The Planning Bulletin series is intended to convey to the public a sense of the steps Hampshire College is taking toward its opening in September 1970. The Bulletins represent present thinking on programs planned in specific areas of concern. They do not attempt final portraits. But the intended direction of such steps is clear: the creation of a college of distinctive quality, using the most promising ideas to redefine the nature of liberal arts education. The ideas contained in these Bulletins reflect the thinking not only of the author indicated, but also of the Hampshire planning staff. The author of Bulletin #10 is also Assistant Professor in the School of Humanities and Arts. He was previously a member of the faculty of Amherst College and a research social scientist with The RAND Corporation.

Bulletin #10

PERSPECTIVES ON HUMAN DEVELOPMENT

by

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Amherst, Massachusetts
HAMPShIRE COLLEGE

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Background and Philosophy of Hampshire College

Hampshire College is a new, independent, experimenting liberal arts college which will open for students in 1970; it is intended specifically as a national pilot enterprise for innovations in American higher education. Hampshire was brought into being through the initiative of faculty and administrative leaders of four institutions in the Connecticut Valley of Massachusetts: Amherst, Mount Holyoke, and Smith Colleges, and the University of Massachusetts. It is the result of planning begun in 1958, and its establishment was approved by the Trustees of its four neighboring institutions. In 1965, the new college received a pledge of $6 million from Harold F. Johnson, an Amherst alumnus, and was incorporated under a charter granted by the Commonwealth of Massachusetts. Exemption from federal income taxes as a charitable institution was granted in December 1965, and eligibility to borrow or receive grants-in-aid from the federal government was established in January 1967. In addition to Mr. Johnson's original gift, the most significant support has come from the Ford Foundation, which has given Hampshire a $3 million grant on a two-for-one matching basis, the largest Ford Foundation grant ever given to a college, and the only one given to a college not yet accepting students.

The College now owns 500 acres of land in the towns of Amherst and Hadley, and is in the process of planning a campus and buildings.
Construction of the first academic building, the first residential and dining unit, and the Hampshire College Library has begun. The architects, master planners, and architectural consultants are Hugh Stubbins and Associates; Sasaki, Dawson, DeMay Associates, Inc.; and Pietro Belluschi.

Hampshire plans to have a student body of approximately 1500 by the middle of the 1970's, and may expand in time to 3600 students. The history and character of the early planning for Hampshire College are detailed in Working Paper Number One, *The Making of a College*, by Franklin Patterson and Charles R. Longsworth (Cambridge: The M.I.T. Press, 1966). This volume, which elaborates the intentions of Hampshire College, is not considered a static blueprint, but a thorough approximation of all aspects of the College's planning.

The Hampshire College program, as presently planned, introduces a number of departures from conventional academic procedures; among them a three-School academic structure instead of the more fragmented departmental arrangement, a flexible time schedule of three sequential Divisions in lieu of the usual four-year rule, and replacement of fixed graduation requirements based on prescribed course credits by a system of comprehensive examinations and independent research or creative projects. Time off campus will be encouraged for travel, work periods, independent research, and community service.

Hampshire College will undertake an innovative role in several broad interrelated realms of higher education. The College will seek, through continuing experiment, consultation and review, to redesign liberal education so that it
better serves the growth in every human dimension--intellectual, emotional, intuitive, sensuous--of those who comprise its community, and thus offers a more substantial ground for continuing self-education and self-expression;

becomes a more effective intellectual and moral instrument of responsibility for the quality of life in America.

Hampshire will seek new ways of securing the economic viability of the private liberal arts college in an era in which the demand for quality education is confronted with rapidly rising costs. And Hampshire intends to spur the further development of interinstitutional cooperation in education in the Connecticut River Valley of Western Massachusetts--thereby serving the interests both of educational vitality and sound economy. Hampshire hopes to demonstrate nationally the advantages of a regional complex of closely cooperating public and private institutions.

