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UNDERGRADUATE EDUCATION AT HAMPSHIRE COLLEGE: AN ORGANIZED VISION

It is difficult enough to know what a proper professional education ought to be in fields which are rapidly changing; it is even more difficult to determine how the undergraduate ought to be educated. When an increasing number of undergraduates are planning professional careers, there is a real hazard in making the college serve the purposes of the professional schools. If the college is simply a "corridor," the last one to be traversed before the really important room is entered, the nature of the undergraduate's experience is considerably affected. This is not simply a matter of raising questions about the adequacy of a particular curriculum. It extends to more basic matters such as how a college community ought to be organized, what services it must provide, and what demands it may legitimately make of young people. When the content of specific courses is at issue, that is a matter easily resolved. When, however, the utility of courses generally is brought into question, more fundamental issues are touched. The problem today is not simply to know how mechanical inventions may be used to bring popular lectures to audiences of a thousand, or even how to introduce new methods for language instruction, but what the significant educational experiences of young and intelligent men and women ought to be.

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NO MAJOR DEPARTURE, no new and consequential venture, is made without a context and a vision.

The general context of Hampshire College is an experimental society faced by great constraining tendencies which are in need of redress by new alternatives.⁶⁵ The particular context for Hampshire is a time of difficulty for undergraduate education when new possibilities are needed and being sought.

The question of vision is related to context. Part of the trouble with much of liberal education today is that it has lost a vision of itself. It has lost what Whitehead called "the atmosphere of excitement" that marks education capable of transforming knowledge from cold fact into "the poet of our dreams . . . the architect of our purposes."⁶⁶ Perhaps this is to say it has lost what it all too seldom had: a soaring imaginativeness in its consideration of learning, which connected knowledge with the zest of life. Cant and cliché disguise essential confusion or sterility as best they may, but liberal education often seems well organized in unimportant ways, in ways empty of vision.

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

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

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

Stated so briefly and abstractly, Hampshire's chosen task sounds no

more real than most college catalogue rhetoric. Liberal education in the West has never been unconcerned with helping the young learn to live fully and well, although these abstract adverbs have had different meanings in different times and places. Nor has society in the West of the modern period ever been without change, opportunity, and hazards. What makes the statement of Hampshire's task real and not rhetoric is that in this age, more than any before it, living at all means encounter with the damnifying and the redemptive on a scale we can scarcely assess. As de Tocqueville put it, "care must be taken not to judge the state of society, which is now coming into existence, by notions derived from a state of society which no longer exists. . . ."

The first students of the College will live out a quarter or more of their lives in the morning of the 21st century, whose dawn already trembles in the sky. One cannot tell what living fully and well will come to mean for them and the students who come after them. We can at least guess that they may encounter more change, more options, more complex dilemmas, more possible joys, more chance of surprise and wonder, more dead-ends, more demands, more satisfactions, and more of a fighting chance to be human than men have known before. We have simultaneously given them the unthinkable in destructiveness, the unlimited in abundance, the chemistry to control reproduction and completely alter the social conditions and consequences of mating, the technology that will make work obsolete as man has known it, the transport and telecommunications that annihilate distance, and a flood of knowledge which would make the position of the sorcerer's apprentice seem high and dry. We have given them too much to begin to list. And they in their time will create even more. Intense change, immense opportunity, great hazards. Living fully and well. These abstractions, far from empty, cover an incredibly various and largely yet-unknown reality. Living fully and well will only be defined as our descendants, now living and yet to come, wrestle with the reality they both encounter and create. The same is true of the content of the society they will experience. It will be up to them. The College cannot give them any handy new prescriptions that will do the trick. Nor can it give them the liberal arts, "the same again as before," with any conscience that this is the best we can do. The task of the College in its own view is at once more complex and more simple than either of these factitious alternatives. It is to give students, for whatever

worth they themselves can make of it, the best knowledge new and old that we have about ways man may know himself and his world. This means that the College must help them acquire the tools with which it looks as though men in the future may be most likely to be able to build lives and a society they consider worthy. The most continually experimental thing about Hampshire College will be its constant effort, in collaboration with its students, to discern what these tools are and how best they may come to fit one's hand.

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

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

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

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

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

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

Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is in this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.⁶⁷

In such terms, Hampshire College is committed to a view of liberal education as a vehicle for the realization of self *in* society. The disjunction of social order and culture in today's society is a conflict deeply felt in college and university, and likely to be so for the future. It is the

business of liberal education to reconceive itself, and to innovate in educational practice, in the hope that this deepening cleft in man's life may be closed.

