Inquiry: Sequence A*)

This two-year sequence would begin in Division I and carry forward into Division II. It would be offered to entering students of very high proficiency and interest in mathematics and science, demonstrated in their secondary school work, on test scores, and in interviews before or during the Fall Colloquy. Enrollment in Sequence A would be a matter upon which such students would then decide for themselves. Projection of enrollment is virtually impossible at this stage of the College's development, but for purposes of this model, it is assumed that twenty per cent or 72 students in an entering class of 360 would elect Sequence A.

Sequence A students would go at once into a highly flexible program conducted by a team of faculty which would include a mathematician, a physicist, a biologist, and a chemist. The faculty team, within only such limits as those imposed by other commitments of their own and of their students, would work out matters of scheduling, selection of subjects for study and their sequential arrangement, the relationship between mathematics instruction and work in the science disciplines, desired variations in seminar-lecture-laboratory-tutorial patterns, adjustments of program to the individual abilities of students, and the like. The faculty team would not be engaged in offering a survey course. Their work with students would focus on specific problems of interest to themselves as mature scholars. Specific problems would be ordered in such a way as to enable the separate and common strategies of inquiry of the several disciplines to come into play and be examined. Faculty would seek, as it seemed right to do so, to bring students into a colleague status, as research associates, scientists engaged in individual studies, tutors of other students, and in other ways.

It seems likely that mathematics would be the spine of Sequence A, with the science disciplines hooking in to exploit the tools of mathematics in the exercise of their own methodologies. In the two-year sequence, students would deal with such features of mathematics as calculus, linear

algebra, differential equations, probability, and matrix analysis. Elements of the science disciplines would be selected by the faculty team in terms of maximum utility in revealing basic structures of inquiry. The course would be a heavy one in the degree to which it involved student time, occupying between eight and nine hours a week of organized participation or independent work during the two years.

Students who found Sequence A to be something they did not wish to continue with could move out of it into Sequences B or C before the Division I field examination in the Natural Sciences. In the second year of Sequence A, those who wished to could move to Sequence B, or to another program altogether. Contrariwise, unusually able students on occasion might move forward in Sequence A and beyond it on a timetable suited to their abilities. It is probable that Sequence A would require the equivalent of three full-time faculty for its staffing.

(2. *Science as Inquiry: Sequence B*)

This year and one-half sequence also would begin in Division I and continue into Division II. Sequence B would be available to all entering students. It should be considered especially by those who demonstrate a good degree of proficiency and preparation in secondary school mathematics and science, who are motivated by a degree of intrinsic interest these disciplines have for them, and who plan to go forward in a discipline (for example, in the Social Sciences, or Language Studies) where a fundamental command of mathematics through probability and statistics is now essential. Here again, any accurate projection of enrollment size is impossible at this stage. For purposes of the present model, an arbitrary projection of forty per cent, or 144 students, is made for Sequence B.

Students electing to enroll in Sequence B would have a choice between a three-semester mathematics-biology workshop or a three-semester workshop in mathematics-physics. In either case, the mathematics elements would be likely to include introduction to calculus, intermediate calculus and linear algebra, and an introduction to probability and statistics. Physics dealt with might include selected topics and problems from mechanics, kinematics, wave motion, relativity, optics, atomic and nuclear structure, and electricity. Biology would provide selected problems and topics relevant to such matters as biology's relation to chemistry,

principles of cellular structure, hypotheses concerning genetic action in the control of cellular processes, and the ecology of living organisms and their environments.

Ecological studies will be given considerable emphasis in the Sequence B math-biology option. It is planned to offer Divisions II and III advanced study in problems of human ecology in the contemporary world, using cross-field resources of the School of Natural Sciences and the School of Social Sciences. Hampshire hopes that advanced study in contemporary human ecology will be particularly useful to women students who would find it helpful to them in later careers, community service, and leadership. Dr. Esther Raushenbush, in consultation with Hampshire leadership, has urged that the College make an especial effort to provide women students with opportunity for background in the biological sciences. Dr. Raushenbush's argument in this direction is not so much aimed at the preparation of young women for graduate work in biology, as it is at enabling them to have a greater range of realistic and challenging choices in later life. She is persuasive to Hampshire that young women will benefit from a grounding in the elements of biological science and a grasp of the possibilities of applied biology in improving man's lot. Benefits would lie in their being better able to continue to learn in fields which are uniquely open to women for careers and social action.

In any case, students electing either option in Sequence B would enter workshop groups, each with an enrollment of approximately twenty-four. Again, purely for the use of this model as an illustration, an arbitrary assumption is made about enrollment. It is assumed that elections of math-biology and math-physics in Sequence B will be equal, with 72 students in each option. The groups are called "workshops," since they are something of a combination of lecture-class, faculty-led seminar, student-led seminar, and laboratory. They would be staffed in each case by a team of a mathematician and a natural scientist. Of the two, the natural scientist would give twice the time given by the mathematician, because of the former's involvement with laboratory work. For a mathematician, a workshop would constitute one-third of ordinary load; for a natural scientist, a workshop would account for two-thirds of his assigned load. The two-man team would not meet the workshop together in the usual course of things, but they would plan together in deciding

what topics and problems interested them most and, at the same time, would be most productive as student exercises in inquiry. Each faculty team would determine for itself what the specific inquiry exercises and materials of the workshop would be.

The pedagogical style of the workshop would be participant, as well as demonstrational, with frequent student-led small group exercises in problem-solving, independent student work with inexpensive equipment, and other activities and projects. It would be preferable to schedule workshop sessions in substantial blocks of time to include both work with mathematics and work in biology or physics within the same block of several hours. This is in contrast with college patterns where "class" sessions and "lab" sessions are quite separate. One schedule-model might be three blocks of roughly three hours per week. It is estimated that Sequence B would require the equivalent of four to six full-time faculty in each of its three semesters. As the College comes to a level of full student strength, it should be possible for advanced undergraduate science students to serve as paid research associates or teaching assistants in Sequence B.

(3. *Science as Inquiry: Sequence C*)

This one-year sequence would be completed in Division I. Certain entering students will have strong non-science interests and are likely to pursue them in humanities and the arts. As with other students, these young men and women will have taken basic college preparatory sciences and mathematics in secondary school and will have presented scores on relevant College Entrance Examination Board tests prior to admission to Hampshire. It is assumed, therefore, that they will enter the College with some degree of background in these fields. It is also expected that they will stand for the Division I field examination in the Natural Sciences. Again an arbitrary assumption about enrollment size is made: the projection used in this model is that forty per cent, or 144 entering students, would opt for Sequence C.

With these characteristics, assumptions, and expectations in view, Sequence C would afford the entering student an election which would increase his general literacy in science and mathematics without making demands on him which would be irrelevant to his long-term interests. Students in Sequence C would enter a program with two large group

lectures a week and a minimum block of two hours weekly in laboratory-discussion sections with enrollments of approximately twenty. The lectures would include demonstrations and other presentations. The laboratory sections would be occupied with problem-solving, group and individual projects and experiments, and analytical discussion led both by instructors and students.

