



PATRICK HENRY COLLEGE

STUDENT HANDBOOK

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Appendix A: Student Life Judicial Process

Statement of Handbook Authority

Patrick Henry College reserves the right to make changes to the content of this handbook as necessary. Thus, the online edition of this handbook available on the PHC learning management system (ANGEL) or the Patrick Henry College website supersedes any printed version. Students will be notified of any substantive changes that may occur.

1.0. BIBLICAL FOUNDATIONS STATEMENT

- Statement of Faith (1.1.)
- Statement of Biblical Worldview (1.2.)

1.1. Statement of Faith

The College is, and shall always remain, a Christian institution dedicated to bringing honor and glory to the Lord Jesus Christ in all of its activities. Each trustee, officer, faculty member, and student of the College, as well as all other employees and agents of the College as may be specified by resolution of the Board of Trustees, shall fully and enthusiastically subscribe to the following Statement of Faith:

- A. There is one God, eternally existent in three Persons: Father, Son, and Holy Spirit.
- B. God is Spirit, and those who worship Him must worship Him in Spirit and in truth.
- C. Jesus Christ, born of a virgin, is God come in the flesh.
- D. The Bible in its entirety (all 66 books of the Old and New Testaments) is the inspired Word of God, inerrant in its original autographs, and the only infallible and sufficient authority for faith and Christian living.
- E. Man is by nature sinful and is inherently in need of salvation, which is exclusively found by faith alone in Jesus Christ and His shed blood.
- F. Christ's death provides substitutionary atonement for our sins.
- G. Personal salvation comes to mankind by grace through faith.
- H. Jesus Christ literally rose bodily from the dead.
- I. Jesus Christ literally will come to earth again in the Second Advent.
- J. Satan exists as a personal, malevolent being who acts as tempter and accuser, for whom Hell, the place of eternal punishment, was prepared, where all who die outside of Christ shall be confined in conscious torment for eternity.

1.2. Statement of Biblical Worldview

(Attested to by all trustees, administrators, and faculty.)

- The Holy Scriptures. The Bible in its entirety (all 66 books of the Old and New Testaments) is the inspired word of God, inerrant in its original manuscripts, and the only infallible and sufficient authority for faith and Christian living. [II Timothy 3:16-17; II Peter 1:20-21; Hebrews 4:12; Psalm 119:11]
- The Holy Trinity. The only true and living God exists eternally in three persons: the Father, Son, and Holy Spirit, each having precisely the same divine nature attributes and perfections. [Deuteronomy 6:4; Matthew 28:19; John 10:30]

- God's Being. God is a self-existent and transcendent spirit, who is incomprehensibly holy, righteous, good, just, omnipotent, omniscient, wise, omnipresent, loving, gracious, and faithful. He alone is worthy of, and requires, all worship. [John 4:24; Exodus 3:14; Exodus 20:3-6; Isaiah 6:3; Psalm 96:13; Psalm 139:3-10; I John 3:20; I John 4:7-8; Jeremiah 9:24; I Timothy 6:15-17]
- God's Creative Works. God created the heavens and the earth, and all that is in them for His own good pleasure. He has absolute sovereign authority and control over all His creation, and sustains it by His gracious providence. Humans and each kind of organism resulted from God's distinct and supernatural creative intervention and did not result from a natural evolutionary process, nor from an evolutionary process that God secretly directed. In particular, God created man in a distinct and supernatural creative act, forming the specific man Adam from non-living material, and the specific woman Eve from Adam. The first man and woman were therefore the progenitors of all people, and humans do not share a common physical ancestry with earlier life forms. [Genesis 1:1-2:4; I Chronicles 29:11; Psalm 23; Psalm 104; Colossians 1:16-17]
- Jesus Christ. Jesus is the Son of God, the second person of the Holy Trinity, the promised Messiah and the Savior of the world. He humbled Himself by becoming fully human, while remaining fully God, was born of a virgin and lived a perfect, sinless life. Having redeemed us by His shed blood and death on our behalf, and having risen bodily from the dead, He later ascended into heaven. He now sits at the right hand of the Father as Lord and Head of His body, the church, awaiting the day when He will return bodily to earth. [John 1:1, 14; Luke 2:1-21; Galatians 4:4; Philippians 2:5-10; Colossians 1:13-20; Colossians 2:8-12; John 19-20; Acts 1:9-11; Revelation 20:1-6]
- The Holy Spirit. The Holy Spirit is fully God, the third person of the Holy Trinity, who convicts the world of its sin and guilt. He is the Comforter and Counselor who indwells all believers, teaching them, giving them the ability to seek after God, and interceding in their prayers. [John 14:15-27; John 16:7-15; Romans 8:1-27; Galatians 4:16-26]
- Man. Mankind was created in the image of God, free from sin and death designed to glorify God and to enjoy a deep, personal fellowship with Him forever. However, sin entered the world when Adam and Eve disobeyed God, and it is now inherent in the nature of all people. Although each person still carries the image of God, all are separated from God by their sin, and in need of salvation. Human life begins at conception; it is a gift from the Creator, sustained by His grace and to be taken only upon His authority. Abortion and euthanasia are sins and violations of the public good. [Genesis 1-3; Acts 17:28; Romans 3:23; Romans 5:12-14, 17-21; Romans 6:23; Genesis 9:6; Exodus 20:13; Psalm 139:13-16]
- Salvation. God reconciles to Himself, redeems from sin, and freely gives eternal life to each person who repents of his sin, and places his faith in Jesus Christ alone for salvation. Christ's substitutionary death paid for the sin of mankind, once for all. Salvation is solely by grace, solely through faith in Jesus Christ alone; it is a free gift of God, not earned on the basis of human merit or works of any kind or degree. [John 1:12; John 3:16; Acts 17:30; II Peter 3:9; Ephesians 1:7-8; Ephesians 2:8-9; I Corinthians 15:20-22; II Corinthians 5:17-21; Romans 6:23; Hebrews 10:1-10; I John 5:11-13]

- Sanctification. All those who have been saved from the penalty of sin are new creations in Christ, and have the privilege and obligation of growing in holiness, conformity to Christ, and obedience to His word, by the power of the indwelling Holy Spirit. [II Corinthians 5:17; Ephesians 4:22-24; Romans 12:1-2; I Peter 1:13-2:3; Romans 8:5-17; Galatians 5:13-25; Philippians 3:7-14]

God has ordained three primary social institutions to order human affairs: the family, the church, and civil government. Each of these institutions honors God when it operates under the principles of His word within its God-given scope of authority:

- Marriage and Family. The Lord is the author of the union of marriage, made evident when He provided a companion for the first man, Adam. This design resembles the unique relationship of Christ and His bride, the church. Therefore, marriage is a sacred God-made union between a man and a woman, which is to be separated by no man. It is to model the reverence, love, sacrifice, and respect exemplified by Christ for His bride. Husbands are the head of their wives just as Christ is the head of the church, and are to love their wives just as Christ loved the church and gave Himself up for her. Human sexuality is a great blessing created by God to be enjoyed within the context of a monogamous marriage between a man and a woman; any sexual conduct outside the parameters of marriage is sin. One of the many blessings of marriage is children, a gift from the Lord. Children are given to parents to nurture and educate, for the primary purpose of teaching them to love God with all their hearts, and inculcating in them a desire to fulfill this same purpose in the next generation. Parents remain responsible before God for the training and upbringing of their children, even when they delegate some of that work to others. [Genesis 2:18-24; Ephesians 5:21-33; Isaiah 45:5; Exodus 20:14; Galatians 5:19-21; Romans 1:24-28; Psalm 127:3-5; Deuteronomy 11:18-21]
- The Church. Christ's church has a unique role in society, which only it can fulfill. God requires the church to be salt and light to the world, bringing the message of salvation and discipleship to individuals, and ultimately to nations.

This duty to promote godly values includes:

- boldly but respectfully speaking truth in power and love to encourage government to adhere to principles of biblical morality; and
- encouraging all citizens to practice charity, lawfulness, justice, mercy, and other civic virtues necessary for the government of free peoples. [Proverbs 29:2, 4, 14, 18; Proverbs 28:4, 19, 27; Proverbs 31:8-9; Micah 6:8; Matthew 16:18-19; Matthew 28:19-20]
- Civil Government. God Himself has ordained government and commands that everyone must submit to government; moreover, there is no authority except that which God has established. [Romans 13:1-5] Consequently, he who rebels against lawful authority is rebelling against what God has instituted, and those who do so will bring judgment upon themselves. It is necessary to submit to government, not only because of possible punishment but also because of conscience. We are to pray for all who hold public office, that we may live peaceful and quiet lives in all godliness and holiness. [Proverbs 14:34-35; I Timothy 2:1-2] Some governments are not legitimate; some authorities are not lawful. [Hosea 8:1-4] These are governments that do not recognize or that choose to ignore that human beings are created in God's image and therefore are entitled to the

enjoyment of certain rights and responsibilities that inhere in their nature. Such societies and such governments are under God’s judgment. [Jeremiah 18:7-10] Nevertheless, there is a proper way to rectify this situation. In keeping with scriptural principles and the American Declaration of Independence, we recognize that “Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind is more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed.” But when such a government 1) commands disobedience to God, 2) enjoins the right and duty of human beings to worship God, 3) denies other God-ordained rights by extreme oppression and tyranny, or 4) “when a long Train of Abuses and Usurpations, pursuing invariably the same Object (tyranny), evinces a design to reduce them under absolute Despotism” it is the right and duty of godly men and women “to throw off such Government, and to provide new Guards for their future Security.” Importantly, this action must be taken in accordance with God’s laws and in submission to other legitimate authorities, anarchy being as illegitimate as tyranny. [Jeremiah 32:32-35; Acts 5:29] While there are various types, scopes, and levels of government, there are some basic principles that God requires all general governments to follow. [Jeremiah 18:7-10] Moreover, there are other principles that, while not commanded, ought to be followed. All of these principles are derived from the tenor of the whole of scripture and from God-given reason, which makes plain the fact that human beings are created in God’s image and should live as He intended human beings to live—in ordered liberty—and not as beasts subject to ownership and coercion; and that they should govern themselves in equal submission to the laws of nature and nature’s God. [Genesis 1-2]

Therefore:

- governments must establish their legitimacy upon the will of a self-governing people; [Deuteronomy 17:4-10]
- government’s first duty is to protect the life, property, and other God-ordained, inalienable rights of the citizenry; [Genesis 9:6; Exodus 20:13; Acts 5:1-4; Ezekiel 46:18; Genesis 34:10; Luke 10:7; I Timothy 5:18; Romans 4:4]
- governments must operate under the rule of law, diligently applying the same legal rules and sanctions without regard to any individual’s power or stations in life; [Romans 2:11] and
- a national government, in order to defend self-governance, must be the highest level of legitimate human governance and must defend the sovereignty of the nation constituting it. [Genesis 11:1-9; Deuteronomy 17:14]

2.0. COLLEGE PRINCIPLES STATEMENT

- Statement of Mission and Vision (2.1.)
- Statement of Doctrinal Neutrality (2.2.)
- Christian Philosophy of Education (2.3.)
- Distinctives and Nonnegotiable Principles (2.4.)
- Biblical Worldview Applications (2.5.)
- Objectives: Institutional Objectives and Profile of a Patrick Henry College Graduate (2.6.)
- Statement of Ethical Values and Standards (2.7.)

2.1. Statement of Mission and Vision

The Mission of Patrick Henry College is to prepare Christian men and women who will lead our nation and shape our culture with timeless biblical values and fidelity to the spirit of the American founding. Educating students according to a classical liberal arts curriculum and training them with apprenticeship methodology, the College provides academically excellent baccalaureate level higher education with a biblical worldview.

The Vision of Patrick Henry College is to aid in the transformation of American society by training Christian students to serve God and mankind with a passion for righteousness, justice, and mercy, through careers of public service and cultural influence.