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

1. THE INTELLECTUAL IMPLICATIONS

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

Hampshire aims at educating people to live successfully in the contemporary and future society. This aim directly involves the College, as it plans its program, in reexamining the store of available information and ideas, old and new, from which knowledge most appropriate to this task may be drawn. Customary selections and patterns of knowledge encountered in college programs are not automatically assumed as a given. The College instead assumes that it has a *continuing* obligation to identify, organize, and make available knowledge relevant to its educational purpose. And it must do so in ways that will make such knowledge usable by students in their education and lives.

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

- The nature of man
- The nature of social order

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

The problem of intellectual substance in liberal education, as Hampshire College defines it, is *to determine as best can be done what experience with inquiry, materials, and ideas will contribute most to understanding such central and difficult matters*. The operating assumption is that, if students can get at ideas, principles of inquiry, and information of relevance to these things, they will have a better chance to comprehend life and live it well.

Hampshire's constant intellectual goal is to enlarge the capability of each student to conduct his own education. The 1958 *New College Plan* stressed this aim:

It has long been the goal of liberal arts colleges to prepare students for a lifetime of self-education. The means of education, however, frequently come to obstruct its goals. What we want to create is independent initiative and intellectual enterprise. Yet too often, faculty complaints about "spoon feeding" go with a course program which minutely prescribes what the students shall do and gives them so much to do that they have little time left for independent work. . . . It will be a major goal of the College to develop and sustain a style of life which will make it habitual for students to work together in groups, and individually, without constant recourse to the faculty.⁵⁸

Achieving this goal requires a program at Hampshire which from the beginning of a student's experience educates him in the use of the intellectual tools needed for adequate independent work. He will be introduced to procedures of empirical and experimental inquiry from the start. He will be expected to become increasingly skillful in processes of philosophical and logical analysis, with as much rigor as possible. He will learn to expect much more of his ability at such analysis than what Professor Morton White calls "undisciplined talk . . . on the problem of value, on the patterns of history, on the nature and destiny of man."⁵⁹ There will be a need for the acquisition of skills in the analysis of lan-

guage, a consideration to which later portions of this paper give attention. It will be essential for him to have some command of available insights into the processes of cognition, if for nothing else than to arm himself against the perils that perception is heir to. Skill in discourse will be an important part of the intellectual equipment the College helps the student gain, so that his thinking will come through to others.

The paradoxes and imperatives of the whole matter of intellect, its tools, and education are matters we are only beginning to understand. P. W. Bridgman once commented on present inadequacy and challenge in this regard that he:

would place as the most important mark of an adequately educated man a realization that the tools of human thinking are not yet understood, and that they impose limitations of which we are not yet fully aware. As a corollary it follows that the most important intellectual task for the future is to acquire an understanding of the tools. . . .⁶⁰

Along with his caution and recommendation, Professor Bridgman added that man's hand is "on the hem of the curtain that separates us from an understanding of the nature of our minds."⁶¹ Major breakthroughs in our understanding and command of the tools of thinking—and awareness of their limitations—are in the offing. In the present it is imperative for education to give students as much understanding of such tools as it can. As breakthroughs occur in Professor Bridgman's sense, it will be imperative for education to translate these into the uses men make of their minds.

2. THE ARTS AND LIBERAL EDUCATION

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

The humanities as they now are in undergraduate and graduate schools promise a good deal more than they usually deliver. In certain disciplines and courses, the humanities open young minds and hearts to a greater sense of history; to a recognition of beauty in language, line,

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

and sound; to an awareness of man's ideas, triumphs, and follies; to a touch of the comic spirit and the tragic; to the meaning of taste. But delivery on the humanities' promise is sorely handicapped in much of liberal and graduate schooling by an inanition of long standing.