Hampshire College is explicitly designed to serve as a source of innovation and demonstration for American undergraduate education. The implications of this fact are threefold. First, while determined to avoid the kind of "laboratory school" role which so often compromises the institution's primary responsibility for its own students, Hampshire intends to develop and conduct its programs with a careful eye to their transferability: many of the lessons learned should be applicable to other settings. Second, the College will develop new techniques for institutional self-evaluation, so that its experimenting character does not devolve into just one more narrow, rigid "experimental" orthodoxy.
Third, through a continuing series of conferences, consultations, and publications, Hampshire will solicit other relevant experience and make widely known the results and review of its own efforts. The subtitle of *The Making of a College*--Working Paper Number One--implies a series of monographs dealing with different and successive aspects of the College's life as it unfolds.

To develop these plans, Hampshire College is assembling a small academic and administrative staff. Its most recent additions include the Dean of the College, Richard C. Lyon, formerly the Chairman of the Program of American Studies at the University of North Carolina at Chapel Hill; Francis D. Smith, newly appointed Dean of the School of Humanities and Arts, formerly the Community Relations Director of the Massachusetts anti-poverty program, after an extensive career as a novelist, playwright and teacher; the Dean of the School of Social Science, Robert C. Birney, who was Chairman of the Department of Psychology at Amherst College; and the Dean of the School of Natural Science, Everett M. Hafner, formerly Professor of Physics at the University of Rochester.
HUMAN DEVELOPMENT AND LIBERAL EDUCATION

If I am not for myself, who will be?
If I am for myself alone, what am I?
If not now, when?

--Ethics of the Fathers 1:14

Hampshire College is committed to a conception of liberal education as designed--most of all--to improve a person's chance to be more fully human: to discover and rediscover within himself and among others whose world he shares that which genuinely nurtures human freedom and integrity. Such a commitment, if it is to be one of substance, must pervade the College's life, finding expression in its architectural design and setting, its program and community. To express an intention to redesign liberal education so that it better serves the growth in every human dimension--intellectual, emotional, intuitive, sensuous, enactive--of those who comprise its community, is to express the College's collective responsibility and that of each of its members whatever their disciplinary or professional concerns. The programs sketched below are thus conceived within a larger context: the College itself as an experiment in human development.

This is not--at least not in the conventional sense--to view the College as a therapeutic community. Nor is it to couch the College's responsibilities in terms of preventive medicine. Psychological coun-

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suling and mental health programs in educational institutions continue very largely in narrowly therapeutic and preventive veins: isolated, often forbidding enclaves of professional services for the sick, pre-occupied with the anticipation, diagnosis and short-term treatment of psychopathology. The weakness of such programs is largely contextual: they are working parts of larger institutions that demand too much of our tolerance and too little of our imagination. "We operate," writes Warren Bennis,

on a narrow range of the full spectrum of human potential, and for the most part, our organizational lives tend to compress the possibilities even more. Organization, by definition and certainly in practice, implies differentiation of function and specialization. Groups and interpersonal relationships tend to reinforce, if not worsen, this narrowness by calling on fewer and more stable and predictable functions. Essentially this is what the games-people-play are all about, a highly ritualized and complex habit which draws predictable responses from others so that one can play with ease, certainty, and without development. That's what makes these games boring, like bad theater.

In such a context it should come as no surprise that counseling and other psychological services are too often merely perfunctory agents of adjustment to prevailing social conditions.

If such conceptions are out of place in any community committed to nurturing the free and disciplined energies of its members--and how else is liberal education to be defined?--the problem takes on special consequence in conditions of extraordinary social flux. A conventional wisdom suggests that the exploration of identity, the nurturance of human growth and relationship, is so intensely personal and problematic that it cannot usefully be addressed explicitly by the College and its program. There is little doubt that it requires a special care in preparation and
leadership: that it may be, indeed, the realm of responsibility in which it is most difficult for the College to respond creatively. When student generations are said to succeed one another at intervals of three or four years, the communication gap between students and faculty may take on appalling dimension.