2.2. Statement of Doctrinal Neutrality

Patrick Henry College welcomes all people who have a personal relationship with Jesus Christ and who take seriously the claims of the inerrant Word of God. We have written our Statement of Faith to be inclusive of many doctrinal and denominational traditions. Many of our faculty and students are Baptist, Reformed, Charismatic, Pentecostal, Nazarene, and a great variety of other church traditions. Patrick Henry College does not take sides on certain doctrinal matters that often separate such groups of believers. Our students are fully engaged in robust, informal discussions on these matters. But the College itself is neutral on the doctrinal distinctives which go beyond the points covered in our Statement of Faith and are outside the mission of the College. We want all students and faculty from this wide community to feel welcomed and encouraged. We particularly want parents to have the assurance that PHC will not seek to undermine the traditions of their family's faith.

2.3. Christian Philosophy of Education

All things were created through him and for him. And he is before all things, and in him all things hold together. (Colossians 1:16b-17)

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--Mission Statement of Patrick Henry College

“The purpose of Christian education is always twofold,” according to Robert Littlejohn and Charles Evans (2006). “We want our students to grow spiritually, intellectually, and socially, and we want them to foster similar growth in society” (p. 18).

To be of any earthly good, a person must understand the world around him and recognize what it needs. He must be capable of discerning between what is true and good and beautiful in society and what is not, and he must be empowered to make a difference through perpetuating the former. In short, he requires wisdom and eloquence. Our activist must understand himself to be the inheritor of a dependable tradition of wisdom (rooted in a transcendent, authoritative source) that he has the responsibility to steward and to articulate to his contemporary world. (Littlejohn & Evans, 2006, p. 18).

In this formulation, “wisdom” refers to the Spirit-informed understanding of all of life, and “eloquence” refers to the ability to communicate that understanding persuasively to others and thus to impact the culture. These two goals have always been a hallmark of classical education. Johann Sturm, the great Reformation educator, said that the goal of his Christian academy was to instill “a wise and eloquent piety” (Spitz & Tinsley, 1995). To achieve this end, Sturm built his academy around the classical liberal arts.

“The liberal arts tradition positioned faith squarely in the center of human identity,” according to Littlejohn and Evans (2006). “The purpose of education in such an intellectual economy was to deepen spiritual understanding through belief in an open, divinely ordered universe as a necessary means of understanding oneself and one’s place in the world” (pp. 24-25). A distinctly Christian appropriation of the liberal arts puts Christ at the center, as the *logos* through whom all things were made (John 1: 3) and in whom “all things hold together” (Colossians 1:17). This is why, in the classical Christian liberal arts, theology—the knowledge of God, as revealed in His word written and incarnate—was always considered the “Queen of the Sciences.”

Patrick Henry College has as its mission the cultivation of “timeless Biblical values” and the formation of leaders equipped to “shape our culture”; that is, to “wisdom” and “eloquence.” Thus, PHC has adopted the educational model of the classical Christian liberal arts.

On the Classical Liberal Arts

In their book *The Learning of Liberty: The Educational Ideas of the American Founders*, Lorraine and Thomas Pangle (1993) show how the American founders predicated the success of their enterprise on a particular approach to education: the classical liberal arts. People who are to govern themselves must be educated, they reasoned. Furthermore, people who are to be free must be given an education that equips them for freedom. “Liberal” education, for the founders, was essential for “liberty.”

The ancient Greeks and Romans had one kind of education—pragmatic, technical, job-oriented—for their slaves, equipping them to serve their masters and to contribute to the economy (Joseph 2002). They were given a “servile” education, from the Latin word *servilis*, meaning “worthy of a slave.” But free citizens of the Greek democracy or the Roman republic needed to cultivate all of their human powers, developing skills of thinking and communication to enable them to contribute fully to the *polis* of which they were a part. To this end, the Greeks and Romans developed a “liberal” education, from the Latin word *liberalis*, meaning “worthy of a free man” (Glare 1983).

But it was not Greeks and Romans but Christians who systematized—and Christianized—liberal education. It was the church father Cassiodorus in the 6th century who first drew up the Seven Liberal Arts: the *trivium* of grammar, logic, and rhetoric; and the *quadrivium* of arithmetic, music, geometry, and astronomy.

Medieval theologians, in inventing the university, added to the liberal arts (the skills of the human mind) the three liberal “sciences” (the realms of knowledge): natural science (knowledge of objective reality, including empirical science and philosophy); moral science (knowledge of human beings, including history, government, and law); and theological science (knowledge of God, including Scripture and theology). This is the context for hailing theology as the “Queen of the Sciences,” since God is the source and the foundation for all knowledge and, hence, all education (Kimball, 1986).

The Renaissance was sparked largely by a rebirth of classical learning, focused not just on the logic of the scholastics but the rhetoric of the Greeks (Kimball, 1986). The classical liberal arts principle of returning to the sources led, in the field of theology, to a re-emphasis on the Bible, and thus to the Protestant Reformation. And when Luther and Melancthon planned the Reformation schools, to enable all Christians to read the Bible, they designed them so that not just the elite but the masses would not just learn to read but would also receive a “liberal” education (Faber 1998). And while acknowledging the Aristotelian notion that liberal education pursues knowledge as an end in itself, Luther related the concept to his doctrine of vocation. He maintained that cultivating one’s God-given talents by means of the liberal arts can equip Christians for whatever arena of love and service to the neighbor that God calls them to (Veith 2006).

Classical liberal arts education flourished again with the neo-classical movement of the 18th century and was instrumental in the nation’s founding (Pangle & Pangle 1993). But it gradually faded in the 19th century, and in the 20th century was largely supplanted by Dewey’s Progressive education. The liberal arts came back somewhat in the 20th century in higher education with core curricula and “Great Books” programs. And yet, the original conception of the liberal arts has been all but lost, as the common, coherent, wide-ranging curriculum of the liberal arts has given way to narrow academic specialization. In many, if not most, institutions, even the core curriculum has become fragmented, with students choosing from a menu of isolated classes that have little to do with each other and little to do with the intentional cultivation of the human mind.

Recently, not only the liberal arts but the *classical* liberal arts have been rediscovered by Christians endeavoring to create an alternative kind of education for their children than that offered in mainline secularist schools. Douglas Wilson (1991) pioneered an approach to Christian education built upon the *Trivium* of grammar, logic, and rhetoric. Today, some 200 private Christian dayschools are members of the Association of Classical & Christian Schools (2006), following Wilson’s curriculum and principles. In addition, there are an untold number of classical Christian schools unaffiliated with ACCS, such as those connected to the Society of Classical Learning and various denominational institutions.

Classical Christian education has also become a major curricular model for homeschoolers (Veith & Kern, 2001, pp. 67-81). Jessie Wise and Susan Wise Bauer’s *The Well-Trained Mind: A Guide to Classical Education at Home* (1999) has become a bestseller for W. W. Norton, a major secular publisher. Other widely-used classical resources for homeschoolers include Laura Berquist’s *Designing Your Own Classical Curriculum: A Guide to Catholic Home Education* (1994) and the online tutorials SCHOLA, Escondido Tutorial Service, and the Great Books Academy. There is even a magazine for families pursuing this educational approach, *Classical Homeschooling*.

The dramatic academic success of the classical Christian model—as evident in test scores and student achievement (Veith & Kern, 2001, pp. 25-26)—is highly significant, since an increasing number of Christian young people are now receiving a better education than their secularist peers, which, in turns, equips them for high-level Christian service and cultural influence.

Classical Christian Liberal Arts Education at Patrick Henry College

Despite the success of homeschoolers and classical Christian schools, few Christian colleges have taken an active part in this educational reform movement. Patrick Henry College was founded specifically to serve the best and the brightest of Christian homeschooled young people. Thus, the classical liberal arts—with a strong Biblical foundation—is at the heart of PHC’s educational philosophy.

PHC has a rigorous and extensive core curriculum of 75 credits. The University of Chicago, which is famed for its liberal arts core, only has 45. The National Endowment for the Humanities, in a project designed to promote liberal education, proposed 50.

The PHC core embraces all seven of the classic liberal arts: grammar (Research and writing; four courses in a foreign language, usually Latin or Greek)¹, courses in logic, rhetoric, mathematics, geometry, music, and science (with biology and physics taking the place of the ancient “astronomy”).

In addition, PHC requires two courses in the history of the United States, and two courses in the history of the Western World, two Western Literature courses, two courses in the theology of the Bible, Principles of Biblical reasoning, philosophy, Constitutional Law, economics, and two courses in Freedom’s Foundations.

The classical liberal arts, of course, is not just a sequence of courses but a conceptual framework and a methodology. The seven liberal arts cultivate mastery of language (grammar), analysis (logic), communication (rhetoric), aesthetics (music), numbers (mathematics), spatial relations (geometry), and empirics (astronomy) (Veith & Kern, 2001, pp. 11-16). Thus, other courses in a variety of subjects can contribute to this breadth of education.

¹Latin and Greek have, historically, been touchstones of classical learning. PHC accepts other foreign languages as meeting the core requirement, but the only languages taught on campus are Latin and Greek. Strategic Intelligence requires a modern foreign language. PHC will pay the tuition of students who wish to study a modern foreign language at another institution or an immersion program overseas (as encouraged by the Strategic Intelligence track).

The liberal arts stress content, the imitation of excellence, the pursuit of knowledge that is valuable in itself, and the exercise of the whole range of talents that God has given. The liberal arts curriculum is broad in scope, but its parts are integrated with each other, as students explore the connectedness of all the disciplines.

The core curriculum embraces the whole range of the content areas, as classified according to the “Natural Sciences” (biology, physics, philosophy), the “Moral Sciences” (history, law, the humanities), and the “Theological Sciences” (the Bible, theology, and the undergirding of every course in Christian truth).

The foundational liberal arts are the Trivium of grammar, logic, and rhetoric. These have to do with mastering language. Grammar is about exploring the structure, rules, vocabulary, and conventions by which language operates. Logic has to do with using the mind to analyze and discover truth, as well as to distinguish between truth and falsehood. Rhetoric is the art of effective communication that persuades others, and is thus a key to cultural influence.

Grammar has to do with basic knowledge; Logic with understanding; Rhetoric with creative personal application. The Trivium is a particularly powerful concept, in that *every subject* can be said to have its grammar (the foundational facts, rules, and information), its logic (the thinking required for understanding), and its rhetoric (its original application). In fact, the Trivium’s emphasis on knowledge, understanding, and application is a direct parallel to Bloom’s Taxonomy, so that an ancient concept of education is confirmed by modern educational psychology. Each part of the Trivium has its appropriate method of learning: grammar by lecture, reading, and practice; logic by dialectic (that is, Socratic questions and discussion); and rhetoric by student performance and application (Joseph 2002).

At Patrick Henry, classes tend to be heavily oriented to reading (often of the “great books” in the field) (grammar), discussion (logic), and student projects (rhetoric). PHC’s emphasis on Apprenticeship (specifically, the internship program) exemplifies the rhetorical dimension of classical education, and it also follows the model of how classical universities prepared young people for their professions, giving them a rigorous grounding in the liberal arts and then sending them out to practice their craft under a master/mentor.

The classical liberal arts core curriculum is a true core. That is, every student in every program takes every class. There is no electivity in the core, which means that professors in the upper level programs can know what their students have already been exposed to—what books they have read, what subjects they have studied, what skills they have developed—so that learning can build on a common foundation.

One objection to having a 75-credit core would be that it would seem to necessitate fewer courses in the major program. Actually, though, since Patrick Henry—in another unusual feature—has a restricted number of majors and specialties, this is not necessarily the case.

A number of the core classes tie into the Government major: A two-semester “Freedoms Foundations” sequence, studying issues of government by discussing classic texts on the subject; two semesters of American history; two semesters of European history; Economics; and Constitutional Law do advance the government program in crucial ways. The same holds true for the liberal arts majors, with core classes directly impacting the programs in literature, history, and liberal arts.

The upper division courses also employ a liberal arts methodology. For example, the various Government tracks use the specialized “great books” that have shaped each discipline. Writing at PHC is “across the curriculum,” with requirements and formats codified in *A Handbook for Research*

and Writing, a college compilation that is taught in the first Freshman writing course and serves as a reference for all courses, including the upper division classes.

Another element of the classical liberal arts, according to Littlejohn and Evans (2006), is a particular “ethos,” which they describe as “the essence or the ‘feel’ of the school as a community of faith and learning” (p. 53).