The first semester would be concerned with the nature of mathematics, and would be organized to introduce students to the nature of mathematical thinking. It would treat mathematics as a separate discipline and seek to help students discover a sense of its elegance and poetry. The first semester of Sequence C would not aim at "training for mathematical proficiency." Instead, it would pursue—according to the judgment and interest of the faculty responsible—a limited series of manageable topics in some depth. The purpose of such exercises would be to engage students with some of the joy and sense of structure in mathematics which are too often obliterated by bad teaching. Here the style of the brilliant work of David Page at ESI in introducing ten-year-olds to higher mathematics-without-jargon, and the work of Professor Patrick Suppes at Stanford might be helpful for faculty to consider.

In the second semester, Sequence C would turn from mathematics to the nature of science. Again, the approach would be to catch some awareness of the human and artistic elements that reside in the conceptual processes and structures of scientific inquiry. Something of the part "the intuitive leap" plays in scientific research; something of the fact that a cut-and-dried "scientific method" is regarded as a laughable myth by scientists, and why; something of the emergence of a true single-language (in the sense, for example, of mutually respected and understood canons of verification) world community of scientists—these are things the second half of Sequence C might try to get at. Again, the method of pedagogy should rest on selected topics or case-studies in depth, not on "coverage" or proficiency training. Again, the pedagogy of both the lecture and the section should aim at as much direct engagement with problems and materials as possible. The topics and subjects chosen would depend on the instructor's interest and his own discipline.

It is estimated that Sequence C would require the equivalent of 1.5 full-time faculty members each semester.

Implicit in the foregoing discussion of Sequences A, B, and C is that the Division I School field examination in the Natural Sciences would have a somewhat different level of difficulty for each Sequence.

c. *Division I Seminars and Tutorials in Humanities and the Social Sciences*

The *New College Plan* of 1958 introduced the notion of the freshman seminar, principally as a means to help the entering student at once to gain greater academic independence and maturity. The Plan called for two freshman seminars in the first fall term: one in humanities and one in the social sciences. The concept was a bold and original one a decade ago; it has had application and a considerable testing at other institutions in the intervening years.

As will be seen, Hampshire's academic program adheres to the earlier notion in essentials, but with certain modifications that seem indicated by present circumstances. The College, for a number of reasons, intends to use a sequence of basic seminars in each of the two regular semesters (Fall and Spring) of the Division I year, rather than two seminars in the Fall Term only, as the 1958 Plan suggested. In addition, the College will use individual tutorials in the Oxford sense in conjunction with the Fall Term Division I seminars. Before describing the College's Division I seminar-tutorial system, it would be useful to look back to 1958. A great deal of what was said then about the freshman seminar idea is incorporated into the operation of Hampshire's Division I seminars:

The New College curriculum is designed to establish a pattern of independent behavior by intensive training in it at the outset, and to reinforce the habit of initiative thereafter by continuing to provide situations which call for it. Hence the very large investment of faculty time in the freshman seminars of the first term and the combination, thereafter, of student seminars with lecture courses: once established, a way of doing things can be kept going with diminishing reinforcement. So the curriculum gives up the customary pyramid which provides a broad base of factual knowledge in survey courses during the early years and an apex of specialized study in the later departmental seminar and thesis, where the student learns the tools of a scholarly discipline. Breadth of knowledge is certainly essential; but really to know goes with knowing how to know. Broad knowledge will not be

pre-digested for New College students; it will come as a natural consequence of exploration, of "getting around" in their subjects.

Methods are best introduced, not in the abstract, but in action. The fall freshman seminars will teach methodology by exploring limited subjects, each teacher deciding on a subject and its limits with a view to best showing a group of about thirteen students how he works, and how they can work, in using his discipline. There need be no effort to be novel, either in the disciplines presented or the topics used, except as novelty happens because of the way the main line of a man's intellectual development is going. . . . In the course of educational experiences there is more probability of developing good intellectual practices if some attention is paid to method as well as to content. But the experience must be specific and clear, rather than broad and diffuse—so the subjects treated in the freshman seminars will be limited in scope. It will be valuable for the teachers of the various different seminars to cooperate, as they see opportunities, in arranging that their students hear lectures together on subjects of common interest, or encounter approaches whose differences and likenesses will illuminate the methods each group is learning to use.

Seminars in History would neither be in "Western Europe from the Fall of Rome to the Atom Bomb," nor yet in "Historiography," but in subjects like "The Civil War," "The Age of Absolutism, 1648-1789," or "The Age of Pericles." Similarly, neither "Beowulf to Thomas Wolfe," nor "Principles of Criticism and Methods of Literary History" would be offered; instead literary history and criticism would be presented as activities by working intensively with limited materials. The curriculum proposed at New College will make the students' first college experience sharply different from what most of them will have had in school—as is too often not the case with present freshman programs. They will encounter a scholar working with materials which are alive for him with excitement, perplexities, alternatives, problems, unexplored possibilities. Instructors will have the advantage of working in areas they have chosen because of strong interests. . . . Students will quickly be assigned work to be performed independently, the instructor designing projects for which the freshman will have or can acquire the necessary frame of reference, and in which he will encounter, as he works, fundamental problems of the topic and the discipline. A problem which all will encounter will be "How to Write." Teachers will have to spend a great deal of time teaching composition, as it relates to their field. . . . The art of behavior in a scholarly group will be taught along with the art of the conduct of the mind.¹²⁸

One institution that, in its own way and for its own reasons, has given an adaptation of the freshman seminar notion substantial trial is Harvard College. In 1963, after four years of experience with freshman seminars as a new form of elective, a subcommittee of the Committee on Educational Policy of the Harvard Faculty of Arts and Sciences reported on an evaluation of the idea in action. The subcommittee's main conclusion was that continuance of the freshman seminar program on a permanent basis was important.¹²⁹ Difficulties and problems were found, as might be expected, but it was believed "the College has developed a way of teaching its first-year students that has great vitality and significance."^{*}

The Harvard evaluation commented that the "seminars, in their inquiries, have demonstrated that undergraduates can tolerate ambiguity and that ideas have more impact when they are evolved than when they are given."¹³⁰ Several specific points that interest Hampshire in the evaluation's conclusions are these:

Faculty and students have frequently noted what one student called the "multiplier" effect of the seminars—"its effects on my friends and roommates." It may be that the effect operates more powerfully out of seminars than out of other teaching.

There is considerable evidence which suggests that what is learned in seminars is often better retained than what is learned in courses.

The seminars have been "metaphoric." They have served, at their best, to represent to the student more than they have covered. . . .¹³¹

The Harvard evaluation had been anticipated in 1962 by an objective report written by Professor C. L. Barber,¹³² describing the nature and results of a four-college trial of freshman seminars and "student seminars associated with upper-class lecture courses." The latter was another innovation suggested in the *New College Plan*. In 1959-60, a group of some of the best-known faculty at Mount Holyoke, Smith, and Amherst Colleges and the University of Massachusetts experimented with these approaches. The experimentation again was encouraged and sup-

*The subcommittee report contains no reference to the genesis of the freshman seminar notion in the *New College Plan*, but the copy of it in Hampshire's possession does include an unsigned hand-written inscription on the title page "with long overdue thanks to New College!"

ported as had been the New College study, by the Ford Foundation's Fund for the Advancement of Education.

