PART I: VISION AND PURPOSE: PHILLIPS ACADEMY AT THE START OF THE TWENTY-FIRST CENTURY
VISION AND PURPOSE:

PHILLIPS ACADEMY AT THE START OF THE TWENTY-FIRST CENTURY

"Phillips Academy is a residential high school." Those words, which begin the Academy’s Statement of Purpose, express the most basic truths about Andover. It is a "school," it is a "high school," and it is a "residential" high school. At times in the past, all three of those phrases carried clear meanings and implied a clear sense of purpose, but we live in a moment of major historical change when schools must reconsider their meaning and direction in a timely way. So it is important for us to ask a fundamental question: What will it mean to be a "residential high school" at the start of the twenty-first century? This report will attempt to answer that question as it applies to Phillips Academy.

But a sense of the future must rest on an understanding of the past. Phillips Academy has a long history, one that includes the lives of two great academies and shows a genius for adapting to change while holding firm to basic commitments. A knowledge of this history can offer us inspiration and understanding as we consider the school’s future, and it also reveals an array of values and traditions on which we can draw as we move forward.
CHAPTER 1:

HISTORY AND SOCIAL CHANGE
HISTORY

Phillips Academy was founded at Andover, Massachusetts, in 1778. It was one of thousands of academies that sprang up in countless small towns during the decades after the American Revolution. Unlike most academies, Phillips Academy survived financially and flourished academically. This enabled it to attract not only ambitious local youth (most of them from modest backgrounds) but also a small, steady stream of students from prominent families around the nation. In its course of studies, Phillips Academy offered the classical education revered by the revolutionary generation that founded it. Its founders and leaders, deeply aware that America’s republican experiment was a fragile one, hoped to provide an education that would train minds and build individual character, both of which its leaders felt were needed to sustain liberty and independence. The Academy sought self-consciously to nurture ideals of social usefulness in its students. It also bore the mark of its Calvinist forebears. With ministers often serving as principals and with prayer and worship woven into its daily routine, Phillips Academy was structured as a pious family. Its tone was stern, its standards and rules were strict, and its principal ruled as a godly father over his student sons. (Allis 1979, 35-217)

A century after its founding, Phillips Academy underwent its first major change. A self-conscious elite was emerging in the United States, and it looked for a way to prepare its sons for leadership. To do so, this class of men founded new boarding schools and transformed a few of the leading New England academies, all in accordance with the model of the English public school. The population of these schools was never as strictly “upper class” as their public image suggested, and Andover (as Phillips Academy became known) opened its doors to boys from a wider variety of backgrounds than most of its fellow boarding schools did. Still, it is probably true that the sons of wealthy and powerful men set the tone for the new Phillips Academy, just as the sons of local merchants and farmers had set the tone for the old. It is certainly true that the wealth that began to gravitate to Andover in the late nineteenth and early twentieth centuries gave it a financial strength and stability that lasts to this day.
Although it maintained Protestant worship and a Protestant sense of mission at its core, the energies that bound and drove the community in this era were less religious. Students were gathered in from the private boardinghouses and commons that surrounded the campus and brought into dormitories. Instead of living under the rule of families, the boys now led a spartan institutional existence that removed their prior identities and turned them in the direction of their school for a new one. Athletic competition—with its emphasis on physical training, teamwork, and the will to victory—instilled its values and built strong emotional bonds, and a flourishing extracurriculum of student publications, debates, and performances also fed the development of a common school spirit. As the school grew, the old hierarchy of the patriarch/principal and his family of students gave way to a new hierarchy of seniority, with senior faculty dominating the curriculum and senior students dominating student life. (Ellis 1982, 194-258)

The curriculum itself underwent a major change in this period. Instruction was now almost entirely in English, and there was a new emphasis on modern languages, literatures, and histories, and on scientific studies. If sternness was disappearing from Protestantism on campus, it was flourishing in the realm of academic standards. Andover’s intellectual demands were considered second to none among boarding schools, and Phillips took a leading place in a new system of education that developed in the late nineteenth century. Once, an academy education had been sufficient for the needs of many ambitious youths, but now young men who aspired to the professions and business needed a college degree. Boarding schools were thought to provide the best college preparation and thus became known as “prep schools,” feeding their students to the finest private universities and colleges.

As Phillips Academy was growing into a boys’ school with a national reputation, its neighbor, Abbot Academy, was building a national reputation as a boarding school for girls. Founded in 1828, Abbot drew on a changing student population similar to that of P.A.. While both schools were well known for their high academic standards, Abbot had a different curricular emphasis. Though it offered the fundamentals of a classical education, Abbot stressed a learning experience that was adapted directly to its time. Consistent with the female role of its era, Abbot placed more importance than its neighbor on social skill, service to others, and cultivation in the arts. Although Abbot gathered its students from private homes into
dormitories at about the same time as Phillips, Abbot was committed
to different values in residential life, with less spartan independence
and more nurture. Physical health and athletics played a role in the
Abbot program, but competitions and team sports did not serve the
same core function that they did at P.A.. During the 1960s, Abbot
underwent a broad change, creating a more flexible academic
program and instituting regular town meetings in which students
and faculty talked through community issues together. (Lloyd 1979)

In 1973, Phillips and Abbot Academies merged. Given the contrast
between their programs and cultures, the merger could have been
much more tumultuous than it was. One reason for the relative
peace of the transition is that a Phillips Academy Steering Committee
in the mid-1960s had already begun to guide P.A. in directions
compatible with those of Abbot. The Committee’s recommendations
included a broader elective program, an outward-facing attitude
toward society, and a more nurturing approach to students. The
Committee also recommended coordination with Abbot and a more
socially diverse student body. To give a smaller feeling to a large
school, the report contained a call for Junior, Middler, and Senior
Complexes (forerunners of the cluster system). At the same time, the
rules governing student life were loosened.

In sum, a new kind of school had emerged by the early ‘70s. A
product of the merger, the Steering Committee recommendations,
and the cultural and political ideals associated with the 1960s, the
school laid new emphasis on student choice, independence, and
personal responsibility and on diversity in the school’s population
and curricular offerings. Older ideals of hierarchy, piety, and
seniority were displaced by a new emphasis on individualism.
School spirit and a sense of community were supplanted by a stress
on democracy and a concern for the unique person. This change was
symbolized in residential life where House "Masters" were
transformed into House "Counselors." The Academy used its wealth
aggressively and effectively to create a more diverse student body.
At the same time, there were increasingly conscious efforts to make
the school a more welcoming and responsive place for students of all
backgrounds.

Yet, for all of this change, certain traditional values remained. The
most important of these was an emphasis on academic excellence.
The Academy continued to have a deep concern for the character of
its students, and it still gave athletics a central place in its program
as a tool for building character. Finally, P.A. in this era maintained the traditional assumption that it was not simply educating bright students but that it was schooling future leaders.

In 1993, a Long-Range Planning Committee of trustees and faculty recommended the creation of a steering committee like that of 1965-66. We on the Steering Committee have carried out our deliberations in full awareness of the rich traditions of Phillips Academy and Abbot Academy and of our school's long-standing commitments to academic excellence, good character, and social usefulness, and we hope that our report will do justice to those traditions and commitments. At the same time, the world and the society around Phillips Academy are in a state of flux. So great is the change around us, we believe, that the Academy's program must be carefully examined in relation to the shifts in its context. But, as we study those great forces of change with an eye to Phillips Academy's programmatic responses, we take heart in the school's proven ability to reinvent itself and take strength from the many traditions on which we can draw.

SOCIAL CHANGE

There are forces shaping the world of Phillips Academy and the lives of present and future students that did not exist when the Academy was founded, when it changed its form in the late nineteenth century, or even when the last steering committee reported in 1966. These new vectors of change affect who our students are, what we are able to do for them, and what sort of world we prepare them to enter. By understanding these forces in relation to the Academy's commitments and traditions, we can develop a vision and purpose that are at once true to our past and cognizant of our future.

The world in which our students will live is being altered radically by human technology. The human species has developed the knowledge and tools to transform its physical environment. The power of human tools grows at an accelerating rate, and they become available to more people every year. While our capacity to improve human health and comfort has increased, so has our capacity to damage the atmosphere, foul the water, and upset the delicate balances on which life depends. At the same time, human technology has given us the ability to deplete the planet's finite resources.
Industrialized societies have developed habits of consumption that strain the support systems for life on earth. Our own habits—as a nation, as an institution, as individuals—involves us directly in this problem of resources. The dangers to our planet and our responsibility for its fate grow constantly with our technology.

Many of the same technological forces that are transforming the globe's physical environment are also working to reshape the relations among peoples of the globe. When the last Steering Committee reported, a flight to Europe was extraordinary for most Americans, a conversation with Africa was difficult, and the delivery of a letter to Asia took many days. Today, electronic networks deliver messages between continents immediately and create efficient global phone links. A plane flight from Boston to London is as easy—and nearly as common—as a trip from Boston to Los Angeles. Where international trade thirty years ago linked national firms and economies, today the firms and economies themselves are international. Clients, colleagues, and markets in every corner of the world are immediately accessible at every hour of the day. When war or disaster breaks out, the peoples of the world increasingly see them through the same cameras and even the same news network. We are neighbors not just to our fellow townsmen or countrymen but to everyone on the planet. Contact with other cultures has ceased to be a special event; it has become a plain fact of life.

At the same time, cross-cultural contact within the United States has become a common occurrence. When Madame Sarah Abbot and her neighbors founded their academy for girls more than a century and a half ago, they acted as part of a homogeneous culture. New England was almost uniformly white, Protestant, and Anglo-Saxon in its population. More than that, its outlook was specifically Anglo-American, and the new academy—like the school for boys next door—was designed to improve and extend that Anglo-American culture. Waves of immigration since then have made the U.S. less Anglo-Saxon and less Protestant, and great internal migrations have made regions like New England less white. But a new influx of peoples in the late twentieth century is changing the American population as it has not been changed since the arrival of Europeans and Africans in the sixteenth and seventeenth centuries. The newcomers are largely non-European and non-white, and their numbers include a substantial group of non-Christians. This great change adds to the diversity that historically has made our nation vigorous and dynamic. At the same time, it challenges long-held assumptions.
about who we are as a people and a culture—assumptions that are still rooted to some extent in the era of Madame Sarah Abbot.

The shift in our nation's population only adds to the urgency of issues of diversity and social justice among groups long resident here. Most notable and most painful are the issues of equality, harmony, and integration between black and white Americans, but outbreaks of anti-Semitism and eruptions of tension between Native Americans and the government are reminders of other historic problems not happily solved. Other issues of difference, barely visible in public discourse when the last Steering Committee met, have come to occupy national attention. The right relationship between men and women in public and private arenas is a subject of constant debate and profound uncertainty. Also, issues of sexual orientation have produced deep and unresolved differences in our society. All of these divisions raise vexing problems of social justice, unity, and mutual understanding. Many of them, like the current experience of globalization, involve issues of contact and relationship between different cultures.

If we as a society are uncertain about who "we" are, we are equally uncertain about where we belong. The people of the United States have always been a people in motion, but the effects of that mobility are much different today than they were in the past. Specifically, the students of Phillips and Abbot Academies always came from families that were deeply rooted in particular local and regional communities. That is no longer the case. Many of our students come from families that have immigrated to the United States or that pursue occupations that move them from country to country. Even more of our students grow up in different parts of the country than their parents did, and still others have moved frequently because corporate careers now dictate a physical mobility that was unimaginable when Samuel Phillips founded this academy. Unlike the students of previous generations, the majority of our students live not in cohesive neighborhoods but in the collections of strangers we call suburbs. Even the town of Andover, stable and slowly changing in its population for centuries, has undergone a dramatic shift in recent years, with a surge of newcomers into the community from other parts of the state, the nation, and the world.

This growing rootlessness, when added to the nation's increased diversity, has raised in new and puzzling ways a long-standing question: what does it mean to be a citizen of the United States? In
its most obvious guise, this is a question about who belongs—which immigrants, which international commuters, and so forth. But this question has less obvious guises. It deals with what we have in common, what binds us in our diversity, what (beyond residence and legal status) makes us part of the same nation. The matter of citizenship in our time also raises acutely the problem that obsessed Samuel Phillips' generation: how to maintain a sense of mutual obligation and social membership in a society based on the rights and initiatives of the individual. Since Phillips' time, social bonds have loosened and the individual has become ever more the basic unit of society. In these circumstances, what do we owe to our nation, our society, our community? What can we do to nurture and strengthen our sense of membership? Public leaders of every political stripe are asking these questions, and the concern about citizenship has reached a level that was unthinkable when the last Steering Committee reported.

In the past, our society was held together not only by a sense of citizenship but also by the faith that economic advancement was possible for any American willing to seize the opportunity. This faith—the core of "the American dream"—was shared by every generation from that of Samuel Phillips to the one that merged Phillips and Abbot into a single academy two decades ago. But now, at the end of the twentieth century, the faith is declining. For the first time in the nation's history, many parents believe that their children will not live as well as they have. This pessimism has produced pressures of a sort that have rarely afflicted our students before. For the first time in more than two centuries, some of our students see a Phillips Academy education as an economic lifejacket rather than a ladder of opportunity.

As older faiths and dreams lose their power, our fundamental institutions undergo dramatic transformations. A century ago, when Cecil Bancroft and his generation were inventing the modern boarding school, the corporate and professional workplaces were home to white males who held the reins of power. Women served only at the margins of these places, and men of color rarely entered at all. Bureaucracy, still new to the United States, dominated the workplace with its clear hierarchies. Now, in our time, people of color are a common presence in the business and professional world (indeed, current trends in the larger workforce point to a working population that will be nearly half non-White by the middle of the next century). And most new professionals and corporate executives
stand a good chance of having a woman boss during their working life; certainly, all of them will have women as colleagues. These changes represent a revolution in social justice, and they broaden the pool of customs and perspectives on which our great economic institutions can draw, but such great shifts also mean that our students are entering a workplace culture whose nature is uncertain yet clearly different from that of the past.

As the integration of the workplace is changing its culture, so too is the advent of new technologies. These technologies diffuse information, so that power begins to spread and teamwork intermingles with old principles of hierarchy. At the same time, some professionals are becoming telecommuters and operate with greater physical independence of the workplace. The bonds of loyalty between well-educated employees and their firms are weaker than at any point in the century, as professionals and executives are more likely to change firms, be transferred, or be laid off. Our students are bound for a rapidly-changing work world that will require new skills, habits, and attitudes.

Like the workplace, the family is being transformed. Since the last Steering Committee reported, the divorce rate has doubled. Every racial and economic group has more single-parent households, and the blended family--composed of parents and children from different marriages--has gone from being a rarity thirty years ago to a common form today. Meanwhile, the two-career family has become a standard life experience, with fewer of our students having had a parent who tended full-time to domestic business. Because family forms are changing (and because there is broad disagreement over personal values), there is less consensus on parenting today than at any point in recent history. Our students, even those of the same class and racial backgrounds, come to us with an unprecedented variety of childhood experiences and an enormous breadth of assumptions about the nature of adult care and adult authority. (Information Plus 1994, 21, 30-31)

Meanwhile, public knowledge is changing as rapidly as private experience. The revolution in electronic technology provides broader and faster access to more information for greater numbers of people. It has led to an acceleration in the creation of knowledge, provided new venues for public discourse, and produced new tools for education. The computer has created new forms for the dissemination of information, the creation of knowledge, and the
conduct of public debate, for on-line communication increasingly blends text, sound, and visual images in novel and compelling ways.

Before we have fully understood the impact of television on the ways in which we think, feel, and process the world, we confront a revolution in the way we formulate, store, transmit, and receive information. In every generation, education at Phillips and Abbot Academies has meant knowing how to understand printed text and how to shape ideas and emotions in writing. The passing of the card catalogue and the typewriter point to the arrival of new forms of literacy--forms which meld written, graphic, and audio-visual languages not just for entertainment but for the transmission and development of knowledge. This revolution in literacy is already taking place in the minds of our current and future students.

The revolution is reaching us now in the changing mix of skills that our students bring to school. Phillips Academy teachers experience this change as a deterioration, especially in those departments that rely mainly on written text. In some senses it may truly be a deterioration. Declining test scores throughout the educational system, soaring class sizes in the public schools, and a dwindling reading habit among our entering students would all suggest an erosion of literacy--or at least of "literacy" as we have traditionally understood it. Our students bring us impressive audio-visual skills and dramatically growing competence with computers. What these young people know--and know how to do--sets them apart not only from their teachers but from the generations of students that immediately preceded them. For teachers and students alike, the new literacy, its potential, and its relation to the older textual literacy are challenges awaiting careful consideration.

This is one of many challenges facing not just Phillips Academy but the entire educational system in the United States. Schools across the nation are under fire from two different groups of critics. One asserts that schools do not impart basic skills and information as well as they once did and calls for a return to the kinds of teaching that, in their view, once did the job better. The other group objects to the survival of precisely that mode of education that the first group wishes to revive. This second group asks for less emphasis on factual coverage and rote learning, with more attention instead to thinking skills and student-directed learning. Calls for educational reform are not unusual in this country, but they have rarely come with such varied counsel, and they have never before happened at a time when
financial support for schools was deteriorating. Like the family and the workplace, the school is an institution in flux.

If our dominant beliefs and basic institutions are in doubt, it should not be surprising that the experience of adolescence is also changing. Adolescence has long been recognized as a phase of life sensitive to shifts in the culture and to alterations in the social, political, and spiritual climates. When the last Steering Committee met, there were clear signs emerging of a great change in the life and culture of teenagers. That change has since played itself out in many ways, each of which deserves acknowledgment here.

The last thirty years have been a time of dramatic change in gender expectations. This is especially true for girls. In the mid-1960s, a female adolescent with a good education could choose between a career and a life of domesticity, but she knew that, if she opted for a career, that career would be second in importance to her husband's and she would still be responsible for raising the children and running the household. Today, such an adolescent would assume a career for herself. The chances of her career path looking like a man's are much greater, and the chances of it being subordinated to a husband's are smaller. Despite persisting inequities, women are now viewed as legitimate candidates for political, financial, business, professional, and cultural leadership. These shifts were bound to have an impact on men's expectations, but the lines of change there are far less clear than those for women. Boys who attend schools like P.A. generally expect to marry a woman with a career and do not necessarily assume that their careers will be more important than those of women. There is also an expectation that men will be more involved with their children and perhaps more involved with the household.

These positive changes breed their own difficulties. Because gender norms are new, they are often overtaken in practice by older ones, and adolescents get confused about how to view their own futures. Moreover, the shift in gender expectations is incomplete. Girls may expect careers but they are often discouraged from the styles of assertiveness and competition that are necessary for success in those careers. Boys, even though they know that a life of active parenthood and domestic negotiation lie ahead of them, are often stigmatized for practicing the nurture and empathy needed for that way of life. (Gaskins 1994, 14-18) Both sexes face immense confusion about
gender and their own futures as they pass through adolescence today.

The emergence of issues of sexual orientation has further altered the social landscape of adolescent identity. When Samuel Phillips and Sarah Abbot founded their academies, the words "homosexual" and "heterosexual" did not exist and neither did the concepts that they denote. (Chauncey 1994, 111-127; Rotundo 1993, 83-84, 274-279) Even thirty years ago, the idea that a faculty member or a student might acknowledge her or his own homosexuality to the school community—let alone the idea that that person would receive acceptance and support—would have been astonishing. These things have come to pass at Phillips Academy, and they are changes that the Steering Committee affirms enthusiastically. They have not happened, however, without pain or controversy. The acceptance and validation of homosexuality is controversial among students, faculty, parents, and the culture at large. In fact, homosexuality is still powerfully stigmatized in peer culture. Roughly one-third of all adolescent suicide attempts today involve issues of sexual orientation.

As adolescents struggle in new and challenging circumstances to deal with issues of self, other, identity, intimacy, and the future, they do so in an atmosphere made treacherous by the presence—and widespread abuse—of drugs. The use and abuse of illegal drugs was just beginning to spread in teenage culture when the last Steering Committee convened. Since then, it has become common and now represents one of those difficult choice issues—like sexual activity—that was once confronted in early adulthood but is now faced in adolescence. Though many drugs are widely available and their use is encouraged by many peer groups, the most widely used and abused drug is alcohol, which is both legal and socially acceptable throughout adulthood. Thus, adolescents are facing crucial decisions at an early age without clear counsel from their society.

The same is true of sexuality as well as drug use. Dramatic shifts in sexual attitudes and behavior have taken place in the last thirty years. Social prohibitions against premarital intercourse and other forms of sexual experimentation have eroded. Bombarded by the media with sexual stimulation, adolescents have become sexually active at earlier ages. Under any circumstance, this would raise complex issues of morality and maturity, but the circumstances are further complicated by the appearance of the AIDS virus. This adds
a mortal threat to the other difficulties that come with teenage sexual activity. Yet the cultural permission and the peer pressure to become sexually active are far greater than at any time in the past two centuries. Again, our students are facing weighty and difficult choices at a less mature phase of the life cycle.

At the same time, extreme, self-destructive behaviors have become more common among adolescents. The teen-age suicide rate has risen sharply. (U.S. Bureau of the Census 1995, 100) The eating disorders which were almost unknown when the last Steering Committee did its work have since become a common feature of life in settings like P.A.. In a sense, these behaviors are a response to the cumulative impact of the changes we have described. In a time when difficult choices confront a young person at an early age, when the terms of personal decisions about the future grow uncertain, when many teen-agers come from disrupted families, when social institutions and cultural beliefs falter, and when drugs become common as a way to cope with severe stress, it is not surprising that instances of extreme, self-destructive behaviors grow more frequent. Not surprising, perhaps, but a matter of deep concern.

More surprising under these circumstances is the fact that so many strong, able young people find their way to Phillips Academy and have the inner resources to flourish. The Academy has reason to be proud of its ability to attract and support these young people and to offer an environment that nurtures their growth in a hard time. When the student body was surveyed in March of 1996, eighty-seven per cent declared their level of satisfaction with the Phillips Academy experience "excellent," "very good," or "good." Among the alumni from the classes of 1991 and 1994, an even higher proportion, ninety-two per cent, expressed those same high levels of satisfaction.

Given the number and magnitude of the social changes that affect the world of our students and of the Academy itself, though, we cannot assume that we can go on as an institution without responding in our program to those changes. In truth, Phillips Academy has already responded to many of these changes, but it has done so in ad hoc fashion, leading to piecemeal changes that, in turn, have produced an educational program that often lacks coherence. As much as we hope to introduce new ideas and new programs in our report, we hope to bring coherence to many of the promising initiatives that have been Andover's response to a changing world.
In concluding this discussion of social change, it is important to consider one final observation: a time of great change is not only a moment of danger but also a moment of possibility. The traditions we inherit as an academy encourage us all to see the opportunities open to us in an era of change. We need to educate students who will create a new culture out of the flux that surrounds them. Viewed in this way, the many changes described here are full of possibilities. Our students have the opportunity to develop wise uses of technology and new habits of resource management; they can overcome parochialism and become the first generation of world citizens; they can reaffirm and reinvent American citizenship through service and a sense of community; they can hold aloft for the world the great American ideals of democracy and social justice by completing their fulfillment here at home; they can deepen human understanding by living with an openness to learning from diversity; they can affirm old truths and create new knowledge through new forms of literacy.

This hopeful list could extend much further. The point remains that Phillips Academy has the chance to educate students to guide change in paths of goodness and wisdom and make a better world. In this process, there lies a further opportunity—the opportunity to offer educational leadership in a time of flux and uncertainty. To do this, however, the academy must conduct its educational business in full awareness of the changes that are reshaping our world.
CHAPTER 2:

KNOWLEDGE AND GOODNESS
We have traced Phillips Academy's past and explored the current challenges that confront it. With that background, we need to examine what Phillips Academy is and should become. Given its traditions and the great changes happening around it, what does it mean for Phillips Academy to be a residential high school? We will begin by asking what sort of school—and especially what sort of high school—Phillips Academy ought to be, in this chapter, "Knowledge and Goodness." Then we will consider the residential part of its designation, looking into the nature of life and community at a residential high school, in a chapter entitled, "Living and Learning."

In exploring what kind of a school Phillips Academy should be, we begin with the statement from the Academy's constitution that is central to its institutional purpose: "...though goodness without knowledge...is weak and feeble; yet knowledge without goodness is dangerous; and...both united form the noblest character, and lay the surest foundation of usefulness to mankind." ("The Constitution", 688) The growth of adolescents in knowledge and goodness is at the very core of Phillips Academy's educational task as a high school. This chapter of the report will devote itself first to the current educational meaning of knowledge and then to the committee's understanding of goodness.

**KNOWLEDGE**

A school is "an institution for instruction and learning." (American Heritage 1994, p. 733) This definition expresses the standard meaning of the word, but it leaves many questions unanswered. What do we mean by learning at our school? Who is doing it? What should be learned? How should it be learned? What sort of instruction should play a role in that learning?

Learning is a process that is both internal and external to the learner. Internally, a person collects, represents, selects, and organizes information and ideas. Externally, a learner gives and receives ideas and information. Thus, learning as a process is at once intimately personal and profoundly social.

The learning process also involves a certain attitude toward the world and toward life, an attitude of inquiry, of questioning. Part of
this attitude is a broad, deep curiosity, and part of the attitude is a healthy skepticism, a refusal to take things at face value. This skepticism, by the way, should not be confused with cynicism, which is uncritical in its rejection of everything. It is the critical spirit combined with a willingness to learn that makes healthy skepticism such a valuable part of the inquiring attitude.

A learning process based on curiosity and inquiry can and does take place everywhere. It takes place on and off campus, in the classroom and the dormitory, on the athletic field and in the library, at the service project and in the concert hall, in Commons and at the computer terminal, at the Saturday night dance and the all-school meeting. It is education of the whole child. This learning involves the mind, the body, and the spirit (or the head, the heart, and the hand).

Our daily work at Phillips Academy is structured largely around the education of the mind. This formal academic education is a kind of meta-learning that raises all the learning we do from daily experience to a higher level of abstraction, providing the learner with modes of critical thinking, categories of meaning, and skills of observation and communication that help the learner to make greater sense of daily experience. This schooling in abstractions must always be understood, however, in relation to the other forms of learning that go on daily, from the co-curricular to the extracurricular to the informal acts of everyday living. Just as the raw data of experience are a mere jumble without abstraction, so abstractions can turn into mind games without the raw data of experience to illuminate.

At Phillips Academy, then, learning goes on everywhere and is brought to a powerful focus in the academic program—but who does the learning? On one level, we have already answered the question: the Academy is a high school, and a high school educates adolescents. But if the learning is to go well for these adolescents, they cannot be the only ones learning. A good school needs good teachers to shape and guide the learning process, and every good teacher is constantly learning. Phillips Academy, then, must be a community of learners, organized around the learning of adolescents but involving the learning of students and teachers together.

What should be learned at Phillips Academy? In other words, what knowledge should constitute a Phillips Academy education? Many
kinds of knowledge are possible through daily living and through the extracurriculum and those will be addressed later. Here, we address formal education at Phillips Academy, and that takes place through the curriculum and the co-curriculum. The co-curriculum consists of athletics, artistic performance, and community service. It focuses on modes of knowing that involve the heart and the hand in central ways, often in ways that are more concrete than those of the curriculum.

The curriculum itself forms the core of the educational program at Phillips Academy. The knowledge that emanates from the curriculum is organized around the major disciplines. Each discipline has its own areas and modes of inquiry, its own bodies of vital information, its own essential questions, concepts, and theoretical frameworks, its own techniques for acquiring and verifying findings, and its own images, symbol systems, vocabularies, and mental models. (Gardner and Boix-Mansilla1994, 201) The purpose of the curriculum is to engage students in the modes of thought and basic skills and knowledge of each major discipline and to enable every student to achieve mastery in at least one such discipline. The curriculum should also give students significant experience with study that uses different disciplines to approach a topic or actually tries to synthesize the techniques and knowledge of more than one discipline in analyzing an issue. In other words, the curriculum should introduce students to multidisciplinary and interdisciplinary approaches.

The ultimate purpose of obtaining knowledge is to achieve understanding, which is the ability to apply knowledge to illuminate new problems or unanticipated issues. (Gardner and Boix-Mansilla 1994, 198-217) In other words, knowledge is valuable not so much as an end in itself, but in its use, in its ability to increase an individual's "usefulness to mankind." ("The Constitution", 688) A Phillips Academy education should, above all, increase a student's understanding of self, others, and the physical world.

How should learning happen at Phillips Academy? In particular, what sort of "instruction" at this school will be most conducive to the greater knowledge that will yield deeper understanding? We do not believe that there should be an orthodoxy that dictates one mode of instruction or one pedagogical style as the norm at P.A.. The mode should be dictated by the discipline, the course, the topic, the skills
and personality of the teacher, and the needs of the particular student or group of students involved.

What we are suggesting, then, is that every teacher have a large pedagogical tool kit in which to rummage for just the right tool to fit the situation. The tools of choice in the past have been, variously, recitation, lecture, Socratic dialogue, and seminar discussion. Each of these tools remains valuable, but there are many tools to add, including (to name a few) the teacher-as-coach model, the use of various emerging educational technologies, and the development of group projects as settings for learning. What these and other additions have in common is a student-centered approach to learning that recognizes the variety of ways in which students learn and gives them a more active role in the educational process. Again, the student-centered approach is meant not as a replacement for teacher-centered instruction but as a powerful addition that broadens a teacher's ability to help students gain personal meaning from what they encounter in the classroom. A later section of this report will describe this "student-centered plus" approach in more detail.

A final educational mode that impresses our committee is an emphasis on learning by doing. This goes on already in many settings such as science labs, art studios, language programs, service-learning courses, and credit-bearing off-campus programs. The graphing calculator can also be seen as a form of learning by doing. This experiential learning engages the student more deeply in the learning process and emphasizes the uses of knowledge, providing a sense of connection to personal experience that can be especially helpful to adolescents.

Finally, when we think about how students learn, we should remember that this is not simply a school, this is a high school. We teach adolescents and should always be mindful of their age and stage of development in designing educational programs and choosing modes of teaching. In doing so, we should remember that their phase of development may impose some limits but it also opens up wonderful possibilities. It is those possibilities that make high-school education—and Phillips Academy education, in particular—so exciting.

Having set out an over-all statement about learning, teaching, and knowledge, we will now explore certain areas in more detail—
teaching and learning, the curriculum, the co-curriculum, the special opportunities and resources available at Phillips Academy, and some important considerations for teachers that are growing out of new research and new technology.

Teaching and Learning

The institutional culture of Phillips Academy has always supported and nurtured learning. Although it has expressed that support in different ways at different times, those of us at P.A. today inherit a proud academic tradition and the culture that goes with it. What we have to say in this section about new perspectives on learning is said against that larger historical backdrop. Before moving on to new ideas, we should acknowledge and specify the elements of the culture of learning we are so fortunate to inherit. It includes an environment in which there is reverence for learning and knowledge, in which the outstanding student is admired, in which seriousness of academic purpose is expected, in which strenuous academic effort is a point of pride, in which inquiry and curiosity are highly valued, in which teachers model a devotion to the life of the mind, and in which it is assumed that a love of learning will be lifelong.

We wish to point as well to some crucial aspects of a good learning environment which have been quietly growing in recent years at Phillips Academy and which deserve recognition and endorsement here. One of these is the central role of the individual student-as-worker in the educational process. The student should not merely be a recipient of knowledge, skill, and understanding; the student should take an active, initiating role in the learning experience. A student should ask critical questions, know where and how to acquire information in each of the disciplines, and have ample opportunity to practice the modes of inquiry and to use the conceptual perspectives of every major discipline. Where possible, the student should play a role in shaping paths of learning within particular courses and topics. These are important elements of a learning environment because they engage students more directly and fully in the learning process and because they encourage habits of intellectual activity rather than passivity. Furthermore, in the era of interactive children's entertainment, our students may come to us expecting to play a more active role in their learning experience than generations of children who have grown up in front of the television.
In pursuit of this active stance in learning, we must be ready to engage our students in learning groups and collaborative projects. These forms of learning are modeled on the way more and more adults pursue and produce knowledge in our culture today. Collaborative efforts not only prepare students for the work world ahead, but they also stimulate intellectual initiative, encourage social learning, and teach young people how to utilize individual strengths in a group to produce an outcome that would be beyond the abilities of any one person in the group.

Closely related to the emphasis on student initiative and activity is the importance of experiential learning. As we have already emphasized, learning by doing engages students directly in the learning process and stimulates the student to see how academic concepts and modes of thinking are of deep and constant value in the experience of life. With this in mind, we hope that connections will be found wherever and whenever possible between our co-curricular and extracurricular programs and the academic curriculum.

Another crucial aspect of an effective learning environment is that it must encourage a creative tension between the disciplined mind and the mind at play. Our students need to know that true learning requires hard work, patience, and self-criticism and that mastery in any realm of knowledge involves a certain amount of tedium. At the same time, they need to know that this self-discipline is not an end in itself but rather a means to the joy of learning and creating knowledge, to the power and pleasure of discovery. Most of our students are familiar with the relation between discipline and play in athletics or the arts, but they may not have as much experience of it in traditional academics. Any effective culture of learning must provide this experience for its students.

A community of learners is also a community of human relationship and human feeling. It is an affective environment that nurtures the cognitive components of learning. Built on trust, respect, and active listening, on candor tempered with compassion, it is an environment that is supportive and invigorating. Most good teachers work instinctively to create such a classroom atmosphere of trust and respect. In addition, there is emerging knowledge about the creation of good affective environments for learning, knowledge that could be usefully disseminated among the faculty. (Wittmer and Myrick 1989)
This is only one part of the teacher's work in building a positive learning environment for the student. If the role of the student in the learning process is going to change as we have suggested above, the teacher will need a broader range of skills: a knowledge of how to structure, guide, and stimulate work in learning groups and project teams; a facility for helping students bring together the data of experience with the concepts and modes of inquiry in a given discipline; an understanding of basic ideas about adolescent cognitive development, multiple intelligences, and varied cultural styles of learning, each as a suggestive guide to the unique learning style of each student. The teacher will need to usher the student into a discipline, pointing out the best forms of access to information in the discipline, providing a model of the discipline's style of observation and critical thinking, guiding the student toward mastery of the discipline's tools, and nurturing improvement in the discipline's distinctive forms of communication.

The teacher will still need to be a source of information on many occasions, although that part of the teaching role will become blended into the larger mix rather than taking the primary place that it so often has in the past. In this new setting, the teacher will spend less time on set preparations and more time on structuring the learning process flexibly and responding to a wider variety of products from students. The key to this style of teaching, then, is adaptability. The student as learner requires the teacher as learner.

A new look at the learning process encourages a new look at the way we assess learning. We will continue to have grades, but we need to explore ways to shift attention from the grade to the learning process, from "what did you get?" to "how are you doing?". Student self-evaluation could be a useful part of learning assessments, and a system of assessment could also be designed to determine how a course or a program is doing as well as how a student is doing. We should also broaden the consideration of alternative modes of assessment already begun by some of our colleagues. Two modes of special interest are portfolios, which help to track the learning process over time, and exhibitions, which give students a chance to show what they know and what they know how to do.

A final and important piece of rethinking teaching and learning is an exploration of the role of emerging technologies in education. Few topics in the world of education have been the subject of more grandiose promises or the source of more personal anxiety. One way
to bring some perspective to this emotional topic is to recall that technology refers to tools and that every teacher is accustomed to making choices about technology, from chalk to VCRs to workbooks to calculators.

Viewed in this way, thinking about emerging technologies becomes a matter of thinking about one's goals in a particular discipline, course, or unit and then deciding which tools ("high-tech" or otherwise) will help most in achieving those goals. For some teachers, this will involve learning about the capabilities of new technological tools and for some teachers it will involve training in the use of those tools. How to accomplish this learning and training as efficiently as possible will be a subject of discussion in later chapters of this report. For the moment, the most important thing to say is that key conversations about technology need to happen at the level of the discipline or department. These conversations have gone further in some quarters than others, but it is crucial that discussion of educational technology be driven by educational and not technological imperatives.

As teachers and certain departments and divisions begin to adopt new technologies, some are finding that electronic access to information leads to more individualized instruction and changes the educational focus from the absorption of information to the search for and evaluation of information. There is also some research and much speculation about the ways in which computers are changing the way our students think. Some of the early knowledge in this field is discussed elsewhere in this report, but it is too soon for any central office or steering committee to call for major changes in educational program based on what is known so far. The focus for now needs to be on learning to use the new technologies for our educational purposes. Teacher wisdom and professional research will accumulate and then we can begin to assess the impact of computers on pedagogy and cognition.

Technology, like assessment or modes of teaching, is an aid to the process of learning. So far, we have discussed this process at some length but not the objects of that process: knowledge and understanding. We will turn our attention now to the curriculum, which is the programmatic site of knowledge and understanding.
The Curriculum

Formal education in the United States has long been divided into disciplines, or bodies of teachable knowledge with their own content areas, special questions, unique procedures, and distinctive languages and symbol systems. Our current array of disciplines is the result of a reorganization of knowledge in the late nineteenth and early twentieth centuries. (Bledstein 1976)

Although the precise number and array of disciplines is a source of some dispute, we have found it most useful to think in terms of six major disciplinary areas: English language and literature, mathematics, foreign languages, natural science, social science, and the arts. These disciplinary divisions follow the basic groupings of our own major graduation requirements and (with some exception) the areas of requirement for admission to most selective colleges.

When combined, these disciplines equip a student powerfully for the pursuit of knowledge and understanding. They foster a spirit of inquiry and the tools to solve the problems that arise in the inquiry process; they provide training in major modes of thought and expression; they nurture understanding of self, other, and the physical world; they furnish insight into one's own and other cultures and into the physical systems that compose the natural world; and they encourage responsible citizenship in each of the social and physical systems we inhabit.

The organization of the curriculum according to disciplines raises several issues that bear discussion here: sequence; breadth; depth; and learning that involves more than one discipline. The issue of sequence concerns the order in which a student should be asked to learn particular information, skills, concepts, and modes of inquiry en route to competence in the various disciplines. Although the specifics of sequences need to be worked out by teachers of each discipline, there is one principle that should apply to all disciplinary sequences. That is that every one should be structured according to what we know about cognitive development in adolescence. Our graduating seniors are capable of different operations in their thinking and different levels of sophistication in their use of languages and symbol systems than our entering juniors are, and these considerations should be uppermost in constructing a disciplinary sequence.
Another basic curricular issue is that of deciding how much breadth of knowledge across the disciplines we should require of our students and how much depth of understanding within a particular discipline we should expect. What we must strive for is a balance between the two. We need to encourage breadth to counteract the constant pressure in our society toward over specialization. The economist who knows no environmental biology is as constrained as the environmental biologist who knows no economics. Students of another culture who do not understand their own are just as limited as the students of their own culture who do not understand others.

In addition, breadth is important because students will need skill in different modes of thinking and knowledge in different disciplines in order to have the adaptability that the job market of the future will require. As a current Phillips Academy student has written, the worker in the new economy "must be open to learning new things, stepping onto unsure ground and taking chances...We can [prepare for] this by branching out in our educations and broadening our interests and goals." Finally, a broad education matters because, in spite of a trend toward a bit more general education at the college level, secondary schooling still provides the last opportunity for many of our students to gain an understanding of the major disciplines.

At the same time, we think that all students should graduate from Phillips Academy with the experience of working in depth in at least one discipline of their own choosing. Every P.A. graduate should have a real sense of mastery in a discipline and know the experience of deeper understanding which that mastery brings. The opportunity to work in depth also enables the student to develop an intellectual passion, to pursue a compelling question as deeply as the student's curiosity will go. This experience is crucial to the cultivation of a life-long love of learning. One of Phillips Academy's great strengths is and should continue to be a variety of opportunities to delve deeply into an academic discipline.

While the balance between breadth and depth in a liberal education is sometimes the subject of debate, vehement controversy about the very nature of knowledge itself is occurring today in a wide range of disciplines. Known widely as the "canon wars", these arguments have dealt with the fundamental issue of what subject matter should be studied in the various disciplines. The debate represents the most
recent of many historical controversies in academia over the content of the curriculum. Earlier conflicts raged over instruction in the English language (as opposed to the classical languages), over the introduction of modern languages, literatures, and histories, over the abolition of formal religious instruction, and over the inclusion of laboratory instruction in the sciences. (Allis 1979, 198-202, 232-239, 461-462)

Today's debate concerns not only what knowledge our students need but also what culture and values we are passing on to our students. Driving the controversy is a growing sense that we should understand better the component subcultures of our society and the other cultures of the world. While the larger society has engaged in heated debate over these matters, the conversation at Phillips Academy has ebbed and flowed. As P.A. reengages with these issues, we urge that the discussion be broadened to include not only content but a consideration of varied cultural learning styles.

Conversations about the structure of curriculum have traditionally focused on the content of, the differences between, and the proper balance among the disciplines, but in recent years attention has turned increasingly to the ways in which a curriculum should integrate the disciplines. This new attention comes from the growing realization that the major issues in our lives and in our world stretch across disciplinary lines. When our students address those issues, they, too, will need to stretch across the boundaries of the disciplines. For these reasons, we support efforts to connect the disciplines within the Phillips Academy curriculum.

Making these connections is not a simple matter. There are many ways to bring the disciplines together, and three of these seem especially relevant to our situation as a high school. One of these is for disciplines to work in parallel fashion, teaching units in different courses on the same topic at the same time, not actively connecting ideas but looking for students to uncover relationships between concepts in different disciplines. Multidisciplinary work includes all that parallel work does and also makes the relations between the disciplines more explicit in studying a common topic. Finally, interdisciplinary work applies more than one discipline to a common topic and tries to synthesize the techniques and knowledge of the different disciplines involved. (see Part II, Chap. 1)
Current thinking about cognitive development in adolescence suggests that parallel, multidisciplinary, and interdisciplinary work are appropriate at successive stages in a high school student's intellectual growth. All efforts at bringing the disciplines together on a given topic should bear this developmental sequence in mind.

Before concluding our discussion of the curriculum, we want to call attention to two areas of knowledge and understanding of special concern in today's world. These are issues that cross disciplinary boundaries and deserve particular attention at Phillips Academy. One of these issues is sustainability and the need to preserve the natural environment. On this subject as on all others, faculty and students need knowledge that fully integrates the academic and the experiential, the cognitive, the affective, and the ethical. We need to educate our students and ourselves about the intricate interdependence within and among natural, physical systems and within and among human systems of economics, government, and society. Our education should produce an understanding of the interactions among those human and natural systems. Most of all, we—as individuals and as an institution—must understand our place, our power, and our responsibility within those interwoven systems. As David Orr, environmentalist and educator, has said, "all education is environmental education. By what is included or excluded, students are taught that they are part of or apart from the natural world." (Orr 1994, 12)

A second issue of concern that should stand forth in our academic program is global awareness. Since we now live in an international economy and since communication and technology are worldwide in their scope an impact (see the preceding paragraph!), we have no choice as teachers but to think globally and impart that habit to our students. We should nurture a sense of global citizenship across the curriculum and keep the issue of cross-cultural understanding at the surface of teaching and learning wherever possible. In all disciplines, we must strive not only for a formal knowledge of other cultures but for a sense of what the world looks like and feels like from the perspective of another culture.

This is not to say that we should ignore the United States. Most members of our community are U.S. citizens with responsibilities to face and pressing social problems to address here in this nation. Claire Gaudiani, President of Connecticut College and a leader in the movement for global education, has noted as well that "as Americans
assume a leadership role [in the world], we must be informed about American culture and traditions." (Gaudiani 1993, 26) Most of all, we should strive to integrate our global and American awarenesses in our thinking and teaching. We need to understand American issues like race, democracy, and the uses of technology from an international perspective, even as the worldwide impact of American power, culture, and ideals form a part of our global understanding. In this as in so many other respects, integration and connection should lie at the core of a Phillips Academy education.

The Co-Curriculum

Connection—between different modes of knowledge, of thought, and of experience—is vital to an educational program and so is balance among the different modes. The co-curriculum plays a central part in Phillips Academy's efforts to connect the mind, the body, and the heart and to maintain a healthy balance among them. It includes modes of knowing that involve the heart and the hand in central ways, and it provides both an outlet and a place of nurture for intelligences—interpersonal, intrapersonal, kinesthetic, musical, spatial—which have few disciplinary or pedagogical homes within the current curriculum. The co-curriculum consists of three major areas (artistic performance, athletics, and community service), each of which makes its own distinctive contribution to a student's educational experience.

Artistic Performance: Most of the arts program at Phillips Academy lies within the formal curriculum, but a significant portion of artistic performance is co-curricular and not the subject of formal course credit. The performing experience opens up modes of communication and of expression to others which are not nurtured outside of artistic performance. The performer experiences vividly the relation between discipline and creative play. Performance can also enhance the self-confidence of the performer.