Ethos is the inarticulate expression of what the community values. It includes the quality of the relationships within the school, the traditions, the professional comportment, the approach to classroom management, the out-of-class decorum, the aesthetic personality of the school reflected in the student and faculty dress codes, the visual and auditory imagery, and the physical plant itself. And ethos is interfused with the academic culture including curriculum, pedagogy, faculty preparation, and student learning. Ethos is the way in which the school expresses (or doesn’t) truth, goodness, and beauty through the experiences of every person who enters our halls. (pp. 53-54).

For example, Littlejohn and Evans point out that “the physical environments of our schools are a prime opportunity to teach our students that beauty is something that God values and that ought to characterize all of our lives.” They argue that “there is no excuse for schools that purport to teach the absolute values of truth, goodness, and beauty not to make their students’ surroundings beautiful” (p. 67).

Patrick Henry College promotes an “ethos” appropriate to its ideals. Students dress professionally. They agree to abide by high standards of ethics and personal conduct. The buildings and furnishings are attractively designed, with allusions to the neoclassical styles associated with our nation’s founding. High standards of quality are evident, from the furniture in dormitory rooms to the food in the cafeteria.

Foundational to all of the classical liberal arts as studied at PHC is the Christian faith, which provides a framework and a unifying narrative for all of PHC’s classes. Theology at PHC, as at the original classical universities, is the Queen of the Sciences.

*The fear of the LORD is the beginning of wisdom;
all those who practice it have a good understanding. (Psalm 111:10)*

Far from usurping or limiting learning, God’s Word offers a bigger vision of truth than merely human ideologies can provide. It is the standard of truth by which all human ideologies are judged. At the same time, the Christian faith gives a grounding for truth wherever it is found, shows the limits of human ideas in a fallen world, and frees Christians to explore all of learning (Veith, 2003).

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2.4. Distinctives and Nonnegotiable Principles

2.4.1. Distinctives

Officially opened in a dedication service on September 30, 2000, Patrick Henry College is a distinctly Christian institution of higher education based on a vision for the future which draws on America's past. This includes:

Christian Mission. PHC is committed to higher education as a Christian mission. The institution is non-denominational, but is grounded in all areas on the Lordship of Jesus Christ and a high view of the Word of God. Trustees, administrators, faculty, staff, and students share this faith commitment. Each and every faculty member is pledged by contract to undergird all of his teaching with a biblical worldview.

Academic Excellence. Patrick Henry College promotes academic excellence with a highly qualified faculty; a core curriculum based on the classical liberal arts; new academic facilities; and an outstanding library. Moreover, the College has received preaccreditation with a national agency.

Financial Independence. As a matter of institutional conviction, Patrick Henry College operates on the basis of two guiding financial principles. First, the College does not want to be obligated to any lender and is committed to operating without debt, adding new facilities and programs only as funds are raised. Second, the College is governed by its Board of Trustees according to its Fundamental Statements and will not accept any funding, private or governmental, which includes terms which supersede the Board's authority or conflict with these Fundamental Statements.

Apprenticeship Methodology. In addition to traditional classroom experiences, PHC integrates elements of practical professional experience into its curriculum to prepare graduates for the realities of the contemporary workplace. For example, the Government major's Public Policy track implements apprenticeship methodology through a "directed research" component, which establishes relationships between students and outside work sites (congressional offices, political campaigns, etc.), funneling research and writing assignments through faculty members for hands-on monitoring and mentoring. In the Classical Liberal Arts major students combine their proficiency in classical language with curriculum development as they write an elementary Latin textbook that they use in teaching 8-to-12-year-old students.

Virtue-Centered Campus Life. Patrick Henry College strives to assist students in reaching their highest and best in their relationships with God, their families, and civil society. Virtue, rather than vice, is the goal of campus life.

Classical Liberal Arts Core Curriculum. Patrick Henry College's general education program emphasizes a classical approach to liberal arts education, including biblical studies, logic, rhetoric, philosophy, ancient and modern foreign languages, science, mathematics, Western civilization, American history, and a study of the great works of Western literature. The majors in the Department of Classical Liberal Arts continue these studies.

Outreach to Home Educators. PHC has designed its programs to resonate with the values of the Christian home school movement; however, this approach is not meant to exclude students who have attended public or Christian schools. PHC is open to all who share our values and approach to higher education. The independent thought, creativity, and strong work ethic which typically characterize home schooled students are hallmarks of PHC as well.

2.4.2. Nonnegotiable Principles

1. *Patrick Henry College will remain true to the Word of God, as evidenced by our Statement of Faith, our Statement of Biblical Worldview, and the permeating presence of the biblical worldview in every course.*

Our ultimate test of fidelity is to the Word of God—the Holy Bible. However, the College has wisely determined that it is important to establish certain bedrock interpretations of the Word that are not easily changed over time. These interpretations are found in two documents that are central to the College.

The Statement of Faith is the most fundamental document of the College. All those associated with the College are required to sign and adhere to the Statement of Faith—students, faculty, staff, and trustees. The Statement of Faith may not be changed except by a unanimous vote of the Board of Trustees.

The Statement of Biblical Worldview is an equally critical document, although the group required to adhere to its provisions is much smaller. Only faculty, senior administration, and trustees are required to adhere to the Statement of Biblical Worldview. We do not require students to sign this document at any time. This represents the philosophy of what will be taught, not what is required to be believed by students. Patrick Henry College embraces the practice of open inquiry for students within the boundaries of the Statement of Faith. For faculty, we embrace the principle of academic freedom within the boundaries of both the Statement of Faith and the Statement of Biblical Worldview.

2. *Patrick Henry College is a non-denominational Christian institution.*

The College neither has nor seeks any denominational affiliation. This includes an avoidance of doctrinal stands that divide those within the evangelical community. We identify with those individuals from a great variety of churches and denominations who hold to the principles set forth in our statement of faith. We anticipate that there will be individuals from nearly every Christian denomination who share our interpretation of the essentials of the Christian faith, including a high view of the deity of Jesus Christ, the literal inspiration of the Word of God, and the necessity for individual salvation through faith in Jesus Christ alone.

3. *Patrick Henry College is neither a church, nor a family. We are here to support these two institutions in the lives of our students, not supplant either of them.*

Our support for the local church begins with both our requirement that students attend a local church on Sunday as well as our purposeful decision to not create our own campus church with its own Sunday services. We support the continuing role of the parents in the lives of our students in ways that are unique. For example, we send a copy of the semester grades to parents (when the student is a financial dependent). We also support the parents' role in courtship.

4. *Patrick Henry College offers challenging academics in a model that blends a Christian approach to classical education with real-life experience.*

PHC offers world-class academic excellence in an educational model that embraces both a rigorous, classically-oriented core, together with a rigorous major that includes a full complement of classroom instruction and apprenticeship-based experience in real-life learning in the field of the major.

5. *Patrick Henry College seeks full accreditation provided there is no compromise in biblical principle.*

PHC will continue to pursue full accreditation with both the Southern Association of Colleges and Schools and the Transnational Association of Christian Colleges and Schools. We see no philosophical conflict in this path. However, any association with any accreditation organization must reflect our freedom to pursue a robustly Christian education without compromise.

6. *Patrick Henry College seeks to avoid both debt and government funding.*
7. *Patrick Henry College will preserve its special relationship with the home schooling community while actively seeking other students who have attended public and private schools.*

PHC arose out of the Christian home schooling movement and will seek to continue to be the most home schooling-friendly college in the nation. However, PHC always welcomes students from other forms of high school education.

8. *We believe that racial discrimination violates both the spirit of the Word of God and the hard lessons learned in the American republic.*

The College's admissions and hiring processes neither ask for nor consider racial information. We have committed ourselves to not discriminate on the basis of gender, national origin, or disability status.

We choose to limit our student body, board, and staff to those who are committed to our statement of faith. PHC is committed to a non-discriminatory policy in so far as it is consistent with our statement of faith. The practice of homosexual conduct or other extra-marital sexual relations is inconsistent with our faith position.

9. *Patrick Henry College will expect its students to adhere to behavioral standards that are consistent with our Christian foundation.*

While we seek to avoid rules that suggest legalistic righteousness, for the good of institutional order and to convey a message that is consistent with the community we represent, we will always have student rules of conduct that will set us apart from the amoral, secular world.

10. *Patrick Henry College is committed to being a vibrant member of the community of Purcellville, Virginia.*

The College is committed to its current location and will endeavor to be the marquee institution of a wonderful, small town which is strategically located on the edge of the Washington, D.C. metropolitan community. We wish to be a blessing and a participant in the affairs of the Purcellville community.

2.5. Biblical Worldview Applications

- **Creation.** Any biology, Bible, or other courses at PHC dealing with creation will teach creation from the understanding of Scripture that God's creative work, as described in Genesis 1:1-31, was completed in six twenty-four hour days. All faculty for such courses will be chosen on the basis of their personal adherence to this view. PHC expects its faculty in these courses, as in all courses, to expose students to alternate theories and the data, if any, which support those theories. In this context, PHC in particular expects its biology faculty to provide a full exposition of the claims of the theory of Darwinian evolution, intelligent design, and other major theories while, in the end, teach creation as both biblically true and as the best fit to observed data.

- **Equality.** We hold this truth to be self-evident: that all men are created equal. All human beings are created in God’s image, and all are precious and equal in His sight. Bigotry is a sin against God and man; therefore, it is appropriate that government forbid discrimination in commerce, education, and employment based upon ethnicity, national origin, or skin color.
- **Sexual Conduct.** Since any sexual conduct outside the parameters of the faithful marriage of a man and a woman is sin, any government which creates legal structures to encourage or condone inappropriate sexual activity or lust, heterosexual or homosexual, or which creates special legal rights and protections based on sexual conduct, is acting immorally and without authority. Pornography, because it degrades God’s image-bearers and incites sinful lust, is always evil and merits no legal protection.
- **Private Property.** As God’s image-bearers with dominion and stewardship responsibilities over the remainder of creation, men and women have the inalienable right to own and manage their own property, subject to government regulation only in the unusual situation where the rights of others are endangered. Government systems, such as communism and socialism, which give the government primary control over property, are a violation of God’s creation order.
- **Government and Law.** Any legitimate system of government must be built on the dual realizations that all people (i) bear God’s image and are therefore entitled to enjoy a number of fundamental, inalienable rights, but (ii) are tainted by sin and therefore cannot be trusted to be free of all government restraint. Importantly, sin affects not only those governed, but also those who govern.

In the words of James Madison:

If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.

Therefore, governmental and legal systems:

- must be of law, not of men; with rules and processes that apply equally to all persons regardless of their ethnicity, national origin, or skin color; their wealth; or their influence or prestige;
- must provide the rights of self-government, so that citizens may either directly decide questions of law and policy or have a voice in selecting those who make such decisions;
- should—in order to achieve the highest possible level of stability and fairness—be based on the firm foundation of a written constitution and laws, whose meanings are determined by their text and the original intent of those who enacted them, with appropriate processes for change and amendment over time and with the approval of the people; to do otherwise invites governments to recognize the acts of men to be the highest laws of the land rather than the laws of nature and of nature’s God that have been committed to a written text; and finally,

- should maintain a separation of power among national, regional, and local governments and among the legislative, executive, and judicial functions of government, so that no leader or group of leaders may ever acquire unchecked power. [Deuteronomy 17:14-20]

2.6. Objectives: Institutional Objectives and Profile of a Patrick Henry College Graduate

2.6.1. Institutional Objectives

The College strives to provide an attractive learning environment, support services, and staff and faculty to enable students to:

- Understand the principles of the Christian worldview.
- Understand the liberal arts and sciences.
- Enhance critical thinking and language skills in reading, researching, speaking, and writing.
- Integrate the Christian worldview with the study of the liberal arts and sciences.
- Develop and apply Christian leadership skills which integrate faith and lifelong learning.

2.6.2. Profile of a Patrick Henry College Graduate

Patrick Henry College is primarily a teaching college. We are here to educate students both academically and spiritually. Our main goals are announced in terms of an answer to this question: “What are the desired characteristics of a PHC graduate in terms of academics, spirituality, leadership, and social ability?”