But such rough terrain is also the area in which the adequacy of our traditional educational conceptions and forms deserves the strongest challenge. Precisely because of the vexedness of such issues in social conditions of unparalleled volatility, a person's sense of himself, his development, his openness to relationships with others in the communities of which he is (or might be) a part, must be more carefully and cooperatively sought than in the past. Old ideologies and old role models, whether parental or professorial, tend to irrelevance or to ephemeral and conflicted relevance. The ends they once served are, if anything, more pressing. The search for identity, intimacy, and ideology are now more complex and more consuming, and for that reason can ill afford to be left to precipitate out of other more manageable preoccupations.
HUMAN DEVELOPMENT IN THE
DIVISION OF BASIC STUDIES

Students at Hampshire College will undertake three consecutive Divisions of study. Each Division constitutes a stage in the academic program with its own purposes, related studies, and field examinations. The Divisional framework replaces the conventional fixed-time freshman-senior sequence, and is designed to accommodate individual patterns of learning and growth.

The Division of Basic Studies, as a (usually year-long) period and program of orientation is designed to help the entering student better understand his own educational needs and wants, and develop the arts of guiding his own education. It will serve that design in part by offering an opportunity, with close faculty guidance in seminars and tutorials, to explore new ways of inquiry and new subjects, and to enlarge his acquaintance with the conceptions and materials of familiar disciplines. However, in that process we want to recognize that self-direction has two interacting components: to discover and develop its arts, one must attend as much to the man as to the matter, as much to the nature and growth and values of the inquiring self as to the skills of inquiry. Otherwise orientation falters into mere adjustment or, worse, we tolerate and implicitly foster life styles of sophisticated diplomacy, soulless and bloodless.

All aspects of program in Division I should serve such ends, and sequences in natural science, seminars and tutorials in the social
sciences and humanities, and spring term offerings in language and communication will be fashioned—and refashioned—with them in mind. But the Fall Colloquy, the Seminars in Human Development, and the Mid-Winter Term are together conceived as the most deliberately self-conscious and the most thoroughly integrative part of Hampshire's Division I curriculum. Integrative in the sense implied above: developing attitudes, knowledge, and skills that make for coherence and facility and meaning in the other choices the student makes and work he does in Division I and beyond; skills and knowledge in a mutually supportive relationship with the search for identity and intimacy.

The Fall Colloquy

Students come to college with a mixture of high expectation, uncertainty, and apprehension. They come from what is too often the forced spoon-feeding of high school into a world which may bewilder them with its ambiguity and variety or frustrate them because there is more spoon-feeding than ever. Of immense importance, they come with their own questions—spoken, unspoken, often unformed—questions about themselves and their world, questions that schools and parents may never have asked them to ask nor encouraged them to answer. And they come with little knowledge of the ways liberal education could help them to ask such questions as men and women. Colleges too often do not listen to their questions unless forced to, and thus neglect the opportunity to work with students 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 departs sharply from the conventional freshman orientation period. All entering students,
representative faculty of the Schools and upper-division students will take part in this intensive program or workshop which precedes and preempts all other college work for the two-week period. Its format will be various, from two-person encounters to small student- and faculty-led groups, to large meetings for lectures, panels, and films. Its intention is to offer Hampshire’s students a start toward fashioning a sense of liberal education as having to do with them as people, with the sources and impediments and tools of their own realization, with self and others and society, and the commerce between them that best serves the quality of each.

The Fall Colloquy will serve some of the traditional aims of freshman orientation elsewhere. It will introduce the students to the interests and competences of the faculty, the intellectual organization of the College, its disciplines of inquiry and expression, the resources available to the student for self-instruction, the shape of curricular choices that lie ahead—in sum, the directions of education at Hampshire College. But these things will emerge out of encounters designed to draw out and make explicit the directions of the entering students: the two must inform and shape one another.