It was the general conclusion of Professor Barber's report that, given the limitations under which the four-college trial was conducted, the freshman seminars and other new approaches were useful. Professor Barber commented that: "Introduced in a scattering of individual courses, piecemeal, the innovations obviously could not be expected to work as they might as regular features of a curriculum." Instructors found that in the new approach "more of their time, rather than less, was required." But the general feeling of the faculty and students who tried the new approaches was that they were good and should be effective within a generally supportive curriculum. Professor Barber's report observed that:

. . . The general conclusion which can be affirmed, categorically, is that students work well independently only when a clear-cut academic situation has been created for them. If, when they are left alone, they find themselves merely in a social situation, the occasion may amount to little more than ineffectual faculty interference with their social life. When they are provided with a universe of discourse and common awareness of problems, they show readiness to take off and move on their own.

In the Freshman Seminars, very considerable success was achieved by putting students "in the position of scholars," confronted by a limited range of material to be dealt with in some depth. To do this at the freshman level requires a great deal of faculty supervision: the more they are put on their own by the nature of the problem and the openness of assignments, the more aid and counsel they need. Results are best when the formulation of issues by the instructor is particularly clear-cut, for then the students find for themselves that they need the resources of the discipline to solve their problem. A teacher who has active research interests, on which he can draw, is most likely to succeed in introducing a subject in this way: he is most likely to have the courage to cut his students loose at intervals. Our experience indicates that for such teachers to undertake seminar teaching of freshmen is well worth it, in view of the zest, sophistication and capacity for self-direction which can be developed in the students at the outset of their college opportunity.¹³⁸

The Hampshire College academic program incorporates the notion

put forward in 1958 and gives it, plus related tutorials, a central place in the Division I offering.

As the chapter on campus design and college community organization will make clear, Hampshire will decentralize a good deal of its academic work in facilities related to residential clusters called Houses, each in a way a small college. When the College has achieved full strength in its fourth year of operation, each of four House clusters will include approximately 360 students, and approximately sixteen faculty members, representing the four Schools, will have their office-studies in each House's academic building. Of this number, perhaps twelve will be members of the faculties of the Schools of Humanities and the Arts, and the Social Sciences.

The entering class in each House would number about ninety men and women students.

1. The Fall Term Division I Humanities-Social Science Seminars and Tutorials

In the present illustrative model, the entering class of 360 would enroll in thirty Division I Seminars, approximately evenly divided between the School of Humanities and Arts and the School of Social Sciences. Each House would have seven or eight Division I Seminars of approximately twelve students under the leadership of resident House faculty in the fields of the Humanities and the Social Sciences. These would begin after the two-week Fall Colloquy and would run for twelve weeks. The number of Fall Term Seminars in Division I would be thirty, as noted, offering a relatively wide variety of choice—subject only to enrollment limits—to the entering student. Students could enroll in Seminars either in their own Houses or in other Houses.

The individual faculty member would meet with his group each week for a seminar on a subject of study or research of particular interest to him in his discipline and field.* Scheduling would be at his discretion and the convenience of all concerned, with evening hours a likely time.

*In connection with the Division I Fall Term Seminars led by faculty of the School of Humanities and Arts, it is expected that some of these—as many as the faculty involved would desire to have and be able to staff—would in effect be small workshop or studio groups interested in creative expression in the lively arts. In other words, Humanities Seminars would not all be concerned with matters of academic scholarship.

By now, this kind of pattern is well-established. The Muscatine Report, noting that Harvard and Stanford now offer thirty-five freshman seminars a year, in 1966 urged that Berkeley institute freshman seminars "at the earliest possible moment":

Such freshman seminars should consist of groups of no more than twelve students, taught by members of the faculty in whatever areas of intellectual discourse a faculty member is inclined to meet entering students. The subject matter of all such seminars need not be strictly determined as long as the orientation is one of dialogue and the spirit of inquiry. Each faculty member offering a freshman seminar would act as academic adviser to the seminar students.¹³⁴

In the Hampshire program, *each Division I Seminar member would also have a tutorial relationship to the faculty member in charge of the twelve-week Fall Term Seminar which he had elected.* Perhaps in connection with the specific subject matter of the Fall Seminar, but possibly in other reaches of his discipline or School field, the faculty leader would suggest an organized reading program to the individual student and would expect the student to prepare a paper every other week during the Fall Term dealing with an agreed-upon topic related to the reading. The faculty member would schedule half of the students in his Seminar group for individual tutorials each week. The tutorial process preferably would be very like that at Oxford, described succinctly by the Lord Franks Report:

At its heart is a theory of teaching young men and women to think for themselves. The undergraduate is sent off to forage for himself among a long list of books and journals and to produce a coherent exposition on the subject set. The essay or prepared work is then read by its author and criticized by the tutor. In this discussion the undergraduate should benefit by struggling to defend the positions he has taken up, by realizing the implications of the argument, and by glimpsing the context in which a more experienced scholar sees his problem. . . . [The] tutorial means that the undergraduate has to try his hand at creation under corrections.¹³⁵

The Division I Fall Term Humanities-Social Science Seminar *cum* Tutorial system would require a faculty member to meet once a week for two hours or so with his Seminar group and to meet approximately

six hours a week with individual students for tutorials. His tutorial time could be reduced by meeting with two students at once but a good deal would be lost in the process, as the Oxford Report indicates, and the strain on the tutor might well be more rather than less. Probably only one paper could be read at a session; the tutor would then have to arrange to read the other paper separately. Students in sessions who merely listen and perhaps throw in an occasional opinion are not experiencing a tutorial but merely attending a class."¹³⁶

Between Seminars and individual tutorial sessions, the faculty leader would give two-thirds of his teaching time to this program in the Fall Term for twelve weeks of a fourteen-week semester.

(2) *The Spring Term Division I Humanities-Social Science Seminars*

During the Spring Term, Division I students would be able to choose from basic seminars similar in organization to those offered in the Fall Term. There would again be available approximately thirty Division I Seminars, about half of which would be in the Humanities and half in the Social Sciences. Each Division I Seminar would once more enroll up to approximately twelve students. There would be enough flexibility in this Term so that seminar size might in some cases go as high as fifteen. This could allow for a limited number of students in other Divisions to enroll in certain Division I Seminars that held special interest for them.

A Division I student would find it advisable usually to enroll in a Seminar offered by a School other than the one which had given his Fall Term Seminar. Thus a student who had been in a Humanities Seminar in the Fall Term of Division I would be likely to take a Social Science Seminar in the Spring Term.

Tutorials would not be given by Spring Term Division I Seminar faculty.

(d) *The Division I Case Study of Man: Fall Term*

From the simplified chart of Division I Studies, it may seem that the third course in this divisional sequence is an unrelated mixture of things. Actually, it is instead an organized strand offering all 360 entering students a variety of related initial experiences in the integrative application of different disciplines to complex topics. All four fields of the

College have inter-relationships, and this may best be discovered through studies which tend to exercise the resources of more than one field.

The pattern discussed here for Division I is again provisional and its curriculum content should be seen only as a set of models of possibility. But the underlying principle of the third course is a commitment: that, in addition to elections within Natural Science, the Humanities, and the Social Sciences, entering students should encounter studies which reveal the intersection of disciplines and fields.