The Academic Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Have broad knowledge and appreciation of our roots and the value of Western civilization and the philosophical foundation of this civilization in the Christian tradition.
2. Have exposure to other cultures to evaluate such cultures because all people are God’s creation. This will include basic proficiency in a second language.
3. Have learned to critique and refute differing worldviews by comparing a fair reading of those views to the truths of the Word of God.
4. Have a thorough understanding of American history, government, and our Constitution.
5. Have the ability to analyze, synthesize, and critique information.
6. Have research skills that equip him' to be a learner for life.
7. Have the ability to communicate persuasively in writing and in speech.

8. Understand the primacy of the Word of God and have the ability to logically apply it to every area of life.
9. Recognize and embrace truth, beauty, and goodness in the arts, literature, and other forms of communication.
10. Understand the principles of freedom.

Specifically, in his major field, a Patrick Henry College graduate should:

1. Be able to articulate and apply a biblical worldview in his field of study.
2. Exhibit general mastery of the field of study commensurate with others with bachelor's degrees from the nation's most highly regarded institutions.
3. Have substantial real-life experience in his field of study through mentoring and professional guidance.

The Spiritual Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Embrace God's authority in his life including the authority of the Word of God.

The fear of the Lord is the beginning of wisdom and knowledge. A proper fear recognizes that God is God and we are not. He has the right to rule in our lives because He is our Creator, He is good, He loves us, and He is sovereign. Being in right relationship with God's authority also implies a right relationship with other sources of authority in our lives both temporal and spiritual.

2. Love God with all his heart, soul, and mind.

Those who love God keep His commandments. The soul that loves God wants to voluntarily spend daily time with God.

3. Love his neighbor as himself.

All people are our neighbors. We need to view each individual as God does—a soul of infinite value who is flawed by the deliberate choice to sin. God loves each fallen, immortal person. We should do so as well. Our love should be practical and purposeful, with the attitude of a humble servant of others.

4. Be humble, teachable and willing to integrate God's truth into every area of life.

Elders must be teachable. This is an attribute that is equally applicable to those who would lead the nation and shape the culture. A teachable person does not live a compartmentalized life, walling God off from certain domains, but embraces the application of God's truth in every area of life. Being teachable requires a spirit of humility that demonstrates that we acknowledge that God is in control and He uses other people in our lives.

5. Understand and practice Christian liberty.

First and foremost, Christian liberty is freedom from the power of sin. It is also freedom from a legalistic approach to righteousness.

6. Be self-disciplined in body, mind, and spirit.

America's self-government necessarily depends on people who will govern themselves in light of God's rule. We should be fit—physically, mentally, and spiritually.

7. Demonstrate spiritual maturity and responsibility.

One of the key attributes of maturity is the ability to work for long-range objectives rather than demanding instant gratification. Spiritual maturity is demonstrated by living with the eternal perspective of God as our guide. It is also demonstrated in faithfully carrying out required tasks.

8. Be active for God in the life of his family, his church, the nation, and the world.

It is an attribute of spirituality to be a doer of the Word in a manner that manifestly impacts all human relationships.

9. Be a person of integrity and honesty, which includes intellectual honesty.

A graduate's word should be his bond. His character should be transparent, the same in private as in public.

10. Have the humility to listen to others thoughtfully, and the conviction to stand unwaveringly for the principles of the Word of God.

In the tradition of thinking Christians like the Apostle Paul on Mars Hill and C.S. Lewis, the ability to engage the world in debate requires us to truly listen and consider the opinions of others, while never compromising our commitment to God and His Word.

The Leadership Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Have a clear understanding of God's call on his life and pursue that call with passion.
2. Fear God and not man, which is the essence of courage.
3. Be able to inspire others to join the cause to which he is called.
4. Understand the times and know what to do for the future, evidencing vision.
5. Take initiative.
6. Be faithful in little things.
7. Be a servant who leads, fully respecting those he leads.
8. Persist to complete that which he begins.
9. Manage time, people, and finances with care and integrity.
10. Be committed first to his family, and then to his career.
11. Have a long-term perspective in temporal matters and an eternal perspective in spiritual matters.
12. Have an in-depth knowledge of leadership heroes.

The Social Profile of a Patrick Henry College Graduate

A Patrick Henry College graduate should:

1. Understand the culture in which he lives.
2. Exhibit graciousness to others in manners and conversation.
3. Have a winsome appearance, dressed and groomed appropriately in professional and social circumstances.
4. Exhibit confidence and social discretion in a manner that commands respect.
5. Be able to engage in meaningful conversation with a wide variety of people.
6. Be engaged in the world, but not be of the world.

2.7. Statement of Ethical Values and Standards

All trustees, administrators, and staff of Patrick Henry College have the right, privilege, and responsibility to:

- Demonstrate Christian living and obedience in personal growth, in the interactions of College life, and in dedication to Christian calling and service.
- Seek an understanding and articulation of how the Word of God directs the search for truth; pursue excellence in the performance of their work; and show concern for those under their care and instruction.
- Value the contributions of all members of the College community and support each other in their various tasks.
- Be passionately committed to the mission, vision, and distinctives of Patrick Henry College.
- Integrate a biblical worldview into all aspects of their professional lives.
- Comply with policies and procedures established by the College.
- Participate in endeavors for improvement of the spiritual, economic, social, and cultural life of the community, especially when they have an expertise which may make their contribution particularly valuable and when such a contribution can be made without interfering with their primary obligations at the College.

3.0. NON-DISCRIMINATION STATEMENT

Believing that every person is created in the image of God and that Christ seeks reconciliation, the college is committed to ethnic inclusion, racial reconciliation, and the biblical view of men and women. In this faith context, Patrick Henry College does not discriminate on the basis of race, color, national or ethnic origin, sex, age or disability in its admissions policy, financial aid programs, or employment practices.

The College shall maintain its constitutional and statutory right to discriminate on the basis of religion in order to accomplish the religious mission of the College. The College chooses to limit its student body, board, and staff to those who are committed to its statement of faith. The practice of homosexual conduct or other extramarital sexual relations is inconsistent with the College's faith position.

4.0. STUDENT RIGHTS & RESPONSIBILITIES

4.1. Covenant

I, a student of Patrick Henry College, commit to love the Lord my God with all my heart, soul, mind, and strength; to love my neighbor as myself; and to bring glory to God in obedience to His Word through the following principles:

7. I will present my body as a living sacrifice to God, honoring Him in all my actions and seeking a balanced, godly life. (Romans 12:1, 6:13; Ecclesiastes 3:1)
8. I will guard my thoughts, striving to maintain a pure and blameless mind. (Proverbs 4:23; Philippians 4:8)
9. I will guard my heart, being careful not to defraud others in my relationships. (1 Thessalonians 4:3-8; Song of Solomon 8:4)
10. I will guard my tongue, speaking that which is wholesome and edifying. (Ephesians 4:29; Exodus 20:7)
11. I will regularly meet with other Christians for worship, prayer, encouragement, instruction, and spiritual accountability. (Hebrews 10:25; Acts 2:42)
12. I will honor and obey all divinely appointed authorities. (Ephesians 6:1-3; Romans 13:1)
13. I will not judge others who believe differently from me, realizing that they have freedom in Christ in matters of conscience. (Romans 14:13; Colossians 2:16-17)
14. I will resolve conflicts with others directly and humbly, speaking the truth in love. (Matthew 18:15-17; Ephesians 4:15-16)
15. I will not become enslaved by anything except the love of Christ, which is the power to set me free. (2 Corinthians 10:3-5; John 8:32-36)
16. I will pursue knowledge and wisdom through Christ, for His glory alone. (Proverbs 2:2-5; 1 Corinthians 8:1)

4.2. Honor Code

1. I will not cheat, lie, or steal. (Leviticus 19:11)
2. I will respect the property of the college and others. (Exodus 22:14)
3. I will not use alcohol, tobacco, or illegal drugs. (1 Corinthians 6:19-20)
4. I will honor my commitments. (Matthew 5:37)
5. I will not use abusive, lewd, or profane language. (Ephesians 4:29)
6. I will not spread slander or gossip. (Psalm 15:1-3)
7. I will seek and obtain parental permission when pursuing a romantic relationship. (Exodus 20:12)
8. I will shun obscenity, pornography, and sexually explicit material. (Matthew 5:27-28)
9. I will reserve sexual activity for the sanctity of marriage. (1 Corinthians 6:18)
10. I will resolve personal conflicts biblically. (Matthew 18:15-17)
11. I will adhere to the College's policies while under the College's authority, whether on campus or off. (Titus 3:1-2)
12. I am willing to be held accountable and will hold my fellow students accountable to these tenets. (Galatians 6:1-2)

4.3. Personal Conduct

In America's early days, the opportunity to attend college was a rare privilege. It was understood that a student's conduct was not only a reflection of the character of the student, but also the character of the institution. Two centuries later, American colleges have largely abandoned this principle. Personal responsibility has been forgotten and supplanted by the demand for personal rights, regardless of the cost or consequences. The founders, trustees, faculty, administration, and supporters of Patrick Henry College do not agree with the current philosophy of student life on most of America's college campuses.

As a Patrick Henry College student, it is important to know the rationale for the rules of conduct here. The primary purposes for the rules of the campus community are to honor Jesus Christ above all else and to allow us to function effectively as a Christian learning community. We also want to project and maintain an image for the College that will command the respect of others (1 Thessalonians 4:12). All students, faculty, and staff have signed the Statement of Faith. Though the College community comes from different doctrinal backgrounds, the collective signing of the Statement of Faith brings the College community into agreement with a common biblical, orthodox view of Christianity.

Our rules are NOT intended to set the standard for all Christians, since some of them go beyond what is expressly stated in Scripture. Nor are our rules intended to make us righteous. Our righteousness comes exclusively from the saving work of Jesus, NOT by ANY merit of our own; keeping the rules is not what makes us righteous. Furthermore, we recognize that even our ability to live by our agreed upon community standards is dependent on God's enabling grace, as the Holy Spirit indwells us and continues to conform each of us to the image of Jesus. In this way, our adherence to the rules at PHC becomes a joyful expression of our gratitude for God's grace and our ever deepening love for Jesus.

While public perceptions are not the primary purpose of our rules of conduct, we believe our mission requires a high degree of conscientiousness, and we acknowledge the fact that image does matter. Our rules reflect that fact. So, for example, we have rules regarding one's attire. Whether dress is a spiritual issue can be debated, but dress matters because this is a serious college. Dressing well is a sign of respect for the institution and others. Another example is the College's restrictions on the drinking of alcoholic beverages, even if one is of legal drinking age. It may be legal to consume an alcoholic beverage, and it may be debatable among Christians whether doing so is a sin, but the College has an interest in protecting its reputation and the welfare of its students and thus prohibits its students from engaging in this activity that has become so problematic on most college campuses today. We need to do everything we can to inspire the confidence of parents, donors, apprenticeship providers, and future employers of our graduates. Some may disagree with these rules, which originate with the College's desire to have an atmosphere and appearance of respectable, mature, and responsible conduct; but as long as a student is here, the rules need to be followed. Whether or not a rule addresses a distinctly moral issue, the violation of a rule implicates morality: to go back on one's word of honor is wrong.

Finally, a general rule for conduct is necessary, since the College cannot have a definitive rule for every occasion: students should conduct themselves as a mature, reasonable Christian would expect from a respected member of his church. The College reserves the right to challenge conduct that is dishonoring to God or damaging to the campus community or its reputation.

4.3.1. Community Standards

4.3.1.1. Alcohol, Tobacco, & Other Substances

- No student of any age may drink, possess alcohol, or use tobacco products while under the College's jurisdiction.
- Nothing in this rule is applicable to wine taken in the course of a church's communion service.
- Both the possession and use of illegal drugs are prohibited.

4.3.1.2. Church Attendance

Church attendance is required. Students are free to worship wherever they choose, but they are encouraged to choose a home church within the first three or four weeks and to promptly begin serving and ministering as a member of that church. Students are responsible for arranging their own transportation to and from church. The College will not actively monitor a student's church attendance, but if the College becomes aware that a student is not attending church, the issue will be addressed with the student.

4.3.1.3. Computer/Technology Use & Copyrights

Students are required to sign the current Student Computer & Technology Use Policy, agreeing to the responsible and legal use of the PHC network and assuming responsibility for any damage to school computers.