Whatever the particular issues addressed by the Colloquy—whether work or play, joy or suffering, school or family—it will offer an occasion for interplay of younger students and older, and of students and faculty, on a ground where none brings sufficient expertise, where the best success is collaborative and demands movement of each toward the other. Because the reality in which the student’s concerns reside is at once somatic, social and psychological, many of the characteristic interests and skills of Hampshire’s three Schools will be brought into play.
Orientation thus works two ways. On the one hand, the student is drawn into the culture of the College by formulating, reformulating, and starting to explore and weigh responses to his own salient questions: where he has come from and what he would offer and seek; the sources and sense of his urgency and obligation. He will have started to work on these issues in the exchanges by which he chose and was chosen to come to Hampshire College; now he will carry them further as his membership in the College begins. On the other hand, those faculty and older students who have shaped the life of the College out of their distinctive and common senses of urgency and obligation are asked to address and assess that life again in the context of a concentrated encounter with problems brought by the newest members of their community.

**Fall Term Division I Seminars in Human Development**

Beginning with the issues raised during the Fall Colloquy and extending through the fall and early winter of the first year, the Seminars in Human Development will offer the student a range of opportunities to understand and explore aspects of the individual life-process, the ages of man and woman from birth through death and the echoes of a life in the succession of generations. (Such a seminar will constitute one-third of a normal full term Division I program.) Students will be offered a common ground of experience through lectures, demonstrations, films, and some common readings, but the basic unit of the program will be the small seminar-workshop: accommodating about a dozen Division I students, student- or faculty-led (sometimes both), varying in their specific focus, style, and materials, but all attending more explicitly than is common in the academic idiom to the personal experience and relationships of the participants as they confront themselves, others, and the
materials at hand. Whatever the focus and leadership, students will be engaged in the integrative application of different skills and disciplines to complex subjects: persons in their total living situation.

One workshop, for example, might be concerned with the experience and conditions of childhood: the cultural history of children's lives and the evolution of popular conceptions of childhood; the interwoven social, psychological, and somatic dimensions of growth in children; the nature of childhood in other cultures, and the experience of American children, portrayed in fiction and the literature of social science, to reveal something of the quality of life in the students' own culture. Members of the seminar would work with children in a variety of roles and social circumstances, seek access to the children in themselves, and join in reading from Philippe Aries, Jerome Bruner, Robert Coles, Erik H. Erikson, Jean Piaget, and others.

A second group, confronting a vivid portrayal of family life in a culture strikingly different from the students' own—say that of the Netsilik Eskimos in the remarkable color films produced by Educational Services Inc.—may thus put to use that mirror Levi-Strauss says is held up to us by other civilizations "to recognize and study... the images of ourselves." The seminar, undertaking a comparative study of the family, would consider parental nurturance of children, the family's role in transmitting the culture's techniques of adaptation to its children,
relationships in marriage and among and between family
generations, the movement in Western culture from extended
kinship ties to isolated nuclear families, and the renewed
interest in communal living. Readings might be drawn from
fiction and from such social scientists as Talcott Parsons
and Robert Bales, Theodore Lidz, and George Simpson.

Another seminar might read in, examine, and experiment
with the genre of autobiography, looking to such questions
as why a person is moved to write about himself; the nature,
sources, and problems of his claim to self-knowledge; auto-
biography and journal-keeping as instruments of self-clari-
fication and self-realization; and a person's manifest and
implicit sense of himself as shaped by his familial and
generational past and the larger culture in which he lives.

Special attention might be given to the commonalities and
differences in the autobiographical perspectives of men and
women.

A fourth seminar might pursue human development through
the speculative mode of philosophical anthropology. Cer-
tain philosophical thinkers (not always professional philoso-
phers: Aeschylus, Calvin, Marx, Buber and Camus are
cases in point) have projected interpretive theories em-
bodying a view of what human beings begin with, what
maturity is and how men progress toward it, and what the
pitfalls and defects are that skew ideal development. A
seminar would compare several of these philosophical
anthropologies—say, the classical view of man proud in
tragedy, the theological view of man at the intersection of nature and grace, and the existential insight into man’s needs and power to create himself—in an effort to discover their merits and faults, the reasons why they persuade or illuminate, and whether they are definitive.