The trouble lies in the fact that with notable exceptions a field—which if any should be as varied, robust, sanguine, and vital as life itself—has been emptied of liveliness. The field suffers from a surfeit of leeching, its blood drawn out by verbalism, explication of text, Alexandrian scholiasticism, and the exquisite preciosities and pretentiousness of contemporary literary criticism. In more measured language, William Arrowsmith has arraigned his own field on counts like these, with considerable discussion and argument the result.⁶² The trouble lies, too, in the simple fact that the arts, in the performing and creative sense, are commonly not thought of as operational components of programs in the humanities. A good part of Professor Arrowsmith's criticism of present humanities programs is that they leave out the dimension of art as performance and aesthetic experience more often than not. The arts within the humanities are treated most frequently as objects of analytical and verbal study, not as experiences for one to enter into as a deeply engaged witness or as a human being striving to create or perform. The divorce of *study about the arts* from *engagement with their actuality* is as damaging to liberal education as it would be to conduct the study of science without introduction to its practice in the laboratory. Jerrold Zacharias once said that "the best way to learn science is to do science." A similar aphorism might to some degree be appropriate to the humanities.

The reconstruction of liberal education, as Hampshire College sees it, requires the breathing of new life into the humanities: The reason is clear in terms of the things the College hopes its students will gain. Professor Elting Morison, historian and no enemy of intellect, argues in a letter about Hampshire College that:

both colleges and scholars overemphasize today the mind as the exclusive weapon to deal with contemporary conditions. There are other instruments in the human being that are equally important, and this is where the arts come in. . . . Just as I think everyone at the College should take courses which move and shape the intelligence, so should

they take courses which move and shape the feelings, and which provide exercises for the expression of feelings, which is a considerable part of what art is about. . . . Rather fewer people than is now believed are creative in the common meaning of that word—that is, that they can do something out of themselves more interestingly than it has been done before. But everybody is creative in the sense that they can give expression to themselves. . . . [The] objective of work in the arts should be to give people practice in as complete and accurate expression of themselves as they can manage.⁶³

In the humanities, Hampshire plans no turning away from intellectual treatment of materials, men, and the artistic event or object. But the College sees a further pressing obligation to open the arts actively to as many students as possible.

Any extension of opportunity in the arts raises issues of taste and quality. The danger that "the new democratic amateur" and his well meant motives will produce "an artless art, and a use of past art that is also artless" is clear and present, as Jacques Barzun pointed out a decade ago.⁶⁴

The vulgarization of art as an upshot of mass industrial society and social equality is scarcely something Hampshire intends to accelerate. Nor does the College mean to contribute to cultural nihilism, which may be more to worry about than Dean Barzun's dismay that the new amateurism in painting reached as far as the stolid precincts of the White House in the 1950's.

Hampshire does not see liberal education "substituting experience for art, sensation for judgment."⁶⁵ In opening the gates of feeling through the lively arts, freedom of experience and expression must be assumed, or the uses of art in liberal education are meaningless. But this liberating potential turns finally on being related to judgment and intellect, on far more than indiscriminateness and the idea that undifferentiated experience can amount to art. The view of this that Hampshire College takes is very close to that of Professor Bell:

. . . to show that order has virtue is more difficult when the appeals to instinct and irrationality, bound up in the coil of pleasure, begin to weave their lure. Yet . . . the thread of redemption may emerge from the reassertion of an older kind of pleasure—the pleasure of achievement and of making, of imposing a sense of self upon the

recalcitrant materials, physical and intellectual, of the world. For in the process of making and achieving, one learns that it is not the business of art to use chaos to express chaos, nor is it the character of experience to be entirely unreflective.⁶⁶

Hampshire's program assumes that the uses of art can give new life and relevance to areas of the humanities now gone dry. It assumes that they can do this only in an atmosphere which invites and frees artistic expression. And it assumes equally that such freedom will thrive best where sensibility is insistently informed with demands of judgment. Art indeed is experience, not the other way around. In the new humanities, it is experience to be explored with the resources of man's considered heritage at hand.

3. IMPLICATIONS FOR THE CULTURE OF THE COLLEGE

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

To talk about culture at all is to deal with a term that has by far less manageability than a handful of quicksilver. Earlier in this paper, culture was defined simply as the patterned ways people feel, think, and act. Perhaps this is as useful a way of handling such an elusive and complex concept as the present discussion needs.