4.3.1.4. Curfew

The College utilizes a graduated curfew policy, in an attempt to help students develop greater levels of responsibility as they progress toward the completion of their degree. Therefore, freshmen

have a more restrictive curfew, sophomores a less restrictive curfew, and upperclassmen and students age 21 or older who have completed at least one semester at PHC have no curfew restrictions. (See the *Student Life Manual* for details.)

4.3.1.5. Dancing

PHC does not allow dancing (guy-girl, with music) on campus. However, the College does not take a position on what types of dancing students take part in away from the campus, so long as the dances do not violate the Honor Code.

4.3.1.6. Dress Code

The College employs a general dress code that requires students to dress modestly and appropriately at all times. The dress code applies whenever a student is in a coed environment. The College observes a business casual dress code during business hours (8:30AM to 5:00PM, Monday to Friday). During those hours, students are to dress as would a professional working in a well-dressed business environment while in one of the College's educational buildings. (See the *Student Life Manual* for details.)

4.3.1.7. Entertainment

The College recognizes that students will have differing views regarding what is and is not appropriate when choosing entertainment. This is natural since they come from diverse backgrounds. Nevertheless, the College does encourage all students to be wise and thoughtful as they prayerfully decide which forms of entertainment media they will use. Our mission to shape the culture grows out of a recognition that much of what our culture promotes as entertainment may be inappropriate for those who are seeking to honor God and put Jesus first in all areas of their lives. (See the *Student Life Manual* for details.)

4.3.1.8. Firearms, Explosives, & Weapons

Firearms, ammunition, stun guns, air guns, swords, and explosives are not permitted on campus at any time. Students are required to store these items off campus. They may not be stored in a parked car on-campus.

Students possessing bows, fencing foils, paintball guns, slingshots, knives, or any other such weapons, need to see a Resident Director regarding approval to possess and store those weapons.

4.3.1.9. Freedom of Speech

Students are both members and representatives of an educational institution. When they speak or write in public, students must remember that the public will judge them and Patrick Henry College by their words. Hence, they should at all times be accurate, exercise appropriate restraint, show respect for the opinions of others, and conduct themselves as faithful disciples of Jesus Christ. Students are encouraged to use constructive channels for dissent.

4.3.1.10. Gambling

Gambling (defined as money or other items of real value exchanged over games of chance, including internet gambling) is not permitted while a student is under the College's jurisdiction.

4.3.1.11. Harassment

Patrick Henry College has a policy prohibiting harassment, sexual or otherwise. The policy will be vigorously enforced and violators will be dealt with appropriately.

Sexual harassment has been defined generally as including unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature that has the purpose or effect of creating an intimidating, hostile, or offensive environment. It is not limited to demands for sexual favors. It also may include such actions as: (1) sex-oriented verbal "kidding," "teasing," or jokes; (2) repeated offensive sexual flirtations, advances, or propositions; (3) continued or repeated verbal abuse of a sexual nature; (4) graphic or degrading comments about an individual or his or her appearance; (5) the display of sexually suggestive objects or pictures; (6) subtle pressure for sexual activity; and (7) inappropriate physical contact. It does not refer to occasional compliments of a socially acceptable nature or consensual personal and social relationships. It refers to behavior that is not welcome and that is personally intimidating, hostile, or offensive.

Harassment on other grounds is also prohibited. Harassment includes jokes, verbal abuse and epithets, degrading comments, the display of offensive objects and pictures, and other conduct that another individual might reasonably find to be offensive.

This policy prohibiting harassment, whether sexual or of another nature, is not limited to relationships between students and supervisors, college employees, or faculty but also extends to interaction between students. Any unwelcome sexual overtures, other forms of sexual harassment, or any other harassment advanced by a supervisor, college employee, faculty or fellow student should be reported immediately to someone on the college staff that you are comfortable approaching. This policy applies both on and off campus.

4.3.1.12. Parental Involvement in Relationships

PHC supports parental guidance regarding serious, exclusive romantic relationships. Thus, the College will make every reasonable effort to respect and support the position of a student's parent(s) in such matters. If the parents of a student do not express their wishes to College authorities, the College will not involve itself in the romantic relationships of a student except where a breach of College rules or policy has occurred. This policy applies on and off campus.

4.3.1.13. Physical Displays of Affection on Campus

In order to maintain a professional work environment in Founders Hall and Red Hill, and to ensure a comfortable living space for everyone within the residence halls, physical displays of affection are not allowed inside any campus building. Couples are to refrain from kissing and prolonged embracing anywhere on campus. Patrick Henry College and its Student Life Staff reserve the right to ask any student anywhere on campus to alter his or her behavior regarding this matter.

4.3.1.14. Residence Hall Access

The College's residence halls are not co-ed. Co-ed visitors to a residence hall are permitted only in the residence hall's lobby and lounge, and must leave at curfew.

The College reserves the right to enter residence hall rooms at any time, should occasion require it. If it is necessary to enter a student's room for maintenance reasons, every effort will be made to respect the privacy of the room's occupant(s).

4.3.2. Jurisdiction

All of the College's community standards apply while a student is under the College's jurisdiction. A student is under the College's jurisdiction while enrolled at the College unless the student meets one of the following two conditions:

1. The student is in the presence of his or her parents, or
2. The College is on holiday, and the student is not in the greater Washington, D.C., area. This exception does not apply during the summer break if a student is enrolled in PHC for credit during the summer break. It also does not apply if a student is participating in a College-sponsored trip or event.

All of the College's community standards apply to off-campus students except the rules regarding (1) curfew, (2) dancing, and (3) firearms, explosives, and weapons.

4.3.3. Confrontation, Enforcement, & Discipline

4.3.3.1. Exceptions

Almost every policy and rule has occasional exceptions. However, students should never presume that they qualify for an exception, but must always ask the proper authority, usually the Dean of Student Life, before deviating from the College's rules and policies set forth in this Handbook. Exceptions granted once do not become normative.

4.3.3.4. Discipline Process

The goal of our student discipline process is to be educational, developmental, and redemptive in all we do. We are committed to providing a process that will both protect the rights of students and help us achieve fundamental fairness. We strive to be consistent and fair while dealing with each student and each case of alleged misconduct individually. In most instances, the resolution of serious infractions will include discussion with the offending student's parents.

Students may refer to the document on the ANGEL website that describes the discipline process that will be used within Student Life. The document is listed under the title Discipline Process within Student Life. If a student who is accused of alleged misconduct is not satisfied with the resolution proposed by the Office of Student Life, he may request the use of the formal judicial process. The document describing the judicial process may be found in Appendix A.

The Student Life Office (under informal resolution) or a Hearing Board (under formal judicial process) may choose to assign one or more of the following penalties to a student who is found, based on the evidence available, to be responsible for the action of which the student is accused:

- A. Warning: A student may be given a formal written reprimand.
- B. Restitution: A student may be required to provide financial compensation to PHC or other parties in order to cover the cost of damaged property.
- C. Monetary Fine: A student may be required to pay a specified fine.
- D. Work Hours: A student may be required to work a specified number of hours on campus without pay.
- E. Counseling: A student may be referred to a counselor.
- F. Removal of Activities or Privileges for a Specific Period: The student may not participate in College clubs, events, and extracurricular activities. This includes

intercollegiate and intramural athletics, student government, and other social events.

- G. Involuntary Removal of Offending Cause: If a student's property, such as pets or stereos, is the subject of a Complaint, the student may be required to remove the property from campus.
- H. Involuntary Relocation: Involuntary Relocation requires a student to move to a different room, different residence hall, or off-campus by a specific date.
- I. Probation: Probation is a specific period of time during which the student's behavior is under especial scrutiny. Violations occurring during this time will be considered more serious than they would without the condition of disciplinary probation.
- J. Suspension from College Activities: The student will not be permitted to engage in PHC activities, including classes, official clubs, college sporting events, debate tournaments, etc. The student may remain on campus and eat in the dining hall.
- K. Suspension from the Campus: The student will not be permitted to engage in PHC activities and may not reside or eat on campus for a specific period of time. This suspension may also extend to the remainder of the semester and require the student to reapply for admission to the College.
- L. Expulsion: Student status is permanently terminated.

4.4. Grievances & Complaints

4.4.1. Academic Grievances & Complaints

4.4.1.1. Introduction

The procedure outlined in this policy shall be used to resolve grievances of students that refer to actions of the faculty. Grievances covered by this policy shall include issues relating to classroom procedures, grade complaints, and decisions relating to an academic program.

This policy does not include Non-Academic Student Grievances, such as sexual harassment complaints, offensive treatment, and moral misconduct. The procedures for those complaints are specified under "Non-Academic Student Grievances" below.

The assignment of grades normally falls under the discretion of the professor who teaches the course and is a matter of his or her academic freedom. Minor changes, such as disputes over changing an A- to an A, are not usually matters for adjudication, which should be reserved for allegations of error or gross injustice.

Curricular matters are the purview of the faculty as a whole. Requests for changes in programs or requirements should be presented as a petition to the Faculty Senate, rather than as a grievance under the terms of this document.

4.4.1.2. The Grievance Process

1. The student should first bring the complaint to the faculty member. Every attempt should be made to resolve the issue in a mutually respectful and Christlike manner.

2. If the student believes the issue has not been resolved in a satisfactory way, he or she may take the matter to the appropriate Department Chair, who should hear both sides in an equitable manner and issue a decision. (If the complaint is against the Department Chair, the appeal may be made directly to the Academic Dean, as prescribed below.)
3. If *either* the student *or* the faculty member is dissatisfied with the Chair’s decision, either party may appeal to the Academic Dean.
4. If *either* the student *or* the faculty member is dissatisfied with the Dean’s decision, either party may appeal to the Provost. This appeal should be made in writing. The Department Chair should also explain in writing the reasons for the decision being. After deliberation and discussion with the parties involved, the Provost should make a decision in writing.
5. If *either* the student *or* the faculty member is dissatisfied with the Provost’s decision, either party may appeal to the Academic Policies Committee of the Faculty Senate (charged in the Faculty Handbook XVII, p. 29, as being “responsible for student grievances”), *and* to the Student Hearing Board. Both bodies will hear and rule on the matter.
6. In case of a disagreement of the two boards, the President will render the decision, which will be final.
7. All proceedings must be kept strictly confidential. Records of the grievance and the appeals should be maintained in a confidential file in the Provost office.
8. If students consider themselves ill-used in this process, they are free to report the matter to PHC’s accrediting agency: Transnational Association of Christian Colleges and Schools; P.O. Box 328, Forest, Virginia 24551; Phone (434) 525-9539 • Fax (434) 525-9538; E-mail: info@tracs.org.

4.4.2. Non-Academic Grievances & Complaints

4.4.2.1. Introduction

The procedure outlined in this policy shall be used to resolve grievances of students that involve faculty or staff members. This policy relates to Non-Academic Student Grievances, such as sexual harassment complaints, offensive treatment, and moral misconduct.

This policy does not apply to grievances relating to classroom procedures, grade complaints, and decisions relating to an academic program. The procedures for those complaints are specified under “Academic Grievances & Complaints” above”

Students who wish to file a general complaint that does not relate to mistreatment from a specific person, should refer to the section addressing “General Complaints.”

4.4.2.2. The Grievance Process

1. Students’ personal grievances, which may include complaints of harassment or offensive treatment by a member of the administration, faculty, or staff, should be reconciled according to the principles of Matthew 18:15-17 and I Corinthians 6:1-8. Wherever possible, the student with the grievance should confront the one who offended him to explain the grievance, first one-on-one (Matthew 18:15), and then

with one or two witnesses (Matthew 18:16). It is preferable for brothers and sisters in Christ to reconcile their differences in this way whenever possible.

However, because of the nature of some grievances and the relationship between students and administrators/faculty/staff, the aggrieved student may not feel that he can raise the grievance directly with the one who has wronged him. In this case, the student may feel free to approach his Resident Assistant or the College Chaplain for counsel and assistance in resolving the grievance. The person who is approached will work as an advisor to see that the student is treated fairly and lovingly throughout the process, regardless of the outcome. Where possible, the student and the advisor together will approach the offending party and seek reconciliation.