Yet another workshop may explore some of the complexities of self-consciousness and communication through the medium of movement and dance: facial expression, gesture, and action. Through their own experiments in movement and attention to the work of those who have explored the range and significance of non-verbal expression and communication -- Mary Whitehouse, Charlotte Selver and Charles Brooks, Bernard Gunther, Ida Rolf, Alexander Lowen, and others -- students would seek insight into the body’s language and the connections between the life of the mind and the life of the body.

Seminar themes and styles of inquiry and expression will be developed to facilitate those processes of encounter and reflection by which the student may gain a richer sense of himself, his movement through time and in his environment, and his relatedness to others in the past, present, and anticipated future. The range of disciplines that bear upon problems of human development—and thus the range of Hampshire faculty who may be attracted to prepare and conduct a seminar—is large. While the core of the seminar program may well be anthropological and psychological, it is expected that its faculty will be drawn from such diverse additional fields as history, sociology, biology, literature, folklore and mythology, religion, philosophy, dance and drama. The challenge to the program’s planners and faculty
might be put in these terms: to combine manageable coherence and intellectual responsibility with devotion to unusual diversity of style and theme; to offer the College's faculty and upper-division students a chance to explore new modes of teaching and learning in a program whose basic interest is the generation of coherence and facility and meaning in the pursuits of Hampshire's first-year students.

The Mid-Winter Term

A period of four weeks in January, the Mid-Winter Term will offer Hampshire students a change of rhythm in the College year, and an opportunity for mid-year stock-taking. A student may work in a seminar or workshop under faculty or student direction, develop an individual project on- or off-campus, or join a work-service team project organized by members of the College. Whatever his choice, a student would be asked to write an account of himself in terms of this reasonably free period in his life. His writing about his experience—the motivations to do what he did and how they appeared during and after the fact; how the things he did related to his earlier months at the College and what they meant as part of the process of his life; what his choice and his response to it added up to—could well be viewed as a kind of postscript to the experience of a Seminar in Human Development and to the rest of the fall term. The working journal of which that evaluation may be a part might well have been begun during the Fall Colloquy and continued as companion to his human development seminar. For the Division I student that seminar will offer, toward its end, an opportunity to consider and discuss Mid-Winter Term plans. In a few cases the seminar may continue to meet during the Mid-Winter Term. At the Term's end, and before course work begins again, the Seminars in Human Development may hold final meetings for collaborative assessment of their members' Mid-Winter Term experiences and of the course of their work during the fall and early winter.
LEADERSHIP AND TRAINING
FOR HUMAN DEVELOPMENT PROGRAMS

Leadership for the Division I Seminars in Human Development will be drawn from the College's faculty and from the community of its upper-division students. In the initial period of the College's growth, student seminar leaders will be drawn from the Hampshire Fellows in residence, and will work closely with older faculty. Hampshire College will offer fellowships to about twenty unusually able young men and women in their senior year of undergraduate study, the program to include individual projects, integrative seminar work, and teaching. Those Fellows teaching in the Seminars in Human Development--perhaps ten to twelve, or roughly half of the first (1970-71) group of Fellows--will be undertaking a particularly challenging assignment. They will be working on difficult and sensitive ground, and for their students' sake, their subjects', and their own, it is important that they come to that work and pursue it with careful preparation and continuing support and review. The same point, of course, holds for those members of the faculty teaching the seminars.