Edward B. Tylor in 1891 soberly articulated the classic definition of culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."⁶⁷ (Lord Raglan once defined culture more simply as "everything that people do and monkeys don't.") Sixty years after Tylor two leading American anthropologists, A. L. Kroeber and Clyde Kluckhohn, analyzed a total of 164 definitions of culture then currently in scholarly use.⁶⁸ They could not come to a single brief abstract statement which would, in their view, satisfactorily include all of the elements of life then meant by "culture." They saw culture, however, as largely made up of "overt, patterned ways of behaving, feeling, and reacting," underlaid by unstated premises or "implicit culture," learned for the most part early in life, varying greatly among societies and sub-societies, including ideas and values, and inseparable from symbols.⁶⁹

However defined, we recognize that educational institutions not only exist within and express cultures, but have cultures (and internal sub-cultures) of their own. Call it climate, atmosphere, ethos, or culture, each college has its own ambient quality. David Riesman says wryly: "We all know that some institutions have a fairly monolithic atmosphere, whereas others are more pluralistic; some have a powerful scent, while others have an atmosphere like those gases one cannot detect until it is too late."⁷⁰

In recent years, there has been a great deal of research about the nature and effects of the undergraduate college environment or culture.⁷¹ These studies underline three sets of generalizations:

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

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

Activities *outside* the classroom can increase a student's desire to learn and his sense that learning is relevant. The most intellectually and educationally productive colleges are those where culture does not rigidly separate classroom and non-classroom into two unrelated worlds.

As James G. Rice has brightly put it, the professor is not all there is at the other end of the log.⁷²

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

That this can be done is evident. A vivid example is Reed College, whose strongly defined total climate has been clear from the beginning, attested to by students, old grads, and outside observers alike.

The Reed culture is no accident. From the day the college opened in 1911 it has left little doubt about what it stands for and what kind of atmosphere it has. The earliest bulletins of Reed asserted vigorously that this institution would be a no-nonsense, highly intellectual place. There would be none of the rah-rah about Reed; students who expected sports and "social" life were clearly not wanted. The first Reed catalog was unequivocal:

Intercollegiate athletics, fraternities, sororities and most of the diversions that men are pleased to call "college life," as distinguished from college work, have no place in Reed College. Those whose dominant interests lie outside the courses of study should not apply for admission. Only those who want to work, and to work hard, and who are determined to gain the greatest possible benefits from their studies are welcomed.⁷³

For at least ten years, pronouncements of comparable severity and militancy came from the Reed leadership. By the time Reed was in its second decade, the spirit of such views had long since taken hold in work and life on the campus. Reed's "difference" was something its students were proud of; they came to the college because of its announced tough-minded intellectualism; they found that intellectual life in classrooms with men like Aragon spilled over into late-night hours in residential halls; and, if students survived, they went on to the adult life of the intelligentsia identifying themselves as "Reed people." Burton R. Clark comments, in a study of entering students at four colleges, that:

Reed has tried to be different and has succeeded. Its perceived difference has influenced who applies. . . . In addition, the image of the college held by its own staff and alumni has shaped the recruitment of faculty and students alike.⁷⁴

The case of Reed illustrates the point that college leadership can affect what the college culture will be. This is not to say that the college culture will not be affected by many other factors; most certainly it will be affected by students in their successive cadres and by the faculty.

The Reed illustration emphasizes that college leadership has its main impact on the formation of a distinctive campus culture by a vigorous, demanding assertion of what the college will and will not be. The organized vision of Reed in 1911 was expressed with take-it-or-leave-it bluntness. These terms set the style of the college and from the outset established the selection of students on ground that would support that style.

The asserted vision is the critical variable from the first. Whether it is a fatuous cliché or a commanding statement, it will have effects on the culture of the college. If the former, the climate of the college will show it and be shaped instead by other forces for good or ill. If it is the latter, the assertion will have direct consequences of its own that may be likely to last. In view of this, the asserted vision needs wisdom at least as much as vigor.

The other ways that a college can affect its climate, culture, ethos, or what you will, follow from its stated vision. They involve, as Dr. Rice has pointed out, affecting the "quality of things present in the campus situation, the quality of persons present, and the kind and quality of *interactions* among them."⁷⁵ In connection with such means, Hampshire College planning and development exhibit a conscious design to use, as Professor Keniston has suggested, "every architectural, institutional, psychological, and educational strategy to create a climate in which students and faculty share a common excitement about the educational process."⁷⁶

One aim is to provide ways and means for ample, friendly communication between faculty and students. This hardly means to make first-name palship the mode, or to obliterate the very real differences between faculty and students. Nor does it mean casting faculty in the role of intellectual and moral eunuchs. It does mean finding ways to overcome unnecessary barriers that commonly lie between students and faculty in arrangements for study and teaching, in living accommodations and dining, in lack of privacy and time for counseling, in lack of opportunity for informal contact and discussion, and the like.