2. A student who believes his grievance cannot be reconciled through personal reconciliation or with the aid of an advisor may initiate a formal grievance process by filing a written letter of complaint with the Dean of Student Life. (If the complaint is against the Dean of Student Life, the appeal may be made directly to the Provost, as prescribed below.) Whenever possible, the complaint should be filed within 30 days of the alleged wrongful conduct.

The Dean of Student Life will conduct an appropriate investigation, which may take the form of an administrative hearing, and will render a written decision within 30 days of the filing of the complaint, recommending appropriate sanctions if wrongdoing is found.

3. If either the student or the faculty/staff member is not satisfied with the Dean of Student Life's response, either party may appeal, in writing, to the Provost within 14 days of the decision. The Provost will investigate and respond, in writing, within 30 days.
4. If either the student or the faculty/staff member is not satisfied with the Provost's response, either party may appeal, in writing, to both the Student Hearing Board and the Faculty/Staff Hearing Board within 14 days of the decision. Both Boards will investigate and respond, in writing, within 30 days.
5. In case of a disagreement of the two Boards, the President will render the decision, which will be final.
6. The aggrieved student, the alleged offender, and any advisor who becomes involved are expected to approach personal grievances with a spirit of love and support, as befits brothers and sisters in Christ, seeking in all things to do what is just and honorable. No student will be subject to negative consequences, beyond the actual resolution of the grievance, as a result of raising a grievance in good faith. Students who falsely or maliciously raise grievances in order to harass or discredit other members of the campus community are subject to appropriate disciplinary action.
7. All proceedings must be kept strictly confidential. Any reports, complaints, appeals, and responses regarding a student grievance, together with any other pertinent information and supporting materials, will be kept on file in the Office of the Provost for a period of at least five years.
8. If students consider themselves ill-used in this process, they are free to report the matter to PHC's accrediting agency: Transnational Association of Christian Colleges and Schools; P.O. Box 328, Forest, Virginia 24551; Phone (434) 525-9539 • Fax (434) 525-9538; E-mail: info@tracs.org.

4.4.3. General Complaints

The College desires to treat its students fairly and to serve their needs effectively. It is open to constructive input regarding how it may improve its service to students. Students who wish to file a general complaint that does not relate to mistreatment from a specific person, should submit a Student Complaint Form to the Office of the Provost. (See references above under “Non-Academic Grievances & Complaints” for information on how to file grievances relating to mistreatment from a specific person.)

Students may submit a Student Complaint Form anonymously by going to the ANGEL website, printing out the Form, completing the Form, and submitting it to the Office of the Provost via campus mail. Students who do not care to remain anonymous, may submit the form electronically.

When the Office of the Provost receives a Student Complaint Form, it will be distributed to the appropriate office. The office receiving the Form will investigate the complaint and make appropriate changes or amends, as needed. The office receiving the complaint will communicate in writing to both the student who filed the complaint and the Office of the Provost regarding the handling of the complaint. The Office of the Provost will keep a file of all student complaints and documentation of how they were handled.

Students who feel their complaint was not handled in a satisfactory manner should communicate with the office that received their complaint. If they feel a satisfactory resolution has not been reached, they are free to report the matter to PHC’s accrediting agency: Transnational Association of Christian Colleges and Schools; P.O. Box 328, Forest, Virginia 24551; Phone (434) 525-9539 • Fax (434) 525-9538; E-mail: info@tracs.org.

5.0. STUDENT LIFE

Our focus verse: “We proclaim [Jesus], admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.” (Colossians 1:28)

The primary purpose of the Office of Student Life is to serve the needs of students. We seek to continually expand our understanding of our students’ needs and our ability to address them. We seek in all we do to be educational, developmental, and redemptive. Our programs and services are developed and provided from a distinctively Christian perspective, and we honor the Lord Jesus Christ in all we do.

We use a holistic approach that helps each student develop in all areas - academically, spiritually, morally, socially, emotionally, and physically. Service is at the heart of all we do. We seek to follow the example of Jesus, who came not to be served, but to serve (Matthew 28:20).

The role of Student Life is to partner with and support those who have the primary responsibility to see the College achieves its educational mission. Some of our programs have a clearly educational component, and in this way we are active partners with the faculty in promoting student learning. However, the primary role of Student Life is supportive. We seek to help students find balance and health in all areas of their lives and to provide efficient administrative services so students can take full advantage of the educational opportunities the College offers.

5.1. Academic Development

Because of our commitment to serve the individual needs of each student, academic advising is provided by our faculty members rather than through a centralized advising center. This ensures that each student has a specific person who knows him personally and can assist him in defining and achieving his academic goals. Similarly, academic support is facilitated by faculty members, who provide assistance to students in their classes, as needed.

Student Life helps foster intellectual development in students by integrating our efforts with those of the faculty and academic administration. Through our collaborative efforts, we promote student learning both inside and outside the classroom, creating a seamless living-learning experience for each student.

5.1.1. Academic Advising

Toward the end of each semester students will pre-register with their faculty advisor to determine their academic program for the coming term. At any time during the school year a student may consult his faculty advisor concerning his course of study and future academic plans. The student's first resource for getting questions answered is to see his advisor. When the junior year is reached, each student is furnished with a pre-graduation audit showing his standing in relation to graduation requirements. While everything possible is done to help the student plan an acceptable program, the final responsibility for fulfilling graduation requirements rests upon the student. A final graduation audit will be produced by the Registrar upon receipt of the graduation application.

Students new to the College will be assigned a faculty advisor by the beginning of their first semester. Class schedules for new students are arranged in consultation with the advisor or the Office of the Registrar.

5.2. Spiritual Development

We promote spiritual development in students through the coordinated efforts of the Office of Student Life and the College Chaplain. Together, we provide a comprehensive set of spiritual formation opportunities. These experiences are intended to supplement the active involvement of students in local churches. They help to integrate spiritual development into the living-learning experience of each student, versus allowing this area of development to become compartmentalized and separated from the learning experience.

Corporate chapels are a foundational component of this plan. We also offer small group experiences such as Spiritual Formation Groups and wing chapels within the residence halls. In these settings, students (sometimes along with faculty and staff) explore what the Bible teaches and how to apply scriptural principles to everyday life. They also provide challenge, support, and encouragement for one another and pray for each other.

Moral development is enhanced by many aspects of our life together in the campus community. Students who are found to be in violation of the behavioral expectations of the College have the opportunity to develop morally as a result of the student discipline process. Moral development is also enhanced by the biblical instruction students receive. This instruction helps students understand that Scripture and one's relationship to Christ provide the foundation for morality and ethics. Students learn to identify the universal, unchanging moral principles in Scripture and how to apply them to practical issues of our day.

5.2.1. Chapel

Historically, Christian colleges in America have required attendance at chapel. A sign of the secularization of many of these schools has been making chapel attendance optional. The Trustees and Administration of the College regard mandatory daily chapel as an important component of a Patrick Henry College education, and thus require that students attend every chapel service, allowing five skips per semester. Students who need to miss chapel on a regular basis for any reason should submit a Chapel Exemption Form to the Office of Student Life for approval.

Off-campus students with a class during the class period immediately before or after chapel must attend that chapel. Like students living on campus, they have five skips per semester.

Chapel is a time to worship the Lord, hear His Word, and experience the fellowship of other believers. Students should take advantage of this daily opportunity to come before the Lord amid the demands of the semester, and should not spend the time doing other things, such as homework. Constructive ideas regarding the chapel program are welcomed, and should be submitted to the College Chaplain.

5.3. Social, Emotional, & Physical Development

Several aspects of the Student Life program enhance social, emotional, and physical development. A significant service area in this regard is the residence life program. Resident assistants and resident directors help students learn how to live together in healthy ways and develop positive relationships. These peer advisors act as resource people, helping new students adjust to life at the College and providing encouragement and support throughout each student's time at PHC.

Students also develop socially and emotionally as they participate in student government, clubs, and other student activities. Physical development occurs as students engage in intramural and intercollegiate sports and make use of our various athletic facilities.

5.3.1. Counseling

Advice and counsel on non-academic issues and concerns is available through your Resident Assistant, the Resident Directors, other Student Life Staff, and the College Chaplain. Of course, your academic advisor or any of your professors are available to discuss non-academic issues with you as well. The Chaplain has a list of resources for each area of struggle, as well as a network of professional counselors for more serious issues.

5.3.1. Intercollegiate Athletics

Philosophy and Purpose: At Patrick Henry College, our intercollegiate athletic program will always be secondary to our academic program. This is because the College is first and foremost an academic institution. Because of our high level of commitment to academic excellence, the athletic program must never be allowed to become preeminent; it must always play a supporting role.

Nevertheless, we recognize that the athletic program does provide some benefits to our students and the institution. Through their participation in sports programs, student athletes receive social and physical benefits. If their level of athletic involvement is kept in balance with their academic efforts, sports can actually help student athletes do better academically. Another benefit derived from the intercollegiate athletic program is an enhanced sense of school spirit that is fostered by athletic competition.

The purpose of the athletic program of the College is the glorification of God through our actions, attitudes, and words, both on and off the playing field. We seek to develop Christ-like character in our student athletes, and we seek to be effective ambassadors for God in all we do.

Sponsored Sports and Scholarships: Patrick Henry College currently offers intercollegiate sports in Men's Soccer, Men's Basketball, Women's Soccer, and Women's Basketball. We will seek modest increases in the number of sports we sponsor as our student body continues to grow and our athletic facilities improve. We currently offer no scholarships for athletics, nor do we intend to do so in the future.

6.0. GOVERNANCE & STUDENT AFFAIRS POLICY

6.1. College Governance (excerpt from *Governance Protocol*)

3.0. GOVERNANCE FUNCTIONS

3.1. Board of Trustees

The College is governed by a Board of Trustees, which is the final authority for the College. The Board has moral and legal responsibility for the institution, including but not limited to the power to:

- determine the mission and basic programs of the College;
- employ and terminate the Chancellor, and oversee him in the performance of his duties;
- employ and terminate the President; and oversee him in the performance of his duties;
- employ and terminate other personnel;
- acquire full title to and dispose of real and personal property;
- generate revenue and invest funds;
- establish policy; and
- delegate authority to the Chancellor and the President.

The Board of Trustees does not delegate to the Chancellor or the President its authority to determine high-level policy affecting the institution's identity, mission, basic programs, and *Governance Protocol*; however, the Board of Trustees otherwise delegates its executive and policy-making authority to the President, except as specified by *Board of Trustees Bylaws*, by law, by accreditation standards, or by Board action. In case of dispute, the Chairman of the Board of Trustees, upon recommendation from the Chancellor, distinguishes high-level policy matters from delegated matters, subject to any determination made by the Board of Trustees.

In order to fulfill their duties in an informed manner, members of the Board of Trustees have access to the College and its employees and students, and may be present at sessions of all College committees and boards, except when such bodies convene in executive session.

3.2. Chancellor

- The Chancellor articulates the mission and vision to which the College is accountable, sets strategy for the College's development, builds support for the College, and represents the College to the public at large. He works in partnership with the President toward these ends.
- The Chancellor does not exercise the executive authority of the College, except in emergency succession as specified below.
- In order to fulfill his duties in an informed manner, the Chancellor has access to the College and its employees and students, and may be present at sessions of all College committees and boards, except when such bodies convene in executive session.
- Upon written request from the Chancellor, the Board of Trustees shall review the

proposed contract for any faculty or senior administrative appointment that would otherwise be established by the President on behalf of the Board of Trustees (see Article 3.3.1., no. 2, below). The Chancellor may make this request only at point-of-hire. This prerogative does not pertain to subsequent reassignment, nor does it involve any supervision or direction or termination of employees by the Chancellor.

3.3. Administration: President and Executive Officers

3.3.1. President

The President, as the chief executive officer, and by delegation from the Board of Trustees:

1. directs the affairs of the College through the administrators and faculty;
2. exercises the executive authority of the College, including the authority to establish employment contracts on behalf of the Board of Trustees except as required by Board of Trustees Bylaws, by law, by accreditation standards or by a specific action of the Board of Trustees;
3. exercises such policy-making authority as delegated to him by the Trustees;
4. interprets and implements all matters of Board of Trustees policy;
5. provides for official communication between the College community and the Board of Trustees;
6. is a member, ex officio, of all College committees and boards; and
7. in cooperation with the Chancellor, articulates the College's mission and vision, sets strategy for the College's development, builds support for the College, and represents the College to the public at large.