This is approached in the present model of the third course by (a) an intensive four-week ethnographic case study in the Fall Term which presents a large amount of magnificent data from the most advanced frontier of one very narrow discipline (that of eskimology, or the study of Eskimo culture and language—a field perhaps less than familiar to most American academicians!); (b) an introduction, during the balance of the Fall Term, to topics and problems in language, logic, and value; and (c) a Spring Term lecture-student seminar course dealing with a very limited set of studies-in-depth in language and history. These three portions of the third strand *might* be approached traditionally—but not in the Hampshire program. All invite, if not demand, attention from a variety of disciplines and fields. Hopefully, this will become evident as the models are presented in this discussion. The first portion of the third course—in this illustrative model—is called, for present convenience, A Case Study of Man.

The subject matter of the Case Study is man's life in a preliterate culture. The data concern a full year's cycle in the life of a Netsilik Eskimo family. The data are recorded on film. They are the result of a current major project supported by the National Science Foundation and undertaken by Educational Services Incorporated, with scholarly leadership by some of the most distinguished ethnographers in the world, with extensive filming done in the field by staff of the National Film Board of Canada, and with film editing done at the ESI film studios. It is not hyperbolic in any sense to say that these are probably the best ethnographic films of Eskimo life, representing it as it was before contact with white civilization, in the world. This is not to except Flaherty's classic of forty years ago, *Nanook*.

The films are not didactic. For the most part, while they are photographed in color and are technically near perfection in quality, they carry

no sound. No voice of "The March of Time" tells you what you are seeing. You simply *see*. How *much* you see, *what* you perceive, *how* you interpret it, what it *means* to you, the *questions* that the data raise—all are up to the viewer.

There are eight films covering a sequence of four seasons. The films as they stand are basically ethnographic records, anthropological documents. Their principal subjects are the members of a non-fictional Netsilik nuclear family—a man, a wife, a four-year-old son. Each film is more than thirty minutes long; the total of eight is the result of many months of expert scholarly and technical editing of several hundred thousand feet of uncut film. Simply taking the film required expeditions to the Felly Bay area of far northern Canada over a period of three years. One family, with some kin and others, go through a whole year: spring sealing, summer fishing at a stone weir, fall caribou hunting, early winter fishing through the ice, winter communal life at a big ceremonial igloo.

The films are not yet on commercial open-market sale; they are not yet being used in undergraduate college teaching anywhere. If they are so used in the future, they would ordinarily be seen in advanced study of anthropology and ethnography. The only scholar who has used the films in teaching is Professor Jerome S. Bruner, who has experimented extensively with extracts from the total footage in his studies of learning and instructional theory.

With the impact of culture shock, a contemporary American sees in these films a human world in tremendous contrast to life as he knows it. In the Netsilik world, there are food, work, family, childhood, mutual affection, anger, fun, pain, planning, travel, technology, art, life, death—whatever fundamental dimension of humanity one could name. But the guise these come in, the forms they take, are seldom the ones we know, to say the least. Such data and the questions imminent in them are what Lévi-Strauss calls "that mirror which other civilizations still hold up to us to recognize and study . . . [the] image of ourselves."¹³⁷

The Netsilik material is unlike anything that entering college students will have met before. It is not entertainment. And it is not all just brutal shock for tender minds. Nor is the Netsilik material simply a vivid introduction to one branch of ethnography. Because of its richness and perfection as a record, and because of the almost endless number of doors it opens for cultural contrast and comparison, the Netsilik docu-

mentary series is potentially a powerful vehicle for instruction of an integrative kind. It is wide open to analysis by several disciplines and fields.

The material leads one to see that an integrative, multi-disciplinary approach can give a fuller understanding of man than can any single discipline alone. Take the act of hunting a seal and killing it at an air hole in the ice. Simple? Not at all. The act of the seal hunt and kill by a lone man on the stark ice is a microcosm of complexities; it is an economic act; it requires a technology; it depends on accurate knowledge of the physical environment (ice, wind, weather, etc.) and of the patterned behavior of animals; it is closely linked with social structure; it hinges on belief and magic, on a cosmology which accounts for seals and men and how they deal with each other; and it is—as you watch it—both a dance of life or death for seal or man, and for the man a definition of manhood as the living embodiment of courage. This single small episode in the Netsilik material can call into play nearly as many disciplines as you can name.

Such materials, inviting investigation from many disciplinary angles of vision, and with potential for revealing the essential relatedness of knowledge as well, are seldom used in any undergraduate curriculum.

Thus, an illustrative model of the third course in the Fall Term of Division I might begin with an interdisciplinary four-week Case Study of Man in a Pre-literate Culture. All entering students would ordinarily undertake the Case Study. The School fields principally drawn upon in the Case Study would be the Humanities and Arts, the Social Sciences, and Language.

One among many ways the Case Study model could be organized is the following. During the first three weeks of the Case Study, the Netsilik documentaries would be seen in sequence by entering students as a whole group. In the first week, there would be one general lecture to the whole group of 360, and two film showings to the whole group. In the second and third weeks, there would be three film showings to the whole group each week. The schedule, as developed by a faculty team, would allow for a brief lecture-introduction to each piece of the filmed data. The main purpose of such introductions would be to begin the raising of questions about the data. After each large-group film session on a schedule determined by the faculty team, students would meet in eight

lecture-student seminar groups of no more than forty-five, each under the leadership of one of the faculty team members.

As in other lecture-student seminars, the faculty leader would use some of the time for presentations of his own, perhaps raising further questions of contrast and comparison between Netsilik life and our own, perhaps underlining particular episodes in the film which need analysis, perhaps introducing data from other preliterate societies. But he would not spend his time "giving the answers" about the films. His task would be to help make explicit the questions implicit in the data, to instigate analysis by students rather than do the analysis for them. Perhaps most important, he would try to raise the level of question-asking from initial preoccupation with the exotic, bizarre, or shocking features of Netsilik life to the level suggested by Lévi-Strauss, where the questions begin to ask things about ourselves and all men. Much of the time in these sessions would go to discussion in small student-led seminar groups, supervised and listened in on by the individual faculty member but not "run" by him.

In the fourth or concluding week of the study no films would be shown. From the beginning of the Case Study, each student would regularly have received copies of selected primary materials (e.g., myths in translation, etc.); copies of selected research papers dealing with aspects of preliterate cultures—not Eskimo alone; and selected materials dealing with major dimensions of man (as hero, as myth-maker, as technologist, as worker, as artist, as parent, as member of social organization, as an adaptive being, etc.) from the Humanities and the Social Sciences and Language. At the last meeting of the third week a summary *descriptive* reading on the Netsilik past and present would be given to students, along with a list of other suggested readings and references, and a few thoughtfully considered integrative questions about commonalities and differences among men, using the Netsilik data as one point of reference.

In the middle of the fourth week, the forty-five member student groups would meet again for an hour. Students would be asked, from the background of the Netsilik data and their readings and discussions, to write individual analytic and synthesizing papers in the class dealing with contrasts and comparisons between "primitive man" and contemporary technological man. These would be submitted that day to the faculty member in charge of each lecture-student seminar.

The next day, in another hour session, each student would receive another's paper to read thoroughly; then, according to specified criteria, he would write a critique of the paper he had read. This second exercise would be a critical separate essay examining and assessing such things as: use of data from the documentaries and elsewhere, use of logic and analytical method, and use of synthetic interpretation in the other's paper. Again, both papers and critiques would be submitted to the professor.