Hampshire aims to make the out-of-classroom life of the College vitally related to what occurs in the classroom, rather than separated. "Such a separation," as Professor Keniston put it, "lends itself too easily

to a translation into a social and personal life devoid of intellectual excitement, or a notion of intellectual activities as something one carries on only from nine to five and in a special setting." 77 The aim is not to make the College a dawn to midnight academic grind for all concerned. Hampshire's intention instead is to so kindle intellectual excitement in seminars, classes, and independent study that it cannot help carry over into informal discussion and the rest of the life of the College. There are implications here for curriculum, for the location and nature of places of study, for the view faculty take of themselves and their work, and for building the campus so that intellectual give-and-take can happen in classroom and out.

Another Hampshire aim is to expect students from the beginning to share in shaping decisions about the College, and to take principal responsibility for making decisions about themselves as individuals. To say that students should share in the shaping of decisions is not to say that they can share in *making* all decisions. Basic policy decisions, however, can benefit by the consideration and advice students give, if procedures exist for the purpose. As Philip Sherburne has pointed out, student evaluation of programs and alternatives can be considered in academic policy determination with value both for the college and the student.⁷⁸ In the area of rules and regulations governing life on the campus, it seems sensible for these to be kept to a minimum consonant with civilized living. Mr. Sherburne, president of the United States National Student Association, recommends that, where regulation is necessary, students be largely responsible for it. If the community of the College were seen as a college community classically is, something like a crown colony with an unfranchised native population living in isolation from the viceroy's compound and police headquarters, this recommendation would be persuasive. As further discussion will make clear, however, the crown colony metaphor will not fit Hampshire College's community. There will be membership in it, and participation in its affairs, by faculty and staff as well as students. It will be a mixed community in this sense, with a need for differing roles and responsibilities in its governance. But it will be shared in by students as fully as a healthy balance of varying interests in the welfare of the whole community will permit.

The culture of the Hampshire College campus, in any event, will be neither normless nor joyless. The College—and this has little to do with rules and regulations—will expect a high degree of what John Kennedy termed *civility* in every part of its life. The College's use of the term refers to the basic attitude and stance of people in their dealings with each other, not to superficial niceties for their own sake. Jerome Bruner's thinking about pedagogy is nowhere closer to the heart of things than when he stresses that real teaching must reflect *courtesy* in its approach to the student. That is, it should say to the learner, "I respect you and your mind—enough, indeed, to ask you to *think* and to think hard about something important." Bruner's *courtesy* is similar to what Hampshire means by *civility*. In the College, it translates into every relationship. It means attention to taste in day-to-day life as well as in events and undertakings of larger moment.

Freedom is alien neither to grace nor dignity. In a time when freedom is too often glossed as formlessness, Hampshire believes that freedom is not necessarily alien to form either. The College will admit students who see civility as freedom's normal dress, to be worn with a certain pride. Indeed, as Reed's first president might have said, others need not apply.

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

It will be possible for a student to take one or two sanctioned years off for his own purposes—for study or travel abroad, for the same in this country, or for work in business, government, poverty programs, or the like. And the College will have a "guaranteed admission" policy by which a student admitted may defer his entrance as long as twenty-four months (or more in special cases) to work, travel, or take military service before he comes to college.

4. THE STATED VISION IN SUM

Many voices have been listened to in considering what the vision of undergraduate liberal education at Hampshire College should be. A great deal of what has been heard is reflected in the College's present position.

The general purposes stated by Byron Stookey in connection with the University of California at Santa Cruz seem representative of much current thinking elsewhere. Mr. Stookey suggests that an undergraduate education ought:

to transmit knowledge, and with it understanding of the significance, methods, inadequacies, and interrelations of our various ways of looking at the universe;

to cultivate the basic intellectual skills involved in perception, expression, inquiry, and the handling of ideas;

to teach habits of intellectual honesty, accuracy, sensitivity, and independence;

in part by enlarging his understanding of his heritage, to develop the student's ability to understand as a consequence his location and opportunities, and his capacity, perhaps partly in consequence, to think "creatively";

to foster some sense of competence.⁷⁹

Hampshire accepts a good part of these purposes. But they fall somewhat short for Hampshire on three counts. One is that they seem narrower than necessary in their intellectualism. Beyond intellectualistic ends (e.g., greater grasp of alternative ways of looking at the universe, increased intellectual skills, better intellectual habits, more detachment, more capacity to think "creatively," and more sense of competence), Mr. Stookey's purposes do not look at questions of *knowledge for what*, or *what knowledge*. A second reason is that their consideration of the student appears limited to a view of him as an unattached rational individual. Third, these purposes take no explicit account of the not-always rational society and culture. General education, it seems to Hampshire, should help the student learn to live a life that joins intellectuality and rational behavior with aesthetic sensibility and social commitment beyond self. Mr. Stookey's purposes fall short because they take too limited a

view of the needs of the student and the problem of knowledge in general education, and no direct view of the character of society or culture.⁸⁰ They seem a nearly pure and well put statement of what Professor Bell calls the technocratic view of man and his education.