3.3.2. President's executive officers (as listed in Article 2.4. above)

The President's executive officers form the primary team through which the President manages all affairs of the College. They exercise executive authority in their respective jurisdictions as delegated from and directed by the President. They also exercise policy-making authority in their respective jurisdictions as delegated from and directed by the President, in matters requiring neither presidential nor trustee approval. (See Article 4.0. below.)

3.3.3. Succession

In the event that the President is unable to perform his duties, individual executive officers become responsible for campus operations in the following order of succession: Provost, other executive officers in sequence of seniority, Dean of the Chapel. Also in the event that the President is unable to perform his duties, the Chancellor may at his discretion preempt this line of succession pending further action by the Board of Trustees.

3.4. Campus Bodies

3.4.1. Executive Cabinet

The President's Executive Cabinet is comprised of members as listed in Article 2.4. The Executive Cabinet is the primary body through which the President receives counsel

about proposed policy and all college issues. The Executive Cabinet meets at the call of the President. At his discretion, the President or his designee may convene the Executive Cabinet with the executive officers alone.

3.4.2. Faculty Senate

The Faculty Senate is comprised of members as listed in Article 2.5. The corporate faculty convened as the Faculty Senate formulates academic policy and other academic regulations for the College, subject to approval by the Provost, or the President, or where necessary the Board of Trustees. It may also give voice to any faculty concerns. The Chairman of the Faculty Senate is elected by the Senate and may not be an executive officer of the College. The Senate meets at the call of its chairman, or of the Dean for academic affairs (however titled), the Provost or the President, no less frequently than yearly.

In matters not spelled out here, the Faculty Senate operates according to its own governance regulations.

3.4.2.1. Curriculum and Academic Policy Committee

The Curriculum and Academic Policy Committee is a standing committee of the Faculty Senate and may speak and act for the Senate in matters of curriculum and academic policy and other regulations, unless the Senate interposes itself. It may also give voice to faculty concerns under its purview. Its members are elected by the Senate as determined by Senate rules, and should include the chairmen of academic departments. The Dean for academic affairs (however titled) serves as its chairman. The committee meets at the call of its chairman or the Provost, no less frequently than quarterly.

3.4.2.2. Faculty Affairs Committee

The Faculty Affairs Committee is a standing committee of the Faculty Senate and may speak and act for the Senate on faculty employment policy including rank and promotion recommendations, unless the Senate interposes itself. It may also give voice to faculty concerns under its purview. Its members are elected by the Senate as determined by Senate rules. Its chairman is selected by the Dean for academic affairs (however titled). The committee meets at the call of its chairman, or of the Dean for academic affairs or the Provost, no less frequently than once each semester.

3.4.3. Student Senate

The Student Senate is comprised of members as listed in Article 2.6. The Student Senate promotes the well-being of students consistent with the College's mission and helps to formulate policy and regulations affecting student concerns, subject to approval by the Provost, or the President, or where necessary the Board of Trustees. The Student Senate operates according to its own governance regulations.

6.2. Student Affairs Policy (excerpt from *Governance Protocol*)

4.2.3. Student Affairs Policy

Policy governing the student life functions of the College are typically formulated by the Dean for student affairs (however titled), proceeding as follows.

The Dean for student affairs. The Dean formulates a proposed policy or policy change as needed, in consultation with the Provost, the Student Senate, and affected students, faculty, and staff members.

- In matters of consequence, the Dean seeks an advisory opinion, in writing, from the Student Senate.
- The Dean presents the proposal to the Provost, along with any advisory opinion received from the Student Senate.

The Provost.

- If the Provost concurs, he carries it to the President with his endorsement, accompanied by any advisory opinion received from the Student Senate.
- If the Provost does not concur, he sends it back to the Dean for appropriate action.
- When he considers it necessary and urgent, the Provost may reformulate a proposal received, or formulate student affairs policy independently of this process, and present it to the President; however, he must present the reasons for his policy, and for his independent action, to the Dean for student affairs, and to the President, in writing.
- If the Student Senate has offered an opinion unfavorable to his action, the Provost must provide the reasons for his action to the Student Senate, in writing.

The President.

- If the President concurs with the proposal, he approves and enacts it, causing it to be placed in the relevant College policy manual; or, if it requires Board of Trustees approval, he forwards it to the Trustees for their action, and enacts it if they approve.
- If the President does not concur, he sends it back to the Provost for appropriate action.
- When he considers it necessary and urgent, the President may reformulate a proposal, or formulate and enact student affairs policy independently of this process; however, he must present the reasons for his policy, and for his independent action, to the Student Senate, to the Provost, and to the Trustees, in writing.

The Board of Trustees. On policy matters not delegated to the President, the Trustees act on the proposed policy by approving, rejecting, or modifying it.

The Student Senate may also independently formulate policy proposals in the area of student affairs. In this case, the Student Senate presents its proposal to the Dean for student affairs, who must carry it forward to the Provost with his negative or positive recommendation. The Provost proceeds as above.



APPENDIX A:

STUDENT LIFE JUDICIAL PROCESS

*AS PROPOSED BY THE STUDENT LIFE TASK FORCE (SPRING 2006)
& AMENDED BY GRAHAM WALKER, PRESIDENT (AUGUST 2006)*

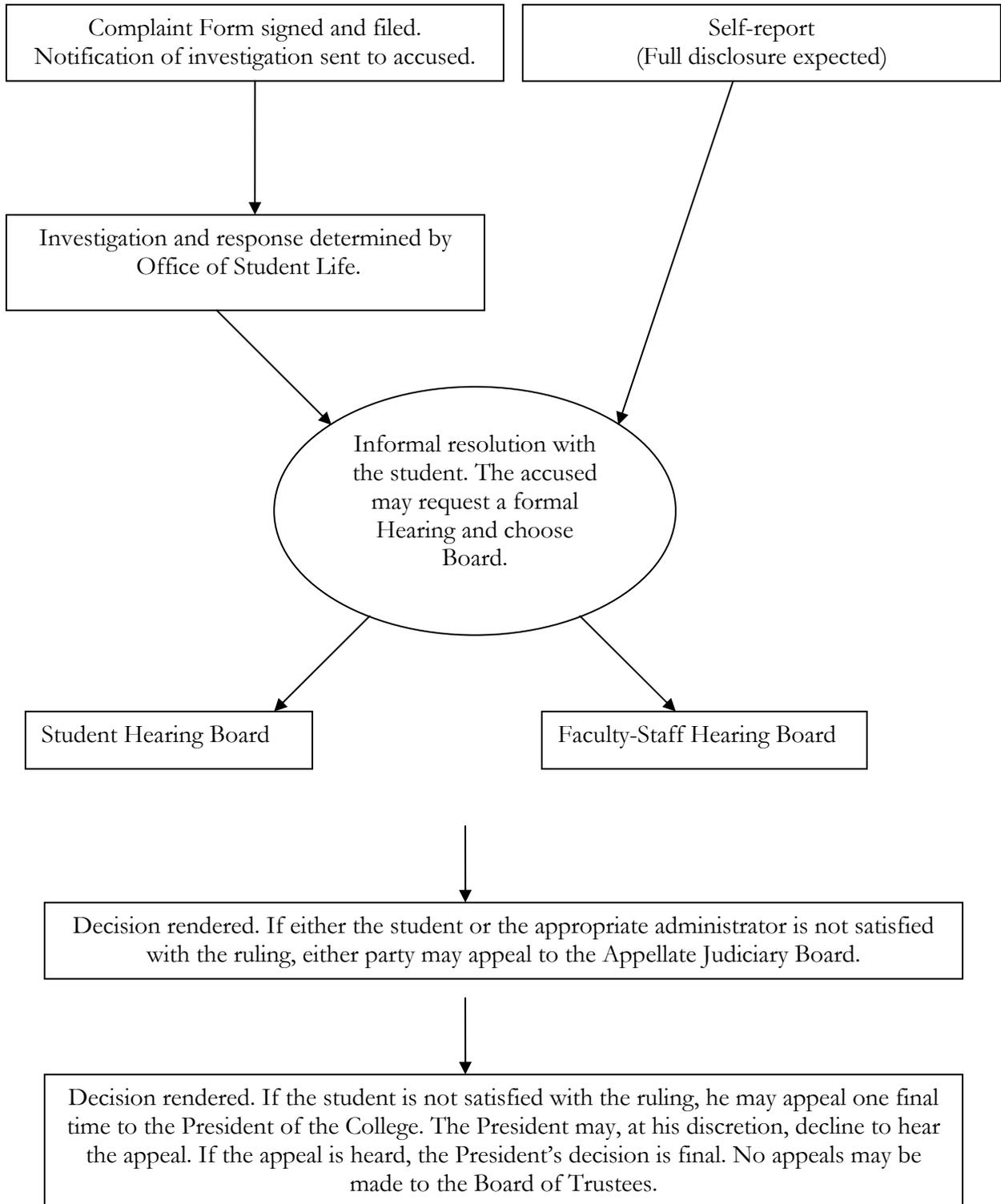
APPROVED BY THE BOARD OF TRUSTEES ON OCTOBER 27, 2006

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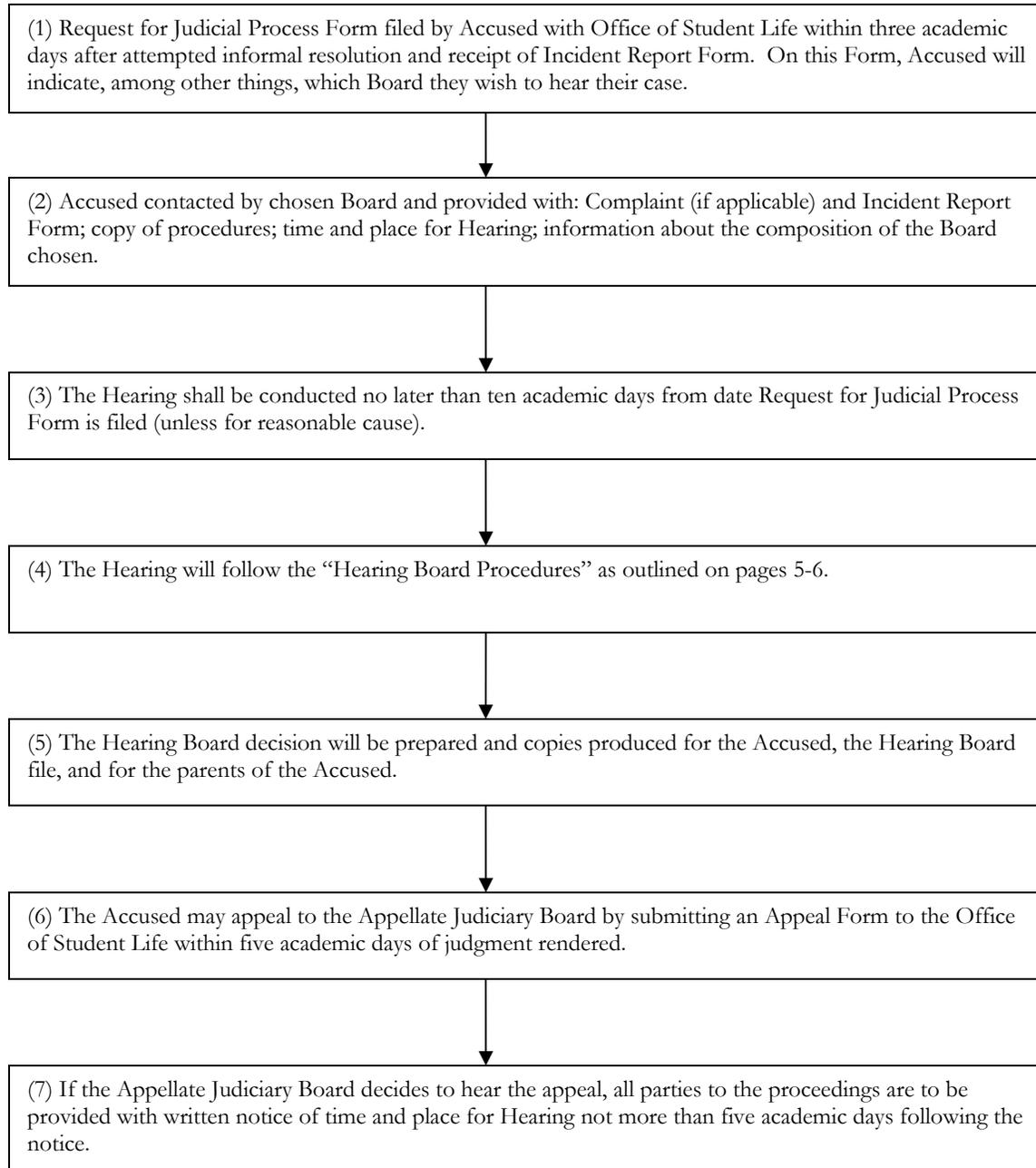
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Note: Generic masculine pronouns are used throughout this document.