On the following day, at the last session of the Case Study, the faculty leader in each lecture-student seminar could use a selection of papers and critiques to demonstrate strengths and weaknesses in student efforts at integrative discourse. He could do so in many ways, including having duplicated enough samples of papers and critiques for the whole group to read with him during discussion, or having samples shown on an overhead projector, or by other means. Or he could rely simply on that earliest tool of all, the lower jaw.

In any event, the Case Study would have moved students into direct contact with an enormous amount of data from the current frontiers of one kind of scholarly research, would have exercised them in trying to comprehend it and its implications from a variety of disciplinary viewpoints, and would have given them a touch of the analysis, synthesis, and criticism which go into efforts at educated integrative understanding of complex phenomena.

It is estimated that the Case Study would require staffing equivalent to 1.50 full-time faculty for four weeks. Copies of the Netsilik film documentaries could be secured from Educational Services Incorporated for such experimental use in undergraduate education.

e. *Division I Seminars in Logic, Language, and Value: Fall Term*

From the Case Study, the third course in the Fall Term of Division I would shift into approximately eight weeks of Division I Seminars in Logic, Language, and Value. In part, these Seminars are a natural next step after the Case Study, just as the Case Study relates to and intensifies the kinds of thinking begun in a very introductory way in the Fall Colloquy. In another sense, the Division I Seminars in Logic, Language, and Value are a direct initial approach to one of the four fields of the College, that with which the School of Language Studies is concerned.

These Seminars would be conducted in groups of twelve and would be available to all entering students. The present model arbitrarily assumes a total enrollment of 360 students in thirty groups of twelve. As in other Division I Seminars, the work undertaken by each group would revolve around a problem or topic of special scholarly interest to the instructor in charge. For the greater part, the faculty staffing of these Seminars would come from the School of Language Studies, but faculty members from other Schools who were interested in aspects of communication also might offer Seminars appropriate to this sequence. Present projections indicate that these Seminars would require the equivalent of 6.35 full-time faculty members.

While each Seminar would therefore deal with direct investigation and analysis of its own selected subject matter, teamwork and joint planning among faculty engaged in this sequence of Seminars would be vital. This is the case, because one of the principal aims of this sequence is to give all entering students something of a common exposure to fundamentals of logic, problems of meaning in the uses of language, and complexities of the question of value. Planning diversified Seminars which would, at the same time, give students what the University of Warwick in a roughly comparable first-year course calls "a common mode of discourse" useful in all sides of the intellectual life of the institution, would be a genuine curriculum problem for the faculty of the Seminars to resolve.

f. *Division I Spring Term Lecture-Student Seminars in the Language of History*

During the Spring Term, the third course continues as an integrative strand of the academic program of Hampshire. It does so through a large lecture-student seminar course in The Language of History, available to all Division I students. The present model assumes an enrollment of 360. This is not a course in historiography, although the uses of historiography are explored in it. Nor is it a course in the philosophy of history, although philosophic questions are raised, and philosophic analysis as applied to the study of history is central to it. The intentions of this course are to give students an introduction to some of the problems of inquiry in the field of history, some initiation in the uses of linguistic philosophy

and its methods in relation to historical knowledge, and some further sense of the long perspectives of man's past.

Professor Morton White, a leading contemporary philosopher, has given much attention to the vivification of a useful connection between modern philosophy and modern life and knowledge. In "A Plea for an Analytic Philosophy of History," Professor White states a good part of the problem with which this course will concern students. An excerpt from his "Plea" suggests one view of the problem:

It is always refreshing to hear that the historian wants to report the facts as they really are—to tell the truth. But while it is easy enough to announce this as the function of the historian when the truth of isolated statements like "Caesar crossed the Rubicon" is at stake, the matter is wholly different when we have to evaluate total histories or syntheses. All historians agree that Caesar crossed the Rubicon, but not all of them present the same "picture" of Rome. We like to say that some pictures of Rome are superior to others. Why? What is there about two pictures of an historical period that makes one better than the other in spite of the fact that both of them can be shown to be truthful in what they say?¹³⁸

It would be wrong from this to take a dim view of the historian and his proper craft. "Narration is the most typical activity of the historian" and "narrative history is a unique form of human discourse" worth the serious attention of other disciplines that may help it cope with the difficulties it faces.¹³⁹ It is the students of language and logic that Professor White challenges:

... precisely because contemporary philosophers of language tend to concentrate on the logic of *single* statements—whether statements about the past, explanatory statements, logical statements, scientific theories, or moral judgments—they overlook the narrative, which is a special kind of discourse deserving of special treatment. If we succeed in clarifying the logic of narration, we shall have inaugurated a new era in the philosophy of history with the help of the tools of linguistic philosophy.¹⁴⁰

The Division I course in *The Language of History* does not quite presume to "clarify the logic of narration" or begin a "new era in the philosophy of history." That had best be left to the linguistic philosophers under the gun leveled at them by Professor White. But the course is connected with the spirit and main direction of his argument.

For one thing, it aims at engaging students in historical inquiry and narrative themselves, using as fully as possible documentary material to reconstruct an event or complex of events. In this sense, the methodology of history as inquiry and expression are subjects of direct use and study. The course aims at comparing different historiographic products that presumably deal with the same phenomena, particularly the comparison of narratives or accounts (including interpretation, as narration must if it is not simply to be chronology) prepared by students.

To these ends, a provisional model of the course might have the following features. It would combine a large lecture once a week to the whole group of 360 students, with thirty-six separate student-led seminars (each with ten students) assisted by Junior Tutors. The course would deal with aspects of three major topics.

The lectures might be given by different specialists (see later discussion of this question) according to the several topics of the course. Lectures on any of the topics would serve best by underscoring or explicating questions inherent in historical study of the topic—in terms of materials available: methods of inquiry most feasible and productive; questions of verification and interpretation; questions of meaning in assumptions and conclusions about the study of the topic; questions of how much is perceived—with what distortion—and how much is missed.

The three major topics in the course could well be drawn from classical, medieval, and Renaissance history, and examined in depth. "Coverage," that is, the chronological widescreen view of the backgrounds of these periods and their connective links, would be left for reading in the multitude of books available. The course would be obliged to provide students with guidance to relevant connective reading. The three topics ought to be relatively narrow, but endowed with enough complexity, depth, and records to allow for considerable exploration. There should also be a reasonable possibility of contrast and comparison among the topics.

The alternatives from which to choose are virtually infinite. Simply as an example of one set, the course might use as its three major topics:

The Classical Period—"Rome Under the Five Good Emperors, A.D. 96-180"

This was the Golden Age of the Empire, about which Gibbon wrote:

"If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Yet as Gibbon well knew, the canker of decay was not far under the golden surface of these eight-four years. Within this complex topic, choices abound for intensive study which might be useful exercises. Full centralization of political power in an emperor who needed only military support and no semblance of senatorial election. A far-flung domain gained and governed by a military system based on foot-soldiers. A decreasing supply of slaves (now that conquests were fewer and captives were fewer) in a technology based on slave-power. Decreasing amounts of booty. A diffuse and uncommanding ideology. Such things were among the dimensions of the happy, prosperous, golden moment of the Empire, fulfilled and at peace. These and others could be investigated in accounts that are readily available. The interrelationships and consequences of such factors have remained a laboratory for historical inquiry and interpretation ever since classical times. Substantive and methodological problems still fill the laboratory.