Athletics: Athletics can play several roles at once within an educational program. The athletic experience provides distinct and powerful experience of the physical self, offering a mode of self-knowledge available in few other programmatic areas; it furnishes healthy exercise that is valuable both for physical well-being and for the management of stress; it gives the student relaxation and recreation; like the arts, it teaches valuable lessons about the relation between discipline and play; and the athletic team experience at its
best supplies irreplaceable lessons about the constructive relation between collaboration and competition.

Community Service: The community service program is the center of service learning at Phillips Academy. Service learning teaches vivid lessons about self and other. It provides the experience of going beyond the self, of sharing what one has and knows with others. Service is not just an exercise in generosity, though. It forces one to think about the other, the person who is served, and to understand that person's situation and frame of mind. Many service projects couple learning about another person with learning about another social context—of age, class, culture, ethnicity, or physical ability—and how that context affects an individual. In doing this sort of learning, one discovers more about one's own social context and its effect on one's self. Service learning also teaches about reciprocity, about how one is served by the person being served.

The co-curriculum supplements and balances the educational opportunities available through the curriculum. The curriculum and the co-curriculum should be seen as parts of the same enterprise, integrated or working in tandem wherever possible.

The Special Resources of Phillips Academy

Those of us who work at Phillips Academy tend to take its extraordinary educational resources for granted. This report should enumerate some of those resources as both a public statement and a reminder of what Phillips Academy has to offer in its educational program. Some of these, such as P.A.'s exceptional curricular depth, have already been mentioned, and others, such as its richly diverse student body and faculty, will be discussed in later sections. Here, it is worth noting that Oliver Wendell Holmes Library with its collection of over 100,000 volumes, extraordinary for a high school; two state-of-the-art educational facilities, a digital language center and a computer graphics lab; off-campus programs in foreign countries and the U.S.; the Addison Gallery and the Peabody Museum of Archeology; an unusually large and varied community service program; and, of course, a remarkably broad array of curricular offerings. Harder to measure but most important of all is the Academy's exceptionally talented student body and faculty. The educational opportunities available at Phillips Academy are unique among high schools.
Mending Splits

New developments in research and technology are changing the way experts think about certain concepts that lie at the heart of the educational process. We want to address three of these developments here because they represent changes in the theoretical base of education, changes that the faculty at Phillips Academy will need to study and discuss in the coming years.

Each of these changes in thinking represents a reconsideration of a traditional dichotomy in cultural concepts. There has long been a perception that the cognitive and the affective are opposite realms of experience and personal development. That perception is now being called into question in many different ways. Studies of the brain and the physiology of learning show that memory and attention depend upon emotional cues—the more powerful the emotional cue, the more effective the recall or the concentration of the learner. Howard Gardner's pioneering work on the psychology of learning broadens our focus from the two kinds of intelligence that we associate with reason—the linguistic and the logical-mathematical—to include six other intelligences. Some of these—the intrapersonal, the interpersonal, the kinesthetic—are intelligences that we associate with emotion more than reason. (Gardner, 1993, 12-34)

The changed understanding of the relation between cognition and affect also appears in the growing importance of the mediation movement. In diplomacy, in the workplace, in the law, and in many school settings, a growing number of people are training in the skills of reading, hearing, and managing emotions as a way to solve problems that range from divorce to racial conflict to war. In his book, *Emotional Intelligence*, Daniel Goleman has summarized many of these new findings and new approaches to the role of emotion in life and learning. Goleman argues that some people have skills at reading, understanding, and managing emotions that are conducive to happiness, success, and social usefulness—and that can be taught to other people. (Goleman 1995)

The point here is not that cognition and affect are interchangeable or that emotion should be given priority over reason. Rather, the new perspective stresses the ways in which reason and emotion are partners, not antagonists. This has implications for every facet of program at Phillips Academy, from recognizing currents of feeling in the classroom to making conscious, planned approaches to conflict in
the dormitory. Perhaps this new view of cognition and affect will also make it easier to build collaborations between disciplines that have been viewed as seats of reason (mathematics, science) and those recognized as realms of emotion (literature and the arts).

At the same time that new research and theory are reconceiving the relation between reason and emotion, new technologies are bringing different modes of thinking and communicating in ever closer relation. These modes are the quantitative and qualitative and the visual and verbal. The computer has made it easier to create documents that mix visual and verbal—or quantitative and qualitative—presentations into one seamless whole. Indeed, there are intellectual problems that require both modes of reasoning for a solution. Increasingly, Phillips Academy is drawing young people who blend the quantitative and the qualitative or the verbal and visual (together with the auditory) in ways that go beyond the skills and experience of many faculty. This revolution in the communication of knowledge and in modes of thought is one with which the Phillips Academy faculty must reckon.

It is important to acknowledge in conclusion, though, that--whatever revolutions we face in our teaching--there are certain goals and outcomes that should never change. As always, if a Phillips Academy education does its job, our students will develop good intellectual habits and a passion for learning that will become a part of who they are. They will not only acquire the skills and the concepts they need for a life of learning, they will develop a love of the process of learning itself. This love is not only an end in itself but will also be a key to the adaptability that economic life of the future will require. Most of all, a Phillips Academy education should produce that understanding which will increase a graduate's "usefulness to mankind."

And yet even this understanding--this use of knowledge--is not enough to make a person rightly educated. The true end of a good education is the responsible use of knowledge. This wisdom in responsibility requires not just knowledge but knowledge combined with goodness.
GOODNESS

If knowledge is the "what?" of education, then goodness is the "so what?". Education to what greater end? For what nobler purpose? The founders of Phillips and Abbot Academies certainly recognized this. The Constitution of Phillips Academy announced that "the first and principal object of this Institution is the promotion of PIETY and VIRTUE." ("The Constitution", 689) The Abbot Academy Constitution sets its academic goals firmly in the context of greater ends: "The primary objects to be aimed at in this school shall ever be to regulate the tempers, improve the taste, to discipline and enlarge the minds, and to form the morals of the youth who may be members of it. To form the immortal mind to habits suited to an immortal being, and to instill principles of conduct and form the character for an immortal destiny, shall be subordinate to no other care." ("Constitution of Abbot", 452-453) Today, Phillips Academy makes no claim to prepare its students for immortality, but it continues the tradition of deep concern for the character of its students.

The twentieth century has not been kind to the word "goodness." We associate it with those wan, unhappy creature in old children's novels who do as they're told while the other kids have fun. Certainly, the phrase "do-gooder" is a pejorative one, bringing to mind dour, humorless people who seem bent on fixing other people according to the fixer's standards. In a consumer culture, the stern self-denials of "goodness" are contrasted with the sweet indulgences of "happiness" and come off worse for the comparison. No committee report can save a word from the culture that uses it, but we do hope to make a compelling case for goodness as a necessary and desirable part of life.

We see goodness, first of all, as a dynamic process, as a way of life, not a finished product or a secular state of grace. Goodness lies in a kind of striving done in a particular spirit; it is an attitude manifest in actions. This is important to remember in a community devoted to another process, learning. It is especially important to remember in an institution that serves adolescents, who are--even more than their adult teachers--works in progress.

The dynamic process of goodness involves the self and the world. In fact, it is not clear to us whether it is possible to be "good" in the
abstract. To us, goodness implicitly involves relationships: with other people, with the physical environment. It means attitudes and qualities within the self, it means certain kinds of aims and actions in the world, and it means learning about yourself, the world, and your aims from the actions you take. For every person, goodness links the inner and the outer, inextricably and dynamically.

What is the inner part of goodness? The inner part of goodness demands integrity, a commitment to be true to your own principles even when no one would know if you weren't. It also requires a large measure of self-respect, which means respect for your own being, your own spirit, your own body.

To project ourselves, our aims, and our principles effectively into the world requires several more inner attributes. It requires courage, especially when our actions of principle may lead us into social or physical harm. To act thus with conscience and courage demands self-discipline. To do so effectively, we also need a willingness and an ability to work hard. (In a community of adults already devoted to hard work and self-discipline, it is also worth noting that these virtues are the means to greater ends, not ends in themselves.) Finally, if we are to project ourselves effectively into the world beyond us, we need more than conscience and courage as motive power. We need a love of doing and a love of learning to propel us there.

These attitudes and qualities, practiced inwardly, are complemented by the social virtues that make up the outer part of goodness. The social virtues begin with respect for others and respect for one's natural environment. Beyond respect, there needs to be a generosity of spirit that makes us receptive to those we encounter and encourages us to give freely of whatever resources we have. Vital to any good and effective encounter with others is a well-developed sense of empathy that takes us into someone else's experience and makes us understanding of why that person acts in particular ways. This produces caring relationships in which we behave as if another person's self-interest were our own.

This caring is a form of service to an individual other, but we can also serve the larger nation or society, humankind in general, or the natural environment. At various times and in appropriate fashion, a person with a sense of goodness will serve in all of these ways. The choice of whom or what to serve will be determined by a person's
empathetic understanding of others, by formal and experimental knowledge of the world, and by a sense of justice and fairness.

To act in the world with goodness and effectiveness, a person needs two other things: the willingness and ability to collaborate and the willingness and ability to compete constructively. The latter is especially important, for we live in a world filled with competitions, and we must learn to compete effectively without tearing the social fabric or adding needlessly to the sum of ill will in the world.

Acts of the goodness in the world are, of course, the goal of goodness, but the process of goodness does not end with that act. It returns instead to the actor, who reflects on what happened. Learning from the experience, the actor gains knowledge of self, of others, of the world, of being and doing good. And the process strengthens the actor's sense of self. This is a very important result, because it takes a firm sense of self to keep the process of goodness in motion.

What we have presented in the foregoing paragraphs is an ideal model of the process of goodness, but in reality this process rarely runs perfectly. We humans are imperfect and rarely get anything just right. In particular, our adolescent students, whose senses of self are just developing, are prone to lapses in living the process of goodness. This is no reason to lower our standards of goodness, but neither is it a reason to give up our students when they stumble. Cultivating one's skill and character, using it toward good ends (caring, service, justice, fairness), learning from one's actions to get better at goodness—goodness is a learning process that does not end.

How do we help such a learning process forward for our students and ourselves? It can and should go forward anywhere and at any time in a residential school. More formally, values of education should continue to take place in the academic curriculum, in the co-curriculum, at all-school meetings, through the Academy's rules and it's disciplinary system, in residential programs, through extracurricular activities, and at other specially designated events. The possibilities for learning in each of these settings will be spelled out in later sections of this report.

Discussions of goodness at Phillips Academy in recent years have often centered around the motto, "Non Sibi" ("Not for Self"). We would like, in concluding this section, to reinterpret the phrase in a way that better represents our conception of goodness. For "Non
Sibi" implies a negation or denial of self that differs from the process of goodness as our committee has conceived it. We have thought of goodness as something that starts within the self (in personal reflection, in strong principles, in a firm sense of self), that leads to acts of goodness in the world, and that, in turn, leads to experience, reflection, and the growth of goodness in the self. Our committee does share the concern that underlies "Non Sibi": to avoid selfishness, self-absorption, a life lived in pursuit of raw self-interest. We feel, however, that this goal can best be achieved by fully recognizing the role that self-development and a healthy inner life play in the process of goodness. This committee's concept of goodness is best expressed in the phrase "beyond the self." We believe that every life should be lived as a process that takes the individual constantly beyond the self into acts of learning and goodness. And we need always to remember that goodness is and must be a learning process for adults as well as students. None of us is ever perfected in goodness.

The conceptions of goodness and of knowledge put forward in this report stress the importance of the learning process and of the connection between different settings for learning. We believe that the setting of a residential school can be especially conducive to this kind of learning process. We need to discuss now what it means to live and learn at a specifically residential high school.
CHAPTER 3:

LIVING AND LEARNING
A RESIDENTIAL COMMUNITY

The concept of a "school," even a "high school," is a familiar one in our culture, but the idea of a "residential high school" is not. What are its distinctive problems and possibilities? What should it do? How should it go about these tasks? What is the role of such a school at this historical moment?

As we envision what it means in our era for Phillips Academy to be a residential high school, we will begin by describing the kind of community that must develop where teachers and adolescent students live together. Then, we will talk about the ways in which a residential school by its very nature provides unique opportunities for the development of knowledge and goodness. In particular, we will describe the possibilities for social learning in a residential school, noting the ways that our distinctive setting can add to the education of the whole child.

Human Relationships in a Residential High School

At its most obvious level of meaning, a residential high school differs from other high schools in that its students live at school. At Phillips Academy today, this is not completely true. Twenty-six per cent of our current student population is day students who live at home in the Andover area and commute to school every day. Thus, P.A. is not a residential school in a pure sense. Pure residential schools, however, are rare institutions, and Phillips Academy is a residential school in the common use of the term. That is, virtually three-quarters of the student body live on campus, while the day students spend far more time on campus than they would at a public or private day school. They generally come to campus from 8 A.M. until late afternoon five days a week, while spending substantial amounts of evening and weekend time on campus. When this chapter speaks of Phillips Academy as a residential school, it does so in the very real sense of a school whose life is centered on campus all day and all week.

With this in mind, we should stress that the central fact about the human experience of a residential high school is that most of its students are living away from their families. This provides special opportunities that will be discussed later, and it also creates
problems. For most students, this living away means a loss—a loss of
daily contact with parents and other significant people, a loss of a
home, a loss of a familiar way of life, a loss of a certain kind of moral
and social order, a loss of the constant love and care that most
families provide. The community that we create at Phillips Academy
must respond to the losses that students accept in coming here and
find appropriate ways to replace what students have lost.

For our residential students, we must replace the sense of belonging
and the sense of common purpose that come with family life. We
must provide them with a suitable moral and social order. And most
of all we must offer them the kinds of sustaining human
relationships that we associate with home and family.

What can an institution do to nurture and support the relationships
that adolescents need? Significant relationships at a residential
school are of two sorts, peer relationships and adult-student bonds.
Adult control over relations between student peers is necessarily
limited, but there are some ways in which we adults can and should
have an effect on relationships between students. First, we should
admit as students only those who seem ready and able to live
constructively with their peers. Secondly, we must provide a
structure of rules and expectations that keep student relationships
within appropriate bounds. Thirdly, we must offer adult help and
support to those students who have difficulty in building supportive
relationships with their peers. Finally, we must mediate the conflicts
that arise between students and help our students develop those
same skills of mediation. Beyond that, we must trust our students to
form supportive, nurturing bonds with one another, as students
have for so many generations past.

The adults at Phillips Academy should also develop relationships
with students of the kind they need here on our campus. That is, we
should create bonds of empathy and caring between ourselves and
our students. Empathy is the habit of understanding how another
person thinks and feels and what the world looks like from that
person's point of view. It is the key to good human relationships,
and it is vital to the comprehension of other cultures and ways of
life. "Caring" we use here in the meaning specified by philosopher
Nel Noddings. It begins with a feeling of empathy, but goes beyond
it into action. According to Noddings, if you feel another person's
reality as you would your own, you would be "impelled to act [on
behalf of that person] as though on your own behalf." (Noddings
Unlike empathy, caring cannot be practiced at all times with all people. To do so would exceed human capacities for self-sacrifice and emotional attentiveness, but caring as a goal of relationships is an important one to set for ourselves and our students. Relationships based on empathy and caring are ends in themselves. In addition, if they are practiced by adults in every setting of a residential high school, they serve as models to our students of how one should carry on a relationship.

The words "empathy" and "caring," it should be emphasized, do not imply unremitting sweetness and amiability. To understand someone else and to act in that person's self-interest will lead to disagreement and discipline as well as agreement and approval. The point is that all action taken through empathy and caring is conditioned by an understanding of the other person and an intention to treat that other person's interests as one's own. The practice of empathy and caring will help us to create the kinds of sustaining bonds that our students need in a community where they are living and learning.

If the Academy takes seriously the changes that students experience in leaving home, it must be attentive to the students'--and our--relationship to their parents. This is true for the parents of day students as well as the parents of boarders. For much of the twentieth century, residential high schools were understood to take the place of families, providing new values and a new identity. As part of this understanding, parents handed their children over to the school and operated on the faith that the school would deal well with the children. In recent decades, this has changed. At P.A., parents have sought readier access to their children and a greater voice in their children's day-to-day experience.

Our committee views this as a positive trend. A smooth transition from home to school is best for everyone concerned and so is an actively engaged relationship between parent and child. In this regard, it is especially important that Phillips Academy should continue to look for ways to improve its partnership with parents. We need to work with parents in helping their children attain the best possible learning experience during their time at P.A..

In sum, we feel that Phillips Academy can best serve the educational needs of its students by fostering strong adult-student ties on campus, by supporting active student and faculty links to parents,
and by nurturing a climate for healthy relationships between students. But a positive climate for living and learning needs more than good individual relationships. It requires effective residential structures and a strong sense of community.

From their earliest eras, Phillips and Abbot Academies acknowledged the need for strong residential structures. Through the nineteenth century, they responded to the students' loss of home and family by ensuring that every student was housed with a responsible family of good character and by providing a parent figure in the person of the principal. Since the end of the boarding-house era, our desire to stress continuity with home has led us to call our dormitories "houses." And we continue in the attempt to provide a sense of home, though we rely more on peers and resident adults ("house masters," "house mothers," "house counselors") than on principals and local families to replace family feeling for our students. To strengthen adult presence and support in the lives of our students, the Academy has been replacing the old "single-coverage" model (one dormitory, one adult) with the team concept, which places more adults in residence in the dorms and adds "complementary" (or non-resident) house counselors to the counselors-in-residence at the dormitory. This change, which is only partly implemented, makes dormitory coverage more extensive, and it provides youngsters with a greater variety of adults to whom they can turn for help, for advice, and for adult models.

As this change in dormitory staffing moves forward, there are related residential matters that need attention. Over the years, many Phillips Academy faculty have viewed themselves as classroom teachers first, with their residential work a secondary consideration. Furthermore, the Academy has encouraged this view through its institutional actions. The hiring process is built around specific academic openings, and the Academy generally knows less about a candidate's fitness to work in a residential setting with students than about the candidate's subject-matter preparation. The implicit message here—that residential work is of secondary importance—is not the intended message.

Much of the problem comes from the fact that we have never recognized a specific set of skills and body of knowledge connected to house counseling as we recognize special skills and knowledge in the academic classroom. In fact, this kind of expertise does exist in residential work. As the Long-Range Plan of 1993 recognized, the
Academy needs to give more attention to nurturing residential expertise and more respect to the craft of house counseling. There has been an unstated assumption that a person who can teach well can also counsel well. This is not true, and both the institution and its faculty need to give more attention and respect to residential work and the skills that it involves. Such a change would effectively complement our changing residential structures.

So far, in discussing community at a residential school, we have focused on the adjective "residential," exploring the relationships and structures that support learning and life at a residential school. Now we need also to consider the term "community" and attempt to understand the way in which community can nurture living and learning in a residential school.

**Community and Citizenship**

Phillips Academy is both a school and a place where students and teachers live. It is both an institution and a home, a place to work and a place to share one's self.

These observations are crucial to any discussion of Phillips Academy as a community. Faculty and students in recent years have called for a greater sense of community at P.A., but what that means is not immediately obvious. The dual nature of the place as an institution and a home is itself paralleled by the dual meaning of the word "community." On the one hand, a "community" can simply be a group of people living in the same locality under the same government. (American Heritage 1976, 270) On the other hand, "community" can hew closely to its Latin root in the word "communis," meaning fellowship, shared feeling, or qualities held in common. (OED 1971, 1:486) Just as the word itself can refer to common emotional bonds and to the formal obligations owed to an institution, any discussion of "the Phillips Academy community" must take account of the different meanings and expectations encompassed by that phrase.

And yet matters of emotional commitment and formal obligation are not truly separate from one another. Any place where people work, play, or live together requires a common set of values and expectations. At the very least, this is expressed in common rules and a set of procedures and punishments for those who violate the rules. Under the right circumstances, a community runs well simply
because people adhere to enough common values to create a shared set of expectations. We should do all we can to see that Phillips Academy is as much as possible like this second sort of community.

What are the values that will enable us to live and learn together in harmony? We have already discussed the empathy and caring that are crucial to human relations in a community, but community requires the practice of other values. One is respect for people, both self and others. To put such respect into action, other values are needed. These include civility, in particular the "willingness to disagree honestly but with trust and affection." (Ratte 1995) Another part of respect for self and others is responsibility, the ability to carry out one's duties without pressure from others. In a community that respects people, integrity, or "steadfastness to truth, purpose, responsibility, [and] trust," (American Heritage, p. 632) is a vital necessity. A concern for the health and safety of self and others is also critical.

A final value to enable us to live and learn together in harmony is respect for physical place. The place that we share in common supports the activities of each member of the community. To abuse the place is to abuse the community, to destroy our common support and the support of those who will follow us. Moreover, Phillips Academy as a physical place is a visible expression of the community of learning, caring, and striving that exists in that place. Disrespect for the place is disrespect for the community it expresses.

We should emphasize that the practice of these values by teachers and students becomes a way both to teach and to practice the process of goodness. Thus, the creation and affirmation of community become modes of moral education, and the learning and practice of the process of goodness serve to strengthen community.

In fact, a community can only exist if it is the subject of continual reflection, conversation, repair, and celebration. Such community-building activities now take place in many settings, ranging from graduation to dorm meetings to the pages of The Phillipian. We feel compelled to mention two necessities of community-building that have been conspicuously absent from Phillips Academy in recent years. One is common time, time for reflection and for conversation, free from the press of daily business. The other is a room that is large enough to accommodate the entire body of students and
faculty, so that the whole school can meet together in due comfort and safety.

Any community--from a small family to a large nation-state--requires duties of its members. This begins with adherence to the values and the rules of the community but it also means special actions performed for the common good. At Phillips Academy, such actions include attendance at meetings of the whole school, the class, the cluster, and the dormitory, and participation in elections. Even more, students perform special duties at P.A. including "work duty," dorm clean-up, Commons duty, and snow shoveling. Each of these activities is a personal contribution to the community, a reminder of the work needed to keep the community functioning, and a moment in which the student frees the Academy's financial resources for other purposes, like maintaining the best possible faculty, staff, and student body.

The performance of these duties is a form of service to the community, but it is not the only one. Anyone who takes a leadership position in a campus project or activity, anyone who follows a rule when it would be convenient or fun to do otherwise, anyone who works to change a rule or policy in a responsible manner, anyone who cares for another member of the community is performing a service to the community.

Membership in a community--in service, in leadership, in caring--requires what Claire Gaudiani has called "humane skills." Among these skills, she counts negotiation and conflict mediation; authentic communication (she stresses public presentation here, but we might add active listening as well); and team-building skills. (Gaudiani 1995) Empathy underlies all of these skills. Although it is not a formal technique like mediation or active listening, it is a skill that good residential education teaches constantly. The development of such formal humane skills can only add to the development of empathy.

This discussion of community has focused on what the individual needs to do for the community and on the sacrifices one member must make for the good of the larger group, but communities like ours are only useful if they give back as much as they take. Many of the benefits that a person can receive from belonging to the Phillips Academy community are implied throughout this section. A member of this community should be cared for, should be constantly learning,
and consistently supported in that learning process. Those who belong to the Phillips Academy community should get the sense of security that comes from living in a community and the sense of focus that comes from living in a group with common values and expectations.

In addition, the balance between community and individual must be examined and adjusted frequently. For the last thirty years, that balance has tipped in the direction of the individual; the concerns expressed in recent years about "community" and the thoughts presented in this section grow out of a desire to redress that imbalance, but that doesn't mean that the good of the individual should be sacrificed for the good of the community. Just as a family needs to nurture the growing independence of each child and to respect the integrity and uniqueness of each of its members, so Phillips Academy needs to preserve much of the autonomy and choice that it currently leaves to its individual students. It has to keep constantly in mind the fact that it exists to nourish the growth of each student entrusted to its care.

Because of the economic and technological changes that are reshaping our society, fewer and fewer of our students have had a genuine experience of community, and yet community is something that nearly all humans want and need. A residential school can provide that experience of community. It can teach its students about the rewards and responsibilities of belonging to a community, about how communities work, about what it means to be a citizen of one, even about what it means to lead one. From their experience of citizenship at Phillips Academy, they can also learn in microcosm about what it means to be a citizen of a larger unit--of a city, of a nation, of the world. For many of the lessons in duty and participation described in this section--abiding by rules, behaving with civility, mediating a conflict, lobbying for change, participating in a meeting, performing a service, voting--are lessons in citizenship. At a time when critics of every political persuasion complain about the crumbling of civic order in the United States, we can provide our students with a laboratory of citizenship.

By their nature, boarding schools can make conscious decisions about what sorts of communities they wish to be. This is especially true of a school with the wealth, history, and prestige that Andover enjoys.
With that opportunity to choose comes another very special possibility for education. A school like Phillips Academy can consciously shape itself as a community that models what the world ought to be like—a model of goodness, diversity, human relations, and the pursuit of knowledge as they could and should be. If we can do this job well enough, we will graduate students who will not be content with a world that falls short of the model we present. This intention is admittedly utopian, and yet every school, consciously or unconsciously, models a moral and social order. Residential schools simply have more freedom to do so and more chance to have an impact on their students. The authors of Phillips Academy's Constitution clearly had such an intention, and we simply wish to update their design. We hope that we can accustom our students to principles and human relations of so high a quality that—when they discover these principles and relations missing in other communities and societies—they will set about to create them. (O'Donnell 1992, 56)

The Care of Body and Soul

Every true community and every family looks after the health of its members both in body and in spirit. As a residential community, Phillips Academy should do the same.

In our culture, we are clear about what it means to take good physical care of ourselves. We agree that there are good health habits that everyone should learn and follow. Phillips Academy has many effective programs to teach about good health. There are the many courses and programs that fall under the umbrella of the Life Issues Program; there is the required Physical Education course; there is the informal counseling and teaching done by Isham Infirmary, the Athletic Department, and Graham House; and there are formal courses and units taught in the Biology and Psychology Departments. Whether it be the importance of exercise and good eating and sleeping habits or the dangers of drugs, alcohol, and sexually transmitted diseases, our students are greeted at many turns with knowledge about good care of their bodies. In addition, Phillips Academy, through its athletic program, through the professional attention to nutrition at Commons, and through the care offered at Isham provides excellent facilities to encourage good health habits.
The problem at Phillips Academy is not one of knowledge but of practice. The survey of the student body in March 1996 revealed that more than half of our students average six hours or less of sleep per night, compared with the eight hours traditionally expected and the ten hours now recommended for adolescents by many physicians. (Richardson 1995, B16) We know as well that eating disorders are not uncommon here, and informal observation at Commons and in the dormitories would suggest that poor nutritional habits are widespread. In addition, we are concerned about drug and alcohol use and irresponsible sexual behavior. We have no reason to think that the incidence of those behaviors here is greater than in any other school today, but we worry about anecdotal evidence of thoughtless risk-taking. Suggestions in later sections of our report address some of these problems, but we want to add here that good education, good counseling, careful rule enforcement, and the modeling of healthy behavior by adults are probably the best ways for us to encourage healthy behavior by students.

If it is at least clear in our culture what it means to take good care of the body, it is less clear what it means to take good care of the spirit. Much of the problem lies in the ambiguity of words like "soul" and "spirit" in a secular age. For some people, these words have explicitly religious meanings; for others, they are not specifically religious terms but still denote the ways in which we address transcendent matters in a secular setting; for still others, they suggest issues of morale, emotional state, and optimism or pessimism about life. In the Steering Committee's discussions with the faculty, there was surprisingly widespread agreement that matters of soul and spirit were not well tended at P.A., however one defined those words. This was not in any way a criticism of the Chaplaincy, which people view as serving valuable humane as well as spiritual needs in the community. Rather, it was, in the words of one colleague, a concern about the "impact of a highly-driven, competitive, high-achievement community on emotional, physical, and spiritual well-being."

As we describe a vision for Phillips Academy, we would like to suggest that a balanced and integrated approach to life and work is an ideal for all of us to strive for. This is not easy to achieve in a residential school, where people's responsibilities continue for twenty-four hours a day, seven days a week, and where we work and live together. Indeed, these facts about residential schools give them their most distinctive educational possibilities, but they do
create problems of balance and perspective that are hard to manage. Recommendations elsewhere in this report address the issue of balance. Here, we wish to make a couple of observations that we hope will be useful. First, the faculty needs opportunities as a group to consider the issue of balance, to look at the issue whole rather than examine one of its many facets. A good starting point for such a discussion would be two fundamental facts about life at Phillips Academy. One is that we will and should always be a community that works hard in pursuit of an educational mission that we take seriously. The other is that each of us has need of regular emotional, physical, and spiritual relaxation. Any discussion of balance at P.A. must begin with a healthy respect for both of those imperatives.

Another observation about matters of balance concerns the use of the term "excellence" at Phillips Academy. A standard definition describes excellence as "the possession of good qualities in an eminent or unusual degree; [the possession of] surpassing merit, skill, virtue, worth, etc." We at Phillips Academy believe deeply in the achievement of excellence for our students and for ourselves. Our problem is that, as believers in the infinite perfectibility of human beings, we easily lose perspective about the pursuit of excellence. We have a bad tendency to treat excellence as an additive principle. If "this" much work will produce "this" degree of excellence, then "that" much more work will produce "that" much greater excellence. In concrete terms, excellence as an additive principle encourages us relentlessly to add just a little bit more—just fifteen more minutes to the assignment, just one more course to the department, just one more contest or performance to the schedule, just ten more minutes to the rehearsal or the practice, just one more lecture to the calendar, just one more book to the syllabus, just one more workshop to the program. While the charge of some faculty members that this expansion has been greatest outside the classroom may well be true, it also seems true that the expansion has gone on everywhere and that there are few of us who have not participated.

The problem with all this addition in pursuit of excellence is that it has no inherent limit. There is always another degree of excellence to attain, but we as human beings do have limits—of time, of energy, of health, of budget, of patience, of the good humor and generosity of spirit necessary to the functioning of a residential school. So here is another way to frame a discussion of balance at Phillips Academy: how do we balance the additions that are part of the pursuit of excellence against the limits that each of us has (and that we violate
at some price to ourselves and to those who depend on us? We need to address issues of restraint more directly, bearing in mind what we often forget: that simpler can be better. There are times when choosing to do fewer things increases excellence by giving us more time and energy for tasks we have chosen to do. Such an examination of the issue of balance would in itself be an example of one of the fundamental points of this report—that learning goes on at all ages in many settings with new ideas always left to explore.

Issues of body and soul, of community, of citizenship, of human relationship are not just part of attending, working at, or living at a residential school; they are a part of learning there. To conclude our consideration of Phillips Academy as a residential high school, we would like to explore the ways in which living together for all or most of the day—working and playing together in many settings—is in itself an invaluable learning experience. Social learning has traditionally played a central role in education at Phillips Academy (as it did at Abbot), but we too rarely consider its nature or its possibilities in explicit ways. We need to do so here.

**SOCIAL LEARNING IN A RESIDENTIAL SCHOOL**

The residential-school experience presents a crucial challenge and a special opportunity. Life at a boarding school, away from home and family, amplifies the fundamental issues of American adolescence—autonomy, self-discovery, loneliness, exploration. Launched in a new enterprise, the student is free to try new identities, new interests, new ideas. The endless array of small, independent choices that are a part of boarding-school life—from what clothes you put on in the morning to how you get ready for bed at night—provide the child with constant opportunities for learning about self.

A residential school creates other opportunities for social learning. As we have seen, students can learn what it means to live, learn, participate, serve, and lead in a community, what it means to be a citizen, what it takes to keep a community vital and healthy.

Most of all, residential schools are rich places for social learning where school is always in session. All day, all week, and with the same group of people, the cognitive is everywhere, the affective is
everywhere, social difference is everywhere, moral issues are everywhere, the opportunity for service is everywhere, social interaction is everywhere. In short, the residential school offers a unique setting for education of the whole child.

As a faculty, we need to be more alert to the hidden curriculum of social learning. We assume that certain formal elements of our work (classroom teaching, coaching) require conscious understanding of how our students learn and how we can help them to do it better, but we treat most elements of residential life as if they were simply "life" and not part of the education that we provide. We do not want to suggest here that the faculty plan every moment of life as if it were a lesson, but rather that adults be more conscious of the kinds of learning that take place everywhere in a boarding school. This will help our students and ourselves make more sense of those casual moments when important lessons are learned.

Social Learning as an Educational Experience

Social learning at a residential school begins with two fundamental facts. One is that boarding schools have an unusual opportunity to educate the whole child in an integrated manner. Every possible setting at a residential school is a setting for social learning--the classroom, the dormitory, the athletic field, the locker room, Commons, the chapel, the service project, the theater, and so forth. Our daily lives flow in and out of those settings together.

The second basic fact about social learning is a larger one: living and learning are inseparable processes. Every second of every day, each of us is recording countless experiences that become part of a personal fund of knowledge. And every moment of every day, each of us works--consciously and unconsciously--to make sense of that massive fund of knowledge. Each of us has a unique fund of experience, each of us develops a style for making sense of experience, each of us has a unique set of conclusions that we draw from that experience.

The social learning that we speak of here is a special kind of learning by experience. Brought into contact with other people, a person strives to understand each other person, to understand that person's behavior, world view, feelings, ideas, and experience, to understand everything that makes that person a distinct individual. Enough of these contacts provides each of us with generalizations about human
behavior, about traits and patterns that seem true of all human beings. One important aspect of social learning is that it is a comparative process, and the most important part of this comparison is always the person one knows best: one's self. As we turn naturally to ourselves to help us understand others by comparison, we not only come to know others better, we come to know ourselves as well. Thus, social learning enhances self-discovery even as it sharpens empathy, and it helps us to appreciate the unique and the universal in every person.

This process of social learning has special value in an institution that serves adolescents. In our culture, the central task of adolescence is to seek answers to the question, "Who am I?". "Who am I" means "What's special about me?", "How do I understand things?", "What do I do well?" "What do I really care about?", and "What do I have to offer the world?". The social learning process which a boarding school offers is especially well-suited to provide opportunities to learn what you and others can do, to learn how you and others think and feel, to learn what you and others value, to learn what's special about you and others, to learn what you and others have to offer the world.

Although social learning and academic learning are distinguishable concepts, we believe that in practice they should be intimately entwined, each to the benefit of the other. Social learning provides abundant raw material for academic learning. Students bring their own observations, questions, and theories about people, life, and the world into the classroom. Academic disciplines, in turn, provide a testing ground and a set of larger perspectives for all that social learning. With different forms of reasoning, modes of expression, theories, conceptual languages, and styles of observation, each of the disciplines can help students turn their lived experience into ever-deepening, ever-broadening knowledge. At bottom, social and academic learning are linked by a spirit of inquiry, by curiosity and by a need to sift, test, compare, and--above all--understand.

It is also true that what we have described as the process of goodness is very similar to the process of social learning, for both are typified by a constant dynamic of inner and outer, reflection and experience, learning and action. Ultimately, the pursuit of goodness and the pursuit of knowledge and understanding can and should be part of the same larger enterprise. To this enterprise, the special
opportunities for social learning at a residential school make an invaluable contribution.

What can we as teachers do, then, to nourish and support social learning? First of all, we need to recognize ourselves as learners who are constantly learning about ourselves, about other people, and about human nature through all the social contacts that we have in a residential school (and outside it as well). Secondly, we need to see ourselves as teachers in all settings—the classroom, the dorm, the athletic field, and the countless other places where we have intentional or incidental contact with our students. We need to recognize that opportunities to learn—to lead thoughtful lives—happen everywhere at a boarding school.

Thirdly, we can provide ourselves and our students with a variety of opportunities to reflect on all of this social learning. Many such opportunities can and should happen in the classroom in response to relevant subject matter, through expressive opportunities in the arts, and as students evaluate their own learning experiences (course evaluations, self-assessments, critiques of how a learning group functioned). We can also offer opportunities for reflection in dorm meetings, in student assessments of service projects and extracurricular activities, and especially in Life Issues classes, and we can raise questions—questions about what students are learning about themselves and others—in the countless informal talks with students that occur constantly as part of residential-school life.

Another way to support social learning is by making time for reflection and conversation. This means building these issues into syllabi where it's appropriate, and focusing writing, discussion, and group projects on the issues. It means making time for personal reflection. It also means creating time for individual and group self-evaluation (what am I learning about myself and others? how can I put that to better use in this and other settings?) in every setting and activity in which we work with students. That includes time for dormitory meetings and meetings of teams and task groups of all sorts. The intention is not to have us constantly analyzing ourselves and others, but to create some opportunities for reflection in a task-driven, product-oriented school where valuable learning opportunities about life and people are too often buried under frenetic activity.

you bet.
Another element of this sort of education is a recognition that each faculty member—regardless of academic, athletic, or extracurricular specialty—is above all a specialist in the teaching and counseling of students. Each faculty member should feel just as responsible for affective and social issues—for life issues in the broadest sense—as that faculty member does for cognitive issues. At a residential high school, every faculty member should be a generalist committed to educating the whole adolescent.

We can nurture effective social learning at Phillips Academy by recognizing the skills and concepts needed to make this sort of education work well. Those skills and concepts are widely distributed among the faculty. Colleagues with formal training in counseling have a conceptual vocabulary and special training that is useful in understanding adolescent development and working with individual student problems; colleagues in various disciplines are expert in different, vital forms of communication; colleagues in some disciplines have a language that is useful for understanding human societies and interaction; colleagues in other fields have methods of reasoning that are helpful in sorting the raw material of human thought and feeling; and so forth. Boarding schools have rarely offered faculty the chance to articulate, discuss, compare, and evaluate knowledge that is useful to social learning. If we at Andover are to make the most of our opportunities for this kind of learning, we need occasions to articulate what we know and to learn from each other.

Residential schools have operated on the assumption that the social learning which happens throughout our daily activities is spontaneous, governed by a kind of common sense that doesn’t need to be expressed or discussed. Indeed, there is a lurking fear that discussing this common sense in a formal, intentional way would somehow kill its spontaneity. We argue to the contrary that the encouragement of effective social learning in a residential setting is a craft, and, like any craft, its practice can only be enhanced by conscious discussion. Indeed, the mastery of any craft involves conscious efforts at growth: craftsmanship combines intentional learning and conscious planning with spontaneous action and (at the best moments) a feeling of effortless effectiveness. For a pianist, conscious attention to the position of the wrists can change the quality of a performance and the kind of sound produced. For a baseball pitcher, a small but conscious adjustment of the point at which the ball is released can alter the pitcher’s effectiveness.
dramatically. The creation of effective and seemingly effortless habits in these crafts comes not only from diligent practice but from active attempts (through self-examination and the help of skilled others) to adjust old habits and learn new skills. The craft of nurturing and focusing social learning in a residential setting deserves that same conscious, intentional focus on growth in mastery.

And just as a fledgling musician or athlete needs good teaching, so does a newcomer on a residential faculty. We need to teach our craft to newcomers, providing mentors who not only know a particular subject or sport or form of counseling but who know how to help a student learn wisely by experience in every aspect of boarding-school life. We experienced teachers should also continue honing our craft, especially in the affective realm where most of us have less training.

There is another point to make about the nature of this sort of learning. Traditions of schooling in our culture lead us to divide the cognitive and the affective sharply from each other. We tend to think of learning in the classroom as cognitive and learning in the dorm, the social function, or the life issues course as affective. Residential education is in truth a mixture of the two in all settings. Students bring their emotions to class with them and those emotions color how and what they learn and how well they learn it. And students bring their minds back to the dorm, out to the soccer game, into the dance studio or the service project—and the quality of their experience in those places is deeply affected by how well they put their minds to use there. Those of us adults who teach in residential schools must be ready to deal simultaneously with our students’ hearts and minds everywhere we encounter them.

In the past, Phillips and Abbot Academies have put the special possibilities of a residential school to different uses according to the needs of the time. In the early decades after the Revolution, the new Phillips Academy sought to instill the virtue, the piety, and the social usefulness that were necessary in a citizen of a republic. In the middle years of the nineteenth century, Phillips and its new neighbor, Abbot, stressed the importance of spiritual growth in a time when educated New Englanders believed that the second coming of Christ was at hand. And from the late nineteenth century
through much of the twentieth, the academies stressed preparation for lives of leadership.

At the end of the twentieth century, we still value the possibilities of social learning at a residential school for teaching about responsible leadership, useful citizenship, and the growth of the spirit, but the world in which we live demands a special new emphasis in residential education. A combination of factors—the changing technological environment, the shifting economic setting, the constantly increasing contact with different cultures—requires that a person be adaptable, able to keep on learning, and skilled at understanding and working with a constant flow of new and different people. Mary Catherine Bateson, the anthropologist and educator, has said that "our children are unlikely to be able to define their goals and then live happily ever after. Instead, they will need to reinvent themselves again and again in response to a changing environment." (Bateson 1989, 17) In the future, then, our students will need to practice the very same kind of social learning that residential schools are well-suited to provide. We owe it to our students to create the best possible environment for that sort of learning.

Diversity

From its inception, Phillips Academy has devoted attention to the composition of its community. Its Constitution clearly stated that the academy "shall be ever equally open to Youth, of requisite qualifications, from every quarter."("The Constitution", 689) In other words, this school has sought consciously since the start to attract a variety of talented students. How should we interpret this historic charge today? Former Headmaster Ted Sizer has reminded us that our school and others like it "are charities before the law....We are given value by the state to serve the people. We are exempt from taxation to serve the people."(Sizer 1996) One way in which we can serve the public is to interpret the Phillips Academy constitution broadly when it speaks of "Youth... from every quarter." We should extend our resources to students "of requisite qualifications" from every kind of background. We should exert special care to see that students from groups that were historically denied a Phillips Academy education—whether by virtue of race, class, sex, religion, ethnicity, or sexual orientation—should have that opportunity today.
This consideration alone would be sufficient reason to demand a
diverse student body (and faculty) at Phillips Academy. Beyond
fundamental matters of public service and social justice, there are
compelling educational reasons to make the population of this
academy a diverse one. Some of these reasons are rarely spelled out
in the public discourse of the school. However often people might
think of them privately, it is important to enumerate the ways in
which a diverse community enhances the quality of a Phillips
Academy education for all concerned.

First of all, we owe it to our students and to the world in which they
live to help them (and ourselves) be as free of prejudice as possible.
Kendra Stearns O'Donnell has said:

    In educating the whole child, the time-honored goal of
    fostering intellectual, moral, and spiritual growth must, in this
day and age, include education liberated from stereotypes
related to gender, race, or ethnicity. Prejudice in a young
graduate should be viewed much as we would view
illiteracy--as a sign that we have failed to educate the child.
(O'Donnell 1992, 53)

The social learning that an adolescent can do in a diverse, open,
residential school is a strong antidote to prejudice. When this social
learning--this personal contact between members of many groups--
takes place together with a strong liberal education in the classroom,
it provides the best possible combination for freeing minds from
stereotype and thoughtless comparison.

Our students, though, will need more than freedom from prejudice,
important as that is. To survive and develop personally in the
twenty-first century, our students will need the skills,
understanding, and personal comfort level that will enable them to
move across old boundaries of sex, race, nation, religion, class, sexual
orientation, and ethnicity. Beyond their own personal growth, we are
also concerned about their social usefulness. To serve and to lead in
the future will require those same skills and understandings for
crossing old boundaries and operating effectively in other cultures.
A residential school can offer, in a way that few day schools can, the
opportunity for living and learning in the midst of a diverse
population of faculty and students, along with opportunities for
reflection on this experience of diversity. By providing a diverse
environment for living and learning, a residential school can give its
students a unique form of preparation for the future. (O'Donnell 1992, 53)

We also need to consider the ways in which diversity contributes to academic experience. According to Neil Rudenstine, the president of Harvard University, the idea that diversity fuels learning dates back to an earlier time. He cites John Stuart Mill, who believed in the importance of bringing "human beings in contact with persons dissimilar to themselves, and with modes of thought and action unlike those with which they are familiar." (Rudenstine 1996, 50) John Henry Newman, the nineteenth-century British educator and theologian, stressed this same kind of education-through-difference as part of his idea of the university. He thought that the university should be like "the world on a small field." (Rudenstine 1996, 50) By gathering students from different places and modes of thought, Newman's university would create a testing ground not only for the ideas of each student but for the ideas that all would receive through the classroom. As Rudenstine has written, "For both Mill and Newman, these forms of diversity...shape some of the fundamental ways in which knowledge itself is generated, tested, and transformed into understanding." (Rudenstine 1996, 50) Thus, when Phillips Academy assembles students (and faculty) of diverse backgrounds and experiences in the classroom, the laboratory, the studio, and the library, it enhances the academic experience of each one.