It is necessary to face these matters at the outset, for the pitfalls of such a collection of seminars may seem on preliminary glance as great as the opportunities. Three problems, in particular, should be mentioned:

1. In attempting to combine a self-analytic and expressive perspective with the critical or scientific mode more common to the academy, there may be danger of losing the matter at hand in a welter of
subjectivity; danger of manifesting what William Arrowsmith has called "the turbulence of the actual disorder of experience" without adequately turning the arts of teaching and learning to its transmutation into order, form, judgment—in a word, comprehension. If programs in human development serve only to turn the person more thoroughly in upon himself, or upon a small group of similarly-initiated and common-minded fellows, or if such programs teach him new modes of experience only to discredit clear and disciplined thought, they will not serve well the ends of liberal education. The challenge, as ever, is one of integrity: the enlargement of one's field of vision and action, not the substitution of one narrow gauge for another.

There is a regrettable tendency in the academic world, with its thinking-man's filter, to believe that non-cognitive processes are intrinsically soft and sloppy, and that self-regard is of its nature solipsistic. And to the extent that such a bias informs institutional definitions of curricular legitimacy it takes on the character of a self-fulfilling prophecy. Two points, really, are relevant. First, while the distractions may be initially more powerful, one's self and growth are no less susceptible to careful, critical, thoughtful insight than the world beyond, with which they are inextricably entangled; indeed, the best, most hard-won insights derive from an effort to seek them together—self-in-surround: precisely the sort of integrative mode suggested here. And second, feeling and the other non-cognitive functions are (like thinking) talents that may become more sophisticated, more differentiated, as they are endowed with value and practiced with care. They can inform and engage one another; and indeed they are one with another. Roger Shattuck has put it well: "At the source of consciousness, there is no fissure."
2. The second danger is that we will cope with the first, and its attendant apprehensions about "softness," by a hardening of the pedagogical arteries. Joseph Katz has remarked that the language of the emotions "is by no means easy to decipher, and is subject to misinterpretation even by qualified observers. It would be regrettable if, in paying more attention to the affective domain, we allowed a hardening of concepts such as has taken place in the cognitive domain with its IQ's, SAT's, and GPA's, which force people into ill-fitting abstractions."

3. Finally, there is the danger of putting inadequately trained or poorly chosen or simply inexperienced people into a position to influence (and be influenced by) aspects of the lives of others that are volatile, unpredictable, and full of an energy both powerful and resistant to control. The line, for example, that tells a teacher or counselor that "this is a dangerous thing to press on with" is often faint and tortuous and subject to illusion.

It is with these thoughts in mind that the College must choose with care its faculty and Hampshire Fellows for leadership in the human development seminars and establish supportive pre- and in-service training and review programs. Such programs, in turn, will reflect and draw from a college-wide interest in the assessment and improvement of teaching.

Summer workshop in human development. Organized specifically for the ten or twelve Hampshire Fellows who will be leading or co-leading seminars in the fall (as well as participating in the Fall Colloquy), the summer workshop will also be open to members of the College faculty who will be leading fall term seminars. The workshop, probably eight to ten weeks in length, will be conducted by two or three specially trained Hampshire faculty, members of the College's Committee on Human Development who will have spent the
planning year 1969-70 preparing for the workshop and for guiding other aspects of College program in this realm. Additional training resources for the workshop on a part-time basis will be drawn from outside the College, and the group itself may occasionally move afield for short periods of work in other settings. During the workshop its members will seek to develop the understandings and skills that offer new purchase on teaching and learning through a better grasp of persons in touch with themselves and one another: more self-awareness, greater sensitivity and openness in dealing with others. They will seek out, experiment and gain experience with teaching styles and materials for their fall seminars, and research substantive themes which they will pursue with their seminars: all of this with support, guidance, and critical dialogue with the leaders, visiting faculty, and other members of the workshop.

**Shorter summer workshop.** For those Hampshire faculty who will be teaching seminars in human development but have not joined the longer preparatory summer workshop, an intensive—probably two-week—session will be offered. Its goals and leadership will be similar to the longer workshop. In time, similar workshops of varying length may be organized for other faculty and students desiring access to them, during the summer, the Mid-Winter Term, or the academic year.