The Early Medieval Period—"Charlemagne and After: Why Centralized Government Failed"

The great success of Christianized post-Roman Europe in repelling invaders remains something of a puzzle. As late as A.D. 732, Saracen invaders were only fifty miles from Paris. Yet by 1099 the Christian counterattack against the Saracens had regained Jerusalem. The story is far from bounded by these dates or events, but it is symbolized by the military achievements of Charlemagne, and its limitations are revealed in his ambitious but abortive effort to recreate a universal Roman Empire.

After 814 it became clear that a centralized, large-scale European government could not function under conditions as they were. Even though Christendom could mobilize with military effectiveness against the invading misbeliever, Christendom could not mobilize governmentally to serve its peaceful needs.

The matters available for investigating why this was true again are many. They have to do with a lack of at least three things that Rome at its height had in splendid fashion, things any large centralized government must have: *fast and good transportation* (Rome used the sea even more than its excellent roads; Charlemagne and inner Europe could make little use of the sea and had no adequate system of

roads); *fast and good communications* (again a matter of sea-use and a road system, but also a matter of the available degree of literacy); *superiority of offensive weapons over defensive weapons* (Rome had a brilliant infantry system which could enforce obedience; by A.D. 900-1000 the European defensive weapon of the castle was superior for the most part to the mounted knight, unless he could supply a large besieging group for a long period, and, obedience as a result was not quick and easy to enforce). These and other subjects of inquiry relate to the main topic, and provide ample opportunity for its analysis.

The Period of the Renaissance—"Florence and the Medici: Commercial Capitalism and the Transformation of Culture"

Again a free-associated example is all that is offered here. But Florence, as a city transformed by commercial capitalism and the rich and powerful Medici of the 15th and 16th centuries, provides abundant material for examining some of the content of a complex historical problem. From Cosimo the Elder, born in 1389, banker and patron of the arts and literature, to Lorenzo, and Catherine, and Cosimo the Great who died in 1574, and the whole panorama of Florence in the midst of change, the story of much of the social impact of commercial capitalism can be vividly sampled and its relation to the transformation of high culture in the arts, scholarship, and science examined.

In its organization for instruction, the senior faculty member responsible would be likely to choose much more useful topics than these, and might well vary their number and length.

It would be most desirable to have the weekly lecture handled by one very able man. He would not have to be an impossible-to-find-and-engage combination of a distinguished ancient historian, medievalist, Renaissance scholar, and linguistic philosopher. In many ways, the best kind of person to organize, lead, and serve as the senior lecturer in this course would be a philosopher of history with a strong interest in applying the point of view so ably expressed by Professor White, and with ability to lecture from this viewpoint effectively. In such a case, the man could build the course around whatever topics he felt would lend themselves best to grasping the language of history and the uses of logic in narrative.

At full College strength, the senior Lecturer would be aided by twelve Junior Tutors or teaching assistants, three assigned to each of the four Houses. Each Junior Tutor would be responsible for supervising and helping three student seminars of ten students each. At first, the Junior

Tutors might well have to be senior students from the other colleges of the Valley or graduate students of the other institutions. Later, the Junior Tutors in this course should be recruited from the ranks of advanced-level Hampshire students. In any case, the Junior Tutors would receive compensation.

Aside from the large weekly lecture, students would meet for two hours of student-led seminar work each week, and would be expected to spend substantial additional time in seminar preparation. The three student seminars under any given Junior Tutor would meet simultaneously in House academic facilities. The task of each student with regard to the three major topics of the course, in addition to extensive reading, would be to prepare individual papers to present to other members of his seminar for examination, logical and historiographic analysis, and thorough discussion. The papers should be concise exercises in narrative and interpretation, dealing with very specific events, relationships, or developments. Ideally, when a student's paper was up for discussion, it would have been reproduced by a duplication process in advance of the meeting and would be available for the other nine members of his group to read and talk from.

The Junior Tutors each would be responsible for:

Meeting weekly in a group of twelve with the lecturer for planning and evaluation;

Attending the lecture each week;

Helping to develop student leadership for each of the three seminars which would be in session simultaneously under his or her general supervision;

Being available for individual or group consultation about seminar work;

Reading, commenting on, and evaluating the student papers for his or her seminars.

For each Junior Tutor this would come to something like six to eight hours a week. An advanced student interested in professional teaching as a possible career could use this experience as a preliminary internship.

g. *The Midwinter Term*

This innovation, relatively untried at the time of its inclusion in the recommendations of the 1958 Plan, has since had rather widespread adoption in various forms.

In the academic year of the New College as it was described in 1958, a Fall Term of fourteen weeks would end before the Christmas holiday. In January, for approximately four weeks, the Midwinter Term would occur, and the whole College would leave its regular work to concentrate on two general studies, one of an aspect of Western culture, one of a dimension of Non-Western culture. Students of all levels and in all fields would mix with each other in a set of common educational experiences. As the 1958 Plan saw it, the Midwinter Term would require only half of the regular faculty, who would receive extra compensation for their participation. The other half of the faculty would be free to pursue their own studies and interests from Christmas until the beginning of February. The 1958 planners foresaw the Midwinter Term as engaging outside lecturers from neighboring institutions and beyond. Outside faculty would serve for several days or longer, with the understanding that they were general participants in the all-college activities, as well as having special responsibilities. Visits by distinguished scholars and artists appeared to the 1958 group as a natural part of the Midwinter Term, where cogent interchange with students would be more practicable than in visits occurring during the regular Terms.

The 1958 planners saw each of the two major courses of the Midwinter Term as having a faculty director given adequate planning time in advance to develop the course, with the advice of a faculty group including scholars from other institutions; each course as having daily lectures as well as seminars; each with required reading, papers, discussions, and examinations. The two courses of the Midwinter Term would "be equivalent to one of the three courses carried during [regular] term."¹⁴¹

When the 1966 four-college Educational Advisory Committee reviewed this portion of the New College Plan they came to somewhat different conclusions, which reflected change in conditions and notions of higher education that had occurred in the eight-year interval. The 1966 Committee agreed with the idea of some kind of break between

Fall and Spring Terms, approximately of the same duration as the Midwinter Term suggested in 1958. But they were reluctant to call it a "Term" or to endow it with many of the attributes of a formal, organized academic enterprise. Instead, the 1966 group spoke of an "Interim" which would be "of flexible design . . . scheduled in a three or four week period between the fall and spring semesters."¹⁴²

The 1966 group felt that a change of pace between semesters would be desirable, particularly if the "interim" were free of formal course organization and allowed students to plan and choose, encouraging "them to give free rein to their individual interests." In advance of each "interim," about five projects would be planned for it by the faculty of each School. In addition, suggestions for individual student projects could be offered. Students would have freedom in the "interim" to "choose to work independently, or to work with other students, or to participate in a faculty-directed project, or indeed to engage in some activity that might not be considered academic work." Projects need not, in the judgment of the 1966 Committee, be in one's special field; they might require travel or living off-campus; they would receive no formal evaluation, require no papers, receive no grades.

The "interim" would be designed to encourage individual work, but it would include, as noted, planned projects by faculty members. Some students might not be ready for, or desire to, undertake independent projects. Some faculty, on the other hand, might be glad to organize short projects through which they could try things out and do some preliminary experimentation in their own fields, both in content and methods.