Finally, diversity improves beyond measure the quality of social learning at a residential school. After all, learning about the self happens by comparing self with others, and learning about others happens in comparison with self. If a great many of the others are very different from the self, the learning opportunities are enhanced. Diversity enriches social learning by increasing our potential to help every person to recognize and respect the unique and to understand the universal in every other person--and most of all in the self.

These are compelling reasons to have a diverse school, diverse with regard to race, sex, nation, ethnicity, region, religion, sexual orientation, and class, but we need to think about what it will take to make diversity work as it should in a residential school. There are four basics needed for a successfully diverse school: sufficient numbers of qualified students of varied backgrounds; a well-qualified faculty of various backgrounds that is committed to lifelong learning about others; an appropriate curriculum; and a supportive school climate. Phillips Academy has a proud record where numbers
are concerned, although we note with concern that the number of African-American students slipped from 111 to 92 between 1993-94 and 1995-96. We also fear that, if P.A. becomes a smaller school with a smaller faculty, a diverse body of teachers will be harder to maintain. We urge that the modern commitment to diversity, begun by the last Steering Committee, be sustained. The educational benefits of diversity, obviously, are lost without a diverse population.

We need, however, to broaden the meaning of diversity from the realm of demographic fact and intellectual construct into the realm of a real and felt way of living and learning. To do this, we must think about what diversity means for the curriculum and (especially) for the climate at Phillips Academy. We need to think about curricular issues in two dimensions. The first is content. For more than a decade, P.A.'s departments have been examining what they teach to see whether course offerings and course content are appropriate to a diverse school. In general, there has been considerable but uneven progress in changing the course of study to meet the needs of a diverse school, and we make specific recommendations to this effect in another part of our report.

The faculty also need to think about the pedagogy that is best suited to a diverse school. This thinking needs to start with the demonstrated fact that different cultures produce different learning styles. (Banks and Banks 1993, 12-13) We as a committee encourage the development of flexible classroom pedagogies that can support different cultural learning styles as well as different intelligences. The details of this development process are taken up more appropriately in other parts of this report.

Because issues of the climate for diversity spread across many areas of the Academy's life and program, they need the most attention in this part of our report. First of all, a positive climate for diversity requires of faculty and students some individual virtues and skills. We need to nourish respect, empathy, and civility, virtues whose importance runs through every consideration of the Academy's goals and values. We also need to find ways of teaching ourselves to listen actively and to get to know people who are different from ourselves.

There are other aids to a positive climate for diversity that can be addressed through formal institutional initiatives. One is the expectation that everyone at Phillips Academy will engage with the learning that is part of diversity just as we expect them to engage
with classroom and athletic learning. This expectation should be accompanied by clear and compelling explanations as to why this engagement works to their own benefit. (O'Donnell 1992, 54)
Furthermore, Phillips Academy should guarantee a minimum level of safety to all its members in the cultural and emotional sense as much as the physical. This does not mean that we can or should guarantee that no one will ever feel hurt or insulted, but we do need to enforce our harassment rules wisely and vigorously and explain to students why they are needed. By its very nature as a place that offers new challenges to adolescents and stimulates personal change in an independent environment, this school is bound to feel unsettling to everyone from time to time. Still, it should never present a hostile environment to any student or group of students.

As an institution, the Academy should encourage a readiness by its members to address openly the group advantages and disadvantages that are built unconsciously into our institutional system for some groups. These advantages might be as varied as a schedule of holidays that would hamper the practice of certain religions or an array of pedagogical techniques that would favor one sex over the other. Candid, respectful, empathetic discussions of such issues are generally a valuable learning experience for all involved.

Finally, the Academy needs to support the expression of different cultures represented within our community and at the same time express and reinforce a common school culture. This may sound like a self-contradictory statement, but we have all experienced institutions that pursue both of these goals at once. Families, for instance, have common values, common rules, and common commitments, but most of them value and affirm the differences among their members. For an institution like Phillips Academy, there are difficulties and benefits in the simultaneous affirmation of unity and pluralism. The process requires that the institution be clear and careful about when to affirm cultural pluralism and when to insist on cultural conformity. We already do this in many ways. For instance, if a student comes to us from a culture with a more relaxed view of academic honesty, we do not waive the rules for that student or leave the student unaware of the Academy's point of view. Such episodes help the institution by forcing it to consider its value system. Indeed, that constant identification and reaffirmation of core values is a valuable by-product of diversity.
In considering what produces a positive climate for diversity, we need also to consider certain items which are neither individual behaviors nor institutional responses but which lie in the domain of ethos and informal common practice. A part of the ethos of any truly diverse school should be the belief that every person be open and ready to learn from everyone else, regardless of background. Each person must believe that the way he or she is accustomed to doing things may not be the best way. If the members of the community believe that each member can learn something from diversity and that every member's understanding will be enlarged, we must all relinquish the need to be right, first, or best, and then proceed with real education. A truly diverse community, then, is one where everyone changes, not just the newcomers. (Bateson 1989, 57-74; Willie 1995)

Another important facet of an effectively diverse community is described by James Banks in his valuable article, "Multicultural Education: Characteristics and Goals." Banks writes that schools need to help students from diverse groups mediate between their home and community cultures and the school culture. Students should acquire the knowledge, attitudes, and skills needed to function effectively in each cultural setting. They should also be competent to function within and across other microcultures in their society, within the national macroculture, and within the world community. (Banks and Banks 1993, 7)

The last sentence of this statement expresses a familiar goal that we heartily reaffirm and extend to teacher as well as student learning.

The goal expressed in the two sentences before that may seem very ambitious, but, in fact, the efforts described in those first sentences are ones that we have already begun to make in many ways. Instinctively, we try to help students from other nations, from inner-city neighborhoods, from single-sex schools and parochial schools, from rural towns and even home-schooling backgrounds adjust to the school culture of Phillips Academy. Looking closely, we can see that even the white middle-class suburban families and communities that produce the majority of our students lack the consensus that they once had about values, child-rearing, and education. We can no longer assume a tight fit between the home culture of any of our students and the culture of Phillips Academy. We need to think about the distance that each of our students travels between the
culture of home and the culture of our school. Our students simply differ from each other in the size and nature of the cultural distance they travel. Again, diversity makes us more conscious about things that we already attempt to do.

There is one other point to make about the kinds of attention that we need to pay our students in a diverse community. Every student, every person, is shaped by a unique, genetic endowment of talents and temperament; by age and stage of development; by a family and perhaps by a community; and by a special set of life experiences. Crucial among those life experiences are the ones which come to each person as a member of salient social groups: class, gender, nation of origin, race/ethnicity, religion, and sexual orientation. A teacher should seek to understand and respect every student in each of these contexts, much as that teacher tries to know a student both affectively and cognitively and by age and stage of development. As James Banks has written: "Knowledge of the characteristics of groups to which students belong, about the importance of each of these groups to them, and of the extent to which individuals have been socialized within each group will give the teacher important clues to the students' behavior." (Banks and Banks 1993, 15) The learning described here by Banks is demanding and probably impossible in its sheer volume for a teacher with many students in varied settings, but, like many other unreachable goals that we set for ourselves as professionals, it is crucial to pursue.

It is worth noting that many of us on the faculty feel uncomfortable taking group memberships into account. We want, in Martin Luther King, Jr.'s words, "to judge people not by the color of their skin but by the content of their character." Indeed, our judgments of people should be according to their character, but our understandings of people must include those group memberships that so often lead to formative experiences. We also need to take those group experiences and cultural variations into account because they are still so much a part of the world we are educating our students to enter. There may be a time over the horizon when the importance of group belonging will dissolve and with it its educational significance. For example, we now see increasing numbers of students who identify themselves as multiracial, and they may be the leading edge of a new world to come. At this moment in history, though, we are still deeply affected by experiences and identifications that we have as members of social groups with particular cultures and histories.
Since these differences do exist, we must take them into account in the education we provide, and we can even turn them to our advantage. After all, it is the essence of a liberal arts education to be challenged and changed by new and unfamiliar ideas. That is precisely what a diverse learning environment does. More than a century ago, John Henry Newman wrote that, if a "multitude of students" were gathered to "freely mix with each other...they[would be] sure to learn one from another." In such a place, "the conversation of all is a series of lectures to each, and [the students] gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting, day by day." (Rudenstine 1996, 50) We share Newman's confidence in the educative power of diversity.

**Healthy Self-Development**

So far, our discussion of social learning in a residential school has emphasized the social benefits of that learning experience, but social learning takes its extraordinary value from its capacity to teach us not only about the others but at the same time about ourselves.

Phillips Academy seeks to nurture self-understanding, self-respect, self-confidence, and a genuine sense of self-worth in its students. We believe that a residential school offers special opportunities to develop these traits. Because most of our students are living away from their families, they inevitably encounter more moments of independent choice than they would at home. They choose what to eat, whom to eat with, and how to allocate time. Phillips Academy offers additional choices that many other boarding schools do not. Our students have a broad array of courses to choose from. They can also choose what to wear, whom to live with, and where to live. This plethora of choices is important to mention here because all independent choices are educational opportunities, chances for students to learn about how to make good decisions, about how to learn from--and live with--bad ones, about what resources they bring to their decisions, about personal difficulties in making choices, about what kinds of people are helpful in making which kinds of decisions, about personal likes and dislikes, about personal talents and limitations.

Good learning won't happen just because a student confronts many choices, though. If the student does not learn well from the decision-making experience, the result can be just the opposite of what we
intend—a lack of self-understanding, a loss of self-confidence, even a blow to self-respect. So we must take care that our students have the time and the opportunity to reflect on their choices and that they have wise assistance from adults in doing so. The roles of the house counselor and the academic advisor are designed to insure such help, but the help should come as well from a student’s conversations with classroom teachers, coaches, and extracurricular advisors. To fulfill one of the unique potentials of residential education, we must be sure that independent choice turns into learning and growth.

Another special possibility for personal growth is the chance for students to discover their talents. Academically, the graduation requirements ensure that students will experience a variety of disciplines and can test their talent and interest in those areas. By the time they graduate, they will also have had opportunities to pursue those talents and interests further in a few areas by choosing electives.

Beyond the classroom, the array of co-curricular and extracurricular options—so unusually broad for a secondary school—provide other experiences in which students can discover new interests and explore new talents. Again, reflection on these experiences with a discerning adult can bolster the self-confidence and self-knowledge that come from the discoveries and can also put failures and disappointments in healthy perspective.

The combination of independence, new opportunities, and the opening for initiative creates splendid moments for students to develop a sense of appropriate risk. "Appropriate" is a key word here. On the one hand, we want our students to be ready and willing for risk. Many of life's joys and satisfactions (and much of its worldly success) come from a willingness to take chances. Certainly, there are few better ways to develop self-knowledge and self-confidence than to take a successful risk. On the other hand, one of the greatest dangers of adolescence today is the risk-taking behavior in which so many teen-agers indulge. Adolescents have always been prone to physical risk-taking, but, given the dramatic spread of sexually-transmitted diseases, the easy availability of drugs, and the combined access to alcohol and cars, the consequences of unwise risk-taking are now greater than ever for our teen-agers.

The involvement of the faculty in our students' learning experiences about risk-taking is crucial. The teacher—in every role—must help
students reflect on the choices they have made and what has happened as a result of them, so that self-understanding increases. We adults also need to be sure our students understand what behaviors are too risky under any circumstances and why.

A residential school, then, is especially well suited to offer students the experiences and the resources for healthy self-development, and Phillips Academy has constructed (and must continue to construct) its program in a way that maximizes these opportunities. Social learning is always about the self, even as it educates us about others. The presence of an outstanding academic program provides a larger framework in which the student can test and elaborate the self-knowledge developed through the residential-school experience. What happens in the classroom feeds directly back into the daily experience of learning about the self, through reflection and through interaction with others. In the end, this process of healthy self-development promotes the goal expressed in the last sentence of the Academy’s Statement of Purpose: to challenge students "to remain committed to developing what is finest in themselves and others, for others and themselves."
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CHAPTER 1:
TEACHING AND LEARNING
INTRODUCTION

I shall take it as self-evident that each generation must define afresh the nature, direction, and aims of education to assure such freedom and rationality as can be attained for a future generation. For there are changes both in circumstances and in knowledge that impose constraints on and give opportunity to the teacher in each succeeding generation. It is in this sense that education is in constant process of invention. (Bruner 1966, 22)

This chapter will describe the "process of invention" as we envision it in Phillips Academy's academic program. As our starting point, we acknowledge the influence of the 1965-66 Steering Committee Report in shaping the school we have become and to some extent are likely to remain. With this background, we will present questions, discussion, on-going considerations, and recommendations in three broad areas: the theory and practice of teaching and learning, the curriculum at P.A., and the moral and spiritual basis for teaching and learning. While we see these areas as interconnected, we separate them here for purposes of clarity.

We begin this chapter with a quotation from the work of Jerome Bruner, judged by the 1965-66 report to be "one of the most influential of contemporary commentators." Even though we are a different school and society than we were at the time of the last report, our use of Bruner's statement signals both our debt to our predecessors and our attraction to this process of invention. In fact, we acknowledge the same four broad areas of concern that Bruner cites as continually changing in the field of education: 1) our increasing understanding of the human species; 2) an increase in our understanding of the nature of individual mental growth--studies of normal and pathological growth, analyses of different types of early environments, research on the effects of various cultural backgrounds, and studies of the development of language and its impact on thought; 3) a clearer understanding of the process of education; 4) continuing change in society that obliges us to change education. (Bruner 1966)

In this chapter, we also return to the question that lay at the heart of the last Steering Committee report: what does it mean for us to educate the whole child?
PART 1: TEACHING AND LEARNING CONSIDERATIONS

Implications of Cognitive Theory

Some questions to consider: On what theories, assumptions, etc., is our current program based? What does it mean to focus on a child's learning?

Our intent is to frame a conversation that helps us to consider implications of cognitive theory for pedagogy and assessment. During the past few years, the faculty has shown its interest in this topic in many ways--individual conversations, recommendations from committees and departments, and formal events like last year's faculty round-table discussions.

Those interested in how we learn, whether philosophers, teachers or scientists, have for centuries sought to describe the mental processes or faculties by which knowledge is acquired. Cognitive science, on the other hand, is a relatively new field. Defined in the early 1970s, this empirically-based field of inquiry seeks answers to long-standing questions about the nature of knowledge, in particular the components, sources, development, and deployment of knowledge. This field includes a broad range of opinion. And recently it has been affected by the fact that the distinction between mind and brain has begun to blur, in part because new imaging techniques make possible pictures of how the brain physically changes when one learns.

What of this field is relevant to P.A.? To answer this question, we first looked closely at what we inherit from the influence of the 1965-66 Steering Committee Report. While not explicitly espousing any particular theory, that report names Jerome Bruner and Alfred North Whitehead as similar spirits whose "upward spiral toward ever broader and firmer generalization" suggested ways to solve "the problem that confronts us when we contemplate the impossibility of recapturing the conditions under which a Renaissance man could hope to master the whole of knowledge." Today, the whole of knowledge seems even harder to master, and so it is even more critical that any choices we make about our educational program be thoughtfully informed.

We also looked at a range of readings related to cognition. Like many of the theories that underlay the last Steering Committee Report, the theories of cognition that we encountered tended to trace a chronology of development that is similar in all humans. Some theories, however, stressed differences in types of intelligences, while others emphasized
differences related to specific factors such as sex or cultural or linguistic context (Gardner 1983, Belenky 1986, Vygotsky 1978).

Interestingly, many of these more recent theories speculate that differences among individuals have significant implications for education. These differences, we believe, are important for our program. Already, many of us intuitively adapt our teaching to individual differences. However, we believe that more consciously educating ourselves about the implications of cognitive theories can help us as we focus on the range of ways students learn.

Research also suggests that instead of being separate, the emotional-motivational and cognitive dimensions of experience are complementary. For example, negative states of mind interfere with a student paying attention, with highest concentration reported when students feel the positive overall effect of intrinsic motivation (Csikszentmihaly 1984). Since adolescence is a particularly intensive time of cognitive and emotional development, it is not surprising that we find ample evidence in our students of the two intertwining. This research is a particularly pointed reminder to us to heed ways in which a student’s lives inside and outside the classroom are intertwined.

While most of these theories judge cognitive function by their representations (i.e., by what an individual can do), some of the newer work draws on biological studies of brain function. The newest work cites evidence from recently developed imaging techniques that use pictures to track brain function as it happens. These new advances could have an exciting effect on education, again underscoring how vital it is that we keep abreast of the implications of cognitive science for learning.

**Recommendations**

1. The ways students learn should inform our teaching. We recommend that the Academy develop institutional means to increase and update faculty knowledge of learning theory and research and that we link our educational strategies to this knowledge.

2. Our program should take into account developmental, cultural and individual differences in people and how they learn. We recommend that these be reflected in both our requirement structure and our elective structure.
Modes of Teaching and Learning

Some questions to consider: What do we value and how do we teach it? How do we believe knowledge and understanding happen? What encourages understanding? What do we know and what do we need to know more about?

Teaching and learning have always involved aspects of both art and science. Modes of teaching vary according to the teacher, the particular course, the age of the students, and the discipline—in all there are artful mixes of personality, style, and pedagogy. Just as theories help us focus on how our students learn, reflection on how we teach can help us view the process of teaching and learning in relation to our educational goals. The phrase "student-centered learning" signals a widespread recognition that we must focus on how students learn. Moreover, our knowledge of the ways in which students learn must influence the ways in which we teach.

Ultimately, we also have to decide what is worth learning and why. In the past, an acquired body of knowledge was the mark of an educated man, but today it seems increasingly important that students be able to think on their own and make new applications of their knowledge. While we still think that it is important for students to gain knowledge in a range of disciplines, we also know that it is more important that students develop understanding in the disciplines and habits that will help them learn in new situations.

Every school has a dominant school culture, and, like most traditional American schools, Phillips Academy has in the past placed considerable emphasis on the role of the teacher/instructor and the transfer of knowledge. More recently, we have begun to shift our emphasis toward ways to encourage learning. We no longer view teaching as primarily providing instruction, and our attention focuses increasingly on a process in which learning is the goal. This new paradigm concerns not only individual learning but institutional learning as well: over time, an institution should learn how to encourage more effective learning. (Barr and Tagg 1995)

This year, we saw many worthy pedagogical models during our school visits and in the literature we read. The "teacher-as-coach" is a popular model that places the teacher beside the student in interactions that resemble a coaching situation rather than direct instruction. "Team teaching," in which teachers collaborate in both planning and teaching, holds potential as a way to encourage connections across our curriculum.
and offers opportunities for teachers to learn from each other. A philosophy of "cooperative learning" and other models that stress peer interaction are changing some classrooms into environments where students help each other learn. In fact, the distinction between teacher and learner begins to blur as more and more teachers embrace ways to learn from their students; the essence of this process is captured by the popular phrase "teacher as learner."

These and other models are tools that teachers can use to expand their repertoire in ways that help draw a wide range of students into the learning process. But it is important to remember that few modes of teaching are by their nature good or bad. In adopting aspects of any model, teachers need to consider how appropriate that model is to their own teaching, their student population, their course content, and their goals. For example, there are some times when lecturing is the most appropriate way to convey a body of knowledge. To have students discover the same material seems not only ridiculous, but also a waste of time. We also recognize that students look to us as models, even at moments when we are not consciously aware that we are teaching. The way we work through a disciplinary case, the ways we conduct ourselves in sports, and the choices we make about our use of time are but a few examples.

Many teachers use projects as a way to engage students in learning, especially if students can choose the focus of the project and use it to pursue a personal interest. In addition, students often have a choice of media and symbol systems in their projects. While written language is still the predominant form of symbolic communication in classrooms today, projects with a choice of media are one way to give students a voice in other symbol systems.

Another popular teaching mode is "experiential learning." Here, teaching and learning take place in the context of an activity or task that, like projects, engages the student personally. This mode involves the student in concrete tasks and abstract concepts, with each deepening understanding of the other. Service learning programs, like the community service program at PA, offer a focus on both service and experience. Some current academic courses also include elements of service and experience (e.g., the Spanish course based on partnerships with Lawrence High School's Adult Learning Center, the English course that works with students in South Lawrence).
All of these new modes of teaching offer exciting possibilities for engaging our students, but we also see that the balance could shift too far away from the teacher and instruction and devalue these two very important elements that lend shape and substance to the learning environment. After all, students are not learning just anything, and teachers are not just facilitators. Instead, we think it is important to keep coming back to our educational goals and to the roles and responsibilities that teachers have as experts in their disciplines.

In sum, we urge a "student-centered plus" approach that reminds us to focus on whom we teach and how they learn, and draws that together with what we want our students to understand. This combination should dictate strategies for teaching and learning in a given classroom moment and across the entire curricular program. In our definition, "student-centered" means that there should be ways for students to give personal meaning to what they encounter in the classroom. The "plus" names the challenge for us as teachers: to mesh our subject knowledge with the design of situations that encourage students to develop understanding and useful habits of learning.

Clearly the "where" and "when" of these learning situations has moved beyond what we traditionally define as the classroom. Library staff members work with students on research projects, academic counselors assist students with specific needs, computer center staff trouble-shoot and instruct—with all of these happening outside of scheduled class hours. We have growing around us an increasingly complex constellation of activities that support learning outside the classroom.

In reports from departments, we saw other signs that many modes of teaching and learning are beginning to enter professional conversation at P.A., a conversation that in the past has focused too often on what we teach to the exclusion of how we teach it. Some departments stress collaborative teaching techniques in classrooms or labs, use peer-editing, and require and/or make available opportunities to rewrite essays in response to instructor comments and insights gained later in the course. Many seem interested in finding ways to present material visually, orally, and through actions and activities. Other departments stressed that teachers use a variety of pedagogical formats—lecture, discussion, pair and small group conversations, and projects. In one class session, methods sometimes ranged from structured quizzes on terminology and content to personal, exploratory journal writing.
Some departments, like the arts and athletics, typically have seen learning demonstrated in performance—making a work of art, performing a piece of music, presenting a play, executing an athletic routine. Recently, performances in other disciplines have become an attractive way to engage a wide range of students. Projects are a popular choice in many of our courses, such as Biology 25 and 30 and Social Science 10. In general, the teachers have felt that this was an unusually productive learning experience for the students, not only in the subject area but also in the intricacies of collaboration to produce the final result.

We suspect that a gradual shift of emphasis in the "how" of learning (from a teacher-centered approach to an approach that moves the student further toward the center) could have significant effects on other aspects of our curriculum. For example, when and where we offer courses will likely have to change and there will be practical issues of physical space and staffing that have to be addressed if we are to do more hands-on work. Not only do student projects, for example, require access to adequate work spaces, a range of materials, appropriate technologies, and proper supervision, but projects also have to be stored both while they are in progress and after completion.

Many examples of the more student-centered learning that we have described either require substantial investment of time or build on certain necessary skills. This will be an incentive to explore the potential of block scheduling, which lends more flexibility to class time and thus accommodates a range of learning situations. In addition, these forms of teaching and learning may only be effective in an academic year that is divided into the larger blocks of time than trimesters or even semesters offer. Ultimately, our calendar may need dedicated time for special projects.

It is also harder to cover the same amount of material in a course using these teaching methods. It's important that we acknowledge this pressure. Ultimately we will have to re-evaluate what we offer and be sure that we teach in ways that encourage students to understand rather than merely acquire knowledge. For in the end, our methods and modes of teaching are only effective if they help students gain richer understandings. If students can't think more deeply, it makes little difference whether class is a traditional lecture or a student-directed experience.
Recommendations

3. If learning takes place in numerous venues, then our distinction between curricular and co-curricular programs seems artificial. We recommend that we consider ways in which the co-curricular program could add valuable experiential learning opportunities to our formal academic program.

4. Our decisions to teach certain content (coverage and depth) or to teach in certain ways (like projects) have implications for daily schedule and calendar that we cannot ignore. We recommend that we discuss how our schedule and calendar relate to teaching practices that we value.

5. Our increasingly complex program challenges our finite resources. We recommend that any changes in program keep as a priority the learning of individual students, while at the same time striving for a resource efficient program.

6. Our policies with regard to our faculty should reflect the fact that we value expertise in pedagogy as well as expertise in subject matter. Therefore, we recommend that significant attention be given to both in the hiring and evaluation process.

The Role of Assessment

Some questions to consider: What are our goals in assessment? What is the message we want to convey with assessment? Who is assessment for?

How do we know what learning has taken place? We can't look into any student's brain, but we can look for evidence of learning in the things students do. Traditionally this has meant looking at tests, or assignments like essays and research papers, or performances in the arts. After completing the assignment or test under this system, students receive a summary grade and specific notations to indicate whether an answer is right or wrong and what might be improved. Sometimes teachers also provide other commentary, but for many students all that counts at this point in the process is the grade. Unless there is a reason to do otherwise (e.g., the opportunity to re-work the assignment), we shouldn't expect it to be any different.

In recent years, some educators have moved to alter this scenario, by designing assessments that focus not only on the outcome but also on the learning process. This shifts the focus from a simple audit of a final state
to assessment that helps improve performance and learning. Instead of a summative evaluation, the emphasis is now more on assessment as a formative process that yields immediate and regular feedback and encourages self-assessment and self-adjustment. The focus of the assessment conversation changes from what one receives as a grade to how one is doing. However, assessment isn’t just something for students; it is also a way to determine what is happening in a program and to look carefully at how we are doing as teachers and a school.

In addition to a focus on process, there is also widespread interest in "alternative" or "authentic" assessments that expand the definition of assessment beyond traditional testing. Authentic assessments look closely at what students actually do in a task related to a particular domain of knowledge—what does it mean to do math, history, science, etc. We should use many of these new ideas to help us expand our institutional definition of assessment beyond the summary test.

Portfolios and exhibitions, two forms of "alternative assessment," are used increasingly to do this. Portfolios view work over time and encourage students and teachers to see process (such as the process of revision in an essay or the development of an art image from sketch to final image). Thus, assessment is based on a broad representation of work, students are encouraged to see a piece of work in relation to other work, and improvement over time is valued.

Exhibitions give students a chance to show what they know and know how to do and to demonstrate mastery in a presentation or performance. There is equal emphasis on what students know and how thoughtfully they can use what they know to fashion a product that shows their understanding. As with the portfolio, the process of doing an exhibition matters as much as the final product. In fact, exhibitions are often combined with project work in the classroom and with portfolios or journals to track process. Journals are one popular form of "reflection," or ways for students to monitor their own learning.

Generally, these new means of assessment are concerned with a range of competencies that go beyond linguistic and logical proficiencies. However, assessments like these make little sense without a curriculum that values and encourages a similarly wide range of experiences and abilities in the way it structures learning. Assessment should be one piece of a coherent, over-all teaching-and-learning strategy.
Thus, a definition of assessments is a more varied and complex endeavor than a discussion of the word "grading" or a debate about when to give grades and when to have students assess themselves. Instead, the focus should be on defining the audience for an assessment—who is this assessment for?—and then deciding on the appropriate assessment and method of reporting. Just as there are times in the classroom when having students "discover" something makes no sense, sometimes assessments like multiple-choice tests may be the most appropriate way to see what a student has learned. However, if we deem it important that students learn to monitor the process of their own learning, then we need assessments that can help them do this as they learn, instead of just summarizing what they have or have not learned at the end of the term. In addition, since true education happens over long periods of time and not in discreet increments like one term or one year, we should consider ways in which assessment can stress continuous learning over extended time-spans.

Assessment provokes anxiety in many ways for many people. Certainly, the link between college admissions and grades is a major source of such anxiety. With new ideas about teaching and assessment in the air, we need to take a balanced approach to grades and college entrance. We cannot ignore the enormous importance of college to our students, but we can try to sever the tie that many of them make between their self-worth and their score on an SAT test. While we must be mindful of the nature and impact of "external assessments," we should continue to resist pressures to "teach to those tests." At the same time, courses which carry the "Advanced Placement" label must adhere to an AP syllabus, which does lead to the test. The balance between new and compelling ideas and old, influential forms in the realm of assessment is a delicate one that deserves frequent, thoughtful discussion.

One additional question about Advanced Placement and grading is worth mentioning here. Frequently, average grades in AP courses fall at the top of the grading scale. Is this "weighting" grades or is this, in fact, a recognition that students at that level tend to self-select into areas in which they have competence?

It is important to raise this and other such questions of fairness and consistency, but it is also important that discussions of grades not divert attention from the work that students do or from the role of assessment in encouraging learning. After all, grades are both an historical record of what students do and a way to communicate important information in the process of student learning. Ultimately, a grading system should answer the following questions: By what criteria should performance be
judged? What does the range in the quality of performance look like? How do we determine accurately, reliably, and fairly what score should be given and what that score means? How should the different levels of quality be described and distinguished from one another?

Our current grading system (the 6-point scale) is rather unusual and occasionally causes confusion in the minds of college admissions officers, but it has been reasonably easy to explain and defend. As far as we know, our current system has not, in and of itself, contributed to negative admission decisions. Although we do not compute a grade point average for our students, there are many colleges who do so and attempt to "rank" them— at least relative to one another in a particular applicant pool—or to convert our 6-point scale to the more conventional 4-point model and recompute our grades. However, what seems particularly helpful to college admission officers is some way to compare a particular grade to the distribution of grades for a course or to the level of required mastery of material.

A very helpful supplement to numerical grades is the instructor report that is written primarily at the end of Fall and Spring Terms. Typically this narrative report, which summarizes the term’s work, also includes the teacher’s insights about how the student works, what might be improved and how, and specific examples to support these assertions. As a form of assessment that has considerable potential to communicate specifics of a student’s performance, it seems strangely inappropriate that this is sent home weeks after a student has finished a course. Instead, this and other narrative forms, used earlier in the term, have the potential to give valuable feedback that a student could use to learn better during the course.

As teaching, learning, and assessment change at the secondary level, there will undoubtedly be implications at the next level, specifically in the college admission process. For example, if we adopt new assessment models, and the college admission world still clings to conventional grading systems, will our students be jeopardized? If we choose to develop more interdisciplinary courses and stress problem-solving and other skills at the expense of "coverage," will our students be disadvantaged by a college admission system that still rewards recall of factual information from single-discipline-based courses? We applaud any and all efforts to join forces with other like-minded secondary schools and to effect, wherever possible, conversations between high school and college faculties and deans on matters related to "educational transition in changing times." Phillips Academy has recently joined the Independent
School Innovation Consortium, a group of 22 independent schools engaged in conversations about curricular and pedagogical reform.

In establishing our institutional position vis a vis the aforementioned external forces with which we must reckon, we must keep in mind the following points:

(1) We are the experts on adolescent development and on teaching children of this age; college admission officers and collegiate faculty are not. We need to be front and center and confident about what we do and why we do it. We need to be able to articulate our model clearly and convincingly.

(2) We need to understand that standardized testing is here to stay. Our society has used it as a yardstick for evaluation for so long that it has become endemic to the whole process. We cannot ignore it. The results of these tests, along with application numbers, selectivity, and enrollment yield, drive the guide books and the "ranking of the colleges" edition of US News and World Report, the highest selling edition annually of any magazine in the country.

(3) Students can perform admirably on standardized testing in spite of not having been taught "to" the test or having been part of a highly structured Advanced Placement or pre-SATII course.

(4) We cannot make decisions about curricular reform without realizing that we have an audience outside our gates, nor can we allow this audience to so intimidate us that we fail to act on what we see as making the "best educational sense" for our students.

We need to continue to bring college admission officers to our campus and to our classrooms in an effort to educate them about what we are doing and why we are doing what we are doing. We also need to extend our reach beyond the admission offices and become proactive in forging links with college teaching faculty and testing organizations. We may very well find that our curricular reforms lead to better learning and teaching environments and don't affect those easy yardsticks for applicant comparison: the AP's, SAT's, etc. But even if that is the case, it is our contention that we need to look for other ways and means to take control
of this process and keep ourselves from being dictated to by outside agencies with their own particular agendas, noble though they might be.

If we can demonstrate that the changes that we have made lead, in our classrooms and in the classrooms that our students will join in colleges, to a heightened probability that we are generating a student body that can think through complex issues, read and write across the disciplines, initiate projects, and work independently and collaboratively, and that our graduates are developing those habits as lifelong patterns of learning, then what we have done cannot be ignored; and we think it will be applauded.

Where assessments in particular are concerned, we should strive for ones that are clearly linked to our curriculum and beliefs. This should include a system of reporting that encourages learning and is coherent, clear, and consistent. Not only will this benefit our students, but this clarity will also help inssure that what we do is comprehensible to an outsider as well.

**Recommendations**

7. Too often grades are little more than a communication device between Phillips Academy and the student's next world of college. We recommend that assessments provide descriptive feedback at regular intervals throughout the term.

8. Assessment should be a learning process. We recommend that the Dean of Studies initiate conversations about ways to place the assessment focus on the process of learning rather than on grades as early as possible in a student's Phillips Academy career. One option might be to eliminate published grades for particular courses or for a whole year like the Junior year.

9. Our present assessments seem to signal that learning happens in discreet bits; we have few signals that stress learning as an on-going process that happens over a course of years. We recommend that the Dean of Studies develop a series of conversations on the possibilities of cross-year assessments that signal cumulative learning.

10. Our assessments should be clear, coherent and consistent. To accomplish this, we recommend that departments develop explicit assessment criteria by linking them closely to specific, desired accomplishments and learning behaviors. We recommend that our present numerical system of grading be closely aligned with departmental goals for student learning.
11. We know what students have learned through the products that they produce. Since students learn in a variety of ways, our assessments should include a variety of opportunities within a course for students to represent what they know.

12. To achieve greater consistency and usefulness, we recommend establishment of clear guidelines for the writing of instructor reports. Instructor reports should include the following: 1) achievement on products like tests, papers, portfolios, labs, etc.; 2) perceived effort the student has displayed during the term; 3) citizenship, such as willingness to participate in large and small class groups, as well as other social behaviors deemed valuable to the learning process. We further recommend training and mentoring for new faculty in the writing of instructor reports.

13. To facilitate student-teacher collaboration in the assessment process, we recommend that departments discuss possible ways to include evaluation conferences in their courses. For a final conference, students might be required to prepare a written self-evaluation. This and other forms of cumulative assessment might take place over a period of time during the term, rather than in a specific examination period at the end of the term.

14. Various forms of assessment have implications for daily schedule, calendar, and faculty workload. For example, teacher conferences and narrative assessments take time, and therefore would require some changes in our present schedule and calendar. We recommend that the faculty consider these implications in discussions of schedule, calendar, and workload.

15. We encourage conversations among like-minded secondary schools and between schools and colleges and testing agencies on matters related to educational transition in changing times.

**Cultural Considerations**

*Some questions to consider:*
Are there particular places where our school culture is at odds with those of our students? How does this inhibit the learning of particular students?

Recently more and more attention has focused on ways educational approaches need to change if we are to teach students of both sexes and of
diverse cultural, ethnic, and class backgrounds. In *The Feminist Classroom*, Frances Maher and Mary Kay Tetreault present these questions for analysis and discussion: Who are we teaching? Are we, in fact, including all our students in the dialogue? Maher and Tetreault open their analysis with a powerful quotation from the poet Adrienne Rich: "When those who have the power to name and to socially construct reality choose not to see you or hear you, whether you are dark skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium as if you looked into a mirror and saw nothing." (Maher and Tetreault 1994)

As we consider our own program, we should be mindful of how institutional characteristics of schools systematically deny some groups of students equal educational opportunities. For example, American girls and boys as a whole achieve equally in math and science during early grades, but then girls steadily fall behind. Girls also do not participate in class discussions as often as boys, nor are teachers as likely to encourage them to participate. Boys, even when their behavior is the same as that of girls, are more likely to be disciplined and to be labeled learning-disabled. In the world beyond Phillips Academy, males of color, especially African-American males, have a disproportionate rate of disciplinary actions. As both males and females progress in school, skin color can make it more likely that a student will lag behind other students. One’s socio-economic class can also influence how one is treated, with middle-class and upper-class students often being treated more positively than lower-class students (Banks 1993). While we applaud the fact that many of these research findings do not describe student experience at Phillips Academy, we must be vigilant against practices here at the Academy that would disadvantage certain populations.

A person’s group identification doesn’t allow us to predict that person’s behavior, but it gives clues about probable behavior. We and our students are members of several groups at a time, so race, class and gender are all factors that determine with whom we share identity and feel unity. It is also important to consider the possibility that patterns at Phillips Academy may be less overt or different because we have a distinctive pool of high-achieving students who may in fact self-select out of these more general patterns. However, by being cognizant of such entrenched patterns in society, we may be better able to see patterns in our own institution and the range of "microcultures" to which we and our students belong.
Following the thinking of James Banks, we define "microculture" to mean those smaller cultures which are part of a society's core culture. Such cultures in the United States would include those based on primarily on race (e.g., African-American), religion (e.g., Jewish), geography (e.g., Southern rural), class (e.g., elite upper-class), ethnicity (e.g., Greek-American), and even gender and sexual orientation. As Banks has written, "the values, norms, and characteristics of the mainstream (macroculture) are frequently mediated by, as well as interpreted and expressed differently within, various microcultures." (Banks 1993, 7)

Some recent theories suggest ways in which one's microculture can affect how one learns. Females, for example, prefer different ways of thinking and learning than males. As a group, they learn better from first-hand observation than from the abstract, decontextualized learning generally favored in school. Also, they prefer humanized content (e.g., the story format), and favor affiliation and sensitivity to others as dominant values. (Belenky, 1986, Gilligan 1982)

Often there are conflicts between the culture of school and one's microculture. For example, schools in the United States tend to stress highly individualistic styles of learning, teaching, and evaluation. Many students who come from cultures that are group-oriented experience difficulties with the individualistic learning environments of U.S. schools. For these students, cooperative teaching and learning techniques can enhance comfort and learning. (Banks 1993, 12)

Furthermore, it oversimplifies the situation to say that there can be a conflict between the school culture and one's microculture, because each of us is a part of many different microcultures. We not only belong to different combinations of microcultures, but we also have different degrees of attachment to and involvement with our microcultures. That is, each of us adapts and appropriates microcultures in different ways. In the same way that each student brings a unique personal history and a distinctive set of intelligences to the classroom, so every student carries a different mix of cultural learning styles to the academic enterprise. Just as we do our best to grasp a student's personal history and combination of intelligences, we should also try to understand what cultural style a student brings to the learning experience.

**Recommendations**

16. We recommend that the Dean of Studies initiate conversations within and outside departments on the following:
• How great is our knowledge of different cultural learning styles and of pedagogy responsive to such difference? How can we improve that knowledge? Where in our program do we currently make effective use of such knowledge and pedagogy? Where can our use of that knowledge and pedagogy be improved?

• What should our program include that would enable us and our students to function effectively within and across microcultures in society?

Technology as Vision and Support

Some questions to consider:
How can we stay abreast of technology and yet avoid spending great quantities of time and money? What expected technology experiences should students and teachers have in particular disciplines and what skills should they develop? What general familiarity should they have?

To the educationists who attended the Great Exposition of London in 1851, the wide array of new and ‘revolutionary’ educational materials must have been impressive indeed. The industrial revolution which was radically altering both the work patterns and the cultural patterns of Western Europe was, apparently, about to revolutionize its educational patterns as well.

The educational devices offered there served primarily to weaken the monopoly of knowledge held by teachers and by books—through inexpensive books which could be widely distributed, through ‘technologizing’ the recitation technique by means of workbooks, and through the impressive assortment of pedagogic devices that persist to this day—number blocks, form boards, nesting cubes, charts, models, and other visual display. (Olson 1974,1)

We liked this quotation because of what it suggests about the historical relationship of the materials we use in our classroom, the learning that goes on there, and our role as teachers. In addition, it seemed an appropriate reminder that some technologies remain to the extent that they are useful; others, like workbooks, may be around but exist in conflict with new goals or new insights into teaching and learning.

In light of the burgeoning technologies today, part of our daunting challenge is to determine how best to use technology to support our program. The word "technology" is often confused with the word "medium." David Olson makes a useful distinction between technology
and medium. Technology, he says, is any tool or artifice that amplifies or extends man’s abilities. In contrast, a medium is a technology (not necessarily mechanical) for informing, recording, sharing, and distributing symbols. We use our senses to decode information presented through media (e.g., print, drawing, sound recordings, TV, etc.). Olson further distinguishes "instructional technology" as any medium employed for instructional purposes.

We concentrate here on emerging instructional technologies in order to focus discussion on how well new technologies support our program. However, we do not mean to slight the role of media in our program. In fact, department reports and conversations with individuals suggest that the faculty are using a variety of media more and more to help them reach a variety of students, particularly those whose strengths lie in non-linguistic areas.

While our present technologies certainly influence what goes on in our classrooms and how we communicate among ourselves and with the larger world, the "emerging technologies" are what we seem to know least about and to regard with the greatest anxiety. Thus, the pen may be just as important a tool, but computers and digitized media are what make us anxious about the future. In brief, teachers’ anxiety seems focused around the availability of material, its accessibility, and its usability in a particular classroom situation ("Is it there?," "Can I get it?" and "Will it be useful to me?").

To get a sense of ways in which technology is changing what goes on at PA, we conducted an informal survey of what teachers here are doing now, what they dream of being able to do, and how departments handle communication and faculty development in computer-based technologies. We began by talking with a member of each department who was known to be interested in or was using these technologies, thinking we could collect this information quickly. Instead, each person we spoke with referred us to others who were using computers in different ways. It quickly became evident that many teachers are engaged in a wide variety of activities and that the only way to know about them is through informal networking.

Wherever teachers have incorporated these emerging instructional technologies, they are changing instruction in a number of ways that benefit a range of learners. For example, students are often easier to engage with the active and individualized instruction that computers offer. Students who are not strong linguistically benefit from multimedia
techniques that convey abstractions in a context that helps them decode meaning. In fact, we might speculate that most students, as they spend more time with computers, will begin to think differently. Nor is it far-fetched to predict that the mix of text and images we see daily in our media will influence what and how students learn.

We do know this: every day there seems to be more and more information available, awaiting only a key stroke to bring it to a personal desktop. With this ready stream of information, how, what and where we teach has to change. For example, standard writing assignments like the research paper are changing now that the search for information can take place anywhere there is a computer and fiber-optic cables linking information resources like libraries. At the same time, this plethora of readily-available information means that we have to put more emphasis on how to search for and evaluate material. Teachers’ roles, too, will change as they become learners, collaborators and coaches with students in finding and evaluating information, rather than authorities with information already at hand.

The effect of these technologies on the classroom will only increase as more teachers and students experiment with ways of using them. While no one envisions the end of face-to-face contact between teacher and student or student and student, the exchange of ideas and information will certainly not be constrained by time and place, and it may become richer in a number of ways. As the concept of "distance learning" suggests, students and teachers need not be in the same physical space to learn together. Students could attend a class in France without leaving their Phillips Academy dormitories or classrooms. A biology student could collect data from a local pond as part of participation in a large-scale field study run by a university collaborator half way around the world.

However, using technology wisely means researching appropriate applications and experimenting before diving full-scale into the use of particular materials in the classroom. Not only does this process take time, but faculty often need to develop their own expertise in order to determine what material is appropriate and useful. Many faculty we talked to expressed concerns in these areas. Clearly, their anxieties are well-founded and need to be addressed.

At the same time, our development in the use of educational technologies must be guided by some principles. We suggest that what we ultimately choose to do with technology should flow from our vision of education in
particular disciplines and across the school’s program. In other words, what do we want our students to learn and how can technology facilitate this?

The work of Means, Olsen and Singh may provide a useful beginning as we think of how to define our vision and cultivate its growth. From case-study research, they developed four insights into what it takes for a school to use technology effectively: a coherent, school-wide vision of technology use; "early adopters" who are given incentives to spread the word and support other teachers; ways to increase teacher comfort with the technology (like giving them computers for their personal use); and recognition for those designing innovative uses of technology. (Means, Olsen and Singh 1995)

As a school, we must think of ways to articulate and convey a coherent vision and ways to update the vision periodically. Certainly, this should include a formal statement, but more importantly there must be ways for the community to form and share a vision. In all of this, we should consider how we encourage and support both those using the technology in innovative ways (the "early adopters") and those less facile who will need support and encouragement for developing and refining their skills.

**Recommendations**

17. Phillips Academy's technology efforts must be guided by a vision. To this end, we recommend the creation of an Academy vision statement on technology and further recommend that it be continually updated. This is one way we can determine what is useful to us, what we want students ultimately to understand, and what technology infrastructure we need to support this vision.

18. To contribute to this vision statement, every department and division should come up with a technology statement about pedagogy and uses of technology. We encourage departments to draw on the expertise of relevant, knowledgeable non-members (including technologically-sophisticated students from the department's courses) in formulating their technology statements.