**Staff colloquia for human development faculty.** A program of on-going planning and review sessions for
faculty and student leaders of Division I seminars will be conducted concurrently with the seminars in the fall term: perhaps biweekly evening meetings and mid-term and term-end weekend sessions, designed to share problems and insights that develop in the seminars and to plan, supervise, and review the common programs—lectures, demonstrations, films, etc.—linking the seminars together. Such sessions will provide a particularly important opportunity for interplay among the student and faculty seminar leaders, and a chance to seek others' assessment of feedback from seminar experience. It might well result in the planning of short-term collaborative ventures by leaders of two or more seminars.

**Division III Seminar in Human Development.** A 1970-71 prototype for integrative seminars to be offered in the future to Hampshire students in the Division of Advanced Study, this seminar would be offered during the fall term to those Hampshire Fellows teaching in the Division I human development program. The seminar would thus be an extension of the summer workshop training experience and serve as a concurrent back-up for the Fellows in their teaching roles. While the focus of the integrated seminar remains to be planned—and can only take form in conjunction with the other programs in human development—it might well examine the somatic, psychological, social and historical dimensions of the human life process addressed in the work of Erik H. Erikson and Robert J. Lifton. In a more explicitly self-analytic vein, members might also explore some of the problems of human
development after college: in graduate school and the armed forces, marriage and vocation.

The opportunity to do additional course and field and individual project work in the field of human development, both in Division II and Division III, will be available to Hampshire students, as will an opportunity to pursue the equivalent of a "major." Students may well arrange to fashion cognate specializations in, say, literature and human development or anthropology and human development.
HAMPShIRE’S HOUSES AND INFORMAL COUNSELING

The College’s commitment to human development, and to a large extent the programs already described above, will serve as the foci of Hampshire’s characteristic approach to counseling:

- Less exclusively preventive, less inclined to the anticipation and diagnosis of psychopathology than are those who would follow a medical model of counseling on the campus;
- Opposed to the arbitrary separation of academic and personal counseling, and to their characteristic perils when so conceived: the nominalism of academic counseling, conducted by faculty who view themselves primarily as sources of tiresome information about course loads, calendars, etc.; the isolation of personal counseling, deemed responsive to exceptional plight, less for the troubled than for those in trouble.
- Concerned, rather, with exploring and encouraging individual growth, and relationships characterized by care and honesty and insight; with doing so in a context respecting of individual privacy, better informed by training and practicum experience; in short, an integral part of life in the College, continuous with the other dimensions of liberal education.

In pursuing these intentions, Hampshire will not provide a separate
counseling service: a formal structure of professional counseling resources, deans of students, or dormitory units with officially appointed student advisors. The training and teaching programs outlined in this paper, organized initially by a small number of faculty trained in the fields of human development and human relations, will be designed to generate, within the faculty and student community of the College, the kind of experience and perspective in teaching and counseling described above.

Faculty and student leaders of Division I seminars in human development will, in the nature of things, be identified as persons with special interest and some training in responding to the personal problems of students. Each House of 250 to 300 students will have in residence a senior member of the faculty acting as Master, and his family. An Assistant to the Master will also live in the House, and will participate in the College's human development programs. A number of other faculty will be members of each House, having their tutorial offices within the House complex. They will be active in House affairs and easily accessible to students for consultation. Short training workshops, designed to increase the counseling and teaching skills of faculty, and to offer an opportunity to exchange insights and information on faculty roles in House affairs, will be made available during the year. The nature, the atmosphere, of an individual House will be a function of its members and their interest and willingness to live with and for one another. Hampshire will seek out those students and faculty with an active interest in building community. "Collectivity," wrote Martin Buber, "is based on an organized atrophy of personal existence, community on its increase and confirmation in life lived towards one another." Hampshire's interest is in the latter.

The programs in human development will make use of House facilities and may sometimes be organized by House residence groups. Informal
House-sponsored events—workshops, exhibitions, films, lectures, etc.—will supplement and play into curricular programs. Our intention, as indicated above, is to encourage the growth of a community in which "social" and "academic" are not considered two separate categories of life, but are rather of a piece.
Hampshire's Committee on Human Development, comprising faculty—and later, upper division students—in each of the College's three schools whose principal interests and expertise lie in this realm, will supervise the arrangement of student programs and concentrations, and organize and evaluate relevant portions of the College's programs.