Professor Bell himself strikes nearer to what Hampshire regards as the mark:

The university cannot remake the world (though in upholding standards it plays some part in such attempts). It cannot even remake men. *But it can liberate young people by making them aware of the forces that impel them from within and constrict them from without. It is in this sense, the creation of self-consciousness in relation to tradition, that the task of education is metaphysics, metasociology, metapsychology, and, in exploring the nature of its own communications, metaphilosophy and metalanguage. This, in itself, is the enduring rationale of a liberal education and the function of the college years.*⁸¹

The College expects its students to wrestle most with questions of the human condition. What does it mean to be human? How can men become more human? What are human beings for? Such questions are both global and personal. They can be illuminated by historical study, the social sciences, the natural sciences, literature, the lively arts, philosophy, and language. They need to be approached with the discipline of intellect, the drama of feeling, the demanding kinesthetic of action. They lead into far fields and abstract knowledge; equally they lead into the immediate surround of daily life, with its joys and terrors, its obligations and rewards, its emptiness and fullness. They require ultimately the paradoxical combination of detachment and commitment that only the educated can have.

To the same end, the College asks its students to examine the tension between universal and particular, the relation between society and self. It is, indeed, concerned with "the creation of self-consciousness in relation to tradition." But Hampshire goes further, saying that liberal education should give the student a greater sense of himself in a society *whose meaningfulness and quality depend in significant degree on him*. It is more than a matter of self-consciousness and tradition. It is a matter of discovering self, not only fully as a creature of one's time, as Charles Eames puts it, but to some degree its captain.

This is the hardest task of all for education, because it runs against the riptide of social-cultural disjunction discussed earlier. As Professor Kroeber wrote:

[When the total culture is] varied and enriched, it also becomes more difficult for each member of the society really to participate in most of its activities. He begins to be an onlooker at most of it, then a bystander, and may end up with indifference to the welfare of his society and the values of his culture. He falls back upon the immediate problems of his livelihood and the narrowing range of enjoyments still open to him, because he senses that his society and his culture have become indifferent to him.⁸²

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

The aim, too, is to increase the intellectual capacity of each student so that he can undertake a significant part of his undergraduate education himself and carry his own education forward through life. In practical terms, the College will open for study some of the most complex and persistent matters with which man has experience. It will do so neither obliquely, incidentally, nor through the astigmatic wide-angle lens of the "survey." It will do so head-on, with concrete studies that require and demonstrate disciplines of inquiry at work. Problems or phenomena studied may be deep in historical time or happening at the moment. But the intellectual exercise they require will strengthen a grasp of methodology and conceptualization indispensable in learning still to come. Students will find a high premium put on intellect at Hampshire, especially on the relating of intellect to the big questions—with respect for adequacy

of data, thoroughness of analysis, and defensibility of concept. A new intellectual dimension of undergraduate liberal education at Hampshire will be its program in language, including linguistics from several points of view, semantics, philosophical analysis, and other topics, as well as new departures in the study of foreign languages.

Hampshire aims at a rekindling of the arts in the humanities. Hampshire hopes to increase the educative power of the humanities, which now serve too often as mere diversions or as objects for critical analysis. Professor Morison suggests that they "should be approached in such a way that a student may be stirred by them, in such a way that he recovers his power, now almost lost, to be moved. The surest way to discover the existence and then to examine the meaning of the affections is first to feel them."⁸³ At the College, this approach means that active and creative engagement *with feeling and expression through the arts* will be expected and available. The humanities will come to meaning through more than books and words. Using Jerome Bruner's formulation, *action and imagery*, and the feelings that go with them, will be the frequent preface to *notation* or verbalized meaning. For Hampshire students, this means a richer, far more active life in the arts than most secondary schools have led them to expect of college.

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

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