19. Faculty members who stay abreast of emerging technology are a valuable resource for informing and teaching colleagues. We recommend that each major disciplinary area designate a person whose interest and expertise qualifies them to be such a liaison and resource. This role might also include representing Phillips Academy's needs and program to
corporations that create hardware and software. These departmental resource people should be granted work-load credit for their activity.

20. Faculty members need both technical expertise and a familiarity with what technology makes available to their disciplines or specialties. We recommend that any statement of vision address faculty concerns related to professional development (opportunities to learn, available time and support, etc.).

21. We recommend that we investigate ways in which technology can help us produce and disseminate summary assessments, narrative assessments that provide feedback during the term, and cumulative assessments during a student’s whole PA career.

22. We recommend that we consider ways that technology can enhance our awareness across programs (e.g., electronic postings of syllabi for courses), while at the same time encouraging more people to become familiar with technology.

23. Technology can facilitate distribution of information in ways that could support several aspects of our program that use student records (e.g., student registration) and distribute material (e.g., academic advising materials). We recommend that such support be available as soon as possible.
PART 2: CURRICULAR STRUCTURE

The process of reflection and assessment that has engaged the Steering Committee requires that we consider, as an educational institution, what we teach, how we teach it, and why we teach it -- or what students learn, how they learn, and why they should learn those particular things. This part of the report will focus on what should be included in our curricular and co-curricular program and how that program should be structured. Because the academic program at Andover is built on the assumption that the disciplines should be the primary organizing influence on the education of our students, we begin with a consideration of the major disciplines important at the secondary level and of the opportunities for our students to make connections across and between disciplines. Using the definitions and principles that grow out of these considerations, we raise some questions about their implications for the structure of our program and for our diploma requirements.

What is a Discipline?

Piaget (1973) considers a discipline to be a specific body of teachable knowledge with its own background of education, training, procedures, methods, and content areas. Over the centuries as scholars have attempted to address essential questions, issues, and phenomena from the natural and human worlds, they have developed areas of inquiry or disciplines with their own methods of inquiry, concepts and theoretical frameworks, techniques for acquiring and verifying findings, and appropriate images, symbol systems, vocabularies, and mental models. (Gardner and Boix-Mansilla 1994)

Disciplines have come to occupy this central place in our educational program (and in most educational programs at the secondary level or higher) for several reasons. According to Bruner, disciplines encourage efficient learning, are necessary for efficient knowledge acquisition, and are fundamental in order to learn how things are related. Disciplines allow systematic attention to progressive mastery of closely related concepts and patterns of reasoning (Jacobs 1989). Because scholarly disciplines represent the achievements of talented human beings toiling over the centuries to study and explain issues of enduring importance, this continuity in disciplinary knowledge is central to civilization. (Gardner and Boix-Mansilla 1994)
How Do Disciplines Relate to Curriculum Design?

At Andover, our belief in disciplines as the fundamental structural organizing principle for the academic program is reflected in our eighteen departments, which serve both administrative and curricular functions. In terms of curricular function, departments form curricular teams to plan sets of courses. When departments provide modes of thought and basic skills and knowledge, organized in a coherent way through disciplinary thinking, they promote learning. On the other hand, departments hinder learning when they compartmentalize knowledge, become territorial, or lose the big picture.

Academic programs tend to become organized around increasingly complex and divided disciplinary structures as they serve older students. Elementary programs focus on basic skills in a few disciplines (centered on reading and writing, arithmetic, social studies, perhaps science and/or the arts), frequently making everyday connections between different areas. By secondary school, English language and literature, mathematics, foreign languages, natural sciences, social sciences, and the arts are the major disciplinary categories, although there is considerable variation in how many different departments (representing subdivisions of these disciplines) a school will have. Academic and practical knowledge and skills in these areas (with the possible exception of the arts) are required for admission to most good colleges. In undergraduate and graduate programs at college and universities, the subdivision of disciplines and the specialization of the student’s education continue.

Disciplines can relate to academic program structure in several ways, including the following: (Jacobs 1989)

- Discipline-based content design: disciplines are separate subjects in separate time blocks during the school day. Knowledge is presented in separate fields without deliberate attempts to show relationships between disciplines. The advantage of this approach is that secondary teachers are usually trained in special areas. The disadvantage is that a student’s day is fragmented and teachers must plan according to allotted time rather than student needs. Our current program relies mainly on this approach to curricular design.

- Parallel discipline design: the scope of a course stays the same, but the teacher sequences lessons or topics to correspond to lessons or topics in other disciplines. Teachers do not generally (or necessarily) connect
ideas across the disciplines, but one of their goals may be for students to uncover relationships between concepts in different disciplines.

- Complementary discipline units or courses: Related disciplines are brought together to investigate a theme or an issue, changing the scope and sequence of courses, making the links between disciplines obvious. This requires changes in institutional schedules, revisions in content, and faculty training.

- Interdisciplinary design deliberately brings together concepts, or units or courses of study across a range of disciplines without replacing a disciplinary structure. Teachers can plan interdisciplinary themes and issues that emerge from the current curriculum without having to set up a completely new school program. This requires effort, change and funds to have a meaningful and careful orchestration of ideas and activities.

- Integrated day model: content is based on the child's interests and questions rather than on a school or state syllabus. Motivation is often high, but it entails an enormous amount of work and planning, since it is not based on existing curriculum.

- Complete program: A.S. Neil's Summerhill is an example of this most extreme form of interdisciplinary work in which the students create the curriculum out of their day-to-day lives. There are no guarantees that the student receives any standard program.

**Recommendation**

24. The guiding principle for PA's academic curriculum should be to offer opportunities that create an excellent education for our students. The curriculum should continue to be grounded in the major disciplines and should reflect our understanding of cognitive development in its practices. Approaches to instruction should change as the student matures.

**What Are Interdisciplinary Learning and Teaching?**

After acquiring a good grounding in the knowledge, skills, and ways of working in the major curricular areas, students are ready to work across disciplinary lines to make connections between different aspects of their knowledge. In order to integrate interdisciplinary experiences into our curriculum, we need to examine what we mean by interdisciplinary learning and teaching.
Generally speaking, interdisciplinary learning and teaching grow out of a view of knowledge and result in a curriculum that stresses connections between concepts and uses methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience. The term "interdisciplinary" is frequently used with confusingly different meanings.

According to Heidi Hayes Jacobs (Jacobs 1989), a well-conceived program makes distinctions about connectedness in the curriculum. One discipline may be viewed from the perspective of another (the history of math, the physics of music; cross-disciplinary design). Several disciplines may focus on one problem or topic, but with no attempt to integrate (studying human evolution in Soc. Science 10 and Biology 30; multidisciplinary design). Concepts and skills from disciplines that are assumed to be related can be juxtaposed to approach a problem (studying the Depression as an economic, historical and sociological phenomenon; the biological and chemical aspects of acid rain; pluridisciplinary design). Or one can start with a problem (trying to understand the events surrounding the Vietnam War) and tackle it through the knowledge and methodology of different disciplines (literary, visual, and historical analysis of verbal and visual texts; transdisciplinary design).

Our program has a few examples of each of these types of curricular design. A particular student's experience may be multidisciplinary, if he or she chooses related courses or if teachers (of Juniors, for instance) choose to coordinate their syllabi. When we have developed interdisciplinary courses, most have had a short curricular lifetime and have been taught by one or two individuals under a departmental umbrella.

Irrespective of how we relate different skills and types of knowledge in any area to the problem at hand, we use our grounding in and ability to demonstrate deep understanding of disciplinary knowledge to solve the problem or produce a product. As we work, we can make distinctions about how we work:

- Multidisciplinary work uses a few different disciplines to approach a topic or issue with no attempt at synthesis.

- Interdisciplinary work applies more than one discipline and tries to synthesize their techniques and knowledge. This can only be done
legitimately after becoming conversant in the relevant disciplines or by
drawing on common sense.

- Metadisciplinary work focuses on the nature of disciplinary thought
  itself.

All of these ways of making connections between concepts and skills in
different disciplines require that the learner first have a solid grounding or
a deep understanding of the relevant disciplinary knowledge. They
require, in effect, that the student be able to apply knowledge and skills
from different disciplines in order to bridge them and solve a problem. By
looking carefully, we can find examples of multidisciplinary and
interdisciplinary work in our courses. One of the purposes of the Junior
triads is to enhance opportunities for multidisciplinary work. Several of
our courses for older students present opportunities for interdisciplinary
work. As we move toward a broader range of pedagogies and assessment
techniques, it seems inevitable that our students will begin to work this
way. Teachers will have become more comfortable with interdisciplinary
work and with structuring learning environments to nurture it,
particularly for older students.

Recommendations

25. We should provide more opportunities for our students to engage in
multi- and inter-disciplinary work, particularly during Upper and Senior
years.

26. The faculty should explore possibilities in our existing curriculum for
increased coherence and multi- or inter-disciplinary work. Examples of
this approach include: scheduling related courses in such a way that older
students can plan a focused program in one or more terms, coordinating
the study of American history and literature, and integrating 40-level
History and Social Science courses with the study of foreign languages
and cultures. (Because the faculty’s own experiences with multi- and
inter-disciplinary learning [in all major curricular areas] have such a
profound influence on the opportunities they provide for students, later in
this report [under "Professional Development" in the "Faculty" section of
the chapter, "School and Community"] we recommend the creation of
shared, interdisciplinary fellowships that facilitate this type of faculty
work.)
What Are the Implications of Adolescent Cognitive Development for Curriculum Design?

If the mission of this school is to produce learning (to paraphrase Barr and Tagg 1995), rather than simply to provide instruction, then we must ground our curriculum in our knowledge of cognitive development, as well as in the disciplines. For Andover, the question then becomes how best to structure our curriculum to enhance developmentally appropriate opportunities for breadth, depth, coherence, and balance in each student’s program. The most important guiding principle for our program must be to offer educational opportunities that lead to the best education for our students.

Piaget (1952) led the way in thinking about intellectual development as a series of stages through which children pass. Our younger students have made the transition from concrete operations to formal operational thought where they can begin to make abstractions, but teachers of Juniors and Lowers notice that these students also spend a good deal of energy applying these skills to disciplinary knowledge in their early years here. Most of the learning that occurs in these two years is centered on the acquisition of basic skills in the six major areas we emphasize (reading and writing in English, a foreign language, mathematics, social science, science, and the arts). Our students are at the stage where their classroom learning focuses on absorbing information from teachers (authorities, in the schemes described by Perry 1981 and Belenky, et. al. 1986), and, until recently, teaching to this stage has been the norm at Phillips Academy. An important facet of this stage of the educational developmental process is the increasingly sophisticated development of languages and symbol systems (oral, written, visual, mathematical, etc.) in the context of disciplinary learning. (Vygotsky 1978)

As our students mature, theories of cognitive development suggest that we should structure learning environments to introduce students to multiple ways of seeing and knowing and cultivate the practice of analytical (“critical”) thinking as they move toward constructing their own knowledge. Belenky, et. al., and Perry describe these more or less linear developmental stages (in female and male college students, respectively). After leaving childhood behind, most learners think of school as a place where they “receive knowledge” by listening to teachers and other authorities. In adolescence, Perry sees young men move into a stage where they can see many possible interpretations of observations, situations, or texts. Young women begin to rely on what "feels right" to them; they begin to validate what they perceive and know while also acknowledging that
others can and should do the same. Both men and women move on to
"procedural knowledge," reasoned reflection on the problem at hand.

Students at this stage develop critical reasoning skills. "Separate knowers"
figure out how to think in a particular discipline or how to learn what
college professors or other authorities think they should know. The quest
of a separate knower is for objectivity and the method includes a healthy
measure of doubting authority. Perry's college men often exhibited this
type of knowing. "Connected knowers" use empathy to understand the
process by which another person knows what he or she knows. For
connected knowers, the quest is to construct knowledge that integrates
what they know for themselves with what they learn from others. Many of
Belenky, et. al.'s, women didn't feel they really understood until they had
pushed on to reach this synthesis.

Because no one individual is at a single stage in all areas of knowledge,
and because we work with bright and often mature adolescents, we have
students in most of these stages. And a particular student may be in
different stages in different co-curricular areas. We begin by introducing
these ways of knowing to our youngest students and help them develop
skill as they move through our program. Many of our students are
procedural or separate knowers. Our most mature students exhibit
connected knowing in their areas of greatest strength.

There is an important developmental component to the way disciplines
are used in learning. Students who start with essential questions develop
basic literacy in the area, refine their knowledge and skills through
focused discipline-centered work, and then can move on to true
interdisciplinary work where they apply knowledge and skills from many
disciplines to innovate. Approaches to instruction should change as the
learner matures, so that instruction and learning would at first be pre-
disciplinary, then proto-disciplinary (elementary school), then
disciplinary (beginning in middle school and continuing in secondary
school), then multidisciplinary (different disciplines are used side-by-side
to examine a topic), then interdisciplinary (combining disciplinary skills
to form insights), and finally metadisciplinary (looking at how the
disciplines work, rather than applying them). Gardner has argued
strongly that true interdisciplinary work must come after having acquired
disciplinary skills and knowledge. While we can and should begin to
introduce our students to multi- and inter-disciplinary work, we should
realize that we are mainly laying the foundation for future innovation and
creativity. (Gardner 1996)
After studying creative individuals who personified outstanding strengths in each of the multiple intelligences, Gardner observed that these individuals took ten to twenty years to master their disciplines, and then needed another ten years to innovate in their fields of accomplishment. A strong disciplinary grounding is essential to innovation and creative application of knowledge. The theory of multiple intelligences is perhaps most relevant for teachers as they structure learning situations in disciplines and consider how (not what) to teach for understanding.

Andover’s secondary school curriculum emphasizes breadth and skill development in disciplinary knowledge during the ninth and tenth grades, and continues to reinforce these while adding depth and connections between areas of knowledge in the eleventh and twelfth grades. This approach is in line with the major theories about cognitive development during adolescence. Several colleagues voiced words of caution that we must be sure that what is the best education for our students is the governing principle of our curriculum (rather than autonomy and choice, which manifest themselves as departments and individuals finding and trying to expand their niches).

**Recommendations**

27. We should teach for understanding, and students should be able to demonstrate their knowledge by applying it to solve problems in new situations. The faculty should continue to develop and use a broad range of pedagogies and assessment strategies in all disciplines.

28. We should structure learning environments to introduce students to multiple ways of perceiving, thinking, knowing, and communicating.

29. Opportunities for students to include community-based experiential education in their academic programs should be increased. (These would include, but not be limited to, service learning.)

**What is the Philosophy of the PA Curriculum?**

The PA curriculum is based on a number of guiding principles.

First, we should offer educational opportunities that we believe are best for our students. In doing this, we reaffirm our belief in and tradition of striving for excellence and restate the caution that excellence should not be seen primarily as an additive principle. The curriculum should continue
to be grounded in disciplinary knowledge and skills and should reflect our understanding of adolescent personal and cognitive development.

Second, we believe that a good high school education includes a breadth of exposure to the knowledge, skills, and modes of thinking and communication in the major curricular areas. At the secondary level, these major areas are: English language and literature, mathematics, foreign languages, the natural sciences, the social sciences, the arts, and physical and athletic education. Our diploma requirements (including those that extend beyond these areas) are intended to insure breadth. We believe this Andover tradition of a broadly-based introduction to the areas of knowledge should continue.

Third, our students should have opportunities to study subjects in depth, which may include studying a subject at an advanced level or other special opportunities. We hope that each student will discover and explore at an advanced level at least one subject which s/he likes and takes pride in doing well. In general, our required courses prepare students to explore areas in depth in the advanced elective courses which follow. This has traditionally been one of Andover’s strengths; we believe the opportunity to study in depth must be preserved.

Fourth, we believe there is a synergy in a well-planned academic program that demonstrates coherence. In a coherent program, a student begins to see the connections between courses and experiences in different areas in such a way that the whole program becomes more than just the sum of its parts. For older students in particular, we believe multi- and interdisciplinary opportunities will enhance the sense of coherence. For younger students, the sense of coherence might come, instead, in the ways in which they learn to think and work in different disciplines or in coordinated planning by teachers to structure overlap of topics or methods. For all students, we believe that the longitudinal program (across several years) in each area should be structured to build on what has gone before in a coherent sequence leading to increased competence. We are concerned that our program has become so complex, rich and diverse that we are in danger of losing coherence.

Fifth, we believe that each student’s academic program should embody our beliefs about educating the whole child and creating a healthy balance between head, heart and hand (or mind, body and spirit). It behooves us to remember that we are teaching adolescent students, not simply knowledge and skills. Creating and maintaining a healthy balance means that adult advisors and parents must also help individual students look at their
workloads and plan realistic programs that integrate their courses and co-
and extra-curricular activities.

Sixth, the fact that our student body is diverse and has students from
many cultures must influence what we teach and how we teach it. Each
student should have an opportunity to learn something about her/himself
and the groups from which s/he comes and see others also learn about
her/his culture. Our pedagogies should be responsive to cultural
differences in approaches to learning. Each student should be able to see
him/herself in our curriculum.

Last, one of the joys of the Steering Committee’s work this year has been
the opportunity (even the necessity) to stand far enough back from the
press of daily details to see the big picture, to see the school whole insofar
as we could. As we did this, we became more convinced that the way to
have a balanced educational program that educates the whole child
requires that the faculty look at the whole program at regular intervals.

With that in mind, we have tried to outline the major points in the
educational program that need to be revisited frequently by the faculty to
be sure we continue on the course we set for ourselves and our students.
These points appear often as questions to consider or principles that we
feel lay the foundation for our program, and we expect they will change
far more slowly than the forms that implementation will produce.

These principles have several implications for our academic curriculum now and
in the future. Our review of how adolescents learn and our consideration of what
they need to know and know how to do in the next few decades leads us to
suggest some modifications of the structure of our academic curriculum. We have
come to think that having eighteen policy-making departments creates excessive
curricular and administrative fragmentation in a high school. While we recognize
that teachers within our present departments frequently have specialized
academic training, we believe that coherence both vertically throughout a
student’s several years here and horizontally in the daily routine of a particular
student in a particular year could be improved by a consolidation of the present
departamental structure. We propose that the curriculum of the school be
organized in seven major areas: English language and literature, mathematics,
foreign languages, natural sciences, social sciences, the arts, and physical and
athletic education. (We think Religion and Philosophy properly belongs in our
curriculum as a requirement and an elective, although it is an unusual offering at
the high school level. We leave open the decision about the disciplinary
curriculum area in which it should reside.) These seven areas represent the
categories typical of secondary education in America today and are also
considered in the college admissions process. Our requirements should be
specified in terms of these curricular areas. In addition, the Steering Committee has been deeply affected this year by our opportunity to consider the whole child with every topic we have discussed. We propose that a consolidated view of the curriculum could promote more integrated ways of thinking, talking, teaching, and learning and make it easier for each of us to see the larger picture and remember the whole person as we pursue our daily routines.

Reconfiguring our curriculum into seven major areas (replacing the current eighteen departments) should make it easier for each of us to view the academic program as a whole and to consider its coherence. Under this scheme, some of the specific curricular and administrative functions of current departments can be implemented by subject or course-level groupings within the larger curricular areas. For example, teachers of a large multi-section course would still collaborate on designing the syllabus. Teachers of a particular language would work collaboratively on the whole program to ensure continuity from one year to another. Teachers of a subject (now called a department, such as physics or music) might work together to specify a sequence of concepts and skills that students need to know as they progress from introductory to advanced work in that subject. At the same time, these concepts and skills would need to be integrated into the larger program (the natural sciences or the arts).

As part of the implementation of the goal of constantly looking at the educational program as a whole, we propose that the current Curriculum Committee be reconstituted as the Educational Program Committee, charged with the oversight of all the educational components of the Phillips Academy program. This committee would consider not only the academic curriculum, but also the educational aspects of residential life, athletics, life issues, community service, and other co- and extra-curricular activities. On the other hand, the Curriculum Committee's current responsibility for the Course of Study booklet would be picked up by the Dean of Studies in conjunction with the Department Chairs Committee (or its equivalent) or a group of professional staff from the Dean of Studies office in consultation with Department Chairs. The Educational Program Committee would meet biweekly to keep itself informed about new ideas in the larger educational community as well as developments within the Phillips Academy program. The committee might educate itself broadly or focus for a period of time on a single topic in education. Part of its charge would be to bring its knowledge to the faculty periodically in some useful form, perhaps by planning faculty meetings or professional development days or workshops devoted to discussions of teaching and learning in a residential high school.
Because our students need to recognize and appreciate their strengths and interests, each student should be encouraged to study in depth (within our curricular guidelines) an area that s/he enjoys. Course offerings of college-level work and work that is not available even at many good colleges are special opportunities for our students.

We encourage Andover teachers to be involved in the current national discussion about the quality and reform of Advanced Placement courses. It is quite likely that we will continue to support and even lead advanced work in some disciplines. We should also have the courage not to follow the Advanced Placement program where it does not offer the best education for our students. Where this is the case, teachers should seriously consider involvement in reform of the program.

We wish to point out two more programmatic implications of the curricular principles we have outlined. As part of the Academy’s mission to serve “youth from every quarter”, we have made a conscious decision to seek out and include in our school community young girls and boys of different ages, races, religions, ethnicity, socioeconomic backgrounds, sexual orientations, and nationalities. Therefore, our program (including, but not limited to, our academic curriculum) should reflect the needs and contributions of our school's diverse student body, in both its content and its process or pedagogy. Or, to summarize the NAIS Multicultural Assessment procedure (Visiting Committee, NEASC 1989), our instructional materials and the content and pedagogy of our curriculum should show conscious intent to be multicultural and inclusive of our diverse student body and faculty. At the same time, we must teach the conventions of perceiving, thinking, knowing, and communicating in each discipline so that all our students will be well-prepared to engage in academic and intellectual life beyond our community.

Finally, scheduling (daily, weekly, and from term to term throughout the year) should be used creatively to foster a healthy, balanced life for students and adults and to maximize opportunities for multi-disciplinary approaches to an academic program with breadth, depth and coherence. Such a schedule might include longer blocks of time for experiential learning in laboratories, studios and service projects. It might give each person fewer different activities on any particular day or in any particular term to reduce the sense of fragmentation. It might offer certain electives in carefully planned alternate terms or years to enhance possibilities for coherence, to preserve the richness of our program and to reduce its complexity. A 4-4-1 calendar with a four-week symposium term (see the Time and Energy chapter) could allow for innovation and a change of rhythm and pace of life.
Recommendations

30. We believe that having 18 policy-making departments for a high school of 1189 students is inefficient and creates excessive fragmentation. For the sake of increased coherence and to facilitate more integrated ways of thinking and talking about educational program, we recommend that the curriculum be organized in seven major curricular areas: English language and literature, foreign languages, mathematics, the natural sciences, the social sciences, the arts, and physical and athletic education. Our requirements should be specified in terms of these areas.

We recommend that the Dean of Studies and the Educational Program Committee (see next recommendation) give this proposal serious and immediate study and, if adopted, coordinate its curricular and administrative implementation.

31. We propose that an Educational Program Committee be created, with broad oversight of all educational experiences at Phillips Academy as described in the text above.

32. We reaffirm the recommendation of the New England Association of Schools and Colleges Visiting Committee (1989) "that the Academy further implement its commitment to become an increasingly diverse institution by developing a visible and systematic program to weave the goals of multicultural education into the process and content of the educational curriculum...." While important progress has been and continues to be made in this direction, we believe more needs to be done. In addition to some of the recommendations which follow in this section, we refer you to the final chapter of the Steering Committee report, "Within and Without" for further thoughts on this subject.

33. We affirm the policy of gender balance in each section of multi-section courses where possible as recommended by the "Coed Study." (Dalton 1986)

34. The Dean of Studies in conjunction with the Brace Center should engage departments in discussion of the proportionate representation of particular groups in various advanced courses (such as: girls in advanced physical sciences and math, boys in languages, African-American students in advanced science) and about how best to encourage all prepared students to pursue studies in depth.
35. The Dean of Studies should lead the faculty in a review of the role and effectiveness of out-of-class academic support. This would include: conference period as a time for individual and small group coaching, the role of tutoring centers or subject-specific study halls or labs during evening study hours, and academic counseling (as mentioned in a later section of our report).

What is the Role of Requirements in Our Academic Program?

Our diploma requirements should be rooted in our guiding principle of educating the whole adolescent and should demonstrate balance between head, heart, and hand. Our goals for each student's academic program include breadth, depth and coherence. Our traditions exhort us to instill both knowledge and goodness in our students and to help them develop healthy lives. For these reasons, our requirements include not only certain academic courses, but also physical, athletic and moral education, as is appropriate for a residential high school.

The requirements for a Phillips Academy diploma seem to swing on a pendulum—a structured program with little choice in the 1950s, moving toward substantially more electives and free choice from the late 60s to the early 80s, and more recently a swing back toward more requirements. These swings are driven in part by principles of balance between breadth, depth and coherence in a student’s course of study, and perhaps also by cultural trends relating to the balance between freedom and structure for young people.

We currently have several different kinds of requirements attached to earning a Phillips Academy diploma. Our academic requirements are bound and specified by traditional academic disciplines. In a few areas (foreign language, math, swimming), we require students to reach a certain level of competence. In other academic areas (English, History, Science, Art and Music, RelPhil), we specify by credits or units related to the amount of time (hours per week, terms, years) a student is exposed to a discipline and its ways of thinking. We also have certain recommendations (academic guidelines and individual suggestions from college counselors) that most students follow. Beyond the classroom, we also require certain standards of behavior and a certain amount of time and willing participation on the playing field, at work and Commons duties, and in seminars or workshops related to health, safety, and the affective side of education. In addition, we require each student to participate in some physical exercise to enhance physical fitness and, for many, teamwork and athletic skills.
Our requirements generally reflect recommendations by the best colleges and universities as well as our ideas about what is best for our students. The following table shows our requirements and recommendations for three- and four-year students and compares them with college recommendations and requirements for admission.

<table>
<thead>
<tr>
<th>Required</th>
<th>Recommended</th>
<th>Colleges</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>3 years</td>
<td>Each term senior year, a course in which writing in English is expected</td>
</tr>
</tbody>
</table>
| History/Social Science         | 2 term equiv. Soc Sci 10
1 year US History
1 term 40 level History or Soc Sci |                                              | 2 years NCAA req.
3 years rec. by some           | 2 year-long lab courses                          | additional year               | 3 years req. by some |
| Sciences                       |                                                  |                               | 3 years req. by some         |
| Foreign Language               | complete 30 level                                |                               | 2-3 years req.
4 years rec. by some           |                                                  |                               | 4 years (including trigonometry) |
| Math                           | complete new M34                                 |                               |                               |
| Arts                           | 2 term equiv. visual arts
2 term equiv. music             |                                               | none                          |
| Other                          | 1 term RelPhil
1 term PE
1 term Life Issues
participate in: athletics
work duties
workshops (health, safety, affective) |                                               | none                          |

Phillips Academy students fare extremely well in the college admission process, given the intense competition to gain entrance to the most highly selective colleges in the country. Nevertheless, parental and student expectations for Ivy League (or comparable) admission appear to mount every year, often quite unrealistically. As the student population at P.A. shifts to include more international students, first-generation Americans, and other non-traditional boarding school families, and as tuition charges
here mount, a Phillips Academy education will surely be seen, more and more, as an investment in the future (i.e., college). The "pay off" (i.e., college admission to a prestigious or "name" college), rather than the value of a Phillips Academy education, in and of itself, may become the driving force in the decision to accept an offer of admission here or elsewhere.

As pressures increase from a variety of external sources (parents, colleges, the College Board, the NCAA, to name a few) to alter our program to conform to certain expectations, requirements, or regulations, we must pay attention and incorporate what seems to make good educational sense and what, in the end, is going to be the best thing to do for our students' growth and welfare. Neither burying our institutional head in the sand nor selling out is an appropriate response to the pressures and expectations of the outside world. For every decision that is made internally, that might have external consequences, we need to find the appropriate response point on that continuum. To what extent should the curriculum conform to external tests, such as SAT II Subject Tests or Advanced Placement tests? Do we have an obligation to teach standardized test-taking skills and strategies to our students? Should we increase graduation requirements in science and English, for example, to conform to the growing number of colleges requiring three and four years of study, respectively, in those disciplines? These questions require continuing conversation within the Academy and between ourselves and relevant other institutions (as recommended earlier in this chapter).

Our thinking about what should be required for graduation has been influenced by "Choosing Courses to Prepare for College" (Harvard University, 1993) which discusses college admission recommendations in terms of intellectual skills and concepts, rather than in terms of Carnegie units or exposure. For example: "...[C]hoose the most academically demanding courses you can find." "The chance to learn from a great teacher deserves consideration." "...[R]ead critically...the works of major novelists, poets, and playwrights....In at least one area, let your reading be as deep as you can make it." We believe that this approach, of considering what makes a good education at the secondary level, has been and should continue to be the Andover philosophy. Practical considerations suggest that we must also continue to advise students carefully about how to plan academic programs that demonstrate appropriate breadth, depth and coherence.

As we examined our current requirements and our elective offerings, we kept David Orr's question, "What is education for?" (Orr 1994) very much in mind. After examining the rationales for studying each of the seven major curricular areas (English language and literature, foreign languages, mathematics, the natural sciences, the social sciences, the arts, and physical and athletic education) and the requirements for a Phillips Academy diploma, the Steering Committee
concluded that this is not the time to propose changes in requirements. We have several reasons: 1. Our current requirements are a fairly good match for our present and future educational goals. 2. The balance within individual students' programs between requirements and electives over the course of three or four years leads generally to a good mix of breadth and depth and can lead to coherence with careful planning. 3. We propose thinking differently about how to determine when a student has met at least some requirements (in terms of competence, not simply time of exposure). 4. We make several recommendations (particularly for a different yearly calendar) which, if adopted, mean that we will then need to reconsider requirements and the ways we specify them.

The Steering Committee, after discussing the rationales and requirements in each major area does, however, want to raise questions for each Department or Division to consider as we move toward realizing our educational goals of breadth, depth, coherence, and balance in each student's total program during his or her years at Andover.

In Mathematics, particularly with the addition of a term to the 30-level math sequence, we wonder whether PA as a college preparatory school should have any requirement (in this case in math) that leaves students unprepared for the introductory courses in the field at the colleges they are most likely to attend? In the past, nearly all students, and particularly any student who might want to do further work in math or science in college, continued at least one term beyond the requirement to complete Math 36 (trigonometry). Now any student who wants to continue will have to take two terms of math (35 and 36) beyond the requirement to be in a comparable position.

We ask the Science Division to consider the preferred or most common sequences through our science program offerings and to consider how these sequences affect the coherence of the science programs of individual students. Since students often take three different sciences, how does our program provide continuity and coherence as scientific concepts and skills are developed? In addition, we encourage the Science Division to consider reviving the specification that a student take one year of biological and one year of physical science to fulfill the two-year requirement. Since most students do this in any case, it will be more a matter of asserting the principle of breadth than creating a shift in practice.

In discussing the History and Social Science program, we had a similar concern about coherence. Currently, there is a Lower-year gap between the two required History and Social Science courses; which are placed in the Junior and Upper years. We encourage the department to consider offering term-contained courses for Lowers which could meet the requirement of a term of non-western history and that would also offer possibilities for complementing the language courses
that Lowers are taking. (We do not necessarily envision a History/Social Science course to match every language, and we hope that some non-western History courses for Seniors will remain.) If we adopt the 4-4-1 calendar proposal suggested in a later chapter of this report, perhaps the non-western History could be one of the major offerings for Lowers during the Symposium Term.

We ask the English and the History and Social Sciences Departments to consider separately and together the possibility of offering the study of American history and literature concurrently and, ideally with some integration, for at least part of a year. In our discussion of the current English requirement, we felt that the current 3-year requirement with the additional guideline that Seniors take at least one course where they read and write in the English language fits the guiding principle of what is a good education for our students.

With respect to Foreign Languages, we suggest that teachers examine how we can continue and expand the integrated study of and experience with foreign languages and cultures (locally, elsewhere in the United States, and globally) for students (and perhaps faculty as well). How can our curriculum better integrate the study of languages and cultures with learning in other curricular areas on campus?

Given current trends in the arts to integrate different kinds and forms of "texts", we believe that it is increasingly important for our Visual Arts, Music, and Theater and Dance Departments to think, talk, plan, and work more closely together. In each of these arts, it is important to offer a broad-based introductory course suitable for any student at Andover. We also think it would be useful to have further conversations about whether the current implementation of the Music and Visual Arts as a pair of two-term requirements is congruent with the understanding of the faculty when it voted for these requirements.

We see the RelPhil, Physical Education and Life Issues course requirements as experiences in process-based modes of self-discovery. In general, Rel Phil courses stress self-discovery through the "head," Life Issues through the "heart," and Physical Education through the "hand." The approach of each field to self-knowledge is distinctive, yet each overlaps with the other in significant ways. With the education of the whole child in mind, we encourage the faculty responsible for these three requirements to explore the relationships between their courses. The areas of overlap offer the possibility of cooperation in helping students to understand the relations between head, heart, and hand more fully. These term-contained courses are not typically required at other high schools and we feel they are an important part of our curriculum. Because of the implications of a 4-4-1 calendar for term-contained courses, the discussion of possible ways to
integrate these important courses will be especially useful if we adopt such a calendar.

The Junior, Lower and Upper years for most students consist almost entirely of requirements, leaving the Senior year almost entirely elective. We have some concern that: (1) the sequencing of academic work over a student's career here leaves Lower year with too little reading and writing, (2) the spring term of Upper year and/or the fall term of Senior year may be too burdensome and lead to burnout (particularly for Senior girls in their fall term), and (3) the transitions from one year to another are more problematic than they should be. We urge the faculty to form a task force for each grade level to consider the program of each year (as we did in designing the Junior program) and the transitions from one year to another. The work of the Steering Committee has identified a number of additional issues (cited in later chapters) which should be considered by these task forces.

We urge the faculty to form a task force for each grade level (Lower, Upper, and Senior years) following the model of the Junior Task Force. One goal for each of these is to consider and improve coherence in the academic programs of individual students each term during the year. Another goal is to consider transitions between years, so our educational program articulates well over time. A third goal is to address issues specific to a given year, such as a Senior capstone experience, "Senior Spring," the pace of life for Uppers, the availability of instructional sports for Lowers (and Juniors), emotional, social, or residential issues specific to a particular age group, and particular matters that might be germane to the Life Issues program for that year.

We believe that coherence, balance and enjoyment within an individual student's program could be enhanced by opening up more time for electives in the Upper year and encouraging students to defer some requirements to Senior year. As we move to a smaller school size and/or cope with constrained resources, we can preserve breadth and depth and increase older students' opportunities for interdisciplinary work by careful planning of which courses to offer in the same term (but at complementary hours) and by careful planning of ways to alternate elective offerings every other year. (If we do move toward offering some electives in alternate years, however, we need to be sure we encourage students to plan ahead and redistribute required and elective courses more evenly between Upper and Senior years so they will be able to take electives in their Upper year.) We also see severe pressure on single-section electives now; students who plan a particular Senior elective program are often disappointed. We hope to see a better match between the availability of well-chosen, rigorous elective courses and the interests of older students. We are optimistic that the academic advising system which we propose later in this report will mean that students and advisors will
know each other better, and that continuity will lead to better and more integrated planning of academic and co-curricular programs.

**Recommendations**

36. Our diploma requirements should demonstrate the balance among head, heart and hand, while also reflecting college admissions standards.

37. The faculty should consider the ways in which diploma requirements are fulfilled in our curricular areas and think about the rationales for those modes of fulfillment. Are the requirements defined by demonstrated competence? Or are they defined by time spent and exposure to content and methods? In either case, why is the requirement defined in the particular way that it is?

Consideration should also be given to general competence requirements in reading, writing, speaking, listening, visual analysis, quantitative data analysis, and information research (including Internet and World Wide Web). The process for specifying these competence requirements should be led by the Dean of Studies and the Educational Program Committee, and should involve groups of faculty working both within the major curricular areas and across disciplines, as well as discussion by the faculty as a whole. Such requirements could be met not by new courses but by demonstrating skill within the framework of existing courses in different departments.

38. Within each major discipline, faculty should agree on common or preferred sequences of knowledge and skills to be mastered in required courses, while retaining the flexibility to place individual students at the proper levels. Departments or divisions should specify what students should know and how to do within the respective department or division. In the Course of Study booklet, the statement by each major curricular area should include a rationale for studying that area.

39. All departments should consider whether there are alternate ways of fulfilling requirements, perhaps by courses in another department. (as Theater 53-3 does now for English 310).

40. Recognizing the important work of the Junior Task Force in addressing coherence and workload in the Junior Program, we recommend that Task Forces be created to study the educational programs for Lowers, Uppers and Seniors in order to improve our match between goals and practice in those years and to smooth the transitions between years. Because our
required and elective courses should take into account both developmental differences and individual differences in adolescents and how they learn (as mentioned in the previous section), each Task Force will focus on patterns and issues particular to a given grade level and identify and propose solutions to recurring points of difficulty for specific groups of students. Each Task Force should also point out opportunities to include multi- and inter-disciplinary experiences.

We recommend that the Dean of Studies convene the relevant departments to plan a return to the idea and practice of closer communication and planning between teachers of triads in the Junior Program as described in the report by the Junior Task Force. We urge that communication and planning also extend to include teachers in other courses primarily for Juniors.

41. The balance between requirements and electives in the academic programs of Uppers and Seniors should be adjusted in order to improve coherence and access to advanced electives as well as leaving time to complete diploma requirements. (Some requirements should be completed in the Senior year to allow some electives Upper year.)

42. Because of the interlocking nature of many of these recommendations, we do not directly address the balance between requirements and electives at this time. We recommend a freeze on requests for changes in any diploma requirements until the Lower, Upper and Senior Task Forces have reported to the faculty and until a decision has been reached about the proposed school calendar, both of which may have implications for requirements and electives.

43. Whenever any department or curricular area proposes a major internal curricular change, we recommend that it continue to be required to explain the probable "educational environmental impact" and obtain the approval of the committee of chairs which will assume the "Course of Study" responsibilities now held by the Curriculum Committee.

44. We reaffirm the principle of individual choice in how to fulfill certain requirements and guidelines (for example, the third year of science, term of non-western history, arts, English for Seniors, RelPhil). Individual students should work with their parents and academic advisors to make informed choices.

45. We recommend that each of the major curricular areas should discuss the key questions raised in this section of our report. The Dean of Studies
and the Educational Program Committee should coordinate these discussions to maximize a consistent and coherent approach to learning. Each of these discussions should lead to a written statement of purpose and philosophy that would generate a list of programmatic goals that would, in turn, lay the basis for decisions about sequence, pedagogy, technology, and the use of new knowledge about learning. We see this process, which would engage the entire academic faculty, as absolutely vital to the implementation of our ideas about teaching and learning. A proposal for the unfolding of this process is summarized in the chart on the next page.
A PLAN FOR THE PROCESS OF CURRICULAR REVIEW
The Role of Interdisciplinary Learning in Our Program

Our curriculum offers several opportunities for increased coherence and connectedness. As a faculty, we should explore these possibilities and incorporate multi- and inter-disciplinary work where adolescent personal and cognitive developmental patterns suggest they are appropriate. For example, we urge the English and History departments to consider improved coordination in the study of American history and literature. We hope that students could read American literature while they study American history, and that at the very least, teachers would identify particular topics or periods or concepts that would be enriched by a multi- or inter-disciplinary approach and develop those topics for study. We encourage teachers and students to find ways to integrate the term of 40-level History and Social Science with the study of languages and cultures so that each can inform the other in the programs of individual students. We encourage increased opportunities for students to include community-based experiential education (which may intersect with their extra-curricular activities) in their academic programs.

We propose that the faculty examine and enhance existing opportunities for increased coherence, focus, and multi- and inter-disciplinary work for Seniors and some Uppers. A list of possibilities contained within our current program is appended for examples. As the academic program is scrutinized with constraints of time, money, and school size in mind, careful consideration should be given to these courses and their scheduling, so that breadth and depth may be preserved while improving academic connectedness for individual students.

Recommendations

46. The program for Seniors should include a "capstone" seminar or major project, with time for implementation and reflection with peers and mentors, and with a public exhibition at its conclusion. (Some projects might be group projects or include a substantial experiential and/or service learning component. The program should include several truly interdisciplinary offerings for those who are ready for that type of academic work.) Satisfactory completion of the project should be a diploma requirement. (The implementation of this recommendation will be affected by decisions with respect to the calendar recommendations that appear later in the report.)

47. Because our students need to recognize and appreciate their strengths and interests, we also believe that each Upper and Senior should be encouraged to study in depth (within our curricular guidelines) an area that he or she enjoys.
The Role of Co-Curricular Activities In Our Curriculum

There is an important group of activities at Phillips Academy that play a role in the lives of our students that is different from the role of either academic courses on the one hand or extracurriculars or student clubs on the other. These activities include athletics, community-service learning, performance and productions in the arts, and several student publications. We have chosen to call these activities "co-curricular" for several reasons. We see them as very important learning opportunities. Each of them provides significant opportunities for experiential learning and for students to exhibit what they have learned. They generally require collaboration and cooperation with others. Many of our students find that their involvement and accomplishments in these areas become important parts of their identities, and they offer alternative ways of belonging to small groups with a common purpose in a large and diverse school. Participation in some of these activities may be required, but with an element of choice (athletics), or it may earn academic credit for some (theater, music, service learning in courses).

Educators often make distinctions between experiential learning (learning by doing), community-based learning (experiential learning beyond the classroom in the larger community) and service learning (providing a service which meets a community need and also benefits the provider). All of the co-curricular activities we considered provide opportunities for experiential learning (as do some of our academic learning environments); some also include community-based learning or service learning or both. All provide important models for how to include more of this type of learning and teaching in our academic courses as we consider how to learn and teach what our students will need to know as competent adults and responsible citizens.

Physical and Athletic Education

Physical and athletic education has traditionally been a required part of the Andover curriculum (providing the sound body to house the sound mind, in the words of an earlier tradition here), expressed in the requirement that each student participate in some form of athletic activity every term. We offer many different options for participation to appeal to different students — instructional and competitive team sports, individual lifelong sports, dance, and various fitness activities. For many students, including the approximately 400 students who participate in competitive interscholastic sports each season, athletics are an important recreational setting in which to enjoy one’s peers, release stress, and set aside some time for “play”. Team sports and activities such as ballet or Search and Rescue teach teamwork and cooperation as well as constructive competition with one’s own past efforts or those of others. Regular exercise through other parts of the athletic program provides another way to relieve stress and begin practicing
what we hope will be lifelong habits of physical fitness and wellness. Many of our students are excellent athletes, and this is an important aspect of their identities in a large school of capable adolescents. Often the playing field is the place where a younger makes an important connection with an adult mentor. For many adults, teaching through coaching is an important and rewarding part of their work with adolescents here. We expect this tradition to remain an important part of life at Andover. Physical fitness and the enjoyment of physical activity throughout one’s life are healthy and worthy goals of an Andover education.

In the interests of balance within the co-curricular athletic program and between the required program and optional or elective activities, we recommend periodic consideration of a few questions. We hope that opportunities for our younger students (especially) to learn new sports will be readily available, and suggest considering a systematic way of introducing ninth graders to a wide variety of sports that will allow them to experience and sample several before concentrating on skill development in one or a few special areas.

We are concerned about issues of emphasis, balance and specialization in sports at Andover and at the secondary level, and note that some students spend as much time at sports as they spend in class each week. We suggest that this may be lop-sided, in spite of the recognized benefits of exercise, stress reduction, and increased self-esteem that many enjoy. As the program changes and as specialized expertise in secondary-school coaching grows more important, concerns arise over the future of our tradition of the teacher-coach. Having classroom teachers, including a significant number of skilled women, as coaches has many extra benefits for the educational program of Andover as a residential secondary school. A primary benefit is the opportunity for a student to have significant and extended interaction with and get to know one or more adults outside the classroom. We hope the teacher-coach tradition will continue and will be supported by opportunities for professional development and training.

Recommendations

48. The athletic program for ninth graders should introduce them to and provide instruction in a wide variety of sports to allow them to sample several before concentrating on skill development in a few areas, as recommended by the Junior Task Force.

49. A representative task force under the direction of the Dean of Studies should study our Physical Education and Athletic programs. Their deliberations should include the following issues and questions:
a) Our Athletics program should include team sports, lifelong sports, and required athletic components for fitness. Do our current offerings have the proper balance among these types of involvement for students at different ages and interest and skill levels?

b) Does the Basics Program uniformly meet its stated goals for physical fitness?

c) Should the term a student is enrolled in PE count as participation in the athletic program if PE is taken as a sixth course? A student would be permitted but not required to participate in another athletic activity or team.

d) Issues of emphasis and balance in sports at Andover and the secondary level in general. Four particular concerns are: having some students spend an excessive amount of time on sports; post-season play; maintaining the tradition of teachers as athletic coaches; and developing and encouraging skilled female coaches.

e) Seniors with extensive academic, co- or extra-curricular, or leadership responsibilities may petition to be excused from athletics for one season.