In general, Hampshire College follows the recommendation of the 1966 Educational Advisory Committee. There appear to be good reasons to do so. One is that it combines provision for students who may want structure and adult-directed programs, with provision for students who are ready to try their wings on independent study at the College or in the air of other places. Another reason is that such freedom could let students try new experiences in the arts, in reading, in other fields which the boundaries of the Fall Term had not included. The Midwinter Term, as Division I is now planned, could be a useful, freeing change of rhythm in the College year.

There are two features of the Midwinter Term at Hampshire which are not to be found in the 1966 recommendations. These are:

- (1. Whatever their choice for the Midwinter Term,* all students would be asked to write an evaluation of themselves in terms of this reasonably free period in their lives. The point of this evaluation would not be to provide a means for faculty to judge the student, or for the College to force the student to account for his time, or to coerce him indirectly into seeing that the College expected him to *use* his time "constructively" (i.e., in terms of goals other older people count important for the young, if not for themselves). The point would be to accent self-direction, self-realization, and—in the process—self-evaluation. No artistic fictions would be greeted warmly, any more than would neat accounts of what one did to win a new merit badge in the great scouthood of life. What would be expected would be as much honesty about his Midwinter Term experience and his own part in it as the student could manage: his motivations to do what he did and how they appeared after the fact; how he felt about how he did the things he did; what, if anything, they meant as part of the process of his life; what *his* choice and *his* response to it added up to. The self-evaluation would be *written*.

It would be, in the case of a Division I student, the subject of one post-Midwinter Term private tutorial. For Division II and III students, it would be the subject of a private conference with their academic advisers. The self-evaluation would not be kept by the faculty or the College, but returned to the student. The only criticism that faculty advisers would convey to students in post-Midwinter Term interviews would have to do with the adequacy of the process of self-evaluation shown, not consciously judging the substance of what was done. The exception to the rule would be when a student, after going as far as he could in self-evaluation, asked for guidance or advice, and even then the adviser would try to turn essential questions back to the student, to get him to think for himself.

- (2. While the 1966 Committee, and the 1958 one before it, regarded the Midwinter Term in different ways, they agreed in their largely "academic" emphasis. This is true, even though the 1966 group included the possibility of an individual student's tackling something outside the normally academic. Hampshire certainly accepts the latter possibility, too, and would equally pass no moral judg-

*All students in all Divisions would be expected to submit their plans for the Midwinter Term to their academic advisers by a fixed date in mid-Fall for consideration and discussion.

ment on the student who chose to spend the month surfing in Hawaii, on the student who decided to work at Gimbel's and earn some needed money, or the student who earnestly pursued a directed or independent study on campus. It would be his choice; all the College would ask is that he rigorously and honestly evaluate himself in living out his choice.

But the College feels an obligation to enlarge his field of choice beyond the relatively narrow range of taking part in or conducting an independent study, or reading, or loafing and seeing if Whitman was right about that helping to "invite your soul," or working for money. The area of further choice the College will open up has to do with *concern* and serving where there is human need that strong young men and women could meet, going beyond themselves to others.

Thus, copying with no embarrassment at all the quiet example of the Quakers—and many others—the College will organize at least one feasible work-service team project each Midwinter Term. The project could be as far away as a little town in a Southern state where hard labor was needed to help rebuild a burned church, under the supervision of that rare man, a skilled "mechanic," as good builders once were called. Or it could be as near as places of need in the Connecticut Valley. The project could well involve physical hardship, hard physical work, and contact across forbiddingly difficult cultural barriers in our own land. There should be some joy in it, the different discipline of *making* something that people badly need, the discovery of further reaches of oneself in giving where the giving is not easy.

In many other ways, the College may enlarge the range of choices students may have in the Midwinter Term.

h. *The Reading Period*

At the end of the twelve-week regular Spring Term, the College will schedule a two-week reading period in which there will be no classes, seminars, or usual academic meetings. For Division I students, each School will have prepared selected lists which will be useful to read, work with, and discuss in preparation for the Division's field and integrative examinations.

For students finishing the first year of Division II, reading selections

will be related more directly to the nature and scope of disciplines within the School fields. Such students would ordinarily then be in the final process of deciding on a discipline and field in which to concentrate. Their reading would be aimed at helping them review their decision and factors relevant to it, in terms of the nature of the discipline, what it really dealt with, what it really required. In the course of the Reading Period, they would be likely to consult with field faculty advisers for further information and counseling. Reaching a decision at this time, Division II students would propose in writing a program of concentrated study in their chosen discipline or interdisciplinary combination for the latter half (usually the second year of the sequence) of Division II. The proposal would indicate, as well, the courses they wished to take outside their discipline, both in the major field and in other fields.

For Division II students completing the usual second year of that sequence, the Reading Period would be principally related to selections that might be useful to them in standing for the School examination in the discipline in which they had chosen to prepare themselves. In addition, selected readings would be given them in connection with other fields and the integrative process on which they would stand for examination.

A Division III student would use the Reading Period, before which his study or project must have been accepted in the School of his concentration, essentially as a time very early in which his advanced School examination and advanced integrative examination would be taken, and in which he would prepare for graduation.

Other Divisions would present their examinations at the close of the Reading Period. The character the Reading Period assumes will depend heavily on the view the faculty take of it. If their view is that the principal service of teaching is to prepare for short-term quantitative retention of subject matter for display at the moment of examination, the Reading Period could very well be a miserable cram session. If instead, as Hampshire's academic program intends, teaching aims mainly to enlarge a grasp of conceptual inquiry and its principles as applied by disciplines and fields of study in order to reach higher levels of complex understanding, the Reading Period will rightly have a different flavor. It will not be a tense, crowded time of massive factual ingestion to be followed by examination-as-regurgitation. It will be quite different: a

time for very selective reading and a good deal of contemplation and talk with one's colleagues about the essential things to know if one is to be an on-going knower, not a temporary receptacle of encyclopedic information.

2. THE PROGRAM OF STUDIES IN DIVISION II

The Division of Disciplinary Studies, as noted earlier, will ordinarily constitute a two-year sequence. In it, a student will further explore the disciplines of the four School fields. Part of his self-education, as the 1958 Plan suggested, will be designing his own program of concentration. Well before the Reading Period at the end of the first year of Division II, perhaps by March 15, a student would have drafted a preliminary essay outlining his proposal for a discipline and field concentration for himself. He would have submitted this preliminary draft to the Dean of the School of his choice, who would consider it and the student's level of preparation with the assistance of advising faculty in the School and possibly in other Schools of the College. In conference and writing, the student would receive a response to his proposal, perhaps giving it preliminary approval, perhaps suggesting changes or deferral of decision, or suggesting that he consider a concentration in another discipline or field.

In the event of preliminary approval with or without suggestions for modification, the student would have time in the Reading Period to re-examine his decision. If he then believed he had made a final decision, he would, as noted, submit his proposal in final form. In the event of recommended deferral of decision at the point of his preliminary draft, he might wait until the next year of the Division II sequence to make a further proposal of program in the same or another discipline of the same field. Or, depending on his interest and his assessment of himself, he might at the time of the Reading Period make a preliminary program proposal in a different field and discipline. Every effort possible would be made by faculty and staff to enable his decision to be his own, reached thoughtfully, and yet with the benefit of personal consideration and experienced advice.