While the underlying commitments described in this paper are understood as basic principles informing and guiding the growth of Hampshire College, the specific programs outlined here will take shape and change in response to insights and information gained in the course of their planning and practice. The Committee on Human Development will conduct a thorough evaluation of the programs as they proceed, including the relative usefulness of different training and teaching styles and formats, the impact of particular themes and materials for seminar-workshops, the effect of Division I programs in human development on students' later performance and perspectives, and comparative experience with other approaches to counseling and psychological services prevailing at Hampshire's neighboring institutions and elsewhere.

In its evaluative role, the committee will work closely with those principally responsible for institutional research and for the design of Hampshire's Divisional examinations. The purpose of such working relationships is two-fold: to understand better the complexities of the College community and its programs conceived in terms of the personal experience—the educa-
tion—of its members; and to see that the processes of assessment of the students' movement through the College are informed by the best available understanding of human growth in all its dimensions.

Similarly, the Committee on Human Development will include the Associate Director of Admissions. The admissions process itself is regarded at Hampshire as a mutual exploration, and the Associate Director of Admissions, with training and experience in psychological counseling, will bear a special responsibility for connecting that early exploration with the later experiences of students in the College, and especially with their experiences of the programs in human development. Questions raised and insights gained before the student enters the College—questions and insights from his secondary school years, organized and clarified in the admissions process—should be put to use, not lost, as he moves into and through his college years.
THE PLACE OF PSYCHOTHERAPY

The program and orientation sketched here are intended to re-orient and enlarge prevailing preventive-therapeutic conceptions of mental health, not to displace them. The best illustration of that distinction is the place we anticipate for psychotherapy in the College. If there is novelty in this view, it lies less in our assumption of the importance of adequate therapeutic resources than in our sense of the limited but integral place of such resources in the life on an educative community.

Hampshire College will have (initially part-time) a resident psychotherapist— and perhaps, as the College grows, one or more additional staff members— who will pursue the sort of "strength-oriented therapy" developed by Dr. Barbara Shipley and her colleagues at the University of California at Santa Cruz. "The purpose of such therapy," Dr. Shipley says, is to work with students soon enough and briefly enough to forestall more seriously consolidated forms of maladaptive behavior and to actively expedite student development. The method involves work with students during short periods of acute anxiety.... The therapist should be capable of working in the free-form, impressionistic way necessitated by time limitations. He will avoid teaching students to see themselves as mentally diseased or even as patients at all, but as pupils of a teacher who collaborates with them in research on their own life styles, their pre-conscious patterns of living, their relationships, and their ways of communicating and not communicating.

A function of the professional therapist that is of great importance and considerable sensitivity is that of consultant to the faculty and staff, public
discussant, and perhaps faculty member in his own right. Underlying these specific roles is a basic assumption that the therapist is a full participant member of the college community. Where the ends of the institution—liberal education—are conceived in terms of the psychosocial development the therapist seeks to promote in his work, his knowledge of, sensitivity to, and involvement with the wider life of the community is particularly crucial.

The colleagueship that may grow between therapist and other faculty and staff must necessarily be shaped and limited by the therapist's first responsibility: to the encouragement of growth and the prevention of destruction in his clients. Still, his colleagueship, his consultation with faculty and staff on issues of educational policy and teaching, his role as public discussant with groups of students and faculty, and his participation in the leadership and training of others engaged in the wider teaching and counseling enterprise constitute together a very important (and demanding) addition to his responsibilities for individual and group therapy. The two, at their best, can be mutually supportive—indeed, necessary to one another. While therapy and education are not coextensive, and nothing would be gained from insensitivity to their distinctions, they are both (at their best) ways of developing human potential and enriching human relationships.