50. The Athletic Department should be encouraged to provide increased professional development opportunities and mentoring for coaches at all levels (see recommendation in the “Professional Development” section of the chapter, “School and Community”), and should particularly consider ways to support the development of more trained female coaches.

Service Learning

Service learning at Andover is characterized by a wide range of opportunities for different kinds and levels of involvement. A large proportion of the student body — about the same number as play interscholastic sports — participate in one or more Community Service activities each term. The experience of service learning at Andover is designed primarily to offer self-development possibilities for adolescents (and incidentally for the teachers who work with them) through action and reflection. Some students, particularly Student Coordinators, have opportunities and training for leadership responsibility. For many students, service is their significant Andover experience beyond the classroom. For some, working with and knowing people like those they know at home provides a vital bridge between school and home and a sense of belonging; it may also be a way for their Andover friends to know them differently. And through our Community
Service Teaching Fellowships, we provide one of the few formal mentoring programs in service learning anywhere in the country.

Opportunities for service and/or community-based learning are slowly being integrated into the academic curriculum, and we encourage the exploration of additional opportunities to offer our students academic experiential learning and exposure to a variety of settings and cultures. We applaud the opportunities for reflection and personal development and the wide range of types of activity and levels of involvement that our program offers. We concur with the opinion of the Community Service Advisory Board that participation in this kind of community service is best left voluntary.

In the future, we envision additional service opportunities, arranged through the school or independently, for spring or summer vacation. We hope that advisors and parents will help students think about the summer vacation as a time for different kinds of learning. We expect that the Summer Opportunities Office will continue to help interested students find ways to serve at home or in other parts of the world, perhaps blending a variety of learning experiences during the summer.

**Recommendation**

51. A variety of opportunities for service learning through the Community Service program should continue to be offered on a voluntary basis to all students. Opportunities to coordinate service learning with academic courses should be encouraged.

**Co-Curricular Activities as Recreation**

Co-curricular activities as recreation are also very important to the life of the school and students and teachers. Allowing high quality participation in a range of activities (including sports, music, theater, and community service) on a voluntary basis can provide an important counterweight and balance to our demanding academic program. Adolescents who are doing what they love and doing it well experience greater self-esteem, and they release or re-direct stress to provide more balance in their lives as a whole. It is our responsibility to help them plan their entire program so that the demands are constructive and not overwhelming. In another part of the report, we make a recommendation about the academic advising process to address this concern. In activities where some students receive academic credit and others do not for the same activity (such as music ensembles), departments should make public their rationales for granting credit.

There are a few areas of the co-curriculum (e.g., music and theater performance, the boards of some student publications) where student workloads have created
imbalances in individual programs. In some of these areas, students with especially time-consuming responsibilities are now allowed to receive course credit for their work. We strongly endorse this approach and recommend a judicious expansion of it to a limited number of other student roles and positions in co-curricular activities. This will require some discussion by faculty and students because of the extensive blurring of curricular, co-curricular and extra-curricular lines in our extraordinarily rich and diversified program. We want both to preserve important arenas for student leadership and to provide constructive mentoring where appropriate. We are concerned about equal opportunities for student leadership; in organizations where leaders are elected, boys are still more likely to be elected to leadership than girls are. On the whole, we agree with students who say that extracurricular activities (and here we particularly mean co-curriculars) are a very important part of the educational opportunities to unite head, heart and hand at Andover. These activities also demand carefully planned balancing acts with discretionary time.

**Recommendation**

52. After considering major co-curricular time commitments, direct links to experiential learning in the curriculum, and adult supervision, some co-curricular activities might be restructured as academic courses. (For example, this has recently happened in Theater 52 for students with lead parts.) Departments should have a rationale for why some students get academic credit for certain kinds of participation and others do not (e.g., in music ensembles). Some student publications might be restructured in the context of a journalism course or a writing course. Current courses with a substantial service learning component reflect many attributes of the model we envision.

In summary, Andover offers a rich and varied academic program that allows students to experience breadth of exposure through introductory-level required courses (and some electives), depth through advanced (elective) course work and independent projects in many subject areas, and coherence through careful planning of their academic and co-curricular program over the years they are here. The challenge for all is to achieve a healthy balance between work and play, activity and sleep, time for friends and self. The challenge for the institution in a time of restraint is to maintain the essential elements of the program that give breadth and depth, while enhancing coherence and attaining a responsible, sustainable pattern of resource use (particularly time and money). The Steering Committee considers it essential that the Academy find ways to embody the principle that less can be more and at the same time preserve the excellence of our educational program -- the distinguishing feature of Phillips Academy as a residential high school.
PART 3: TEACHING AND LEARNING: THE INTEGRATION OF KNOWLEDGE AND GOODNESS

In the first section of this chapter, we described ways of creating a positive climate for learning. In the second section we said that our diploma requirements should demonstrate the balance between head, heart, and hand which is crucial to implementing our guiding principle of educating the whole person. In this section we suggest ways in which knowledge itself can, through the connection of thought and action, be united with goodness to “form the noblest character and lay the surest foundation of usefulness to mankind.”

Phillips Academy’s 1988 Statement of Purpose reminds us that the school’s 1778 constitution charges the academy to prepare “youth from every quarter” to understand that “goodness without knowledge is weak and feeble; yet knowledge without goodness is dangerous.” This is worth repeating in 1996 because it is still true and so that we can act consistently with what we believe. What used to be called combining knowledge with goodness is now called including character education in the educational program. To think about what students need to know, how they can develop good character, and also how knowledge can be used for good purposes, is not to follow a new trend but to figure out how the sources of education can stay alive through reinvention.

The debate about whether values could or should be taught or about ‘whose values’ would be taught has given way to an understanding that there is no ‘values-free’ education in any case, that values such as "willingness to explore and respect different points of view" and "charity and humility in expressing judgment" (The Blue Book 1996) are at the core of the liberal arts tradition. We participate in a conversation about how goodness can be integrated with knowledge, a conversation that is taking place on local, national, and international levels.

Whether or not one supports character education depends on how it is interpreted. If it smacks of indoctrination, certainly most people will be against it. If it involves civic virtues, most people will be for it. If it opens conversations rather than closing them, people will want to enter the conversation. In the paragraphs that follow, we hope to invite our readers into that conversation by presenting pieces of the conversations about goodness and character education that are already going on at the local, national, and international levels.
A Local Conversation

On the local level, a broad spectrum of faculty and students have told the Steering Committee that this community wants a humane, balanced, and connected program, that it does not want the head, the heart, and the hand to be separated and relegated to the classroom, the residential program, and the athletic program respectively. In the small group discussions which involved the whole faculty, the theme of the education of the whole person recurred. Students have also asked that their academic and athletic programs show an understanding of their human needs.

A Phillips Academy Teacher

A colleague at this school wrote a description of good education. We have included his statement in its entirety in an appendix. He concludes:

...Can goodness or good character be taught? Can we do more than try to model for our students and respond to intolerable kinds of behavior when we encounter it? The full answer is a long one because the issues are complex, but my short answer is yes... I believe we can find better ways of attending to the development of all of our students as whole persons. We can do a better job to advance their prospects for happiness over a lifetime. We will have to make it a priority.

We will have to ask ourselves what information, skills, habits and commitments do all our students need to have fulfilling lives now and in the future. I can’t think of any better way of defining good education. I can’t think of any set of issues I’d rather discuss and plan around with my colleagues than these. (Hodgson 1996)

As well as making a compelling case for moral education, this essay raised the questions of how we as an institution are addressing our "constitution bound obligation to educate for goodness" and what "information, skills, habits and commitments" our students will need to learn. These are questions that we urge this community of learners and teachers to address collectively on a continuing basis.

A National Conversation

A sampling of recent news publications indicates that the theme of character education has become part of the national conversation about education. The Boston Globe, The New York Times, and The Christian Science Monitor all cited a movement towards a larger mission for education in
schools and colleges. (Cohen 1996, C1; Marriott 1996, 4A 23; Baldauf 1996, 1)

At High Schools

High schools, as well as colleges, show a pattern of renewed concern for character education along with the other basics:

After years of being warned away from offering moral interpretations, hundreds of school systems are weaving values into their curricula. English instructors point out courage and honesty in “To Kill a Mockingbird.” Coaches focus more on the importance of fairness. Science teachers discuss ethical dilemmas.

Character-education programs lack a defined curriculum, but they typically aim to permeate a school’s activities, highlighting qualities such as integrity, responsibility, and trust in classes from history to chemistry. (Baldauf 1996, 1)

Some teachers have always taught this way. Others are figuring out how to do it while still others are wondering whether they want to try. National polls show that people may not agree on what they are talking about when they speak of character education:

In 1994, the Gallup organization asked parents if values should be taught in public schools, 49% said yes. Support grew stronger - to 90% - when parents were told what would be taught, such as industry, compassion, and civility. (Baldauf 1996, 1)

Skepticism about character education results when there is a lack of clarity or a lack of agreement about what is considered important. On the other hand, as the polls described above make clear, parents and teachers are often unaware of areas of agreement. A consensus on values can be discovered through informed discussion.

At Colleges

A professor described the college movement to reach and teach the whole student as a return to higher education’s ancient roots. “Much of this is a hearkening back to the traditional mission of the liberal arts education.” he said. “In that liberal arts context, our role was to create, essentially, people who were able to make their own best choices.” (Marriott 1996)
An Educational Theorist

Character education as described here is related to the ability to make good decisions. In this sense, it involves having wisdom as well as knowledge. It's consistent with the ability to ask and answer essential questions. Furthermore, teaching for understanding as espoused, for example, by Howard Gardner involves academic rigor. You have to do your homework before you know what questions to ask.

If the aim is to demonstrate understanding within and across disciplines, students need to encounter the concepts, theories, and methods of the disciplines and to have opportunities to put them into practice. Gardner argues for a positive view of disciplinary knowledge while making the case that teachers must lead students to achieve understanding within and across the disciplines. The curriculum can be tied within the disciplines to essential questions such as "Who am I? Where do I come from? Who are the other people around me, and in other parts of the world? How should you treat other people? What do we know about the sun, the stars, the waters, the rocks --their origins, their fate?" (Gardner & Boix-Mansilla 1994, 204) Gardner notes that the basic questions asked by young children tend to be the same questions that are asked by philosophers.

A Scientist

While knowledge can first be acquired through asking such essential questions within the disciplines, teachers and students also have to ask the question, "What is education for?" David Orr argues that

knowledge carries with it the responsibility to see that it is used well in the world. The results of a great deal of contemporary research bear resemblance to those foreshadowed by Mary Shelley: monsters of technology and its human byproducts for which no one takes responsibility or is even expected to take responsibility. Whose responsibility is Love Canal? Chernobyl? Ozone depletion? The Exxon Valdez oil spill? Each of these tragedies was possible because of knowledge created for which no one was ultimately responsible. This may ultimately come to be seen for what I think it is: a problem of scale. Knowledge of how to do vast and risky things has far outrun our ability to use it responsibly. Some of this knowledge cannot be used responsibly, safely, and to consistently good purposes." (Orr 1994, 13)
Character education in the classroom means including a sense of how knowledge can be applied to real situations in an ethical way. When knowledge is applied without conscious responsibility it can lead to disaster.

A Psychologist

Mihaly Csikszentmihalyi explains how aesthetic education can affect outcomes that are enormously important in a person’s life. The criterion of ‘usefulness to mankind’ as described in Phillips Academy’s Constitution and in David Orr’s writing may at first seem to be a criterion that excludes the arts from a place among ‘noble endeavors’, but the arts expand our ability to experience and enjoy life. We may expect that this would be hard to prove. In reality, research has shown that “when students are involved in art and music the quality of their experience of life improves very significantly.” (Csikszentmihalyi 1995) Csikszentmihalyi asks basic questions of another sort:

...The real question is whether aesthetic experiences change a person’s style of life. Do people get more interested in what goes on around them? Do they notice and savor the texture of everyday life? Does the intensity of their emotional response change? Can they empathize more with others’ predicaments and feelings? Are they more able to give shape and form to their own experiences?

Or to take a different angle: Do people exposed to art watch less television, depend less on passive entertainment? Are they less apathetic, less likely to be bored? Do they rely less on prejudice on stereotyped responses? Are they less likely to adopt a nihilistic view of the future?

Clearly it would be naively optimistic to expect that exposure to a single concert or ballet will result in a large difference in terms of the above questions. Yet the argument for art is that these are outcomes that art can uniquely affect, and that these outcomes are enormously important. (Csikszentmihalyi 1995)

In Part I of this report we interpreted the motto of non sibi in such a way that it would not imply a denial of self. We spoke of the role that a healthy inner life plays in leading to acts of goodness in the world. Aesthetic education plays an important role not only in developing appreciation of the arts, but in developing empathy, and in improving the quality of one’s inner and outer life.
A Cultural Anthropologist

Empathy, respect for others, and the ability to listen contribute to wisdom about what's worth learning and about the ability to learn. Mary Catherine Bateson writes of the need for respect for diversity in its broadest sense:

Human beings tend to regard the conventions of their own societies as natural, often sacred. One of the great steps forward in history was learning to regard those who spoke odd-sounding languages and had different smells and habits as fully human, as similar to oneself. The next step from this realization, the step which we have not yet fully made, is the willingness to question and purposefully alter one's own conditions and habits, to learn by observing others. If a particular arrangement is not necessary, it might be possible to choose to change it. Still, aristocratic Chinese ladies of the old regime, crippled for life by the binding of their feet, looked down on peasant women with unbound feet. Exposure to other ways of doing things is insufficient if it is not combined with empathy and respect (Bateson 1989, 57)

This passage has resonance for Phillips Academy. In the last quarter of a century, Phillips Academy has become coeducational and multicultural. Still, we have been challenged by an observation from one of our administrators that we are not yet truly coeducational or multicultural. We realize that change is a process not an act, and that we need to figure out together what we are doing, where we are, and where we are going.

A Social Scientist

James Banks makes connections between education and citizenship in various ways as he writes about school reform. He presents strategies that can help teachers implement multiethnic education, and he maintains that students need to learn to make sound decisions that will help solve social problems:

Citizenship education should help students acquire the knowledge, skills, and values needed to make reflective public decisions consistent with democratic ideals. The effective citizen in a democratic nation-state has a commitment to the overarching and shared national values and skills, competencies and commitments to act on them...A major goal of civic education in a pluralistic, democratic nation is to help students acquire the values and the
competencies needed to engage in successful and humane social
and political action. (Banks 1993, 137)

An International Conversation

On an international level, teachers who visited some of the schools
affiliated with Phillips Academy through the International Academic
Partnership found that the same concern with character education was
present and that we could learn from programs in place in other countries.
For example, in Mumbai (Bombay), India, teachers in the Diamond Jubilee
Schools meet on an ongoing basis to plan lessons together, attend each
others’ classes, and give each other encouragement and feedback. Often
the teachers discuss in planning a class whether and how to start with a
central question related to the lesson: ‘Where did the earth come from?’ (in
a Geography class) or ‘How are you able to help someone else?’ (in
relation to a poem in an English class). Our own practice of collegiality in
teaching and learning could be improved by this example of mutual
cooperation and support.

A Former Head of State

Among the thinkers whose ideas we studied on the Steering Committee
was Vaclav Havel, playwright and former president of the Czech
Republic. Havel speaks of the need for cooperation, responsibility, and
humility on an international level:

... regardless of where I begin my thinking about the problems
facing our civilization, I always return to the theme of human
responsibility, which seems incapable of keeping pace with
civilization and preventing it from turning against the human race.
It’s as though the world has simply become too much for us to deal
with.

There is no way back. Only a dreamer can believe that the solution
lies in curtailing the progress of civilization in some way or other.
The main task for the coming era is something else: a radical
renewal of our sense of responsibility. Our conscience must catch
up to our reason, otherwise we are lost. (Havel 1995)

Havel does not think that knowledge can be curtailed, but he hopes
goodness will catch up. He goes on to argue for a search for a new
humility.
A College President

Claire Gaudiani describes the role of American education in an international context. She maintains that:

We must again teach civic virtues, we must teach ethics for globally interdependent life. We must step away from that notion, which appeared in the last 20 years, of 'values-free' education. We must admit that no one operates in a values-free environment and that, in fact, there is no way for Americans to be trusted abroad if we are not clear and compassionate about the values we bring.

She goes on to define global ethics:

We must be learners of the values of others when they can help us work together to advance world peace. We need to understand that our approach doesn't always have to dominate. We need to understand how other cultures define wisdom and justice and the sacred so that we can be sensitive and compassionate communicators, so that we can cooperate as well as compete. (Gaudiani 1993)

We agree that there is no such thing as a 'values-free' education, and so we need to clarify what our values are in education and to translate them into action. We look forward to conversations with other colleagues and with students on issues like those described above. We urge that time be included in our schedules for further conversations and for consensus building on what education is for.

Recommendation

63. Time should be set aside for colleagues to explore the theme of the integration of knowledge and goodness in the following ongoing ways:
   • as individuals reflecting on their current practice.
   • as participants in cross-disciplinary groups (see, e.g., the interdisciplinary fellowships described in the "Professional Development" section of the chapter, "School and Community ").
   • in departments as arranged by department chairs.
   • in faculty meetings.
CHAPTER 2:
ADVISING AND COUNSELING
COUNSELING

At the heart of the Phillips Academy experience is the student-faculty relationship. Central to that relationship are a genuine concern for the well-being of students and a counseling role that every adult in this community plays.

Whether or not "counselor" appears in one's title or figures prominently in the job description, the human connections that bind students and adult mentors are the common threads of our shared enterprise and, in many respects, our raison d'être as an institution. It is for close mentoring associations that many parents send their children to Andover. Kendra O'Donnell, Principal of Phillips Exeter Academy, puts it this way: "Adults in boarding schools expect and are expected to be available to students. They offer for the developing adolescent the priceless gift of sustained adult attention, a gift that is increasingly rare in contemporary families." Through day to day and around-the-clock presence--in the classroom, in the dormitory, on the athletic field, in every venue of the campus--faculty members affect and shape the emotional and personal, as well as the academic, lives of students. Through the development of healthy, helpful relationships with caring, empathic, non-authoritarian adults, students are led to self-discovery and, ultimately, to new levels of personal growth and self-esteem. Jane Leavy, senior social worker at Harvard University Health Services and a faculty member at the Northfield-Fountain Valley Counseling Institutes (a program that trains independent secondary school teachers as counselors) includes all faculty members as counselors in her definition of counseling: "a process of fostering understanding and growth through a relationship of empathic listening and clarification of feelings."

The counseling role is one that most faculty members play quite naturally, drawing upon innate understanding of the adolescent condition and thoughtful, helpful responses to it. It is, after all, the person, not the technique, that constitutes the moving force in the counseling relationship.

Recommendations

1. The counseling potential (including: compassion, an ability to listen, and a tolerant respect for the idiosyncrasies of adolescents) should continue to be an important factor in the hiring of new faculty and the evaluation of continuing faculty.
2. Opportunities for the training and nurturing of the "generalist counselor" in all of us should be made available, such training to include counseling skills, techniques, and issues (e.g., an awareness of behavior signals that suggest the need for referral to "professional/specialist counseling.")
COUNSELING CENTERS

Counseling centers, staffed by professional personnel, are located across the campus to address specific academic, personal, spiritual, and cultural needs of Phillips Academy students. The Academic Counseling Center at Graham House and the College Counseling Office respond to students’ present and future academic needs. Psychological Services (Graham House downstairs), Isham Health Center, the Office of Community Affairs and Multicultural Development, and the Chaplaincy offer a range of personal counseling opportunities. Depending on the focus, students are referred to, assigned to, or voluntarily avail themselves of the services of the counseling centers.

Since the last Steering Community report was issued, Phillips Academy has evolved into a much more complex and diverse student/faculty community. The coeducational, international, multicultural, and socio-economically heterogeneous community that we have become has necessitated dramatic growth of the Academy’s counseling functions. No longer can it be assumed that all students who come to Andover have been similarly prepared academically or have “boarding school experience” ingrained in their family culture. Nor can we make assumptions that our students arrive with much personal history of living with difference. Since the mid-60’s the "sexual revolution" has heaped new pressures on adolescents and produced a spate of counseling issues related to birth control, date-rape, AIDS and other sexually transmitted diseases. Mental and physical health and emotional well-being have certainly always been significant items on the institutional agenda. The expansion over the past three decades of offices, departments, programs, and personnel to serve these goals mirrors the very different school we have become and toward which we will continue to evolve. Regardless, though, of the particular agenda of issues that this student generation faces, the fundamental goals of the Academy’s counseling program remain virtually timeless and forever consistent with one of the overarching missions of the school: to help students answer the question, "Who am I?"

Unlike public high schools, where all counseling functions are typically carried out in a guidance office by professionals who wear many different counseling and advising "hats", at Andover counseling is specialized and "departmentalized." We house counsel; we college counsel; we psychologically counsel; we academically advise; we ethnically, sexually, and spiritually counsel. Unfortunately, the evolution of counseling centers spread across the campus has not, in our estimation, been accompanied
by the establishment of adequate communication and coordination linkages among the various isolated counseling units. We need to seek common ground and find better mechanisms for pooling resources and information in order to serve the needs of our students in a timely and coherent fashion.

The 1965-66 Steering Committee Report raised the same issue, one that has remained essentially unaddressed for thirty years:

The report stresses certain weaknesses in our arrangements for counseling. It notes their fragmentation, the uncertainty of communications among those engaged in one way or another, the lack of training of the faculty in techniques of counseling, and the tradition-bred attitudes of the community that arouse suspicion of the counseling relationship, especially as it is carried out by professional counselors.

Many of these same issues are still before us, but they have taken on an even greater sense of urgency, given the dramatic changes in our student/faculty body and in contemporary culture and the individual and community needs and challenges that flow from those changes.
AN OVERVIEW OF THE COUNSELING CENTERS

Graham House

Graham House (Psychological Services) is staffed by professionals with advanced degrees in clinical psychology who provide individual counseling (therapy); facilitate psycho-education programs concerning date rape, eating disorders, and alcohol treatment; and teach psychology and Life Issues courses. Trained in the identification and diagnosis of psychological disorders, the Graham House counselors have as their primary goal the promotion of emotional well-being through the alleviation of stress and other impediments to growth and maturation. Anxiety-related disorders, including depression, dominate the Graham House caseload. Particular concern was voiced by Graham House counselors about high-achieving Senior girls who "fall apart" midway through their final year. An analysis of this pattern is underway, and we encourage its continued monitoring by the Senior Task Force. The Graham House finger is on the community pulse as well, paying attention to the integrated needs of community and the impact this often-driven, competitive, high-achieving, fast-paced community has on the spiritual, physical, and emotional well-being of its residents.

Office of Community Affairs and Multicultural Development (C.A.M.D.)

The newest counseling center to emerge, C.A.M.D. was created to respond to the very special circumstances of new populations on the P.A. campus and to provide a program of awareness and education that addresses the issue of "living with difference"—for all members of the community. Black, Asian, Hispanic, international, gay, lesbian, and bi-sexual students are directly served by C.A.M.D. counselors, who also help to represent their interests in the community at large. The Diversity Alliance (students) and the Multicultural Advisory Committee (faculty) are models of coordination and communication that might inform the coordination of counseling efforts campus-wide.

Chaplaincy

A trio of Catholic, Jewish, and Protestant clergy, the Chaplaincy addresses the spiritual needs of many of our students through weekly services, student fellowship/coordinating groups, and individual counseling. The chaplains have generally been classroom teachers as well. From its religious beginnings to the present, Phillips Academy has counted spiritual education and nurture of the soul among its principal missions. Although the chaplaincy is included in this chapter of the Steering
Committee report, its influence permeates other facets of the program, where the "goodness" of the P.A. charter is primary: community service, life issues, moral education, etc. Although the chaplaincy as it is presently constituted reflects the Judeo-Christian tradition, the faiths of the non-Western world, which are increasingly represented in the student body, are celebrated. Serving the religio-cultural needs of an ever more diverse student population continues to challenge the chaplaincy.

**Isham Health Center**

Isham, under the direction of the campus physician and a support staff of 15 full- and part-timers, fulfills a variety of functions related to the physical health needs of the student body. Included on the Isham agenda are treatment of acute illness and injury, promotion of health education and preventive medicine, and provision of "sanctuary" as an alternative to the discipline system for drug and alcohol excesses. Community education and counseling with respect to nutrition and sexual activity emanate, in part, from Isham. The school doctor has identified as the seven most serious physical health problems on campus today, those related to sleep, substance abuse, smoking, psychological problems, eating disorders, sex, and risk-taking behavior in general. With respect to some of these issues, we have mandatory programs (e.g., substance abuse--FCD Week); others involve students on a voluntary basis (human sexuality); still others are addressed through self-help groups, to which students are referred or to which they gravitate voluntarily (e.g., eating disorders and smoking). We are concerned about the increased caseload at Isham during the past year and about what the school physician reports as a growing number of psychologically-related illnesses.

**Academic Counseling**

Increasing demands are being placed on the "second floor of Graham House" (the Office of Academic Counseling), as more students enter the Academy with gaps in their academic preparation *vis a vis* Andover's curriculum and related expectations. Students for whom English is not a first language, students with learning disabilities, students for whom the rapid pace of academic life is breathtaking, students whose previous schooling did not sufficiently prepare them--especially in the acquisition of good writing skills and overall time management and basic study skills--all are increasing in the P.A. student body. Through peer and professional tutoring, other individualized academic interventions, and study skills classes, the academic counselors have helped many students achieve Andover readiness and eventually academic success. A small
group of students tend to consume a disproportionate amount of staff
time, which raises the following questions: Are students who need
massive amounts of tutoring to get through Phillips Academy at the right
school? The correlation between academic success and self-esteem
(positive self-image) suggests that, for some students, we are not a good
institutional match. Are there limits to the extra help the school can and
should provide? Peer tutors pick up much of the slack and the academic
departments are addressing supplementary academic needs directly (e.g.,
the Math and Science Departments' Study Halls and the
interdepartmental Writing Center).

College Counseling

As a college preparatory high school, Phillips Academy offers students
and their families a comprehensive college counseling program that
commences in the middle of Upper year. Five college counselors (4.5FTEs)
work one-on-one and in groups with students to examine future academic
goals in light of interests and qualifications, to develop an appropriate list
of colleges, and to guide them through the complexities of the college
admission and financial aid processes. Counseling students to evaluate
themselves, to develop sound research and decision-making skills, to take
charge of their own destinies, and to cope with anxiety and
disappointment are among the program's primary objectives. The College
Counseling Office's mission is, therefore, an educational, not a placement,
one, consistent with the overarching purpose of the Academy: to teach
students (in this case, through the process of applying to college) to
assume responsibility for their lives and the decisions that govern them,
guided by trained, professional adult mentors.

College counselors have a unique vantage point on the whole curriculum
and on an entire class. Furthermore, they, like our admissions officers,
have a unique perspective on Phillips Academy's relationship to the
outside world. As advocates for Phillips Academy, as well as for our
students as college applicants, the college counselors interpret the course
of study, educational standards, and our grading system to colleges. In
turn, they feed back to the Academy the colleges' admission requirements
and expectations which can have implications for curriculum planning
and academic advising.

Phillips Academy students fare extremely well in the college admission
process, given the intense competition to gain entrance to the most highly
selective colleges in the country. Nevertheless, parental and student
expectations for Ivy League (or comparable) admission appear to mount
every year, often quite unrealistically. As the student population at P.A. shifts to include more international students, first-generation Americans, and other non-traditional boarding school families, and as tuition charges here mount, a Phillips Academy education will surely be seen, more and more, as an investment in the future (i.e., college). The "pay off" (i.e., college admission to a prestigious or "name" college), rather than the value of a Phillips Academy education, in and of itself, may become the driving force in the decision to accept an offer of admission here or elsewhere.

As pressures increase from a variety of external sources (parents, colleges, the College Board, the NCAA, to name a few) to alter our program to conform to certain expectations, requirements, or regulations, we must pay attention and incorporate what seems to make good educational sense and what, in the end, is going to be the best thing to do for our students' growth and welfare. Neither burying our institutional head in the sand nor selling out is an appropriate response to the pressures and expectations of the outside world. For every decision that is made internally, that might have external consequences, we need to find the appropriate response point on that continuum. To what extent should the curriculum conform to external tests, such as SAT II Subject Tests or Advanced Placement tests? Do we have an obligation to teach standardized test-taking skills and strategies to our students? Should we increase graduation requirements in science and English, for example, to conform to the growing number of colleges requiring three and four years of study, respectively, in those disciplines?

**Recommendations**

3. We recommend that the Assistant Head of School convene the directors of the several counseling centers on campus, with a view to effecting optimum communication and coordination among them. Our commitment to the education of the "whole child" suggests a holistic approach to counseling. In this respect, we further recommend that consideration might be given to consolidating all or most of the counseling departments in the same or adjacent buildings to facilitate communication and coordination of efforts. As an added benefit, a relocation of Psychological Services to a building associated with a variety of functions and services might make it easier for some students to seek help.

4. The cluster deans should establish procedures and protocols and serve as "point persons" for assembling the adult support group to talk about kids in deep trouble and pass on crucial and appropriate information in a
timely fashion. Such procedures and protocols need to be publicized to all faculty.

5. We support the continued attention by the Chaplaincy to the religio-cultural needs of students outside the Judeo-Christian tradition. We also support the traditional expectation of active involvement by the chaplains in multiple spheres of student life, including classroom teaching.

6. We feel that the increase in the caseload at Isham Health Center and the growing incidence of illness with a psychological component on campus, as reported to us by the school physician, merit attention; and we call for a formal study of the relationship between mental and physical health by the school physician and representatives of the counseling centers and the student-and-residential-life area. Finally we recommend periodic reporting to the faculty, by the school physician, of numbers of students served by Isham in various categories, including use of the sleep room, sanctuary, etc.

7. We encourage continued close collaboration and shared responsibility between Academic Counseling and classroom teachers in addressing the academic adaptation issues of our students.

8. Our institutional messages to prospective Andover families and our parent education program should continue to stress the intrinsic value of a Phillips Academy education beyond college admission.
ACADEMIC ADVISING

The academic program is the central reason for the Academy's existence. Other aspects of students' experiences here and of our educational program are vitally important, but the academic focus is what makes Phillips Academy a school. The goal of academic advising, then, is to help each student make the best possible uses of the learning opportunities that are here.

Four important principles should guide our philosophy about academic advising:

- **continuity**: A student should, insofar as possible, have the same academic advisor for at least the last three years of his/her time here.

- **personal connection**: The advisor should develop a personal knowledge of and relationship with each student. The essence of the advising role is the quality of the relationship, and it is based on knowing the advisee well--his/her academic, extracurricular, and personal situation, strengths and weaknesses--and also on sensing when a student needs help or encouragement. Mutual respect and trust are essential ingredients of the advisor-advisee relationship.

- **understanding the curriculum**: The advisor should know our Course of Study and requirements intimately in order to guide each student toward a program that includes curricular breadth, depth, and coherence.

- **balance**: The academic advisor should help guide the student toward a healthy balance of academic, co-curricular, extracurricular, social, and personal activity.

Ideally, then, the student, working in close collaboration with an advisor, is the active co-architect of an overall educational plan. As partners, the advisee and advisor build and shape its interlocking components. (Much of what currently passes as "academic advising" is term-to-term scheduling, a perfunctory function at best.) In researching this topic, virtually everyone with whom we spoke found the present system of academic advising unsatisfactory in one or more of these important aspects. Moreover, forty-seven percent of the students who responded to our survey in March 1996 rated academic advising as "poor" or "fair," which was the highest level of dissatisfaction on any item in the survey. Alumni/ae from the Classes of 1991 and 1994 expressed
similar levels of dissatisfaction. In sum, we feel that the present system is not working and needs to be examined and improved.

We believe that a better system will approach advising as counseling about balance in a student's life, to include consideration of not only a student's academic program but also its interplay with other time-consuming aspects of the student's life. Owing to the frequency with which students change dormitories and clusters, we believe that the academic advising function should be decoupled from the residential program. We feel that this is necessary in order to insure the principle of continuity. Furthermore we would like to suggest a more careful selection of a smaller number of well-informed and trained advisors who would work with students both one-on-one and in small groups. There are simply too many faculty members, including first-year teachers and also colleagues who are often away from campus on Academy business and/or not intimately connected with the inner workings of the curriculum, who are presently assigned academic advisees. We envision approximately ten advisors per grade, each with a caseload of twenty-five to thirty students, depending on the year.

We expect increased use of technology within the next five years to do much of the clerical, record-keeping aspects of the job (requirements completed and still to be done, records of placements, grades, etc.) so that the advisor will have more time to advise and counsel. We would like to see a new schedule that provides dedicated time (perhaps one-half hour weekly) for individuals or small groups to meet with their advisors—throughout the year, not just during a week set aside for "seeing your advisor to select courses for the coming term."

We recognize that department chairs, college counselors, and academic counselors play important roles in placement, course choice and study skill development. Any proposed change in the academic advising system assumes continued collaboration between these groups and the academic advisors. Year-round planning—to include summer activities that may or may not relate to one's overall educational plan—is of interest to many students. The Summer Opportunities Office can and should be integrated more effectively into the educational program.

We would argue for the retention of academic-advising specialists for postgraduate and international students, given their particular considerations with respect to placement.
Academic advising, under this plan, would be restructured in an Office of Academic Counseling which would include academic advisors, college counselors, and house counselors or complements in Junior dormitories (as academic advisors).

Academic advising for Juniors would continue to be done by the house counselor or complement, or by a faculty member who is involved in the Junior program. At this level, study skills, time management skills, and orientation and adjustment to life at P.A. would be emphasized. Day student Juniors would be included with Junior dorm groups.

Starting in the tenth grade, a student would be assigned to an academic advisor who would continue to advise the student through graduation. This plan would provide continuity for students, parents, and advisors. The advisor and the student could develop a more personal and meaningful relationship over time. The advisor would become familiar with issues and requirements pertaining to one class at a time, since all of an advisor's students would be in the same class (9, 10, 11, or 12). The arrangement would favor the development of more long-term thinking about a student's academic program and other goals at Andover and would facilitate conversations about healthy balance in the student's life as well as proper balance in the academic program. It has been widely acknowledged that P.A. parents are becoming more involved in the day-to-day lives of their children here. Having the same academic advisor for three years should go a long way in allaying the frustrations that many of them have expressed about the discontinuities, lack of advising "expertise", and other perceived inadequacies in the present program. It is assumed that advising groups would include a mix of day and boarding students. For day students, the advisor would also serve as the day student counselor, a role analogous to the house counselor for boarders.

Starting in the middle of the Upper year, a college counselor would start to play a more active role in the advising team, working with the Uppers of several academic advisors. This advising-college counseling partnership would continue the following year with the Seniors. As new Uppers join the student body, they would be added to the existing advising groups. As stated earlier, one-year Seniors (including international students) and postgraduates would continue to be academically advised by specialists and assigned to various college counselors, as they are now. Under this proposed model, an attractive feature of the present system (namely the opportunity that Uppers now have to declare a preference for a college counselor) would likely be eliminated. Knowing or having contact with a college counselor starting Lower year would mean that choice of
counselor would be less important because each student would have had contact with the person who becomes "their" counselor. We might provide a way for students to change if they felt very strongly. Or counselors could note students with whose families they already have a working relationship, so that this could be part of the initial advisor assignment.

This plan has the potential to reduce the FTEs involved in academic advising (by drastically reducing the number of academic advisors and phasing out the program coordinator positions). The academic advisors would commit to work for a minimum of three years (a full cycle), preferably six, and would follow a student through Lower, Upper, and Senior years. Some advisors would specialize in advising Juniors, a one-year task.

Twice a year when letters are traditionally written to parents, we recommend that house counselors write a shortened comment—more like an Instructor's Report, and that the academic advisor write a similar short comment that puts the academic part of a student's life in perspective. Around the mid-term of the fall trimester of a student's first year here, the academic advisor, by letter or telephone, would contact the parents with a progress report on the student's academic adjustment to the Academy, including successes and problem areas.

The advisor of a student in academic difficulty who is to be discussed at a Cluster Academic Review would have to attend that meeting. The cluster dean, the house counselor, and the academic advisor would discuss and agree on who would work with and/or write to the parents.

At the highest levels of the Academy, the advising program needs to be reorganized and supported as the vital function that it is. For those who serve as advisors, advising must be seen as integral, not peripheral, to the faculty member's job description. Ongoing advisor training must be an important component of any program. Periodic meetings of advisors with department chairs and members of the Dean of Studies staff must be built into the schedule in order to stay abreast of changes in the curriculum, requirements, etc. and to share common concerns.

**Recommendation**

9. We recommend adoption of the new academic advising program, as presented above.
HOUSE COUNSELING

Introduction

Adopted by the faculty on April 26, 1994 as part of the report submitted by the Ad Hoc Committee on Residential Life, this is the current Statement of Purpose for Residential Life:

The goal of the Academy is to help its students grow in knowledge, goodness, and fulfillment. Embracing and celebrating diversity of cultures, the Academy affirms certain core beliefs and purposes that unite us as people from many different ways of life. Among these is the belief that a good life requires a richly diverse and harmonious community, nourished by free, thoughtful, and caring inquiry in pursuit of knowledge, and a deep, abiding responsibility to self, others and the environment.

We intend to be a school formed by people from many different backgrounds and cultures who seek to learn from each other. Residential living provides us the opportunity to gather for this purpose from all over the nation and the globe. In such a context self-fulfillment and positive social interaction demand the learning and practice of many skills. Chief among these are

- the ability to accept and respect ourselves and others for the people we are,
- courage to challenge ourselves and others to change and grow,
- the capacity to assume individual and collective responsibility for our well-being and the welfare of others,
- honesty about ourselves and with others,
- tolerance with whom we disagree,
- and a sense of humor.

The residential structure of the school, its life education programs, and its community rules and discipline system aim to teach and promote these and other skills and behaviors necessary for fulfilling and productive lives both here on campus and in society at large.

This statement of purpose and the accompanying report reflect the impressive work that has been done in recent years in the area of residential life and, more specifically, of house counseling. In the late 1980s and early 1990s, the school made significant changes in the job of
the house counselor. Responding to both external and internal demands for greater support of this integral part of boarding-school work, the school has increased expectations of house counselors while at the same time increasing help and compensation for this role.

As the Steering Committee examined all aspects of the program here at Phillips Academy, one question that seemed to circulate through our discussions was: "In the last decade of the twentieth century, is a boarding school a sustainable entity?" While the question reaches into many areas including finance, scholarship and the physical plant, the question could be more finely tuned as: "Is the job of house counselor, as presently configured, sustainable as we enter the twenty-first century?" In the last decade, the Academy's answer has been in the affirmative, but it has also changed the house counseling system to make it more sustainable in human terms (and more thorough in meeting student needs). The most striking aspect of this change has been the increase of expectations placed on faculty members who live in non-dorm housing. The Steering Committee supports this move toward an inclusive model which will help to sustain our ability to maintain dorms and, thus, sustain our school.

The People

The Students

In The Blue Book, the role of house counselors is referred to as "in loco parentis" or "in place of parents." This may be true in the sense that house counselors are adults who live in the same building and can act in a caring, responsible manner toward the students living with them, but the comparison ends there. Most of our students have parents who love and care for them. In fact, during a recent visit to the school, Ted Sizer, former Headmaster and current educational reformer, spoke of one common bond among all the students here: they have at least one very strong parent supporting them in this venture at Andover.

In years past, house masters were charged simply with the running of the dorm as if it were a ship - make sure it stays afloat and that everyone is on board when you go to sleep. In the last twenty years or so, house counseling has changed. Now, house counselors are asked not only to keep the ship afloat but to also know all the ship's mates, to notice and then comfort them when they've had a tough day, to make sure that all are seen as individuals rather than simply as here to do a job.
The role of the house counselor is a unique one. House counselors have the opportunity to take a very special place in a student’s life. They are not adults who will always be there—summer vacation and graduation always come sooner or later. They are not adults who are afraid of losing the love of the student as a parent might be. House counselors have a rare opportunity to affect the lives of many students simply by listening and being interested. Of course, there are tough times when students must be held accountable for their actions or inaction. But this is where some of the best teaching is done. In later sections, we will discuss the discipline system as a teaching tool.

*The Professional Octopus*

In addition to the care of the students in their dorm, house counselors have the added responsibility of keeping up regular communication with the many other adults involved in the lives of their charges. First and foremost, house counselors are expected to be in touch with parents on a regular basis. With the introduction of phones into student rooms and house counselor apartments in 1994, communication with parents has taken a giant step forward. With voice mail, contact between parents and house counselors should be easier.

It is worth noting that, in the 1996 survey, nearly a third (31%) of parents who responded rated the frequency of their contact with house counselors either "poor" or "fair." As we experiment with a short form of house-counselor letter, we might also think of changing the expectation for counselor-parent communication from two long letters a year to many brief but frequent contacts via telephone with one longer, summary statement at the end of the year. This model is meant to suggest the building of a sustained working relationship between counselor and parent. We now have the technology to make it readily possible.

House counselors must also be in regular contact with many colleagues on campus. House counselors must stay in touch with the cluster dean and the complementary house counselors who share responsibility for the students in that dorm. House counselors must also communicate with students’ teachers. While this is somewhat more urgent when a student is having difficulty in a subject, house counselors in some cases serve as a link between parents and teachers. Finally, in the event of a student having difficulty of a more personal nature, house counselors must be in contact with colleagues at Psychological Services, the chaplaincy, C.A.M.D., or Isham Health Center. Generally, house counselors feel
supported by these centers. In the case of Isham, though, some counselors have noted that they felt frustrated with a lack of information about some students for whom they were responsible. While there needs to be a respect for and understanding of confidentiality, house counselors also need the information that is required for them to perform as well as they can in place of parents. This is an area needing examination.

**Recommendation**

10. We recommend that communication between Isham Health Center and house counselors be improved. House counselors must be entrusted with information necessary to act "in loco parentis."

**Duties and Structures**

Much of what has been written and said about house counseling has centered around the counseling side of the job. There are, however, more supervisory aspects of house counseling which are categorized here and appear in the *House Counselor's Handbook*.

**The Basics**

In order to maintain a certain degree of order, structure and safety, house counselors are called upon to perform many supervisory tasks in the daily life of the dorm. The enforcement of study hours and quiet in the dorms for study purposes is a primary concern for house counselors. House counselors are expected to lock and unlock the dorm doors on a daily basis, conduct fire drills at the opening of each term, and supervise the supervisors of the students who clean the dorm and shovel the snow in the winter. House counselors are now asked as well to coordinate all members of the dorm for dorm cleaning.

Writing about students in the dorm is a regular task. Whether it be letters to parents at the end of the Fall and Spring Terms, writing reports for Uppers in the dorm as they begin the college application process, or writing job recommendations, a house counselor must always be ready to write insightfully about any of the students in her/his dorm. Depending on the condition of the student and the distance from the Health Center, house counselors may be asked to transport a sick student to the Health Center at any hour of the day or night. Finally, house counselors are asked to report any maintenance needs to the Office of Physical Plant in order to avoid more damaging situations. While the members of the OPP staff are vigilant when it comes to the dorms, the house counselors are the people who live and work in the buildings 24 hours a day.
Dorm Size and Teams

At Andover, few dorms are exactly alike. We have dorm sizes ranging from six to forty. While the dorms with fewer than ten students have only one house counselor, the dorms with students between ten and forty range from one resident house counselor to five. In the past ten years, the Academy has acted to equalize the coverage of our dorms. Apartments have been added to some dorms to reduce the student to resident house counselor ratio. Ultimately, the school would like the ratio to be 10:1 or less in each dorm. We applaud these efforts.

We also hope that P.A. will be flexible and creative in devising additional ways to achieve this goal. For instance, if both members of a couple living in a dorm should wish to be house counselors, the Academy could reduce the adult-student ratio without bringing more faculty onto dorm teams simply by acceding to the couple’s wish (provided, of course, that both were qualified for the job). If the Academy is alert to situations like this, it may find a variety of inexpensive ways to keep reducing the adult-student ratio in dorms.

While the team approach has been effective in many dorms, there still remain tensions between the team approach and the traditional style of one house counselor and twenty or so students. Critics of the team approach cite examples in which it is more work to have a complement than to cover the dorm alone. Furthermore, they feel that adding more adults who are responsible for the students in the dorm may dilute our strength in knowing the students in favor of covering the students. Proponents enjoy the extra help and believe that the students in the dorm are benefiting from a greater and more diverse group of adults involved in their lives in the dorm.