In the main, the first of the two usual years of Division II would be occupied with a balance of elections among the four Schools, intended to enable the student to see School fields more accurately in terms of

their constituent disciplines. The second year of the Division II sequence would principally be concerned with giving the student intensive training in the elements of conceptual inquiry and actual experience in his chosen discipline or special disciplinary program. He would be expected as well to work to some extent in related disciplines of his field and to elect courses in other fields, as possible.

No attempt is made here to present illustrative models of possible courses a student might take in Division II work. A major responsibility of each School faculty will be to develop appropriate and feasible curriculum offerings at the intermediate level in its own disciplines and field. As a School faculty does so it will be expected (a) to concentrate on curriculum which will emphasize increasing the student's capability in self-education, (b) to aim at achieving high quality with the minimum possible cost in faculty time and facility requirements, and (c) to avoid what Professor Marston Bates once aptly called "the discipline trap," in this case meaning the assiduous avoidance of course proliferation. *The point of the College's emphasis on disciplines-in-fields is to teach the essential tools for continued, competent, and creative conceptual inquiry and expression, not to develop multiple specializations in narrow subject matter "fields."*

The categories or principal modes of courses for Division II have been suggested in the detailed provisional description of Division I. There would be three principal categories, whose nomenclature is only generally descriptive. What these categories would mean in application would depend on each School; the actual form and pedagogical design they would take would be quite different, it is likely, in the School of Natural Sciences and in the School of Humanities and Arts.

One basic category would be the *Division II Seminar*, meaning usually a group of from ten to fifteen students meeting once or more a week. A second category would be the *Division II Lecture-Student Seminar*, which could take a number of forms, would utilize large (often sixty or more) and small group sessions. These commonly would involve increased training and use of students as discussion leaders and teacher colleagues, and the use of abler advanced students, graduate students and others as paid assistants. The third category of instruction would be *Division II Independent Study* under the supervision of regular or adjunct faculty. Again, this is a variable category in terms of what its ac-

tual form and substance would be in different Schools. It is clear, however, that transition into its greater use is vital to the mission of the College and the welfare of its students, and that the transition must be well planned and overseen responsibly by faculty for it to be productive.

Norms are entirely hypothetical in advance of operation and without allowing for the variation of function and operation among the Schools. But it can be supposed that a student in the first year of Division II would be likely, in his six courses, to spend one-sixth of his academic time in Independent Study, one-half of his time in Lecture-Student Seminars, and one-third of his time in Division II Seminars. In the second year of Division II, these proportions might shift toward a student's spending one-third of his time in Independent Study, one-half in Lecture-Student Seminars, and one-sixth in Division II Seminars. The move would be steadily toward greater individual responsibility in reading, research, and study.

To this end, it should be emphasized again that the "norms" touched upon above are conjectural, that variations would occur, and that indeed no courses are literally required. *An especially able student might move immediately through this whole divisional sequence or parts of it by examination, rather than by course work. Others perhaps would move upon approval of faculty and after thorough consideration, into a considerably higher proportion of Independent Study than the "norms" suggest. Some able students might go into completely Independent Study for the latter half of Division II and all of Division III.*

Ordinarily, however, something like the conjectured norms would be the case. The usual pattern (using Independent Study, Lecture-Student Seminars, and Division II Seminars as operationally developed by the several Schools and their faculties) might be something like the following for students in each of the Schools during the Division II sequence:

Humanities and the Arts

The equivalent of:

- 7 semester courses in Humanities and Arts
- 2 general elective courses in or out of the field
- 1 semester elective course in Natural Sciences
- 1 semester elective course in Social Sciences
- 1 semester elective course in Language

Natural Sciences

The equivalent of:

- 7 semester courses in Natural Sciences
- 2 general elective courses in or out of the field
- 1 semester elective course in Humanities and Arts
- 1 semester elective course in Social Sciences
- 1 semester elective course in Language

Social Sciences

The equivalent of:

- 7 semester courses in Social Sciences
- 2 general elective courses in or out of the field
- 1 semester course in the Science as Inquiry Program, Sequence B
- 1 semester elective course in Language
- 1 semester elective course in Humanities and the Arts

Language Studies

The equivalent of:

- 7 semester courses in Language Studies
- 2 general elective courses in or out of the field
- 1 semester course in the Science as Inquiry Program, Sequence B
- 1 semester elective course in Social Sciences
- 1 semester elective course in Humanities and the Arts

3. THE PROGRAM OF STUDIES IN DIVISION III

The Division of Advanced Studies, as discussion earlier indicated, will most commonly require the fourth academic year for completion. It will be a year in which for at least one-half of his academic time and perhaps a good deal more, a student will develop an intensive single study or project related to one aspect of a subject in the discipline or set of disciplines in which he is concentrating his work. The idea and fundamental plan for his study or project will have to have been drawn up,

submitted to his School, and approved before he completes work in Division II. In many cases, the planning of a study or project for later pursuit in Division III will be the subject of Independent Study by the student during the latter part of his Division II sequence.

It was said in the initial description of the divisional sequence of the College that the form of Division III special studies and projects will be a function of the nature of the student's discipline and field. "Disciplines" at Hampshire *generally* refer to *inquiry* in the sense of the earlier abstract definition used in this paper. But they are also taken to include the disciplines of *expression* in that significant part of the Humanities School which is concerned with the creative arts.

This usage may be somewhat less than familiar and comfortable for the symbol-and-analysis oriented scholar. But Hampshire regards *discipline of expression* as a singularly important concept, difficult or impossible as it may be to define in rationalistic, entirely objective, or universal terms. It is as much as anything a sense of virtue in order; or, as a line in the first chapter said, to learn "that it is not the business of art to use chaos to express chaos." There is an evident and admitted bias in this view of things, which Hampshire is happy to defend. The defense rests not at all on any view that expression in the college experience should be professionalized or shackled to vocationally acceptable standards. They indeed might be too low! Hampshire's position is that creative expression is most free when it is informed—as indeed good *inquiry* always must be—by insight into method, its limits, its capacity for reconceptualization, and the sense of order it can lend perceived reality.

In this meaning, inquiry and expression are not inevitably two separate worlds, two dandy parallel lines in liberal education that go forward to infinity without intersection. Both are ways similar at least in their intention to arrive at statements about life and the universe that have meaning, even though their apparent dress for travel are as unlike as farthingale and mini-skirt.

In any event, Division III students, depending on their School, may present a thesis, a paper reporting an original experiment or a useful replication study, a play, a solution to a problem of design, a book of sonnets, or any number of things as evidence of advanced study in their discipline. The crucial requirement is that it must represent the fullest

most mature command of his field that a student can offer, in the judgment of the faculty. Mention was made earlier of the importance of the advanced one-term integrative seminar in Division III, and of the possibility of elective studies as well.

Hopefully, the Hampshire student who completes his work in Division III will not have come full circle to the point where he began in the College. That would mean a long trip around with no upward, lasting rise. Rather, the College hopes that he will have kept with him news of Hampshire's belief that individual man's honorable choice is not between immolation in a senseless society or withdrawal into the autarchic self. It trusts that his studies and experience in the College will confirm for him the choice that only education allows: *detachment and skill enough to know, engagement enough to feel, and concern enough to act, with self and society in productive interplay, separate and together.*