The Steering Committee believes that the school is headed in the right direction by building teams for the dorms, and it encourages full implementation of the system school-wide at the earliest feasible time. We believe that some of the legitimate complaints about the system will disappear once it is fully implemented. When implementation is complete, it will also be easier to add supplements like the "advisory system," which has made it possible at other schools to maintain a high level of "coverage" and a high level of "knowing" in the dorms at the same time.
With the addition of teams to dorm life, it has also become clearer that the school not only needs to create spaces in dorms for the work of non-resident house counselors, but also to create time in the schedule for those teams to meet. After all, what kind of effective team doesn’t meet?

Often, nomenclature plays a great role in the culture of a community. Our present language of “complementary” house counselors dates from a time when non-residents played a limited role by simply giving the house counselor a couple hours off each week. As the team approach has been gradually implemented, the complement’s role has been so transformed in some dorms that the old title no longer fits the role. Thus, the committee recommends that we retire the title of “complementary” and simply call faculty members associated with dorms, “house counselors.” In order to delineate between those who live in the dorm and those who do not, we suggest simply calling those in residence the “resident house counselors.” We further recommend that all house counselors (resident and non-resident) be recognized as such in the school directory.

Compensation

Presently, resident house counselors are compensated in three ways. The first way is through a course reduction if they teach in the classroom. This form of compensation was introduced in the late 1980’s as a way of freeing up house counselors’ time and energy for an increasingly demanding job. So, in general, a teacher who lives in a dorm teaches only three sections while a non-dorm faculty member teaches four. At this writing, the future of the course reduction is unclear. The Steering Committee believes that full implementation of the team approach across the school will reduce the work of resident house counselors to the point where a course reduction for resident house counseling is no longer needed. For the time being, though, that is only speculation, because the approach is too far from complete implementation for a sweeping change in course loads to be merited.

Second, house counselors receive as compensation a stipend of either $1500 or $2250 per year, depending on the number of students living in the dorm for which they are responsible. This stipend was introduced in the mid-1980s as a result of a faculty committee recommendation that house counselors be compensated monetarily. The amounts of the stipend have never risen and thus, in real dollars, house counselors are paid less than they were in the mid-1980’s. The Steering Committee recommends that the school evaluate the present monetary compensation for resident house counselors.
Third, house counselors are compensated through the housing point system.

With the introduction of teams have come questions about compensation for those involved in the residential program. Some have asked whether, with more help, resident house counselors should continue to receive the same level of compensation (workload, financial or points). Furthermore, others have asked whether those involved as non-resident or complementary house counselors should be compensated in some way for the increased expectations placed on them. The Steering Committee believes that, while the team approach improves our ability to serve our students, dorm life continues to present a resident house counselor with challenges not faced by a non-resident house counselor. The Steering Committee therefore recommends that resident house counselors be compensated at the present levels (with, perhaps, the exception of the one-course reduction when the team system is fully implemented) and that appropriate ways be found to compensate non-resident house counselors for their work if they are sharing a significant portion of the house counselor’s duties.

Training

House counseling has traditionally been learned on the job. Very little training is offered new house counselors, although the preparation offered during new-faculty orientation has become more thorough in recent years. The Steering Committee is convinced that house counseling is a complex, demanding job that requires a high level of skill. House counselors, in other words, should receive more thorough training than they do at present.

There are two successful models that support our conviction and provide us with a clear sense of what effective house-counselor training would look like. The first is the counseling conference that is held each year at the Northfield-Mount Hermon School. Without exception, faculty members who have traveled to this summer conference have learned a great deal as house counselors. Second, the house-counselor workshops which were held here in the early 1990s were very successful in the eyes of the participants. Financial restrictions kept this successful program from continuing. The Steering Committee recommends that funds be made available for this important program.
Mentoring, both formal and informal, is another way to train new house counselors. We recommend that a formal mentoring program be implemented by the Deans of Faculty and Students for the support of new house counselors. At present, we count on new house counselors to take their questions to the cluster dean, but newcomers are sometimes reticent about taking an issue to a formal authority such as a cluster dean. New house counselors need the support and counsel of a mentor.

Finally, we endorse the training of house counselors in the area of life safety, including basic first aid and CPR. Aren't we exposing our students to unnecessary dangers (and ourselves to liability problems) by not requiring preparation for emergencies? Quick, informed action can save a life.

Recommendations

11. We endorse the team approach to house counseling and recommend that it be fully implemented school-wide as soon as possible by:

   a. changing the title of "complementary house counselor" to simply "house counselor," signaling the importance of this role to the sustainability of boarding school. We further recommend that those house counselors living in the dorms be called "resident house counselors." Both titles should appear in the school directory.

   b. dividing all members of a given dorm into groups assigned to a particular house counselor. This has been successfully achieved in the dorms where the student-to-resident-house-counselor ratio is less than 10:1, but needs widespread implementation across the school. Such assignments should appear on class lists, even if a student's house counselor is not in residence.

   c. assigning the task of writing on a particular boarding student to his/her house counselor, even when that house counselor is not in residence.

   d. providing all non-resident house counselors with a room, desk, bed, and chair in the dorm to which they are attached. We should also consider the possibility of attaching bathrooms to these rooms.

   e. increasing the compensation for non-resident house counselors.
12. We recommend an evaluation of the current stipend for resident house counselors.

13. We recommend that formal recognition be extended to house counselors of exceptional skill and accomplishment, in much the same way that endowed chairs recognize excellence in classroom teaching.

14. We recommend that special training sessions in counseling and life safety issues for all house counselors be offered through the school on an annual basis. These sessions, of course, would be open to other faculty and staff.

15. We recommend that Cluster Deans continue to assign mentors to new house counselors and that consideration be given to a more formal mentoring program.

The Challenges

It's ironic that 'school' derives from a Greek word meaning 'leisure, or that in which leisure is employed.' (1966 Steering Committee Report)

As with any job, house counseling poses many challenges. House counseling, however, is the job on which the functioning of a boarding school depends. For this reason, the challenges of the job require constant examination and constant care. If these challenges become too great, the institution of the boarding school is at risk.

Family Needs

In a recent era, the configuration of many faculty families enabled the (male) faculty to teach classes and coach sports, while their wives effectively ran the dorms (or at least provided substantial help in doing so). Few wives worked outside the dorm. Since the early 1980s, though, American society has changed dramatically and many spouses of faculty members now work outside the dorm and away from campus. Married couples who now live in dorms fall into one of many categories: both work for the school, one works for the school while the other does not, there are young children living at home in the dorm, there are older children living at home in the dorm. All categories have their own special challenges.

When single faculty members are house counselors, we again have many categories: younger, older, heterosexual, homosexual. While the job of house counselor is challenging for anyone, one could say that the
challenges for single faculty members are a bit greater in that having a social life apart from the dorm can be almost impossible. In the case of heterosexual single people, there is always the possibility of meeting someone, marrying and being a house counselor with a marriage partner. In the case of homosexual single people, this is not presently an option. The school currently prohibits homosexual couples from living in dorms, because they are not able to marry. The Steering Committee believes that this policy needs to be rethought, because it prevents gay and lesbian faculty members from participating fully in the life of the community. The policy, however unintentionally, also perpetuates the myth that homosexuals do not have committed relationships.

**Personal vs. School Views**

The classroom is seen as a place where, within certain restrictions, a faculty member may set a tone based on personal beliefs. For house counselors, this is a trickier matter. Recently, the discussion of room visiting brought this issue to the fore. What happens when the rules and views of the school, to be enforced and protected by the house counselor, are in conflict with personal beliefs? In general, it seems prudent to assume that most house counselors are able to reconcile most of their differences with the school’s policies. In the case where conflict cannot be resolved, however, a conversation between the school and the individual is essential to mediate the differences. Relative consistency among house counselors is vital to maintaining their morale.

**Expectations**

House counselors perform their jobs in private. Unlike other jobs where there are many others around who know very well what an employee is doing, house counseling takes place at late hours of the day, on the path, on the phone, and in the hallways and rooms of the dorm. Consequently, expectations for house counselors can vary widely depending on the house counselor, parent, colleague, or student who provides the expectation. The daily challenges and requirements of the job are so idiosyncratic that they are not easy to reduce to a list of specific tasks for each day. The task for house counselors is to judge constantly what the expectations should be in a given situation. Squaring this with the legitimate and often conflicting expectations of schools, students, and parents is a true challenge.
The Personal and the Professional

Living and working with teenagers 24 hours a day for 7 days a week leaves little in the way of privacy for house counselors. The means available to most teachers for keeping some distance between themselves and their work are rarely available to any boarding-school teachers and especially not to house counselors. Successful house counselors learn to weave their lives with the life of the dorm, while maintaining a judicious amount of protected time. The live-in, round-the-clock aspect of house counseling makes this job an exceptional teaching opportunity, but it also creates an exceptional amount of stress.

In years past, parenting—especially mothering—was not valued as work the way it is today. House counseling is, in many ways, like parenting. We are now beginning to realize the important work involved in house counseling, even though house counseling does not "happen" during a prescribed time of the day; one does not "punch in" and "punch out" on a time card with house counseling. It happens all the time. A house counselor’s life can often feel like a doctor being "on call," especially in the evening when the students are around the most. For this reason, the competing priorities of a normal adult life can become exacerbated. Personal crises, family time, grading papers, preparing classes, committee work, coaching (traveling and practices), and a personal life outside of the school come into direct conflict with house counseling every single day. To do a good job of house counseling, one must regard the job as a vital part of one’s day, even when other priorities are pulling at the same time. Navigating this force field of varied responsibilities is no easy task.

Phillips Academy must place a value on the quality of house counseling that ranks with the value placed on classroom teaching. True caring and good teaching in both settings are vital to the Academy’s purposes.

Recommendation

16. We recommend that the school adopt a policy whereby a faculty member in a committed homosexual partnership (as described in the school’s benefits guidelines) may be a resident house counselor.
RULES AND DISCIPLINE

Introduction

Phillips Academy exists to educate its students. As a community, the school has a responsibility to teach skills and outline expectations which allow the community to thrive. The school expects that students will behave in ways that contribute positively to the life of the community. Rooted in honesty and respect for self and others, those expectations and the consequences of failure to meet them are, for the most part, stated in The Blue Book. We say "for the most part" because not all behavior can be explicitly described in such a book.

Any community needs to enumerate the consequences of failure to meet expectations. In this community, the adults decide when expectations have not been met and what reaction is appropriate (the latter function is shared with students when a Discipline Committee is involved). Because this is a learning community, tensions often arise between students, who see teachers as wielding power, and teachers, who wish to educate through the discipline system. These same tensions, by the way, were noted in the report of the last Steering Committee.

Any good discipline system should be fair, firm, understandable, and possess a strong educational component. With this standard in mind, the Steering Committee believes that much of what the school is doing in the way of rules and discipline is appropriate. We have a system, coordinated by the Dean of Students, which allows for individual circumstances as well as consistency among the clusters. Still, any good system has its problems and the Steering Committee wishes to highlight a few that have arisen over the course of the last few years and, in some cases, suggest improvements.

The System

There are two levels of rules and discipline at Phillips Academy. The first is what the 1965-66 Steering Committee referred to as "on-the-spot" discipline. At this level, the adults hold students accountable for relatively small behaviors at all times and places. Most of this on-the-spot work centers around civil behavior and rarely includes any type of punishment (unless one considers as punishment a short explanation of why the behavior is unacceptable). There are many areas of ambiguity in this sort of discipline. What is inappropriate behavior? Where are those rules written down? Is wearing a hat inside an inappropriate behavior for
young men? Is cutting across the grass inappropriate behavior? While the formal level of discipline, outlined below, has a certain bold clarity, this minor, informal type makes many faculty uncomfortable because the expectations are so often unclear. Still, all faculty recognize that we need to maintain a decent level of civility if the school is to function as a human community. Small acts of teaching about small acts of behavior are a necessary and proper part of education. The awkward (and to some extent inevitable) ambiguities in this sort of discipline make a worthy topic for discussion by the faculty.

The second level of rules and discipline is much more formal than the first. Here, the expectations are outlined in The Blue Book. While house counselors have the ability to discipline and teach students within the confines of the dorm for smaller infractions, most of the formal discipline is handled on the cluster level. Through this system, house counselors are relieved for the most part of the duty of disciplining students with whom they live for major infractions. The cluster dean, with the aid of the cluster discipline committee, is the primary "discipline educator" in a student's life here at Phillips Academy. A key facet of the cluster dean's job is to teach well through discipline. As of September 1996, cluster recommendations in cases of suspension or dismissal are made to the Dean of Students who reviews and finalizes the decision.

Some questions about our system of rules and discipline have arisen in recent years. One is a question of who can and should administer discipline. All members of the faculty bear a responsibility for holding students accountable to the rules, but there are many adults in this community, including staff members and Public Safety officers, who come into contact with students on a regular basis. The role of these latter groups in the discipline process has often been ambiguous. Recently, the disciplinary functions and limits of Public Safety officers have been clarified, but the duties of staff members remain uncertain. These duties should be spelled out more clearly. Where staff members are empowered to enforce rules, the Academy should have policies to train and support them in the exercise of this power.

The second question about the system of rules and discipline involves the age appropriateness of our system of rules. While it is clear in The Blue Book that many factors, including age, are taken into account when a disciplinary response is required, we wonder if there should be more of a distinction in the handling of different-aged students. We argue in the next chapter that older students should be granted more responsibility in deference to their greater maturity. Should they, by the same line of
reasoning, be held somewhat more responsible than younger students when punishment is meted out? This is another area for exploration.

**Recommendations**

17. We recommend that differences in age continue to be recognized in the discipline system, and that broader application of this principle be studied.

18. The powers and duties of staff members to enforce school rules should be clarified and defined. Where staff members are empowered to enforce, the Academy should give them appropriate training and support.

**Education**

At the heart of the school’s discipline system is education. Through the system and the discussions and consequences which are part of it, the school hopes to teach the student about the reasons for the rule that was violated and for the prescribed punishment. Ultimately, this is education about the values of our community. This education is accomplished through cluster deans, house counselors and, in the most severe cases, probation counselors. Most would agree that we do this well. In fact, some would argue that we do it too well, as evidenced by the great amounts of adult time often spent dealing with one case involving one student. Still, that time is a necessary part of making discipline a learning experience.

Sometimes, however, we have a problem with the education of those students not directly involved in a particular case. While many students "know" about a given case, this "knowledge" is too often gained from rumors. We do not disseminate much information to many people on the details of specific cases of discipline. In general, the policy is that adults and students will be told on an "as-needed" basis. This policy can cause frustration for many reasons. First, "as needed" is an uncertain phrase. During a student’s time here, many adults may develop an interest in that student and then not find out when the student is in trouble. Second, some would argue that we lose our ability to teach other students about what exactly happened in a given case because both faculty and students may not be privy to the details. Furthermore, we risk repetition of behavior by students who have no knowledge of a prior, similar offense. These are all potential contradictions of our belief that discipline should be educational.

On the other hand, we do need to respect the privacy of the student or students involved and to protect the faculty and students who make
disciplinary decisions from perpetual second-guessing. Also, there are times when closure in a discipline case is important to the people involved in it; at these times, having too much information spread too broadly could slow the healing process. So, the balance involved in these issues is a delicate one. Still, the Steering Committee thinks that the balance might reasonably and usefully be tipped just a bit further in the direction of greater knowledge.

Another educational issue in recent years has been the advisability of the cluster-based system as opposed to a central discipline system. Foremost in this debate is the issue of consistency. How, one might ask, can a system be consistent with six cluster discipline committees? While we believe that consistency is important, we believe that a compassionate, personal system is more important in the eyes of education. Furthermore, the six Cluster Deans discuss pending disciplinary cases among themselves at weekly meetings before a discipline committee convenes. In this way, consistency is achieved to some degree through discussion and consensus. No system of discipline can be perfect, but we think for the reasons cited that our cluster-based system works well and is preferable to the alternatives.

An additional source of controversy within the discipline system has been the recently-developed sanctuary policy. Created in the early 1990's, this policy provides a way for students who are worried about the health or safety of a fellow student in the case of drug or alcohol use to seek help for that other student. Students may "seek sanctuary" from discipline by initiating a conversation with an adult in the community about their concerns. The student who is the focus of concern is then brought to the health center and conversations with the doctor and parents take place during the following days. The student is not subject to formal discipline. Acceptance of the policy by students has been mixed. Some have taken full advantage of this "safety net," while others condemn the involvement of parents as a deterrent to students helping each other. While we recognize that the nature of the process may make some students reluctant to use it, the Steering Committee endorses the sanctuary policy. We see it as the best means possible to protect student lives and to attempt to effect a healthy change in student behavior.

**Recommendations**

19. While we understand the crucial nature of confidentiality in matters of student discipline, we recommend the following enhancements of communication for the benefit of students and faculty.
a. Micro. We recommend widening of the circle of those adults deemed "needing to know" to include a student's college counselor, academic advisor, teachers and coaches. We believe that the voicemail system will be helpful to cluster deans in this regard.

b. Macro. We recommend that the present practice of the Dean of Students reporting the term's major discipline cases to the entire faculty at term's end be supplemented in written form so that the faculty have more opportunity to reflect on worrisome discipline patterns.

c. Educational. We recommend that the Dean of Students initiate a study into how we might better educate the wider community (students and faculty) on the general nature of major disciplinary matters and their consequences. We feel that voice mail and e-mail will be helpful to the Dean of Students in this regard.

20. We recommend the continuation of the present cluster-based discipline system as a system that emphasizes the individual student and the individual case, while striving toward consistency.

21. We recommend the continuation of the sanctuary policy as described in this section.

Accountability

The Blue Book enumerates the expectations we have for students while at the Academy. All students are expected to read this document and be familiar with its contents and they are held accountable for the details contained therein. While students sometimes wander into trouble because they do not know the rules, most students become aware of the rules through reading this document and through word of mouth from other students.

The book itself is a 46-page document, only the first third of which is concerned with rules and discipline. The rest of the book deals with programs, privileges, and duties at P.A. (e.g., Community Service, the work program, personal time). The last Steering Committee suggested that the rules and the "handbook" material be combined into one book. This year's committee wonders if it would be better to separate them. The other information is clearly important to students and could be published in a student handbook or in the new phone directory. By placing rules and
general information in the same book, we risk students misunderstanding the importance of the rules by which the community is governed.

While it is also the case that the Dean of Students reviews The Blue Book each year, we feel a formal review of what is actually considered a "major rule" is in order. For instance, smoking, drug dealing and being out of the dorms after sign-in are all named without priority in a list of major rules. Are these considered equal in magnitude? Should they be? Students have occasionally criticized The Blue Book for being confusing and misleading. We have a responsibility to be as clear as possible.

This book plays an important role in our common life. Do we believe that students will simply read, understand and accept the rules set before them? We wonder if there might be better ways of teaching students about our expectations. Most students arrive here with very little experience of living in such a close, academic community. Student understanding of our rules and expectations too often depends on their reading and what they learn through the student grapevine. Case studies and group discussions with new students might help alleviate potential confusion or misunderstanding and help us to set a tone that underscores the educational dimension of the rules and the discipline process.

**Recommendations**

22. We recommend a study of the effective communication of rules and discipline in The Blue Book and other student publications. We suggest that this study give special consideration to the possibility of placing the informational material on organizations, programs, etc., in a publication separate from the material on rules and discipline.

23. We recommend that a faculty-student committee be created to seek better ways to educate students about the rule system.

24. We recommend that the faculty engage in discussions about civility in word and action that lead to a short list of expectations that would appear in The Blue Book.

25. We recommend that the faculty discuss ways in which we can better support each other in the enforcement of rules and civil behavior.
CHAPTER 3:

SCHOOL AND COMMUNITY
PART 1: STUDENT LIFE

Introduction

The Faculty Steering Committee of 1965-66 stated that "a boarding school has the opportunity and obligation to organize the life of the school community so that every facet of a student's life within it contributes in a positive way to his total educational experience." We of the current Steering Committee see no need to modify this statement of three decades ago, beyond recognition of coeducation; following the lead of the Long Range Planning Committee of 1993, we endorse the vital importance of this non-academic aspect of the Academy's program.

Actually, we believe that there are substantive reasons to devote still greater attention to residential and extracurricular areas than there was in the mid-Sixties. These reasons have been described in Part I of this report, and need no further elaboration; suffice it to repeat only that social changes have made growing up more challenging today than it was thirty years ago. We must prepare our students not only to live in this rapidly-changing world, but to take an active part in making that world better for all its inhabitants. David Orr's assertion that "knowledge carries with it the responsibility to see that it is well used in the world" may be seen as a contemporary interpretation of the relationship between knowledge and goodness so clearly enunciated in the Phillips Academy constitution.

Residential Organization, Sequences and Transitions

While the last Steering Committee never used the specific term "cluster", which became part of the Andover lexicon only in subsequent years, it strongly advocated the decentralization of student affairs through the creation of residential subdivisions "small enough to permit a sense of belonging, yet large enough to serve as units in a decentralized administration capable of handling [students] in a more direct and personal way than is possible for a centralized administrative authority." This principle, first enunciated in the 1965-66 Report, led to the creation of the now-familiar Cluster System, beginning in 1972. Twenty-four years later, we endorse both principle and practice, believing that this arrangement does indeed make our large school seem smaller and more personal and enables us to better respond to individual student needs.

The Cluster System has not evolved in exactly the manner envisioned in the mid-Sixties, however. That Committee's vision was of separate residential subdivisions for Juniors, Seniors, and Middlers (Lowers and
Uppers together), an arrangement that would honor a significant principle, that of the "natural and progressive development" during adolescence. The 1965-66 Committee recommended that the Academy adopt "a residential system which will provide for progressive development of the capacity to handle wisely the virtually complete freedom" of the college world. In the early years of the Cluster System, attempts were made to create separate units for Juniors and Seniors (the latter based in the dormitories around Rabbit Pond, which became known as "Senior City"). But these experiments were not considered successful and gradually gave way to the largely vertical organization with which we are familiar.

While we do not endorse the recreation of a "Senior City", we of the current Committee see great value in the principle of "progressive development" and believe that there are ways in which that principle can be extended further than it is at present. As has already been suggested in this report, the entire program of the Academy should ideally be constructed in such a way that individual students experience coherence in their Andover experience, a coherence that can be in part achieved through a planned progression from greater to lesser structure, a progression that is compatible with the psychological and cognitive development of adolescents.

In keeping with this principle, we feel that greater attention should be given to the notion of sequence and to the transitions our students experience. The first of these transitions is, of course, that from home to P.A., a transition that for over half of our students occurs at the beginning of the Junior year. We believe that great progress has been made in this area, thanks to the efforts of the Junior Task Force, the Admission Office, and faculty members and Seniors who work with Juniors. While we believe that Juniors are best served in small dormitories and while we have been tempted to urge reconsideration of the idea of a Junior Cluster, we refrain from formal recommendations in these areas because of our confidence in the current situation and the arrangements in which our Juniors live.

We are less confident about the Lower Middle year. In many respects, this could be "the forgotten year" at P.A. After a Junior year of relatively close attention, Lowers are randomly placed in dorms with Uppers and Seniors, under much the same rules and expectations as their older dormmates. We believe that Lowers should be offered at least some of the greater care now given to Juniors, and we see various ways of achieving this. The most extreme step would be to divide the Academy into two administrative
subunits: a Lower School, which would include 9th and 10th graders, and an Upper School of 11th and 12th graders. In this model, there would be Junior/Lower clusters, with those two classes living together in dorms; this would enable us to give all Lowers additional structure while at the same time giving some of them an opportunity for leadership responsibility in those dorms. We are intrigued by this model, and while we believe that there are too many obstacles to implementation of such a radical arrangement in the near future, we hope that the concept of greater commonality of Juniors and Lowers on the one hand, and Uppers and Seniors on the other, can be kept in mind as future planning takes place. One way of recognizing the significant transition between Lower and Upper year might be to have a more formal review of a student's progress at the end of Lower year, with particular regard for those individuals who have had substantial difficulties in the 9th and/or 10th grade and whose prospects for success in the 11th and 12th grades are problematical.

As far as housing is concerned, a less radical step would be to provide special circumstances for Lowers by assigning them to their own dorms or at least to particular areas (floors, corridors or wings) within upperclass dorms. These areas would then be subject to rules and expectations appropriate to the age: i.e., less structured than Junior dorms, but more structured than Upper and Senior areas.

We envision Uppers and Seniors living together under much the same circumstances, but with certain explicit privileges reserved for, and certain equally clear responsibilities expected of, Seniors. As is suggested elsewhere in this report, the Steering Committee is concerned about various aspects of the Senior year. We feel strongly that Seniors should have an experience unique to that year, with greater privileges but also greater accountability, and that they should be asked to play a greater leadership role in all aspects of school life. In the residential area, we would like to see the role of prefect enhanced, but we find ourselves also wondering if there might be a place and role for Senior prefects in other areas, such as Commons, the Library, and weekend activities.

Finally, with the likely decrease in the boarding population and the elimination of Williams Hall and Junior House in the not-too-distant future, consideration should be given to a realignment of clusters to preserve a rough equality in terms of size, a proper ratio of large to small dorms, etc.
Recommendations

1. We recommend that the concept of progressive development during adolescence be given greater emphasis throughout the Academy's residential structure and life, an emphasis that should be clear in the charge to the three class Task Forces.

2. The Lower Task Force, recommended earlier, should include in its discussion the desirability of creating, at the end of the Lower year, a more systematic and thorough evaluation of individual students, particularly those whose prospects for success in the final two years appears problematical.

3. The Lower Task Force should also focus on the residential needs of the class, and specifically on the efficacy of creating distinct areas for Lowers within upperclass dorms.

4. We recommend that the Senior Task Force explore ways of enhancing the role of Senior prefect, both within dorms and in the school at large. We also suggest elimination of the term "proctor", to reduce confusion and to symbolize this new effort to heighten the status of prefects.

Dormitory Life

Keeping in mind the thoughts on vision and purpose expressed in Part I, and the statements regarding house counseling made earlier in Part II, we turn now to a consideration of dormitory life, and how it can contribute to achievement of our vision and purpose.

In any school, the classroom should be a vital center for learning; in a boarding school, the dormitory should also be such a place. The unacceptable alternative would relegate the dorm to a motel-like role, disconnected from the life and purpose of the institution. While the differing needs of the four classes must be kept in mind, we believe that an effective dormitory includes the following:

- an environment that is warm, supportive, and secure (both physically and emotionally);
- an atmosphere conducive to study;
- an environment that encourages learning about and consequent respect for self, for other individuals, for other cultures, and for property;
- a climate that promotes a sense of responsibility for the welfare of the dormitory and its inhabitants;
• a suitable context for discussion of life issues, whether formally or informally.

As has been made clear in the previous chapter, we have a very positive feeling about the quality of house counseling at P.A. To maintain this quality requires, in the first place, the careful hiring of faculty, a process in which we think students might play a valuable role. The quality of house counseling also requires a relatively close student-to-adult ratio; we believe that the Academy should strive for a 10:1 ratio in all its dorms, to maximize the chance for the development of a significant personal relationship between students and house counselor. In general, we sense that house counselors should be of the same gender as the dorm's students, but we see no reason why there shouldn't be occasional exceptions to this policy when appropriate.

For many years, P.A. was unique among boarding schools in having each of its dormitories—with very few exceptions—run by a single adult, without assistance. In recent years, this policy has been modified considerably, a trend we hope will continue. There are many possible house counseling combinations, outlined earlier, which have been and can be successful, but occasionally the needs of a particular dormitory don't coincide with the "point" system by which faculty housing is assigned. We hope that in any such situation, the needs of the dormitory can be given highest priority. The staffing of Junior dormitories is a clear precedent here.

While dormitories need not and, in fact, should not be luxurious in appointments, they should have the basic facilities and equipment necessary for achievement of the goals of residential life. To reaffirm an earlier suggestion, non-resident house counselors should have adequate accommodations: a private room, ideally with bath, and with all the equipment needed for overnight and weekend stays and for communication beyond the dorm. We cannot expect faculty members who are not themselves in dorms to willingly accept dormitory duty and perform it effectively without this kind of logistical support. Beyond this, we believe that all dorms should have a common area where informal activities can take place, where guests can be entertained, and where meetings can be held. All dorms should have TV sets and perhaps even a modest supply of cooking equipment for the use of all under conditions established by the house counselor.

We look forward to the day when dormitories will be tied into the Academy's computer system and the Internet. Our Committee also feels
strongly that at some point in the near future each student should have a computer in his or her room. Many already do, and for those whose resources don't permit ownership of a computer, we hope a loan policy can be instituted.

We realize that student residents of P.A. dormitories have just been given much greater responsibility for dorm maintenance. We support this effort and urge its continuation. We see no reason why there should not be much higher standards than at present regarding the condition of student rooms and of the dorm as a whole; ideally, Admission Office tour guides should be able to show any student room to visitors. We advocate regular room inspections, by house counselors and prefects, on a rotating basis, and we feel that dorm work crews should do all but the most technical cleaning. Formal competition between dorms and/or clusters might supply additional incentive for these mundane but necessary tasks. We understand that fire safety is of primary importance, but we believe that cleanliness is also a virtue. Just as places like Commons are required to meet state health codes, so should dormitories meet locally specified conditions. We probably cannot expect students to have an owner's sense of pride in the condition of their rooms, but we think we can do a better job of inculcating a sense of responsibility for one's immediate surroundings and the need to conserve those surroundings for future generations. Additional thoughts regarding the Work Program will appear later in this chapter.

All dorms should have a modest "kitty" from the Academy's budget, for necessary expenses. Beyond that, dorms should be encouraged to undertake projects -- doughnut sales, car washes, sponsorship of contests, etc. -- to cover the cost of more expensive purchases or occasions. Dorm funds should be controlled by house counselor, prefect, and perhaps one or two other students in the dorm.

Phillips Academy expects much of its students, and it is the Academy's responsibility to see that its students are provided with suitable conditions to produce all that is expected of them. In recent years there have been laudable efforts to improve study conditions in dorms, and we hope that these will continue. The campaign to achieve quiet conditions in the library has been quite successful, and we see equal reason to continue a similar campaign in our dorms, which should be genuinely quiet during evenings before class days. We believe that there should be a "lights out" policy for younger students (Juniors and Lowers), while older students, or at least Uppers, should have "in room" deadlines.
We advocate these measures to improve study conditions and encourage students to get to bed at a decent hour. It is worth repeating here the finding from the 1996 student survey that 57% of our students report an average of six hours of sleep per night or less. Our residential rules and structures need to respond in appropriate fashion to the lack of sufficient sleep among our students.

Lack of sleep does not only result from situations in dormitories, though. Indeed, the median amount of nightly sleep reported by day students was only fifteen minutes greater than that of boarding students. This lends credence to the complaint often made by students—and amplified by a great many of their parents in brief essays in the 1996 surveys—that they have too much to do in the time that is allotted. The lives of faculty certainly lend credence to this assertion.

What, then, should be done? We can enact recommendations elsewhere in this report that would require student choice or reflection about (and in some cases offer course credit for) co-curricular and extra-curricular commitments; we can counsel students in the dorms and elsewhere about wise use of time; and we as teachers can try to present better models of choice and balance in our own adult lives. Furthermore, there are already self-enforcement mechanisms in place for monitoring length of homework assignments and co-curricular practices and rehearsals. Some of these mechanisms (e.g., syllabi; student questionnaires) are in the hands of individual teachers and some in the hands of department chairs. We urge that these be used as vigorously as possible to assure fair expectations of students. (We reassert here our conviction that excellence should not be viewed as an additive principle.) We are reluctant to call for intervention by deans in this matter and assume that proper vigilance by teachers will eliminate those problems that may exist. We also suggest that similar mechanisms could be placed in the hands of advisors to extra-curricular activities.

One other thought where time and balance in student lives are concerned: we believe that an occasional break from routine is beneficial. Particularly if we can find ways to add a few days of classes to the school year, might we consider a periodic (perhaps twice a term) "no homework" night, when the evening hours would be freed, in part for discussion of significant issues, in part simply for relaxation?

We have no recommendation to make regarding "parietals", believing as we do that the faculty action in June was appropriate.
**Recommendations**

5. Residential qualifications should continue to be seriously considered when faculty members are hired, and consideration should be given to having prospective faculty members interviewed by students (most suitably, prefects) regarding these qualifications.

6. Continued efforts should also be made to reduce the ratio of students to adults in each dorm to 10:1, to maximize the opportunity for each student to develop a significant personal relationship with an adult in the dormitory context.

7. House counselors of the same gender as a dormitory's students should continue to be the rule, but we encourage the Deans to make exceptions when appropriate. Also, when faculty assignments to dormitories are made, the Deans of Faculty and Students should be consulted, to ensure that the needs of students and the situation in each dormitory are taken into account, with exceptions to the "point" system made when necessary to achieve these goals.

8. All dormitories should have the necessary minimum equipment for students and non-resident house counselors, as described above. In particular, every student should eventually have a computer, owned or borrowed from the Academy, in his or her room.

9. We support the continuing efforts of house counselors and prefects to improve the cleanliness of dormitories and student rooms, and we recommend that a concerted effort be made to create an increased respect for school property and the need to conserve it for future generations.

10. We urge that current efforts to create suitable study and sleep conditions in dormitories be continued. We further recommend that the Lower Task Force consider extending a "lights out" policy to that class, and that the Upper and Senior Task Forces consider the "in room" policy mentioned above.

11. We recommend that the Dean of Studies consider instituting a "no homework" evening, perhaps once or twice a term, possibly on Tuesdays.

12. We urge that department chairs be vigorous in their follow-up on the mechanisms (e.g., syllabi, student questionnaires) that can be used to monitor student time spent on homework, practices, etc.. We further recommend that similar mechanisms be developed for use by
extracurricular advisors, perhaps with oversight from the Dean of Students.

**Day Students**

The Ad Hoc Committee on Day Students of 1991-92 identified three major areas of concern: (1) integration of the day student into the life of the school, (2) the relationship between the day student and the counselor, and (3) the consistency of information from the school to the day student. In 1993, the Long Range Plan focused primarily on residential life, making no specific recommendations regarding day students, but did state clearly that "the Academy should continue its efforts to include and support day students fully in the life of the school."

We concur with this 1993 statement, and we feel that as of 1996 our day students are generally well cared for. We do not believe that there is need for a Dean of Day Students, recommended by the 1991-92 group. We note three areas of improvement since the 1991-92 study: (1) the advent of voice-mail has improved communication with day students considerably, (2) the renovation of George Washington Hall has provided a much better physical base for day students, especially younger ones, and (3) having individual faculty members serve as both counselor and academic advisor to small numbers of day students throughout their P.A. career seems to work well. It is relevant that that the levels and patterns of satisfaction with the Academy's program among day students and their parents were quite similar to those of boarders and their parents.

We should note that day students currently represent 26% of our total student population, a figure that could go even higher in the years immediately ahead. While recognizing and seeking to improve our residential education, we must continue to give our day students, and their families, high priority. Day student counselors must be zealous in their efforts to maintain contact with their counselees, never an easy task. The Academy as a whole must be thoughtful about the special needs of day students and their parents.

**Recommendations**

13. The Academy should continue its efforts to include and support day students as fully as possible in the life of the school. Day student counselors should make every effort to have contact with their counselees at least once each week, preferably face-to-face, otherwise by telephone or
even E-mail. Some counselors have found lunch or supper at Commons a good time for personal contact with day students.

14. A specific example of the unique situation of our day students occurs on "snow days", when neighborhood public schools are closed for safety reasons. What is the obligation of our day students on such days? Issues such as this warrant our attention and clarification.

**Extracurricular Activities and Social Functions**

In a residential school there are unusually rich opportunities to extend the learning process beyond the classroom and athletic field; these include extracurricular activities and cultural and social functions. The very term "activities" suggests the opportunity for learning by doing; indeed, the extracurricular arena can be seen as a laboratory for experiential learning. These activities can also contribute to personal growth, the building of leadership skills, and the development of self-esteem. Through them, students can make decisions about how they spend, manage, and budget their time, and find the satisfaction of sharing their talent with others.

Perhaps most important, extracurricular activities and functions of various kinds offer an important niche for many students who don't find such a special place in either academics or athletics. Beyond this, they offer a significant opportunity for student-faculty interaction in an area of mutual interest. Finally, they have the potential to contribute significantly to a sense of community.

As already suggested in this report, there is often a fine line between curricular and extracurricular; we find that we like the term "co-curricular" to refer to such activities: the performing arts, Community Service, the *Phillipian*, all of which form a needed philosophical and pedagogical bridge between the formal classroom and the extracurricular realm. It is worth noting, too, that in both music and Community Service, there are many occasions when adults collaborate on an equal basis (i.e., as fellow participants) with students.

Many of these activities are at least as time-consuming as an academic course. In Community Service, full-time volunteers usually serve more than four hours each week. Music and theater can be very demanding of time, particularly in the weeks just before performances. Perhaps the most obvious case is the *Phillipian*, where at least a few individuals typically spend 20 to 25 hours per week. As suggested in an earlier section of this report, we find ourselves wondering whether we should consider
awarding academic credit to at least some of these currently co-curricular activities.

Last year the Blue Book listed 64 student organizations. These activities not only serve recreational functions but also educational ones. A number of extracurricular organizations help students to develop skills that will be useful in later life, and some can help students ultimately to choose a career. Furthermore, nineteen student organizations, based largely on religion or ethnicity, provide valuable opportunities for various groups of students to feel a sense of belonging in our large school. The number of these groups has grown with the increasing diversity of the community, and their active nature strikes us as a positive force on the campus.

While recognizing the benefit of student organizations, we have some concerns about the current extracurricular situation at P.A. We suspect that the plethora of student groups, often reflecting a passing interest on the part of a very few students, may lead to a lack of accountability, and we feel that it may be appropriate for the Director of Student Activities to tighten the guidelines for these organizations.

More significantly, we are concerned about the existence of gender inequities in leadership opportunities in this area. An overwhelming number of student organizations have been led by males during our twenty-three years of coeducation, a situation that warrants our serious attention. This problem was identified in Portrait of a School ("the coed study") more than ten years ago. A follow-up study by Julie Gwozdz '96 suggests that the same gender inequity still exists. Certainly, we should raise questions about the fact that in nearly a quarter-century of coeducation, only two girls have been elected student-council president. Girls, to be sure, are eligible for election to such positions. But the demonstrable fact is that females who come to Phillips Academy can expect a more limited education in leadership than their male counterparts. This is an unacceptable circumstance that merits serious consideration at the highest levels of the Academy, perhaps by the Assistant Head of School.

Extracurricular and co-curricular activities are not the only forms of school-sponsored recreation outside the classroom. Social functions offer students a chance to relax, to play, and to practice their developing social skills in a less structured setting, most typically on weekends. Movies and dances have long been weekend fixtures, but there are myriad other functions, ranging from concerts and theatrical performances to athletic
events and playing pool in the Ryley Room. Some functions attract large numbers of students, while some by their nature draw few.

The Director of Student Activities, whose mission is to offer and mastermind events that large numbers of students will enjoy and support, has a task that is sometimes well-nigh impossible. On a typical Saturday night, students tend to drift from event to event, without aim or commitment, and then complain about the evening's offerings. We are encouraged by the fact that students in 1996 expressed higher rates of satisfaction with social functions than alumni/ae from the Classes of 1994 and 1991, but we are concerned about this area of school life: about the expense, about the passivity of students, about lack of support (among both students and faculty) for the Director of Student Activities. While a solution to these problems is a real challenge, we see three sorts of functions that might be worthy of greater consideration: first, all-school occasions of a ceremonial nature, to heighten a sense of community; second, carefully chosen cultural events, a selected number of which students might be required to attend each year; and third, continued and perhaps increased efforts to sponsor events at the cluster level.

We are taken with the concept of ceremonial events that contribute to a sense of community. Such traditional events, rare at P.A., are common at smaller boarding schools, but we were also impressed by their presence and impact at Northfield Mount Hermon, where occasions such as Founders' Day and Sacred Concert are required (but still popular), and events such as the annual Pie Race seem to contribute greatly to school spirit. Such traditions are not easy to initiate and can easily seem artificial at first, but we find the idea worthy of further thought. The success of all-school functions also depends in large measure on an attractive and functional meeting place, where the entire school community can gather and both see and hear with ease and comfort.

Similarly, we feel that cultural events on campus warrant greater attention. The basic problem here may be one of scheduling, but the fact remains that many worthy cultural events are ill-attended. The big lectureships (e.g., Stearns, Lobell, Hosch) don't seem to attract as much attention as in the past, and it's a rare Friday evening (of a five-day week) when there's a significant cultural event, something the faculty hoped would result when five and six-day weeks were instituted. We would like to see consideration of a return to a system, abandoned some thirty years ago, in which students would be required to attend a certain number of cultural functions of their choice each year.
We also wonder whether there might be merit in giving greater emphasis to small functions, most likely organized at the cluster level. Such events, when they do occur, seem popular. Cluster deans have a great deal to do without assuming this added burden, but we feel that functions at this level, like all-school functions, should be organized largely by students, perhaps in this case as projects by designated dormitory groups.

We suspect that the challenge in the area of cultural events is basically one of organization, and we encourage current efforts in this direction. Beyond this, our inclination is to suggest that a faculty member with an interest in this area might be appointed to assist the Dean of Studies in coordinating cultural events with the appropriate curricular area; an alternative would be for the Educational Program Committee to assume this responsibility.

Finally, we feel the need to say a few words about meals and Commons. First, we recognize the significant improvement in our cuisine and the overall atmosphere in Commons during recent years, and commend those whose efforts have produced these results. Still, we believe that there are important issues worthy of further thought, including the length of meal hours, the availability of a Commons dining room as a drop-in center for during off hours, and the matter of how we keep our adolescents well-fed in the later evening hours. The Commons is a marvelous resource of which we should take maximum advantage.

**Recommendations**

15. The Director of Student Activities should be given greater supervisory authority over all school functions and activities that directly involve students, and that office should develop stricter guidelines for student organizations, reflecting higher expectations both for student leaders and faculty advisors.

16. We urge the revisitation of the section of the coed study that pertains to gender inequities in leadership opportunities in student organizations. The Assistant Head of School might be an appropriate individual to initiate such a study.

17. We feel it might be prudent to form an *ad hoc* committee, composed of faculty and students, to study weekend social functions, with a particular goal of finding ways for students and faculty members to provide more active assistance to the Director of Student Activities in planning, organizing, and supervising these functions.
18. We encourage current efforts to offer worthy cultural events on campus, but suggest that the Dean of Studies seek appropriate support to organize these events for maximum effectiveness and minimum conflict. We support the scheduling of significant cultural events on Friday evenings of five-day weeks, and urge consideration of returning to a system whereby students would be required to attend a certain number of such events each year.

19. We urge the Head of School, in consultation with faculty members and students, to consider the benefit of carefully initiating and then cultivating one or two additional ceremonial events during the school year -- events to which the entire school community would look forward and in which they would participate. Our hope is that such events would become traditional in time, and thus contribute to a sense of community.

20. We believe that there are issues involving meal-times, the off-hours uses of Commons, and the need of our students for late-evening nourishment that deserve further attention. We propose the establishment of an ad hoc committee of students, faculty, and relevant staff to identify more precisely and address these issues.

Moral Education and Character Development

We turn now to a topic already discussed at some length in Part I and in the chapter on Teaching and Learning: moral education. As we do, it is important to note again that "the twentieth century has not been generous to the word 'goodness'." We suspect that those involved in the founding of Phillips Academy more than two centuries ago and of Abbot Academy a half century later, being good Calvinists, had a relatively clear idea of the meaning of "goodness." Today, we live in an era when its meaning is much less clear. "Moral relativism" is a term that Samuel Phillips would have abhorred, but with which we have to live. Our students and faculty come from a wide variety of backgrounds, from cultures that don't always agree on the meaning of "goodness." Second, core institutions that once transmitted values are in a state of disrepair. Different groups in society and a growing tendency toward factionalist politics result in more emphasis on conflict than on conflict management and resolution. A third challenge is implicit in the assertion by some of our students that we have created a situation in which the emphasis on knowledge is so overwhelming that it obstructs the road to goodness. Nor is this sentiment purely local; the following statement comes from Vaclav Havel's "Civilization's Thin Veneer":

...
In our era, it would seem that one part of the human brain, the rational part which has made all these morally neutral discoveries, has undergone exceptional development, while the other part, which should be alert to ensure that these discoveries really serve humanity and will not destroy it, has lagged behind catastrophically....Our conscience must catch up to our reason, otherwise we are lost.

And David Orr of Oberlin, already quoted, certainly has the same thought in mind when he writes that "education is no guarantee of decency, prudence, or wisdom... It is not education, but education of a certain kind, that will save us."

Our challenge, then, begins with interpreting "goodness" within a 21st century context, and in such a manner that we can honestly subscribe to and continue to implement the 1778 directive. Our interpretation must be free from cultural and religious bias, in keeping with our goal of diversity, yet it must have integrity, and it must have the force that can only come from agreement.

As already implied, such agreement is not easy to achieve in the heterogeneous society and world in which we live. In a provocative article, "What Is Virtue?" in Newsweek (June 13, 1994, pp. 38, 41), Kenneth L. Woodward calls attention to those contemporary philosophers who "argue that some personal choices are morally superior to others. The issue, as they see it, is not the right to choose but the right way to make choices." These thinkers, whom Woodward calls "advocates of the 'ethics of virtue,'" propose "the renewal of the idea of virtue -- or character -- as the basis for both personal and social ethics."

In the same article, Woodward reminds us of Aristotle's four "classical" virtues: prudence, justice ("fairness, honesty, and keeping promises"), fortitude ("courage -- guts ... in pursuit of the right path despite great risks"), and temperance ("self-discipline, the control of all the human passions and sensual pleasures"). Of these, Woodward places greatest emphasis on prudence, which he defines as "practical wisdom -- recognizing and making the right choices in specific situations", as "the master virtue that makes all others possible." Might we at P.A. subscribe to the "ethics of virtue" and agree to define a person of good character as someone who achieves an appropriate harmony of these four virtues, as demonstrated in the life lived, and specifically in choices made and honored?
If we do, the next question, also raised by Woodward, is "Can virtue be taught like academic subjects?" He reminds us that Plato thought it could be, but then opines that "Aristotle was the wiser man."

Unlike science and other intellectual pursuits, he reasoned, moral virtue is acquired only through practice. 'We become just by doing just acts, brave by doing brave acts,' he wrote... In short, an ethics of virtue cannot be learned alone.

If this is the case, then can we say that institutions and communities should become the places where virtue is encouraged and rewarded, and the absence of virtue punished? Do we at P.A. want to take the position that strong virtues cannot exist without strong institutions and that strong institutions cannot exist without moral coherence? But then, are we really equating moral coherence with value systems, or a particular value system?

Clearly, we need to continue to work on definitions, by asking further questions of ourselves. Do we agree that moral concepts are essentially depictions of social relationships, as systematically manifested in social institutions? Do we agree that the renewal of virtue or character education can and should provide the basis for personal and social ethics? Conversely, do we believe that if we can't or don't articulate the ends of moral education, discussion of means gets very murky, very fast? Do we at P.A. choose not to subscribe to defining "right" choices (instead, letting them be implied by our rules and regulations), but rather, to the "right" way to make choices--something that can perhaps be better modeled than "right" thinking? Is it sufficient to define virtue as the knowledge, ability (and opportunity) to choose what is good, a sort of "calling forth" of goodness? Finally, what about the just questioning of injustice?

As we have pondered these weighty matters, we have tried to be mindful of the unsettling questions posed by Theodore Sizer, in his talk to the faculty in May 1996, and Seth Bardo, in his talk at the 1996 Senior-Faculty Dinner. What does it mean to not choose to use our resources to start a Charter School? to not address directly the inequities in American society, so apparent in American education? to not address more specifically the problem of a globe divided into first- and third-world countries, a globe faced with drastic issues of population, disease, and sustainability?

As suggested elsewhere in this report, we believe that a conversation about these issues of character education at P.A. is long overdue, and we welcome the opportunity to be a catalyst. We turn our attention now,
however, to two specific parts of the current P.A. program whose purpose is, at least in part, to promote "goodness."

**Life Issues**

In a broad sense, the term "Life Issues" and the whole notion of life issues education is synonymous with, or at least closely associated with, moral education. In a narrow sense, it is the term we have used at P.A. to identify a specific course developed during the last few years and currently required of all Lower Middlers, on a pass-fail basis, and of a less formal program in Junior dormitories. These two programs are, in fact, part of a larger Life Issues curriculum that includes focused workshops and short courses on such subjects as AIDS awareness, date rape, human sexuality, nutrition, and freedom from chemical dependency; and the annual MLK Day programs dealing with racism and related issues.

The Long-Range Plan adopted by the Trustees in June 1993 called for the faculty to "continue its discussion of life issues education, and to begin to define, to design, and to implement a coherent, systematic, and age-specific life issues program, with dedicated time. This to begin right away..." That summer, with the assistance of a grant from the Abbot Academy Association, a group met to prepare possible models for a life issues education program; these models were then presented to the Ad Hoc Committee on Residential Life, which had commissioned the effort. The Summer Project on Life Issues Education identified eight "areas of need", or dimensions of life issues education: (1) Living Away from Home; (2) Relationships with Peers; (3) Relationships with Groups; (4) Human Sexuality and Relationships; (5) Physical Health; (6) Emotional Wellbeing; (7) Service to Others; and (8) Spiritual and Ethical Development. The group then developed eight models of programs to respond to these needs, ranging from a conservative "status quo" model to a radical model that would involve the entire school in twice-weekly meetings devoted to these topics.

Ultimately, what emerged from these initiatives were the current programs for Juniors and Lower. Of these, the Junior program is the more informal, taking place within Junior dorms at irregular times and focusing primarily on the first three topics listed above. The Lower course, given first on a pilot basis and in 1995-96 to the entire class, meets ninety minutes a week, with the "dedicated time" proviso implemented by releasing Lower taking the course from Work Duty during the term they take the course. The faculty members involved with this course have been generally pleased with the results, and at this writing the Lower course
(and the program for Juniors) will continue at least through the school year 1996-97, with ongoing evaluation. Some of the students involved in the coming year will take the Life Issues course at the same hour as their English 200 course, on the day when their English class doesn't meet.

While the students taking this course have been released from another obligation, the same does not seem to be true for the participating faculty. We believe that teachers should receive "work-load credit" for teaching this course, just as they would for teaching any other course or participating in any other residential activity of significance. The problem with implementing this belief is that it is unclear whether the Life Issues Course is a residential program or an academic course. If it is a residential program and if it is staffed as proposed with teachers receiving course relief, then it involves moving full-time equivalents from the academic program to the residential program. If the course is an academic course, then, after the trial period determined by the faculty, the course should go through the full designated procedure necessary to become a formal part of the academic program and appear in the Course of Study. We do not have a formal recommendation to make as to whether the Life Issues course should be considered part of the residential or academic program, but we do recommend that an administrative decision should be made, so that the implications (as described above) can be addressed.

While the faculty members who have been involved with life issues have been generally pleased, they unanimously feel that there is more to be done. We concur. In our Steering Committee discussions of this topic, the word that has recurred is "integration", and we have felt this word to be appropriate in a variety of ways, to meet a variety of needs. We see the need to support students in their efforts toward the psychological integration of their selves; the need to encourage the integration of self and community and social integration generally; the integration throughout our program of the needs addressed in the current Junior program and Lower course; the programmatic integration of several areas now distinct from one another. For example, we see Work Duty, Commons Duty, and Community Service as areas worthy of greater integration; similarly, the Life Issues and Physical Education courses. Other possibilities where life-issues learning could be strengthened might be through integration, or closer coordination, of all-school meetings, cluster meetings and dorm meetings; the services of Graham House and the Isham Health Center; Graham House and the C.A.M.D. office; the Dean of Students, the cluster deans and the Director of Student Activities.
How one develops a healthy self-respect and then relates to the world beyond self, rightfully assuming the role of citizen in the community—be it community one's peers, one's school, one's town, one's country, one's world—lies at the heart of life issues education. We need to think of all learning as "learning for life" and of education as an integrated whole, in which life issues are perhaps the "ties that bind" the various parts of our educational program and of our lives. In further refining our life issues program, we must also recognize the tension—and perhaps the conflict—between individualism and collectivism that exists at P.A., as well as in the world at large. At P.A., we tend in American fashion to stress the importance of the individual vis-a-vis that of the group; we must recognize that numbers of our students (and faculty) come from cultures that honor the group over the individual. For us, the ideal would be to have each student leave P.A. with an awareness of her or his unique talents, a conviction of the responsibility to share those talents with the group, to use those talents to benefit the larger community, this resulting from an acquired acquaintance with and respect for cultures other than her or his own.

As already implied, we support our current efforts in life issues education. Beyond that, we urge all involved—presumably the entire faculty, since life issues are really everybody's business—to explore ways not only to extend specific programs, but to weave life-issues learning into the very fabric of the Academy's program.

**Community Service and Service Learning**

This past spring, much attention was given to this topic, through the various events that made up the "Symposium on Public Service" put on by the leaders of the Community Service Program. Like many of our faculty colleagues, we of the Steering Committee found these events enormously stimulating. Combined with reading we have done on this subject and observations from visits to other institutions, these have convinced us of the vital importance of community service opportunities for young people, and of the tremendous potential of service learning. As noted in Part I of this Report, these activities carry on the _non sibi_ tradition of the Academy's founders in a contemporary context.

The Community Service Program at P.A. was started by Richard Gross and Mary Minard in 1983 and since then has existed as a voluntary activity that involves both students and faculty in a wide variety of programs on campus, in the local area, and beyond. The program has grown in many ways since its inception, involving an ever-greater
number of individuals in an increasingly wide range of activities. In the process, it has not only secured a solid niche in the Academy's educational program but has gained national recognition as well. In 1995-96, roughly three-quarters of the student body participated in over forty different activities organized by the Community Service staff, and while the results of these numbers are difficult to quantify, the eloquent testimony of many participants suggests that there is great benefit, both for members of the P.A. community and for those they serve.

As implied above, we heartily endorse the Community Service Program, and hope that the faculty will continue to do so too. However, as we have read, thought about, and discussed the whole area of service, we have become increasingly convinced of the importance of integrating it more directly into the learning process. We have discovered a growing feeling among educational thinkers that service learning is a largely-untapped area with significant possibilities. As Carol Kinsley and Kate McPherson put it in their monograph, Service Learning:

Although service learning is not the sole answer for school restructuring, many teachers, students, and administrators are realizing its value in revitalizing learning, regenerating the school and community, and providing a powerful way for our young people to develop self-esteem and social responsibility. Service learning also provides a way for teachers to give meaning to learning while motivating students and for the school as a whole to unify its often-fragmented school reform efforts.

Those individuals with whom we've talked directly, both on and off-campus, make the following points about service learning:

1. It can increase awareness of the needs of an ever-changing society with which students are largely unfamiliar, and thus be an effective education for citizenship.
2. It can offer the chance to develop interpersonal skills in inter-cultural settings.
3. Similarly, it can offer the chance to develop inter-generational connections.
4. It can offer a means of applying knowledge, thus integrating learning and life. Students have the chance to affirm or question "received truth" through experience.
5. A pedagogical model, it is also a social model, in that the emphasis is on cooperation and collaboration.
6. Content-oriented learning can be combined with skills-oriented learning, without forced choice between the two.
7. Service learning breaks down the teacher-student schism; both are learners.
8. This form of learning is conducive to esteem-building, and to team-building (as in a team sport).
9. A curriculum that includes significant service learning opportunities makes a powerful public statement regarding the institution's social aims.
10. Service opportunities can be a means for students to develop vocational interests and/or workforce skills which they can call upon as adults.

Before proceeding further, we should heed the caveat of Jennie Niles, the recent past Director of the Community Service Program, regarding the terms "service learning" and "community-based learning":

Community-based learning and service learning are contested terms. Service learning is considered problematic because of the contradiction in the notion of mutuality we describe in our programs and the hierarchy implicit in the word 'service.' Similarly, community-based learning is not entirely on the mark because it encompasses any activity outside of the classroom (that's not on the playing field) or related to issues outside the classroom (working in a laboratory or business).

She adds:

For the purpose of... our discussions at P.A., we will use community-based learning and service learning to mean experiential education in or related to the work of non-profit, government, or community organizations which are designed to reach any combination of the following goals: student development, transformed teaching and learning, positive impact on the school community, and/or positive impact on the greater community.

In their monograph from which we quoted above, Kinsley and McPherson remind us of the historic roots of service in the United States. While these two authors were perhaps not aware of Samuel Phillips and non sibi, they note Alexis de Tocqueville's observation of this unique phenomenon, on which he reported in Democracy in America in 1830:
As he observed the civic and social support citizens gave to their young nation, he called these acts 'habits of the heart.' He saw these 'habits' as a counterpoint to the individualism represented in the society and as a way to unify the political community and 'thus ultimately support the maintenance of free institutions.'

During the past decade, de Tocqueville's term "habits of the heart", and the concept behind it, have been resurrected in a growing educational movement that recognizes service "as a powerful way to develop character, foster an ethic of service, and nurture a sense of membership in the community" (Kinsley and McPherson). As a type of experiential education, service learning ties in with the philosophy of educational theorists such as Dewey and Piaget, who have advocated the incorporation of learning experiences into the academic curriculum.

At Phillips Academy, thanks to the efforts of its leaders we have one of the largest and most effective community service programs at the high school level in the country. What, then, are our challenges in the years ahead? Clearly, one challenge is to increase still further the opportunities for both students and faculty to participate, which means not only more but also different kinds of opportunities, in a spectrum that ranges from single events (e.g., Walk for Hunger) to term- and year-long projects, from charitable projects to projects involving social justice.

A second challenge is to agree on just what community our program can best serve. At the moment, its focus is primarily on the neighboring communities of Andover and Lawrence, with occasional outreach efforts in places as far away as John's Island, South Carolina, and Dakar, Senegal. While endorsing these efforts, we have found ourselves wondering whether service shouldn't start right at home, (i.e., on the P.A. campus itself). In talking with Ila Jain '96, we heard her describe a "revelation" she had during her final, dreaded Commons Duty shift: that she was, in fact, making the Commons workers' jobs just slightly easier, that she was helping them and thereby making a contribution to the community. Dan Koehler '96 has had similar thoughts about the current work duty system. He came to believe that our label "work duty" has an unfortunate connotation, and that a re-thinking both of the term and the system itself is in order. We of the Steering Committee have been impressed with the emphasis given "work" at institutions such as the George School in Pennsylvania and at Northfield Mount Hermon. The latter's mission statement includes the following sentence: "All students participate equally in the daily work of the School so that they may
cultivate a respect for the dignity of labor and service to the community, both within and beyond the School."

A third challenge, suggested above, is to integrate our community service efforts more fully into our academic and residential programs, and thus more directly into the fabric of the community. As of 1995-96, there were only four courses listed in our Course of Study which included community-based learning in their syllabi: Spanish 60, French 40, English 403, and Social Science 42 -- though this list will be augmented in 1996-97 by the addition of Social Science 64. Since 1993, there have been four service-involved independent projects, but none since 1994. We understand that the Language Division has plans to provide students with immersion experiences involving native speakers locally and that there is the possibility of a future service learning project involving South Africa. We very much hope that these initiatives will provide incentive and models for additional ventures into this very promising field of endeavor.

**Recommendations**

21. We urge that continued attention be given to life-issues education on campus, including content and pedagogy, with the goal of refining the current Lower Middle course and the development of a coherent program for all four classes that makes use of a variety of scenarios and techniques. In particular, we believe that workload credit should be given to faculty members who teach formal life issues courses, with due attention to the larger issues this raises (see above).

22. We recommend that the faculty, as a whole and in defined groups, pursue ways of incorporating service learning more directly into the Academy's educational program, particularly in the academic curriculum, and that increased school-sponsored opportunities for service learning on the part of students during vacations be explored.

23. We urge that the current Work Duty program be scrutinized with a view to changing its name and its image and establishing it as a community service expectation. With this exception, community service should continue to be voluntary.
PART 2: THE FACULTY

Context

Any institution of the late twentieth century must be a total social system, interacting with its internal components and with the world at large. Each part relates to each, growing and changing, the sum being larger than its parts. This section of the report looks at the faculty, its components and its role, in that context. It deals with balances and fluctuations, sustainability, personal integrity, professional development, and the construction of a life and a career in a setting where public and private blur and even merge.

Although the explicit purpose of most educational change is to improve the learning experience of students, adults immersed in the restructuring of program will not be able to focus on student learning if their own personal and professional concerns are not addressed. Therefore, any course of educational change at Phillips Academy must acknowledge the needs of the faculty and present ideas for how to address them.

The Meaning of Faculty at Phillips Academy

Faculty is commonly defined both as "members of a profession or calling" and "teaching staff and those members of administration with academic rank." At a boarding school, where so many adults with so many different professional identities play some role in the lives of the students, it is often difficult to tell who is a faculty member and who is not. In addition, more and more adults in our community are becoming engaged in actual teaching, and--due in part to the advance of technology--many of our symbolic teaching spaces (classrooms, dormitories, studios, libraries) are slowly losing their traditional, separate identities. Even as we have moved toward greater specialization in our own professions, we overlap professionally more than ever.

Recommendation

24. Because so much confusion and lack of clarity surround the meanings of "faculty," "administrative-faculty," and "administrator" at Phillips Academy, the Committee recommends a thorough study of the history and definition of these titles and of the responsibilities and benefits that attach to them. While we realize that adding some "professional staff" to this list might be complicated, we recommend including this possibility in the study, because more and more adults in our community are becoming involved in actual teaching.
Faculty Composition

The attraction and retention of the very best teachers is paramount to our mission. It is equally important that these teachers, like our student body, be representative of cultures "from every quarter." The current number of faculty of color in 1996-97 is 32 (up from last year but down from the peak of 43 in 1992-93). The current number of female faculty is 99 (down from a high of 107 in 1993-94). It has taken a historic institutional commitment and a vigorous effort on the part of many administrators and faculty to get those numbers to the levels of recent years. We applaud that effort and commitment and urge that every avenue be explored to increase the number of female applicants and applicants of color for faculty positions.

Our particular worry has to do with rates of attrition among those two groups of faculty. We face an era when we may not be able to make large numbers of permanent hires, so we cannot count heavily on hiring to maintain and increase numbers in key groups of faculty. The Academy, then, needs to work harder at keeping those it has. Here, recent numbers are discouraging. During the last six years, the faculty of color have accounted for 25% of faculty attrition (defined here as voluntary resignation) at a time when that group has amounted to only 10 to 15% of the total faculty. In like manner, female faculty in the past six years made up 59% of the voluntary resignations while constituting a percentage of faculty in the low to mid-forties. If we are to avoid on-going decline in our percentages of women and people of color on the faculty, we need to study the sources of attrition in those groups and act aggressively to remove them.

We are also a relatively old faculty. The median age of our faculty is 45, one of the highest among equivalent boarding schools. The following statistics (provided by the Personnel Department) present the ages -- in increments of five years -- of faculty and administrators in 1995-96. These numbers include part-time faculty.

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With an unfavorable economic climate for retirement and with the clear possibility that the faculty will shrink by attrition in the years ahead, we
face the likelihood that our faculty, which is already relatively old, will be increasing further in its average age. We have no direct recommendation where this matter is concerned, but we urge that it be taken into account in every form of programmatic planning that goes forward in the coming years.

**Recommendation**

25. We recommend that a consultant be hired to study the hiring and retention patterns of women and faculty of color for the purpose of recommending a plan that would help us maintain a diverse faculty.

**The Job, the Career, the Vocation, the Profession**

Just as Phillips Academy is both a school and a community, so employment at the Academy is both contractual and covenental. It is both a job at a school, with formal legal agreements that bind employer and employee to certain obligations, and a calling, with a personal commitment on the part of the teacher to an educational mission that is shared among those who teach here. These two modes of obligation and commitment create tension for those who work at Phillips Academy. What one teacher may view as contractual, another teacher or administrator may view as covenental. While the two modes should be kept as distinct as possible, conflicting interpretations are unavoidable and confusion is inevitable. Yet any boarding school in our era must run on this combination of formal and personal commitments—a boarding school run either on a purely contractual or purely covenental basis is difficult even to imagine today. So the adult community at Phillips Academy must openly acknowledge and openly discuss the tensions inherent in working at this kind of school.

There are certainly terms of employment—duties, expectations, compensation, and so forth—that the Academy must define as clearly as possible, even in a workplace like a boarding school where (given our task and our adolescent population) the idiosyncratic is often the norm. Such terms of employment are spelled out generally in the *Faculty Handbook* and specifically in letters to individual faculty members. These documents should be supplemented by clear, written descriptions (periodically updated) for every major job or task performed by members of the faculty. For their part, faculty members at a boarding school must accept the possibility of being asked occasionally to extend themselves to additional hours or duties that cannot be anticipated in annual, contractual statements.
What is written in the preceding paragraph might be said of any residential school and of any faculty at such a school. There are a few things that need to be said specifically about Phillips Academy. P.A. is a leader in secondary education and in residential education. Those of us associated with Andover like to think of it as the leader, and there is evidence to suggest that we might be right. If Phillips Academy is the leader in its form of education, it must attract and retain the leading faculty. And if it would attract and retain the leading faculty, it must be the leader in faculty compensation. While we on the Steering Committee do not see the details of salary and benefits as part of our charge (which is to review educational program), we do see recruitment and retention of the best group of teachers as truly vital to the good health of the Academy's educational program.

Contractual issues like duties and compensation have a familiar ring to the twentieth-century ear. Less familiar is talk of covenental matters, yet these matters are responsible for much of what is distinctive about boarding schools. Adults who choose to live and work at boarding schools are exceptional people. The covenant they make with the institution is one of commitment to the whole education of a child, a twenty-four-hour-a-day, seven-day-a-week task. Conversely, the covenant the institution makes with the teacher presents the teacher with gifted students, academic freedom, cultural enrichment, and pleasant surroundings.

One of the places where the contractual and the covenental come most clearly into conflict is in matters of workload. With the expansion of program fostered by the faculty's own dreams and plans, with the variety of new expectations brought to us by students and parents, with the growing breadth of information and scope of concerns that seem to belong in a good education, with the greater range of peril and choice confronting adolescents, and with the increasing litigiousness of our society, the tendency for our tasks to multiply and for our work to grow has become an annual constant.

We have no magic solution to this problem. We do think that it would be helpful to consider again some ideas and proposals from the report of the 1988 Workload Committee. At one point, that report says, "Should the existing faculty be unable to cover existing jobs, the Committee proposes a reduction in the number of these jobs and the redesign of some that remain rather than the hiring of additional faculty." This recommendation was never pursued although the report was unanimously approved. Nonetheless, it confronts us with a real possibility: that some group of
faculty and administrators could actually reduce the amount of work to be
done to fit the number of teachers available to do it. This project seems like
such an immensely time-consuming task in itself that we have not placed
it on our list of recommendations. As the size of the faculty contracts over
the next few years, however, such a work-shrinkage project may become
necessary.

The 1988 Workload Report also recommended that the following
statement become policy: "Normally faculty members will make major
contributions in no more than two of four broadly defined areas:
academic, residential, athletic, and administrative." This statement has
never been fully implemented, in part because many faculty enjoy making
major contributions in more than two areas and find the variety
stimulating. What the recommendation did make possible was a
loosening of the traditional "triple-threat" model, in which all members of
the faculty were expected to teach, coach and do residential work. This
loosening has made it possible to use a bit more of a faculty member's
talents in areas of particular strength and has lessened the sense of a
faculty member being spread over too many areas at once. At the same
time, the Academy has wisely continued to prevent faculty members who
are full-time or do substantial part-time service from specializing in only
one of the four areas identified in the Workload Report.

Another result of that report is a growing tendency (which we heartily
endorse) to see a faculty member's contribution in terms of that person's
long-term Phillips Academy career rather than on a strictly annual basis.
The steadily increasing willingness to allow faculty to work part-time for
portions of their P.A. career is an intelligent adaptation to the needs of
two-career couples and to shifting expectations in relation to child-
rearing. It is especially important to have this flexibility in order to
encourage promising female faculty to make a long-term commitment to
the Academy.

Finally, we wish to note at least one way in which total faculty workload
might be reduced. Many of our administrative tasks and much of our
paperwork could be more efficiently and effectively dispatched through
computer applications as the campus local area network becomes a
working reality. The time, resources, and energy saved by wide
application and standardization of computer programs—especially
transferring files from them over the network—will help in many arenas:
communications with colleagues, students, parents; advisee/counselor
letters; better organization of paperwork; grading; scheduling; and record-
keeping, to name just a few.
Recommendations

26. The Committee urges that faculty compensation remain one of the highest possible priorities in making budgetary decisions. If the Academy is to attract and retain the best possible faculty, it must aim to offer the best salary and benefits.

27. The Committee recommends that written job descriptions for faculty and administrative positions be kept on file in the Dean of Faculty’s office. These job descriptions should be regularly revised and rewritten as needed.

28. The Committee affirms the Academy’s policy that allows a variety of service models and job configurations, that honors full-time service while recognizing the necessity of part-time service for portions of some careers. The Committee recommends that official internal communications, such as announcements, administrative memoranda, The Andover Gazette, and all manner of campus-wide notices, be moved away from print and faculty meetings and placed on-line at the earliest feasible time. All faculty should be trained in the use of voice mail, e-mail, and file transfer as soon as possible and provided with ready access to each of these forms of electronic communication. (In regard to this point, see the recommendation concerning electronic information training that appears in the Professional Development section of this chapter)

The Life

Life at Phillips Academy is a desirable one in so many ways. We work with talented adolescents and colleagues, enjoy academic freedom in our teaching, and live in beautiful surroundings. We have readily accessible cultural and sporting events; we are free of much upkeep on our homes; most of us are spared a commute. The Steering Committee is nevertheless keenly aware of the ways in which the life of a Phillips Academy teacher is difficult—often quite painfully so.

Many of our colleagues feel that the very heart of a community--its neighborliness--is missing for them here. Some blame this on the perception that we have become more corporate than communal, relying more on standard rules and procedures and less on personalized responses and a sense of common responsibility. Many of our more senior colleagues lament the disappearance of the shared intellectual and social life that they remember as a part of the landscape here.
As a committee, we can point with pride to the fact that the faculty responds as a true community in times of personal or family crisis. We can note the flourishing of a common life within some segments of the faculty (e.g., people with younger children; certain groups of single people). We can also point out that our problems of community reflect those of the larger society and that in fact we possess a stronger sense of community than most collections of educated professional people.

Yet these observations don't seem like a fully adequate response to the loss of an adult sense of community on campus. We as a faculty need to engage one another in continuing conversation on the subject and to pay heed to the national discussion about the withering of community. We need as well to address one of the several questions that underlies our own issues of common life: are we willing to restrain the expansion of program (and even contract it) in order to promote a greater sense of community and in order to create the shared free time necessary to build and maintain the bonds of community?

As important as the loss of adult community is, it is by no means the only problem faced by the faculty in constructing a viable way of life at a boarding school. We have already discussed two of the most important problems involved in that way of life: lack of time and the conflicts between work and personal life created by two-career marriages. We should add to these commonly-mentioned problems the isolation faced by many single faculty members.

These problems of over-extension and loss of community are not ours alone. They are endemic to late twentieth-century residential schools, and hundreds of other faculties struggle with the same problems that we do. Kendra O'Donnell, the Principal of Phillips Exeter, has referred in writing to the "fuzzy area of improving the quality of professional and personal life for faculty." She speculates that boarding schools have adapted to the amalgam of lifestyles in their midst by an accumulation of numerous administrative exceptions to long-standing, usually unwritten, personnel policies. While this ad hoc approach may improve the lot of individuals, it has also caused confusion over what the school expects of the faculty and what the faculty can expect from the school. In some cases, clear inequities exist. She refers to the "marked tension" between the desire for equity and the need for flexibility. O'Donnell calls for institutions to conduct a "fundamental review" of policies that affect professional and personal life of their faculties rather than devote themselves to ad hoc, individual problem-solving.
It occurs to us that much of the problem with adult life in boarding schools may stem from the fact that the current structural model of the boarding school developed in the late nineteenth century. It was the result of a neat fit between the needs of a small, homogeneous group of elite families and a small group of educators who tended to come from the same backgrounds. That model worked well as long as the families served, the educators providing service, and the underlying purposes of the schools remained the same.

But those factors—the populations and purposes involved—have changed dramatically in the last thirty years without any change in the basic model of what a boarding school should be. The backgrounds of students and their families have become far more heterogeneous; the needs and expectations that those families bring to boarding schools have changed significantly; the schools have gone largely from being single-sex to being coeducational; the college admission process has undergone revolutionary change; the financial pressures on families and on boarding schools have changed; and the faculty itself has become more diverse in background and values and is dealing with many of the great changes of our time, including the financial squeeze on middle-class families and the advent of the two-career marriage.

While our recommendations for change throughout this report address the near future at Phillips Academy and assume the continuing structure of the traditional boarding school, we think that, in the longer term, the basic form of the boarding school needs to be re-imagined and reinvented. We are impressed with the fact that it is poorly adapted to the needs of those who seek and those who provide the services of boarding schools. At the same time, we are also impressed by the fact that so many people continue to seek the services of boarding schools and so many are still eager to offer them.

We suggest a tool for the reinvention of the boarding school. Some larger organization (The Association of Boarding Schools is an obvious possibility) could draw together recent and current boarding-school parents, current faculty from various boarding schools, and a small group of experts in organizational and educational management and design. In an extended workshop setting, parents could define the services they sought, faculty could define the services they can (and cannot) provide, the two groups could see how their needs aligned, they could brainstorm possibilities for matching those services, and with help from organizational experts they could sketch some possible new models for the boarding school. Such a process might not lead to an immediate
solution to the problem of the outdated boarding-school model, but it could start and focus a dynamic, realistic conversation about re-imagining the boarding school in workable new forms.

Recommendations

29. The Committee recommends that Phillips Academy call for and participate in a forum for discussing and reinventing the structure of boarding schools.

30. The Committee proposes that the faculty and administration be led in a "fundamental review" exercise concerning personal and professional life in a boarding school. This exercise should be conducted by a professional organizational development team to encourage fresh perspectives on the subject.

Issues of Community and Collegiality

Faculty Lounge: The Committee encourages the fostering of communication, trust, and a sense of community among faculty by creating a common, casual meeting place. Ideally, this would be in a central location with couches and arm chairs—and perhaps a fireplace. It should be a bright, inviting space and include coffee, a copy machine, and two on-line workstations.

Faculty Reading Room: The faculty need a professional reading room. The librarians, incorporating faculty suggestions, could develop a collection of important readings in print and could provide easy access ("bookmarks") to World Wide Web sites. Research assistance and instruction in searching a wide variety of databases would be provided.

Faculty Meetings: A 1992 report to the Long Range Planning Committee said that we often squander our faculty's energies and talents by mismatching abilities and tasks. Perhaps the power, energy, and time of the faculty could be expended more efficiently and, therefore, more vigorously on discussions of such issues as cognition, pedagogy, and adolescent development. For years, faculty members have been saying they want more faculty meetings devoted to educational issues. We propose that the majority of faculty meetings in each term be devoted to educational issues, as defined by the Educational Program Committee. Such meetings would not only be professionally and intellectually exciting, but they would also contribute to faculty growth and development.
According to the Ad Hoc Committee on Faculty Meetings (1991), the purpose of the Faculty at Phillips Academy is to “set and implement the educational program of the Academy in its interrelated academic, athletic, extracurricular, and residential dimensions.” The Committee proposes that this be interpreted to mean general policy-making, leaving procedural matters and implementation strategies to the appropriate administrators, offices, and colleagues. This would require some trust in those colleagues on the part of the faculty, but a tighter educational focus for faculty meetings could be invigorating and even liberating. Would the faculty lose power by having more meetings on topics of teaching, learning, and adolescence? Would it feel as if it were losing power? One way to find out would be through a time-limited experiment. With so many Steering Committee issues to address this year, we have a natural period of time when we can try the experience of a greater number of faculty meetings devoted to purely educational topics.

We certainly endorse continuing efforts to increase the amount of discussion time and decrease the amount of reporting time at faculty meetings. (Significant progress has recently been made in this area.) We also encourage the use of electronic technology whenever possible to make announcements. Any decline in the time devoted to reports and announcements will certainly add to the time available for discussion.

**Recommendations**

31. The Committee recommends that the Academy provide a space for a comfortable faculty lounge.

32. The Committee recommends that a space dedicated to professional enrichment be created in the Oliver Wendell Holmes Library.

33. In faculty meetings, we recommend more emphasis on discussions of teaching and learning and less on the details of governance. We recommend an experiment for a year with this proposal. This year, when the faculty has an entire Steering Committee report to consider, would seem like an excellent time to stage this experiment.

**Professional Development**

Throughout the educational world, professional development has always been a transitive process, something that someone did to someone else. More specifically, it has been a process by which those in authority
dictated the knowledge and skills that a teacher needed at a given time (Fullan, 1991; Feiman-Nemser and Floden, 1986).

Phillips Academy’s tradition of professional development is a different one. Historically, development at P.A. has been an intransitive process. It is something that teachers do and that the Academy assumes will benefit the individual teacher, the students, the faculty, and the Academy at large. While some forms of professional development have been prescribed, most development projects are defined by the teacher and carried forward at the teacher’s initiative. The wisdom of this “bottom-up” tradition has been confirmed by a large body of recent research that finds that a teacher is more likely to receive lasting benefit from a self-initiated course of development than one dictated from above (see Lieberman and Miller, 1991).

There are, to be sure, times when top-down professional development plays a vital role in improving the Academy’s educational program, but Phillips Academy should maintain its dominant tradition of professional development and expand it substantially.

Professional development is important for teachers in any era. At Phillips Academy, it has served four important purposes:
- to update and expand content knowledge;
- to nurture new skills and refine old ones;
- to rejuvenate teachers worn out by a demanding job and create the kind of excitement that comes from personal and professional growth;
- to improve and invigorate the educational program by pumping new ideas and new energy into the system.

Of these four purposes, the focus has rested in the past on content knowledge. Although content knowledge remains important, we would like to see greater equality of emphasis among the four purposes.

However, we need to do more than affirm and adjust our tradition of professional development at Phillips Academy. In a time of educational and social change, we need to expand the size and scope of our faculty development efforts. What are the changes that demand expansion? The population of the school is increasingly diverse, and the context of contemporary education is multicultural and international. There is an explosion of knowledge and information. That explosion is both cause and effect of an extraordinary revolution in information technology. Our students are arriving with different skills sets, knowledge bases, and educational experiences than earlier generations. A seismic shift in pedagogical ideas and methods is taking place.
Invigoration and rejuvenation are always special needs for older faculties, but, in a time of change as rapid as this, our own need is especially urgent. The Committee recommends continuing or expanding existing professional development policies and creating some important new ones as well. These policies should extend professional development based on the individual teacher and add programs based on small groups of teachers. Recent research has found the latter to be an especially effective technique for professional growth (Darling-Hammond, et. al., 1992; Goodlad, 1990; Little, 1993). In keeping with the point of view of this report, we think that professional development should encourage growth "within the disciplines--and beyond" and it should nurture teaching and learning inside and outside the formal academic program.

Existing Programs

Sabbaticals: The Academy’s sabbatical policy is one of the extraordinary benefits of teaching here. It has a long history of nurturing professional growth and personal rejuvenation. We worry about the future of this program in a time of tighter budgets and possible downsizing, and this time of change in society and in the educational world is precisely the time when the sabbatical program should be expanding. The Academy must solidify and expand its sabbatical program.

Faculty Evaluation: The Committee applauds and affirms the Academy’s policy of viewing the faculty evaluation process as encouragement for continued professional growth and personal development. This positive approach creates high morale and opportunities for collegiality, especially important in our community where the evaluator will one day be the evaluatee. We support current efforts to streamline the evaluation process without losing its crucial focus on professional development.

Development Funds and Grants: Countless faculty have benefited from Kenan Grants, Faculty Development Grants, Abbot Academy Grants, and from budgets for graduate course work. The continued good health of these existing programs is vital for the thoroughgoing process of change and self-examination that we propose in this report. With course tuitions and workshop fees rising rapidly, there is heavy pressure on some of these budgets. (On a related matter, see our ideas below on appropriation of funds for attendance at professional conferences and conventions and for visits to other schools.)
Development Days: We applaud the recent custom of Department Days and of formal Faculty Development Days built into the annual calendar. We are also impressed with the idea of departments or offices meeting together for a portion of a department day. Departmental conversations often travel in familiar and well-worn grooves. Conversation with other disciplines and programs can not only be educational but also a stimulus to try new tracks of thought.

New Programs

Interdisciplinary Fellowships: We need to find ways to connect colleagues better across departmental lines. We also need to find ways to help faculty members pursue professional development collegially and to pursue it without waiting half a career for another sabbatical. Everyone on the faculty should have some of the experience that Steering Committee members have enjoyed: focused, collaborative learning with colleagues from other departments who share an interest.

With this in mind, we envision five fellowships, each one held jointly by three faculty members. Each set of three fellows would pursue their work together for two summers and during the intervening academic year, in which they would enjoy a one-course reduction. They would produce together a product or products: a new program, a new course, software, a written report to the faculty, a workshop for faculty from Phillips Academy and other schools.

The holders of each fellowship would be three people with a budget and a common task. The money would pay primarily for their course reductions and for summer stipends, but would also include some funds for related travel, clerical expenses, materials, etc.

Each of the five fellowships would have a topic for a certain period of years. The topics would be chosen collaboratively by the faculty (perhaps through the Educational Program Committee) and the administration, with the intent of directing interdisciplinary energies in directions where they might best be used. The hope here is to avoid the problem of faculty members spending large amounts of time on products that would drop quickly from sight. Possible topics might include race, ethnicity, and nationalism; gender and sexual orientation; environmental issues; area studies; technology; writing and reading; audio and visual learning and communications; adolescent emotional and social development; cognitive development and learning theory. This list, it should be emphasized, is meant to be suggestive rather than advisory.
Taking Courses at Phillips Academy: The Committee believes that one of the best ways to learn about our educational program, to encourage interdisciplinary learning, to understand our students' experience, and to stimulate ourselves is for faculty to take Phillips Academy courses. Money should be available as recommended below so that faculty members can readily take courses in other Phillips Academy departments.

(Another important professional development tool would be the creation of a professional reading room, as described earlier in this chapter.)

Endowments and Other Ear-marked Funds

Technology Professional Development Grants: The Information Age is creating radical changes for educators. The quantity of information in the world is doubling every five years (Dolence 1995), information retrieval and delivery is being revolutionized, pedagogies are being transformed, and scholarship is in a major state of flux.

We educators must learn to understand, participate, and teach effectively in this new era of technology. We must recognize the impact of the new technologies on the lives of our students not only in terms of their academic experience but on their entire life experience. If we are to understand this culture, we as educators must understand the tools that are creating it.

In addition, we as educators must contribute to--and even drive--the process by which the emerging technologies affect schools and learning. The debate over how to use these technologies in the learning process must include not just technologists but a wide variety of people, most notably teachers. We must let the corporations who create the software and hardware used in schools know what we need to better educate our students. But first we must achieve competence, confidence, and comfort with the new information technologies.

In our deliberations on these issues, we on the Steering Committee thought it urgent that time and money for training in the use of emerging information technologies be available here at Phillips Academy. The monies involved could be a one-time investment. Once all faculty achieve competence in this area, further development needs related to electronic information could be met through the development funds described elsewhere in this section of the report.
House Counselor Workshops: The recent house-counselor workshops supported by an Abbot Grant were a great success, but they ended when the grant ended. Residential work is complex and requires high degrees of competence and knowledge. Money should be available to support one or more residential-life workshops per year. Some might be specifically for those resident in dorms, while others might be for resident and non-resident dorm teams. In a residential school such as we are, all faculty should be required to take one of these workshops periodically.

Athletic Professional Development Fund: It is vital that our coaching staff remain informed on issues surrounding developments in athletics and the coaching of adolescents. This is especially true if we are to maintain the tradition of teacher-coaches that has served us so well and to extend it into an era of growing professional specialization. Money should be available to train new coaches, to allow coaches to expand their competence into a different sport, or to learn new techniques in a familiar sport or activity.

Conference and School Visiting Fund: Travel to other schools and attendance at conferences are powerful antidotes to one of the insidious dangers of residential schools: insularity. These activities can also be powerful learning experiences and effective stimuli to experimentation and innovation. Money for such visits and conferences are often embarrassingly limited at the departmental level and are scattered confusingly through administrators' budgets and endowed chair funds. They should be ample and readily available.

Office of Institutional Research: We are living in an era in which our world, our students, our technologies, and education itself are in constant and often confusing change. At such a time, it is especially important to have current, reliable information on what we're doing and how well we're doing it. The Academy needs an office whose purpose would be to plan and carry out studies of the educational functioning of the Academy, using appropriate research techniques to analyze clearly the extent to which we actually achieve our aims. Such an office would provide us with the research data and models needed to examine and evaluate ourselves and our work in a larger context. It could also serve as a means of funneling information to the faculty about the educational thinking, research, and experimentation that are going on in the world.

**Recommendations**

34. We recommend that the wide and general application of the seven criteria for Teaching Faculty listed on page 18 of the Phillips Academy
Evaluation Handbook continue to be the basis for both job descriptions and evaluations.

35. We recommend the endowment of at least ten full-year sabbaticals (or the equivalent in full- and part-year sabbaticals).

36. Since course tuitions and workshop fees are rising rapidly, we recommend expanding the budgets for these vital development activities.

37. We recommend that each department spend at least a part of a Development Day with another department or with an Academy office (e.g., Community Service, College Counseling, C.A.M.D.) on a frequent basis.

38. We recommend that five interdisciplinary fellowships be endowed. Each fellowship would be granted to a team of three faculty from different departments or offices. These fellowships would enable the teams to work together for two summers and the intervening year on a common project as described above.

39. We recommend the re-establishment and endowment of an Office of Institutional Research. We further recommend that this office report directly to someone with significant power and a broad perspective on the whole school, such as the Assistant Head of School.

40. We recommend that some of the money that is presently ear-marked for faculty to take courses at institutions of higher learning be made available for release time for faculty who wish to take Phillips Academy courses.

41. We recommend that a sum be raised either through the capital campaign or through existing grant programs to enable faculty members to become proficient in the use of computers and basic on-line tools such as the Internet and the World Wide Web. The Committee further recommends that all faculty be provided computers, e-mail addresses, and Internet access from their homes at the earliest possible time. For these purposes, we are recommending not an endowment but a grant or other sum of money, to be used within a specified number of years. By the end of that period of time, all faculty would be expected to achieve competence in the electronic retrieval and dissemination of information.

42. We recommend that an endowment be raised sufficient to support annual workshops on residential issues.
43. We recommend that an endowment be established to train new coaches and to enable current coaches to develop new skills and update old ones.

44. We recommend that an endowment be established to enable faculty members to attend educational and professional conferences and to make educational visits to other schools.

45. We recommend that the availability of and access to all development funds (whether endowed or in the annual budget) be described clearly to the faculty on an annual basis.

46. We further recommend that a member of the faculty, staff, or administration be designated to make the faculty aware of various outside granting programs that are relevant to the needs of our educational program. Such grant information should be disseminated to the faculty on a frequent, periodic basis.

**Teaching Fellows**

The Teaching Fellow Program at Phillips Academy, the first such program in a residential secondary school, has been in existence for four decades. Originally designed as a two-year program, it currently lasts for one year. It affords a rare opportunity for recent college graduates considering a career in education to have first-hand teaching experience in a residential setting. Through the years, it has proved quite successful. Many of its graduates have elected to pursue a teaching career.

Other than the opportunity to work directly with adolescents in a residential educational setting, perhaps the most valuable aspect of the program is the mentoring experience, the connection an aspiring teacher makes with a seasoned one. The program is intended to provide guided supervision for novice teachers and to allow time for reflection and conversation about the experiences. Although scheduling complexities and the general press of business restrict the time for such guidance and conversation, the relationships that develop between mentor and Teaching Fellow can be of great value. The Teaching Fellow is also encouraged to visit the classes of many faculty in addition to those of the mentor as a way to learn about varieties of teaching styles and strategies.

The Teaching Fellows serve Phillips Academy well, participating in all areas of our program that would otherwise have to be filled by part-time
specialists in residential, academic, and athletic programs. In addition, the idealism and enthusiasm of the Teaching Fellows infuses students and faculty alike with renewed energy.

The experience here poses fundamental questions for the Fellows: What is my philosophy of teaching? How will I teach? Why am I teaching? As it now stands, the program lacks any sort of formal evaluative closure, leaving many of those reflective questions afloat. This closure could be achieved through a portfolio. The portfolio of the year’s experiences could contain:

- a statement of the Fellow’s educational philosophy at the beginning of the year (and a revisit to it at the end of the year),
- a statement of what the Fellow hopes to learn from the teaching experience and from students and faculty during the year (together with end-of-the-year reflections on what the Fellow in fact learned),
- journal notes,
- personal goals,
- clear standards developed with the mentor,
- personal assessment and evaluations,
- reflections on the seminars that are a part of the program,
- evaluations from students, peers, and mentor.

The portfolio would give the Fellow a usable, formal document with which to begin a career.

In sum, the Teaching Fellow Program has the potential to continue and increase its valuable contribution to Phillips Academy and to the teaching profession.

**Recommendations**

47 The Committee recommends that time be made available for the class visiting and mentoring conversations that are essential to the success of the Teaching Fellow Program.

48. The Committee feels it is incumbent upon the Academy to provide high quality professional supervision and to assist Teaching Fellows in finding employment or in gaining entrance to graduate school in a more formal and organized manner than currently exists.

49. The Committee recommends that each Fellow assemble a portfolio during the year at Phillips Academy.
50. The Committee recommends that the teaching assignments of Teaching Fellows be spread across the grades and levels of the curriculum so that the Fellows can gain wider experience than is often the case at present.
Chapter 4:

TIME and ENERGY
INTRODUCTION

The Time and Energy section of this report argues for the importance of finding a balance in the Phillips Academy daily schedule and annual calendar among activities involving head, heart, and hand. As a faculty, we accept our charge to provide a daily schedule which accommodates academic activities both in and out of the classroom and designated study hours in the evening. We also see the importance in keeping abreast of educational reform, introducing new curricula and pedagogies when and where appropriate. We must realize that some modes of learning are not best served by our present daily schedule or annual calendar. We have been trying for some time now to fit square pegs into round holes. If we are to address academic issues for the twenty-first century, we must seriously examine both our micro- and macro-schedules.

Our schedule and calendar also should take into account the fact that we are a residential community, a 24 hour-a-day, seven-day-a-week school, with a charge to educate the whole child. Issues of the heart cannot be ignored or treated lightly. We must build into our schedule time for reflection and conversation, free from the pressures of daily business. In an earlier chapter, we quoted a remark from the 1965-66 Steering Committee that bears repeating here: “It is ironic to recall that ‘school’ derives from a Greek word meaning ‘leisure, or that in which leisure is employed.’” The physical and emotional sustainability of our school would be better served if faculty and students could find more time to converse about both academic and non-academic matters, to engage in private reflection, to take proper care of themselves, and to get an adequate amount of sleep.
PART 1: THE DAILY SCHEDULE

Our Daily Schedule Requirements

The Phillips Academy community requires a daily schedule that allows all students to engage in the following daily activities:

- five courses and associated study time
- three meals
- eight hours of sleep
- an athletic or other afternoon activity
- an optional co-curricular activity
- an optional extra-curricular activity
- time to visit with friends

We value a healthy daily balance between activities of head, heart, and hand. We also value the availability of unscheduled time, to give students the opportunity to learn to make wise decisions on the use of their time, and to learn when it is appropriate to say “no”.

Our curriculum requires a daily schedule that allows for a variety of educational experiences, that is sufficiently flexible to include class periods of varying lengths and to allow for a variety of out-of-class work. For example, we should be able to schedule labs in the arts as well as the sciences, to provide extended time for a class to view a film together, and to offer supervised time outside of class for disciplines requiring group work on projects. Planning periods for teachers should also be guaranteed.

Our weekly schedule should accommodate the following activities:

- academic advising
- all school meeting
- athletic practices and contests
- conference period 3-4 days/week
- faculty meetings (including meetings of the entire faculty, departments, and committees)
- meeting time for other large groups (e.g., clusters, classes)
- planning time for teachers (for example: The three faculty members teaching each junior triad should be able to find one common free period every week to coordinate syllabi and to collaborate on meeting the needs of individual students in their triad. Members of a team of housecounselors should be able to find a common weekly meeting time.)
There should be an adequate amount of non-scheduled time available for the following activities:

- community service
- counseling (including college counseling)
- cultural events (scheduled to allow for maximum participation)
- meetings of extracurricular student organizations
- Phillipian and other student publications
- reflection (time of one’s own)

**Rationale for Change from Present Schedule**

We need to allow ourselves time for rest and relaxation. We need to build in an adequate amount of time to sleep. (More than half of our students average six hours or less of sleep per night.) We are sick more than we should be because we work too hard!

Our present schedule does not lend itself to innovation in curriculum and pedagogy. We are trying to include more experiential and collaborative approaches to learning, but we are hampered by days composed of many short class periods and a significant portion of the time remaining in the day dedicated to other specific activities. This schedule clearly limits experiential learning in the laboratory as well as in the field, and it produces a chaotic day. As we consider changes in our pedagogy, we should also consider changes in our schedule.

We cannot find enough time in our day to complete intended tasks. Both curricular and co-curricular activities constantly compete for student and faculty time.

Our present schedule allows little time for faculty planning or time for students and faculty to relax and reflect.

Our present schedule is no longer in its original state. We have added regular required activities such as conference period and all-school meeting. We have set aside special evening times for music ensemble practice. During winter term some athletic teams practice in the evening. Now is the time to design a new schedule that takes into account our present program and plans for the future.

We need to be able to find time to be creative, and we need to find time just to be with one another. We fail to take full advantage of our finest resource, our colleagues and our students. Community-building requires enough surplus energy to allow us to reach beyond the easiest social interactions.
to establish connection and friendship with those who are different from ourselves.

**Recommendation**

1. The Steering Committee recommends that the Academy hire an outside consultant to construct a daily/weekly schedule that would adequately serve our requirements. We are convinced that an objective view would be invaluable. The faculty should discuss the list of general scheduling principles, revise it as necessary, and vote on it. We should present the consultant with an explanation of our general scheduling principles and a detailed list of our micro-requirements. The schedule proposed by the consultant might need fine tuning by a designated faculty group representing major curricular areas before presentation to the full faculty for approval.
PART 2: THE YEARLY CALENDAR

Our Annual Calendar Requirements:

The Steering Committee proposes the following core calendar requirements, keeping in mind the importance of connecting with the outside world while we build our community’s macro-schedule:

We should have a rationale for selection of religious and patriotic holidays to honor and ways to honor them. We should also consider coordinating staff holidays with those taken by the rest of the school. Perhaps we should not ignore the long weekends taken by the rest of the country. At present we recognize Yom Kippur, Thanksgiving, Martin Luther King Day, Good Friday, and Memorial Day.

To preserve the nature of Phillips Academy as a seven-day residential school with a diverse national and international population, we recommend that six-day weeks continue to occur in the fall and spring.

We recognize that certain activities should be planned far enough in advance and coordinated with other special activities to guarantee maximum opportunity for participation. Among these activities are the cultural and musical events posted in the Andover calendar and all interscholastic athletic events. As we turn more to alternate forms of student assessment, we will also need to schedule more time for public exhibitions.

We recognize a need to schedule time for professional development far in advance.

Rationale for Change from Present Calendar

Over the years, teaching time has been lost. A new calendar could restore time. For example, the current calendar may be giving undue importance to final examinations. In 1996-97 we are dedicating fourteen days of our academic calendar to the administering of these end-of-term exams. As we consider new modes of assessment, we might consider dropping this form of testing all together.

Some teachers feel that the current trimesters are too short. Some deplore their uneven lengths for the difficulties they pose to those teaching term-contained courses. These difficulties are magnified for sequential term-contained courses. For example, Math 34 taught in the fall naturally
includes more topics than Math 34 taught in the winter. Fall term is two weeks longer than winter term. Yet a student passing either version of the course is expected to be prepared to take Math 35.

The current calendar does not lend itself to innovation in curriculum and pedagogy. A different calendar could afford greater opportunity for new approaches in this area.

Under the current calendar, there is little likelihood of providing opportunity for a capstone experience for Seniors. A new calendar should address this need. With our present trimester calendar, enrollment in yearlong courses that are an important part of their overall academic program prevents many Seniors from taking part in the Washington Internship, the Urban Studies Program and other special projects currently available for seniors. By instituting a semester program followed by a spring symposium, seniors could conceivably complete ‘yearlong’ courses during the two semesters and enroll in a special program during the symposium.

**Recommendations**

2. The Steering Committee recommends that we drop the designated final exam periods. It is time for us to try new forms of assessment, including portfolios and exhibitions. We can still conduct the same sort of cumulative testing as in exams but without a traditional exam schedule.

3. The Steering Committee recommends the creation of a committee to identify which holidays the Academy should honor and how we should honor them. Such a committee should include the Dean of Community Affairs and Multicultural Development, the chaplains, the Director of Personnel, a representative of the Dean of Students office (preferably one well-informed about day students), and other relevant faculty, staff, and administrators.

4. The Steering Committee recommends that we adopt the following calendar model, which would divide the school year into two equal semesters plus a four-week Symposium period. If this model were in effect for the 1996-97 school year, the divisions would look like this:
<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
<th>Symposium</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 weeks long</td>
<td>14 weeks long</td>
<td>4 weeks long</td>
</tr>
<tr>
<td>includes one week vacation at Thanksgiving</td>
<td>includes two week vacation in early March</td>
<td>preceded by a long weekend at the end of April for college visits and rest</td>
</tr>
</tbody>
</table>

Changing from trimesters to semesters would require that the number of elective courses be reduced. This loss could be compensated in other ways. Some electives could be moved to the short-term Symposium period. The Symposium period could also be a time in which new electives and new kinds of electives could be offered. In particular, this short term would make interdisciplinary courses easier to schedule and teach. The Symposium period, scheduled at the end rather than the middle of the school year, would provide an ideal time for a "capstone" experience for seniors.

As we envision it, the Symposium period would be designed along the lines of the Andover Summer Session, with every student taking one twelve-hour course and one four-hour course. Using our present five-day, six-day weekly plan, each day (Monday - Friday) the block of time from 8:00 A.M. to 12:00 noon would be reserved for twelve-hour course meetings. Each of these classes would be scheduled to meet daily for two and a half hours during this block of time. However, the schedule would allow instructors the flexibility to extend this time up to four hours for films, field trips, lab work, and other special projects, compensating the following day for the extra time required. We see a great opportunity for interdisciplinary courses under this arrangement. In a six-day week, the twelve-hour class could meet on Saturday in place of one of its five weekly meetings.

Four-hour courses, primarily electives offered by every department, would meet after lunch for an hour, four times a week (Monday, Tuesday, Thursday, Friday).

The Academy's present afternoon sports program should not be affected by the new Symposium schedule.

Twelve-hour Symposium courses might be offered at three levels: beginning, intermediate, and advanced. We see a great opportunity for development of interdisciplinary courses under this arrangement. Our
current Urban Studies Institute, the VietNam seminar, and the Social Science 10 unit on the environment are courses already in place that lend themselves to the twelve-hour symposium model. Other interdisciplinary courses could be introduced as developed. For example, a course on a specific country during a designated era could be developed and taught by a team of history, English, Foreign language, theater, music, and art teachers. Independent projects of an interdisciplinary nature could also be available, at least at the advanced level. Each twelve-hour course would include fifty hours in class and therefore carry equivalent credit to a course taken during fall or spring semester.

All seniors might take an advanced twelve-hour course in an area where they have shown particular interest, academic strength, and commitment, or all seniors might take a Senior synthesis course, an interdisciplinary course centered around a contemporary issue. Either choice should provide a "capstone" to their secondary academic career. The synthesis course could change from year to year, providing faculty with an opportunity to work with colleagues from other disciplines both in developing and in teaching these seminars. The hope is that the change in format, along with the choice to pursue either one area in depth or to investigate a topic of current interest from an interdisciplinary point of view, might produce a very worthwhile learning experience for more Seniors. The climax of this course would be a substantial individual or group project. Successful completion of the course could be required for graduation.

We envision many of the Symposium courses as team-taught. In a school of 1050 students and with classes of twelve to fifteen students each, 75-85 twelve-hour course sections would be required, with the same number of four-hour sections needed. If the normal teaching load were one twelve-hour and one four-hour, a majority of twelve-hour courses could be staffed by two teachers.

Standing alone, the two semesters would yield fewer classes than the current three terms, but not substantially so. The current calendar provides us with 29 1/2 weeks in the classroom, 11 1/2 fall term, 9 1/2 winter term, 8 1/2 spring term. The proposed calendar would provide us with 28 weeks in the fall and spring semesters. The additional 4 weeks in the Symposium period would actually increase our annual classroom time by 2 1/2 weeks to 32 weeks.
Nor would there be an increase in the daily teaching load. Currently, most full time instructors have twelve to seventeen classroom hours per week. During this proposed Symposium period, a teacher would spend sixteen hours in the classroom, but he/she might well have a teaching partner, resulting in some light days. In addition, each teacher would have only two preparations.

Diploma requirements would have to be adjusted, of course. A task force of faculty members representing the major curricular areas could be appointed to review our curriculum and revise our Course of Study so that requirements and elective offerings fit the proposed new calendar.

**Summary**

In summary, we see the following as gains from this proposed calendar:
- two to three additional weeks of instruction time
- time and space to promote new teaching/learning modes, including interdisciplinary courses, collaborative, and experiential learning efforts
- a "capstone" experience at the end of the Senior year
- a change of pace for everyone each May
- a simplified master schedule, particularly for the symposium term (no possibility of conflicting choice of courses)
- more dream/reflection/personal growth time for all
CHAPTER 5:
WITHIN AND WITHOUT
INTRODUCTION

The boundaries that separate Phillips Academy from the rest of the world are largely in our minds. It is useful for us to draw these boundaries for many reasons. It helps us know who belongs here—which adults, which children—and it helps us to what belongs to us—which grounds, which objects. More than that, our boundaries help us to limit our daily sphere of duty—they indicate the people, things, and tasks for which we are and are not responsible each day. The boundaries we draw help Phillips Academy to define itself as an institution and help us to define ourselves as a community.

Still, those boundaries—though they are vitally necessary—are an illusion. We are connected to the rest of the world in too many ways to count. Physically and as citizens, this institution and its members are part of a town, a state, a nation, a planet. We all belong to humankind. We all come from somewhere else, and nearly all of us will eventually go somewhere else. Our feelings, our beliefs, our duties, our needs all tie us to many people and many institutions elsewhere. We share our resources—natural, financial, intellectual, spiritual, social—with numberless others. All of those ties and all that sharing give us a wealth of possibilities and leave us an abundance of responsibilities in relation to the rest of the world.

In a report such as this, we have necessarily focused on what happens within the boundaries of Phillips Academy, on what we do here and what we ought to do. We would like to end our report by lowering those illusory boundaries that define us as an institution, and explore the many ways in which we are related to the world of which we are a part. In doing so, we hope to ask questions and make suggestions about the opportunities and obligations that come with being a part of the greater world.

In particular, we wish to address three areas: decisions about membership (who from the rest of the world joins our community?); programs through which the Academy shares its human, educational, and financial resources with the larger world; and obligations and considerations that come from sharing a natural environment with our fellow humans. In addressing each of these, we want to remind the reader and ourselves of Ted Sizer’s remark that the Academy’s tax-free status leaves it with special obligations as an institutional citizen.
COMPOSITION

As a private school, Phillips Academy is able to choose its own student body. As a residential school, it has great latitude in how it decides to compose that student body. And as a school of extraordinary resources, it has much to offer those students who are invited in to join its educational enterprise. One important dimension of the Academy’s relationship to the world beyond its boundaries is the choices it makes about whom to invite to study and learn here.

This is at once a vital educational decision and a deeply important moral and political choice. In theory, we could accept the first students who could pay our tuition or we could conduct a lottery and admit a list of the winners who want to come, but we don’t because know we want to be a certain kind of school. The questions, then, are what kind of a school do we want to be? and what kind of student body is needed for that kind of school?

The first question we have answered in Part I of this report and in many passages throughout this part of the report as well. The Steering Committee of 1965-66 addressed the second question under the heading of “Whom should the Academy serve?” We have broken that question down here to three subquestions about composition: “What age and grade level should we serve?” “What kinds of abilities and personal qualities should a Phillips Academy student have?” and “what mixture of backgrounds should compose the P.A. student body?”

In addressing the question, “What age and grade level should we serve?,” the present Steering Committee thought about admitting younger students, older students, and serving more grades than our current four. As we considered younger students, we sought to keep developmental questions, cognitive and psychological, at the forefront. We believe that the great majority of children should live with their parents for their first thirteen years. We also appreciate the struggle many families undertake to pay both boarding school and college tuitions. We worried as well about housing seventh- and eighth-graders on a residential campus with eleventh- and twelfth-graders. We decided, in other words, that the Academy should go on starting its educational program at the ninth grade.

We deliberated longer on the possibility of admitting students who are older than our current norm. The last Steering Committee suggested the idea of a school of eleventh- through fourteenth-graders. We worried that
this might be dangerously "out of synch" with the rest of the American educational system, and we were less than convinced that the current faculty and facilities were ready to handle a major infusion of twenty-year-olds.

We gave a great deal of attention to an idea that would add a thirteenth-grade--namely, the idea of offering an International Baccalaureate degree. Many U.S. schools offer this degree which makes its holders eligible for entrance to universities around the world. Schools offering the degree have a common curriculum and common graduation requirements. These include service and a Senior capstone course. We were attracted to many aspects of this curriculum, to the international and generally outward-looking nature of the program, and to the idea of connection to a network of like-minded schools across the nation and the world. In the end, we decided against recommending the International Baccalaureate. We were not ready to suggest giving up the kind of academic program we currently offer, which left us with the possibility of adding a special I.B. program. In a time when we are already dissatisfied with our sense of community, we thought it unwise to have two different academic programs being pursued by two groups of students (one of which would include a large number of thirteenth-graders). We do encourage Phillips Academy, though, to pay continuing attention to the International Baccalaureate program as a future possibility.

In sum, we decided that we should maintain our current range of grades (it also seemed to us that our current post-graduate policy at its current size generally served post-graduate students and the Academy well). This decision left us with one additional matter: the grade level at which Phillips Academy should admit its students.

When we thought through the current policy of admitting students at each of our grade levels, we acknowledged that having all of our students enroll in the ninth grade might allow for a more coherent social and academic program, and possibly stronger class spirit as well. On balance, though, we favor continuing with our present policy for these reasons: 1) some very deserving students cannot afford to attend for four years; 2) admitting at every grade level lets us admit more international students; 3) it often takes a year or two of high school for potential P.A. students to realize they have outgrown their current school; 4) the Academy is able to fill in the gaps as students leave. Last, since students are better able to say who they are and wish to become as they mature, some of the happiest matches between Phillips Academy and its students occur at the start of Upper year or later.
Having decided what grades we thought our school should include (or, in truth, having affirmed the school’s current policy in this matter), we moved on to the question, “What kinds of abilities and personal qualities should a Phillips Academy student have?” Identifying such things in the abstract is a difficult exercise (the context created by a life and a personality makes a person’s traits far more accessible to judgment), but we finally settled on four that struck us as critical. The first is intelligence. In an era when many educators (including those who wrote this report) honor the concept of multiple intelligences, this is a harder quality to define than it might at first appear. The useful definition might be the pragmatic one: that “intelligence” for present purposes should mean those intellectual abilities necessary to succeed in and benefit from a Phillips Academy education at a given point in time. A second critical trait seemed to us talent. Here we were looking for something special for a student to contribute to (and to give the student identity in) our larger mix of highly intelligent adolescents. This could be something specific like an athletic or artistic talent or it could be a more generalized quality like a demonstrated gift for leadership or service to others. A third trait that we deem necessary for a student here is motivation. We conceive of motivation as purposeful energy, particularly where that energy and sense of purpose flows readily from within the student. Finally, our students should be mature. We mean this in emotional, social and ethical senses. If a student has maturity in those senses, he or she would be able to achieve some of the balance between autonomy and interdependence that is so necessary for life in a residential school.

Those are the personal abilities and qualities that we thought a student should have to enter Phillips Academy. Finally we considered the mixture of backgrounds we thought should compose the P.A. student body (and, implicitly, the faculty as well). Simply put, we think that Phillips Academy’s population should be diverse according to ethnicity, gender, geography, physical ability, race, sexual orientation, and socioeconomic class. As we have argued in Part I, this diversity is both a matter of justice and fairness and a matter of good education. To be diverse in the categories that we have indicated means, of course, that the Academy must be, in admissions and hiring, open to people of these categories, but it does not mean that we should have quotas. The one exception to the latter rule is gender. Here, the necessity of separate facilities makes predictable numbers and proportions important. We applaud the fact that the school has moved to an annual goal of a student body evenly divided between female and male, following the recommendation made in this regard by the “coed study.”
This statement about diversity is an affirmation of the Academy’s current policy. In practice, our pursuit of this policy is often left to particular offices (Admissions, C.A.M.D.) and to various deans. We believe that periodic faculty discussion of the Academy’s goals and policies in relation to diversity would be useful as a way to reexamine the commitments we have made and to understand what those commitments mean in practice. There should be a series of faculty meetings to explore the meaning and implications of the Academy’s commitment to diversity.

In this report, we not only endorse the Academy’s current policy with regard to diversity but we applaud the efforts made by so many members of this institution to implement the policy. P.A. is regarded as the leader among boarding schools in matters of diversity, and the time, money, and energy expended in creating that diversity (and also in supporting it) reflect an institutional commitment in which we can all take great pride.

There have been some major set-backs, though. It has been many years now since P.A. has pursued a need-blind admission policy. Need-blind is a costly policy to pursue, and we understand that it may not be possible to return to it in the immediate future. However, the ideal of admission without regard to need expresses the true spirit that lies behind our policy of diversity, and it should remain a high priority of the Academy to return to need-blind admission at the earliest possible time. This is especially true since our pattern of financial aid distribution has changed in recent years. As tuition has risen, more of our financial aid budget has gone to middle-class students. Coming at the same time as the demise of needs-blind admission, this sends—however inadvertently and against our concerted efforts to the contrary—a message about the Academy’s priorities that we as a committee do not like and that we think the faculty, the administration, and the trustees do not like.

We understand that tuition increases are driving this upward distribution of financial aid and that capping or even slowing those increases involves a great institutional effort such as the Academy is currently making. Since a return to needs-blind admission is not likely to happen right away, we think an appropriate step in the mean time would be to reset the financial aid budget at 29% of tuition revenue. This would obviously entail sacrifices elsewhere in the budget, but we can think of no higher priority than placing the school’s financial resources behind its historic commitment to “youth from every quarter.”
We are also concerned about recent changes in the status of another historic commitment. The Academy has long opened its doors to our nation’s “involuntary minorities”--namely, African-Americans and Native Americans. The commitment in the last thirty years to African-Americans has been particularly strong. The impetus for this commitment came from the last Steering Committee report, which urged the Admission Office to “seek out depressed minority groups” from “areas of poverty, urban and rural.” The report then made this statement:

Since a high proportion of this group would presumably be Negroes, we would be attempting to meet what promises to be the most important domestic problem of the second half of the twentieth century in the United States. Though any direct contribution that the Academy alone might make would appear to be small, we believe that it should be true to its tradition and exercise its responsibility to confront the challenge with conviction and imagination.

Those two sentences illustrate poignantly both how much has changed and how much has stayed the same.

The sentences also provide historical context for another recent trend that alarms us. Since 1994-95, the number of African-American students has dropped from 112 to 94, and since 1993-94 the number of faculty of color has fallen from 43 to 32. In both cases, the decline has been halted between 1995-96 and 1996-97, but these figures are cause for grave concern. They are not the result of any change in policy or decline of effort on the part of the Academy. The Admissions Office has already studied closely the reasons for the student decline (one of the major factors is an increased commitment to diversity at other boarding schools) and is pressing to reverse the trend. We have already addressed the decline in faculty numbers with a recommendation in a previous chapter.

Still, we want to state officially our deepest concern with the over-all trend of the past few years. The Academy’s commitment to African-American students, which has been especially public and aggressive since the recommendations of the last Steering Committee, is one of the most notable accomplishments in the recent history of Phillips Academy. We strongly reaffirm that commitment and heartily endorse efforts to reverse the declining numbers of the past few years.
Recommendations

1. The Steering Committee believes we are all responsible for determining the principles on which the Academy will act in determining the composition of the student body. We recommend a series of faculty meetings to explore and discuss the challenges and complexities of recruiting, attracting, and retaining a wide socio-economic range of students within our targeted groups.

2. We urge a renewal of the Academy’s commitment to a needs-blind admission program and recommend that every effort be made to implement such a program. Knowing that such a program may not be possible in the immediate future, we urge as a shorter-term goal a return to funding the level of scholarship aid at 29% of tuition revenue.

3. The Academy wishes to attract and retain teachers of color. To this end we recommend that the Dean of Faculty and department chairs look to our own programs ((MS)², IRT, etc.) and to external sources (NAIS, alumni, former heads of school, etc.) to meet this goal, and we endorse and affirm the efforts that have already been made in these directions. (Please refer as well to our recommendation concerning retention of faculty of color and women in the previous chapter.)
CULTURAL DIVERSITY

The intent of this section is twofold. First, we want to describe some impediments to discussion of cultural diversity. Second, we want to argue that awareness of cultural difference is central to our educational program and essential to the Academy's purposes.

If the Steering Committee's difficulty in thinking about and then articulating the obstacles to cultural diversity is indicative, this topic remains one of the Academy's great and on-going challenges: yet the more we talked, the more open and productive our conversations became. Together we came to realize that "diversity" is used interchangeably with many other words that represent an array of attitudes: challenge, task, responsibility, difference, and opportunity. Similarly, "multicultural" and "multiculturalism" were variously defined as we talked, as we remembered schoolwide and private conversations, and as we considered examples from the school and the larger culture. While "multicultural" is used most often to mean many cultures, much more than culture must be added to this working definition for productive discussion. "Multiculturalism" to many at Phillips Academy is central to the definition of our educational program, but it is also controversial. The Steering Committee turned to anthropologist Mary Catherine Bateson for its working definitions: a) "The term multicultural is used to refer to at least two different but complementary educational strategies: one that supports individuals in their own ethnic and racial identities, and one that enhances everyone's capacity to adapt by further exposure to other traditions." 2) "Identity multiculturalism is promoted as a way to increase self-esteem, particularly in groups that have been discriminated against....Adaptive multiculturalism is often promoted to increase tolerance and civility, but its greatest importance is in offering multiple ways of looking at the same question."

Other kinds of nomenclature make thinking and discussing cultural difference extremely difficult. For example, a large category such as "Asian-American" might lead us to over-generalize about people who, when asked, will tell you their ancestry, and therefore their cultural heritage, is Korean or Thai or Japanese or Chinese. No wonder students and faculty are uncomfortable making any generalization about a group: yet too often it is this very fear--either fear of giving offense or of being corrected--that interferes with effective communication. Since no one can claim to know each of the many cultures we join here, how important it becomes to listen well, speak thoughtfully, and make sure that this
important and often hard work is done together in a variety of settings and forms.

The signal point to remember, as we try to think at once about our differences and our commonalities, is that we must open ourselves to the risks new learning requires.

At first it may seem contradictory to put the following two truths side by side: There is no one way to be human (and surely no one best way); and yet each of us, as Montaigne once suggested, has within himself the entire form of the human condition. We found this paradox less intimidating, even inspiring, when we explored its implications through the lens of Phillips Academy's educational tradition. We are a school that has long valued the ideal of teaching our students to think clearly and freely so that they may contribute to the freedom of others. We teach our students to look closely at knowledge and theories for their impact on society. We imagine our students out in the world, able to thrive because they have had practice at putting the needs and rights of others on a par with their own.

Their practice in doing so begins the day they arrive. On this day all are beginners, missing those who love them best; thus, their very start here is rich with the chance to move toward others empathetically. Please stop to consider the many ways our diverse students might experience the school as different from home. Some are asked to bridge a greater gap, with the added threat in doing so of losing, even betraying, home. We must appreciate all that is asked of every one of our students on that first day.

The educational enterprise that our students begin on that first day is an education in which commonality and difference play a crucial role. Our diverse population is vitally necessary to this process because you can’t learn about difference unless you have diversity. And since one of the greatest human commonalities is the desire to make meaning, what better place (teachers will eternally argue) to meet the challenge of making meaning out of sameness and difference than at a school?

One common challenge for us all is to see the great diversity within diversity—to see the overlap in group memberships and identities in any person, to observe the ways in which each person makes meaning of those overlaps, and to understand how every person integrates those identities and overlaps into a larger, distinctive, continuous, evolving sense of self. With that expanded acknowledgment of difference as a principle, we need to braid programmatically our answers to the questions, "What is the best education?" and "What is best for adolescents?" Whether we made this
braid out of practicing a responsible use of resources, or reading a poem with an extended metaphor especially apt at showing the likeness between unlike things, does not matter. Our work is to make the many strands so compelling that braiding will be perceived as invitation.

Recommendation

4. As the Academy prepares its students for a future of adapting to difference, the Steering Committee recommends that our academic, extra- and co-curricular, and residential program reflect a conscious intent to recognize the needs. (See recommendations in chapter on Teaching and Learning.)
INTEGRATION

The Academy’s Statement of Purpose challenges students to "go beyond themselves and to go beyond the familiar." More recently, from a draft of the forthcoming Strategic Plan (1996) under the heading STUDENTS, comes this objective: "To reinforce a community committed to the principles of non sibi through the academic, residential, and co-curricular programs, while expanding understanding of and respect for differences that arise in a multicultural setting, while also striving to promote connections among all groups and among individuals."

The Strategic Plan (1996) offers an Outreach strategy designed "to educate and serve a larger and more diverse public with a sustainable program of initiatives." In order for the Academy to enact its "public purpose as a private institution," it must provide "educational resources for many children, adolescents, and adult learners beyond its traditional constituencies." Implementing these goals effectively will mean collaboration and coordination of outreach programs, at PA and in the world at large. To this end, the Strategic Plan recommends the formation of an "Ad Hoc committee to advise faculty, alumni, and trustees in this process." As an institution, we have much to give and much to receive by offering our resources (human, material, and financial) in appropriate ventures and by collaborating with other institutions to produce new programs. The benefits would be felt by our students, faculty and staff at P.A., even as we could benefit other people and institutions.

We need to understand the extent to which the so-called “periphery” of the Academy is not peripheral to the Academy’s purposes. What is needed now is more broad-ranging cooperation with and knowledge of the world outside PA, paired with more in-house coordination among our own programs. To those ends, the following section will describe briefly some of our programs—off-campus and at the Academy, summer and winter, public and private, profit and non-profit, domestic and international.

Summer Programs

One route to greater integration of the Academy with the rest of the world is an integration of our calendar—that is, an exploration of the ways in which our Winter Term program can extend into the summer (and vice versa). Winter Term extensions into the summer and off the campus might include: an experience in another culture or as part of a domestic exchange program that tied directly to a Winter Term academic
experience; a service learning experience, perhaps found through the networking and data bank of the Summer Opportunities Office; orientation or special preparation for entering Juniors and Lowers. The possibilities for off-campus programs in a May Symposium term are also considerable. As we begin to imagine how to connect formally those winter and summer learning experiences that already connect informally for some of our students, we should also take stock of ways in which the Academy already extends its resources to the rest of the world during the summer.

A model for such programs, and the oldest one at P.A., is Mathematics and Science for Minority Students. In twenty years of existence, (MS)² has brought promising math and science students to campus from inner cities, reservations, and rural areas across America. Coming to Andover for a series of summers during their high school years, these students take enriched academic programs while living with others from diverse cultural backgrounds. The future of this program may include coordinating with other institutions to start branches in the midwest or on the west coast as well as developing a greater degree of coordination with Phillips Academy’s winter program. Under discussion, then, will be the ways in which summer and winter programs can develop together, building on the sturdy connections among former, current, and newly-admitted (MS)² students and the program’s feeder communities and high schools.

The Andover Breadloaf program has found many ways to encourage collaboration that improves literacy, and it has done so with an impressive accumulative effect. Hundreds of teachers and thousands of students have been affected by the model of teachers, students, and community organizers coming together to develop such national programs as Writing for the Community. ABL’s most recent undertaking is called Writing for a Healthy Community, a three-year project funded by many sources and intended to be self-sustaining thereafter. ABL programs are held in Massachusetts, New York, and New Jersey.

PALS (The Phillips Academy/Leonard School Program), which involves fifty or more rising sixth-, seventh-, and eighth graders from the city of Lawrence, brings students to the Academy for three summers of academic tutoring in many subject areas. The program trains tutors from Lawrence High School and Phillips Academy for an on-going relationship with a tutee during the academic year; it also involves parents in setting long-term educational goals.
The Institute for Recruitment of Teachers (IRT), a program that prepares students of color for graduate school, has recently released its five-year statistics on its students in graduate school: since its founding 222 IRT students have enrolled in graduate school and currently 122 have earned master's degrees. The purpose of the program is to increase the number of outstanding minority undergraduates who will teach in American high schools and universities. Annually the programs expects to produce 25-30 individuals with master's degrees and, by 1997, 10-12 with doctorates. Students who attend IRT are not only readied for the rigors of graduate school, but prepared to envision themselves as leaders and reformers in American education. IRT's high retention rate has been a major reason for $660,000 in corporate and foundation grants this year; the program also works to establish links between (MS)², Summer Session, and the recruitment of teachers of color. This year, seven of IRT's graduates taught in the Phillips Academy Summer Session and four are now teaching in Winter Session.

Yet another initiative, the Andover Dartmouth Institute, was funded for thirteen consecutive years, 1982-1994, the first two by the Ford Foundation, the following eleven by Sherman Fairchild. ADI brought high school mathematics teachers from several urban school systems to P.A. for four weeks in the summer for re-immersion in their field. The target group was experienced teachers who lacked either formal training in mathematics or had not had an opportunity to teach for many years at a level requiring a recall of undergraduate math training. In thirteen years, ADI attracted 20% of Atlanta's and 15% of Chicago's high school math teachers. Its alumni association remains active, meeting annually at the NCTM convention. ADI was not held in 1995 or 1996 due to inability to find outside funding. Has the time not come for P.A. to reexamine its level of commitment to outreach programs such as ADI, perhaps to introduce a general endowment to be used as a safety net to insure the uninterrupted operation of these programs?

As we thought about these programs and the upcoming reassessment of Summer Session, we thought of new and old forms of connection between Winter and Summer Sessions. The latter remains a splendid opportunity for Winter Session teachers to try out textbooks, new pedagogies, and new courses. Summer Session also allows the Academy to keep key personnel employed year-round in Commons, Isham, and the Computer Center.

We also imagined a new form of connection. This would consist of a rotating series of summer institutes or centers. These could be staffed by a
mix of Winter Session and non-Andover faculty and attended by both P.A. and non-P.A. students. They might run parallel to some of the fellowships proposed under “Professional Development”. Here, then, are some ideas for possible programs to consider in the reshaping of Summer Session: a Brace Center project or program; an Institute for Teaching and Learning where teachers and students would design, research and publish their findings on a question of educational import; a Center for National and International Study or an Environmental Institute to involve students in thinking programmatically about a topic of global significance; a Creative and/or Performing Arts Institute; a Center for Visual and Verbal Texts where the latest emerging technologies and practices in graphics, data presentation, imaging, and symbol systems would be created and analyzed.

All such programs would not be held annually. One of the benefits of rotating these institutes might well be the practice PA would get in learning to alternate programs by year. The various programs might come together periodically to give one another feedback as well as to celebrate others' good work. To build in such connections is to make quite specialized programs take on an interdisciplinary dimension. Such a design would also let students and teachers learn from one another in a spectrum of settings.

Off-Campus Programs

The educational opportunities offered by off-campus programs read like a list of themes from this report. All emphasize experiential learning; most stress exposure to other cultures, abroad and at home; all are valuable teachers of citizenship skills, national or international; some provide service opportunities.

P.A. currently has numerous off-campus programs. Some of them are the seven programs for off-campus language study, the Washington Intern Program, and the Urban Studies Institute. P.A. also collaborates in three other foreign study programs and sends students to the Mountain School and the Maine coast semester, among others. Some of our service projects certainly belong in this category as well. Greater coordination of off-campus programs, most likely through the Assistant Head of School, could be beneficial to our own programs and perhaps to others as well—sharing knowledge about logistics and experiential learning and possibly finding ways to share some costs. At least, an International Program
committee to coordinate our overseas programs seems like a useful concept.

There is another, very different sort of off-campus program that has evolved in the past few years: the International Academic Partnership (IAP) of the Aga Khan Educational Services (AKES). This program is rich with possibilities for connecting us to parts of the globe with which we—and other secondary schools have no previous connection. In addition to offering this extraordinary contact with peoples in several emerging nations, two special learning possibilities that we found compelling were the opportunity to learn about Islam and other world religions and the chance to participate in a program dedicated to educating women in the developing world. There are also several plans for various professional development possibilities that focus on pedagogy through the IAP. Although the IAP is still evolving, it holds the opportunity for educational experiences no other secondary school can offer, even as it gives Andover a chance to assume a vital role in global relations. All of this may be possible with little or no drain on the Academy’s financial resources. We trust that these possibilities will be taken into account in the full evaluation of the IAP that is scheduled for this year.

Whatever choices grow out of this time of evaluation and decision-making, the Academy must make sure that it is thinking through its decisions using criteria that keep at the center the needs and wishes of economically and politically evolving regions. We also believe that the Academy must take much care in making sure we do not pit domestic and international programs against each other, especially along class and color lines.

Museums

The Addison Gallery of American Art and the Peabody Museum are models of the way in which the Academy can serve its own needs and those of other populations and communities at the same time. They offer education not only in distinctive modes of understanding but also in the contact between the different cultures that make up the United States. This education is increasingly open to students and teachers from other schools as well as to our own students and faculty, as the museums coordinate educational outreach with programs and exhibitions. In addition to introducing many audiences on and off campus to different cultures, the museums promote infusion of new populations onto campus, the Peabody bringing representatives of many Native American tribes here and the Addison inviting visiting artists of various cultural
backgrounds working in a variety of media. Both the Addison and the Peabody have been innovative at finding support for their initiatives from public and private sources.

**Recommendations**

5. For more efficient use of human and material resources, we recommend greater coordination of the Academy's summer and winter programs, including:
   a) an exploration of new models of Summer Session, including those described above, by the committee that is about to reexamine Summer Session
   b) greater coordination between Community Service and the Summer Opportunities Office, so that students may earn money in service-related jobs
   c) a committee to coordinate and explore international programs for students, and students and teachers.

6. We recommend greater coordination of outreach programs, with special attention to hiring needs, shared resources, and shared expertise.

7. To encourage habits of outreach and collaboration across the Phillips Academy community and to broaden the kinds of viewpoints with which we look at the rest of the educational world, we recommend that the funds to attend conferences and to make school visits be made available for students and teachers to make some of these visits together where the site or subject seems appropriate.

**SUSTAINABILITY**

When Nobel Laureate Seamus Heaney was asked what he did to get ready to write when he wasn’t writing, he replied: “Marquetry...and fishing.” One thinks of the two side by side and sees careful geometrical hand-crafted pieces of wood being shaped for horizontal fit...and one sees the torque of a cast followed by the unseen progress of a baited line inching below conscious knowing...which is to say, one sees Heaney practicing craft and mystery, horizontally and vertically, to bring balance, equilibrium to the work of making.

We have a huge task ahead to develop in ourselves and others the habit of seeing that it really isn’t possible to think about the planet as an ecosystem, or about the way environmentalism is globalizing international relations, or about PA’s need to sustain people and
programs as it maintains buildings, unless we are able to see each person both as a whole and as part of a whole. Even though we know rationally that to try to rule the planet we are ourselves a part of is ultimately self-destructive, we do not have the habit of thinking about ourselves within and related to our environment—and yet this habit of thought will be needed if we are to change our behavior toward the systems we inhabit (whether those be an academy, a nation, or a planet). True sustainability, like true intelligence, is long-term and aims at wholeness.

The draft of the Academy's 1996 Strategic Plan uses the adjective "sustainable" when writing about initiatives; President Clinton has a Council on Sustainable Development; and the United Nations has been using the word "sustainability" since the mid-1980's. Sustainability as a concept seems to have different meanings, depending on context. When, for example, the President's Council, in a 1996 document called "Sustainable America," "could not bring itself to call for less use of energy, only for less use of energy per industrial output(say, one less barrel of oil in making each widget while producing ever more widgets)," America was given one more example of how difficult it is to make a wise ecological choice when doing so would slow down economic growth and probably mean a loss of jobs. It is an example that illustrates the environmental, human; and economical links of sustainability.

In the United States, our patterns of consumption do not match of national rhetoric: the typical North American uses 25 times as many natural resources as his counterpart in the developing world, and our students generally seem to consider themselves to be entitled to far more than the average. We talked about the quality as well as the quantity of what we consume, as a means of understanding why we as a school culture often seem unable to be satisfied by all we consume. What are the hidden costs exacted by the Academy's definition of success? What do we consider priceless?

We believe that time freely given by faculty is often what makes this place "work." We also believe that social sustaining functions are as necessary and as unrewarded as ecological sustaining functions and often for the same reason: for generations what women contributed and nature provided were assumed and therefore relegated to the periphery. It has taken the changing role of women and the many ways we have had to perceive nature as ailing to make us question the link between who and what counts, as well as how we count. Last, we would note here that women's unaccounted-for contributions have for centuries been responsible for sustaining the environment.
This exposure of our culture's hidden values is at the crux of how Americans are coming to define and use the concept of sustainability. And everyone seems to agree that two of the hardest things to change are attitudes and patterns of consumption. The earth's survival is dependent on fundamental social change. The need to balance our economic and ecological imperatives will grow out of a changed way of thinking and a changed set of practices. We as a committee have chosen not to define sustainability, but rather to look at its use in many different contexts, as one means of recognizing our interdependence on entwined social, economic, and environmental systems. No part of the whole is insignificant, no part can go unattended without eventual repercussions. This is a fundamental lesson that the twentieth century bequeathes to the twenty-first.

Every significant line of thinking has its own limitations and sustainability is no exception. Its inestimable value lies in its focus on the judicious spreading of resources over time, its ability to restrain us from impoverishing the future as we enriching the present. Its limitation lies in the danger of impoverishing the present at the expense of the future. This is less likely to happen than the case stated in the previous sentence, but if--as the committee recommends--sustainability becomes a regular part of our thinking at Phillips Academy, we need to be aware of its limitations as well as its invaluable uses.

We think real and long-lasting benefits can come from faculty, administrators, and students together framing the schoolwide conversation about constraint and restraint, wants and needs. We also believe that the results of these talks will be programs that argue for sustainability as necessary and desirable: a way, without ushering in a new Puritanism, to choose limits in order not to undercut what we seek.

**Recommendations**

8. The Academy must address the stubborn fact that although we recycle more, we consume at the same rate and continue to waste (e.g., the food left on trays and items simply left at the end of the school year). We recommend that Earth Friends and other interested faculty and students continue in their quest to find ways to change attitudes and behavior in this regard. We further recommend that they invite a series of inspiring speakers to help change habits and increase our awareness across cultures and disciplines of alternatives to overconsumption.
9. We recommend considering streamlining as a way to achieve greater efficiency and less waste of human, physical, and financial resources. For example, a look at making the educational program less complex while retaining the use of schedules as a means of forcing choice, and identification and perhaps elimination of labor- or resource-intensive programs. For example, we need to explore more ways of teaching that can include large numbers of students at one time, and our exploration must be within and among subject areas.

10. We repeat the recommendation from the “School and Community” chapter that Work Duty be changed into a Cooperative Work Program. We should further link money saved through the program with a worthy goal such as a Scholarship Fund, as well as by connecting savings with an existing interest, such as the Social Activities budget. (We think Community Service could help us to see some of the possibilities.)

11. We should consider how technology can increase our productivity as it decreases our consumption. E-mail, for example, can remove the constraints of time and space on our efforts to communicate and collaborate, even as it saves large quantities of paper (in making the change to e-mail, though, we should be mindful of its potential to colonize the entire day and threaten our already tenuous sense of when our work is done for the day). Further, any way in which technology can legitimately (that is, with the proper selection and support by teachers and others) be used by students to supplement their learning on their own, in small groups or independently, should be supported and developed.

12. The Academy needs to address the question of how we can increase the use of our facilities throughout the day/year. There are two opportunities here: first, to alter our schedule so that academic, social, and athletic activities can occur over broader time bands during the day; and, second, to consider housing other community programs.

13. In every area of the Academy, our consumption patterns should demonstrate a commitment to moderation.

14. The Loan Library is a model of reuse at the same time that it makes learning easier for students with limited budgets. In these ways, it models the Academy’s values and deserves the Academy’s continued support.

15. The 1996 Strategic Plan emphasizes the sustainability of any initiatives. Because the faculty is not especially informed on the many models of institutional sustainability, we recommend that the
administration prepare a faculty development day on institutional sustainability.

16. Conversation has been going forward on coordinating "town-gown" efforts to protect the environment, especially in the area of recycling. We recommend that these talks continue and expand to include Andover High School. This could provide us with a model for such collaborations and perhaps do the same for other boarding schools and towns.
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