PHC JUDICIAL PROCESS OVERVIEW

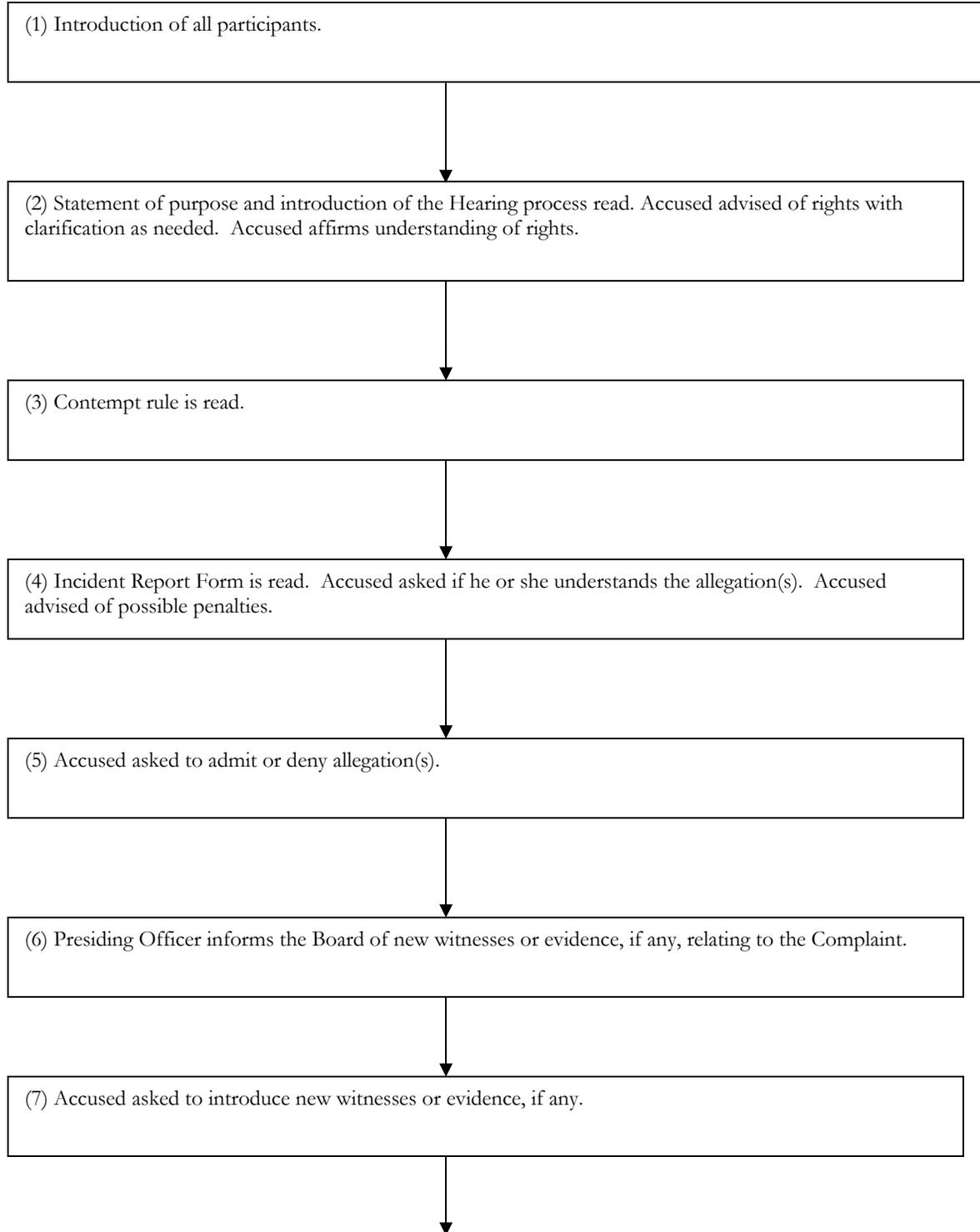


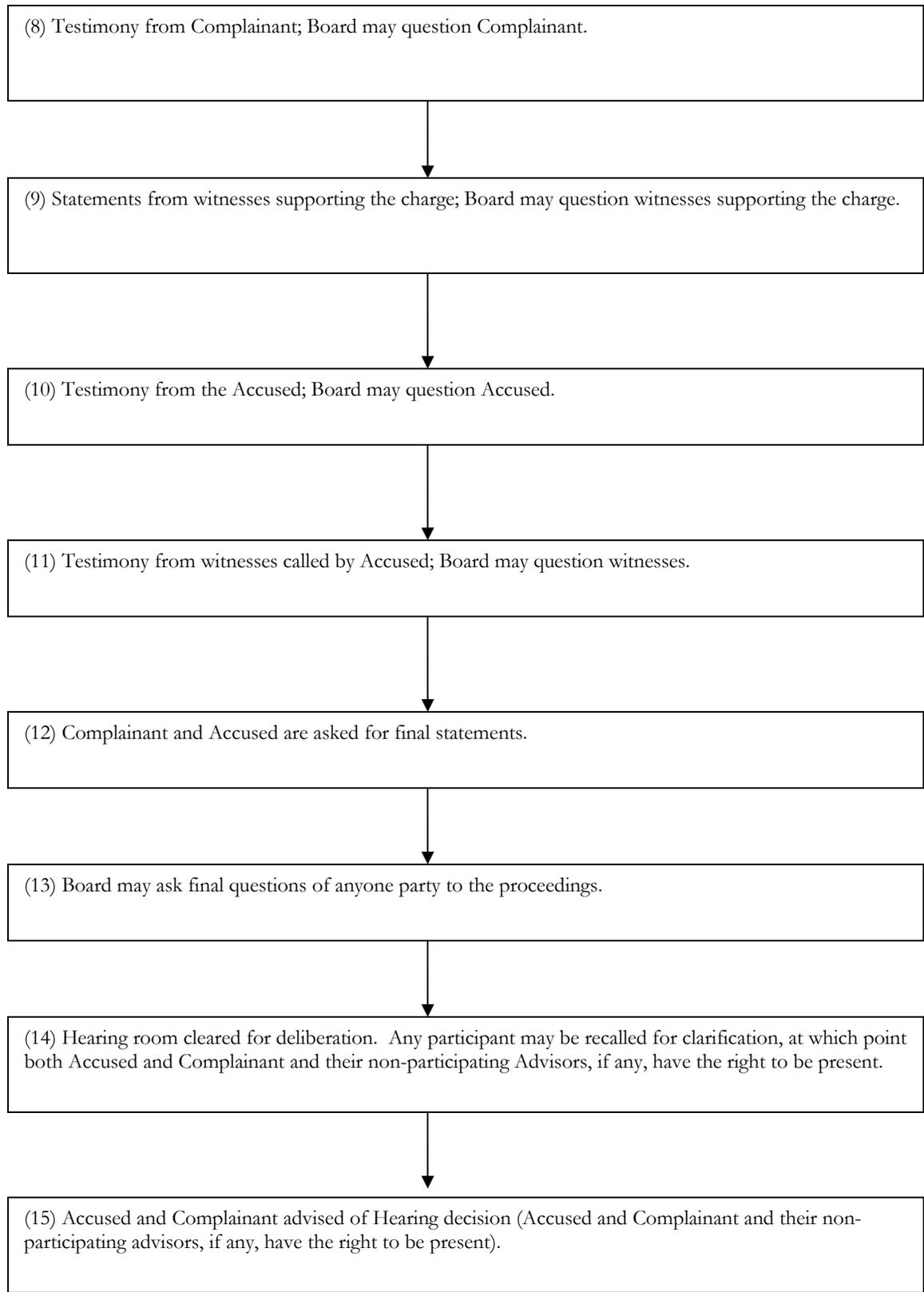
JUDICIAL PROCESS: OCCURS IF ACCUSED STUDENT CHOOSES FORMAL HEARING



HEARING BOARD PROCEDURES

Details of Box Four on previous page





JUDICIAL PROCESS FORMS

Form	Description	Completed by:	Turned in to:
Complaint Form	Contains names of Accused and Complainant, nature of complaint, and evidence.	Any member of PHC community who has evidence of violation of a rule (blank form is publicly available).	Office of Student Life (OSL). OSL gives copy to Hearing Board if Request for Judicial Process Form is filed. OSL gives copy to Appellate Judiciary Board if Appeal Form is filed.
Incident Report Form	Describes investigation and results of informal process. The Accused may or may not choose to participate in the informal process. Once informal process is done, the date is noted and a copy is given to Accused. If the Accused chooses not to participate in the informal process, the investigation will still proceed and a copy of the Incident Report Form will still be given to the Accused. Includes the information that the Accused has three academic days from receipt to file Request for Judicial Process Form.	OSL.	Filed by OSL and copy given to Accused. OSL gives copy to Hearing Board if Request for Judicial Process Form is filed. OSL gives copy to Appellate Judiciary Board if Appeal Form is filed.
Request for Judicial Process Form	Student states that he is initiating formal process and which Board will hear case. This form also states whether the student is requesting judicial process because he denies allegations or believes punishment is too harsh. Student may request a public Hearing on this form, otherwise it is private.	Student who has received Incident Report Form and wants case to be heard by a Board. Must be filed within three academic days after receipt of Incident Report Form.	OSL. OSL gives copy to Hearing Board. OSL gives copy to Appellate Judiciary Board if Appeal Form is filed.

Form	Description	Completed by:	Turned in to:
Appeal Form	States that student is appealing decision of Hearing Board; or, states that the appropriate PHC administrator is appealing the decision of the Hearing Board.	Student who has received a decision from a Hearing Board, or the appropriate PHC administrator after such a decision had been made. Must be filed within five academic days after receipt of decision from Hearing Board.	OSL. OSL gives copy to Appellate Judiciary Board.
Records Request Form	Requests records for a particular case. Records are only available for cases that proceed to the formal judicial process. Records are released within five academic days of request. Records will be released to either the Accused or Complainant with only his own signature. In cases involving allegations of sexual misconduct, both the Accused and Complainant must approve any release of records. All third party requests also require the approval of both the Accused and Complainant. In all cases, the OSL will contact the appropriate parties to secure approval.	Anyone, assuming Accused and Complainant both agree to release records.	OSL.

JUDICIAL PROCESS DETAILS

Reporting Complaints

A complaint is a claim that a PHC student has violated a rule. Any member of the College community may file a Complaint Form with the OSL. Complaints involving allegations of sexual harassment or assault must be filed no later than sixty calendar days following the incident. All other complaints must be filed within thirty calendar days of the incident. Requests for an extension to file a complaint may be made to the OSL no later than fourteen calendar days before the deadline to file a complaint. The OSL then has two academic days to grant or deny the request.

The Office of Student Life (OSL)

- A. The Office of Student Life shall investigate Complaints, keeping written documentation of all aspects of the investigation. The OSL will then attempt to informally resolve the issue with the Accused student. The OSL will complete and file an Incident Report Form and give a copy to the Accused.
- B. If the Accused wishes to initiate the Judicial Process, he may file the Request for Judicial Process Form with the OSL within three academic days after receipt of the Incident Report Form.
- C. Written documentation shall be provided to the Accused not more than five days after the request is made by the Accused or his advising representative.
- D. All Records concerning a case heard before a Board, including evidence and documentation of the investigation, shall be made available to the Accused. Audio recordings may be listened to in the OSL, but they may not be removed and copies may not be made. Misrepresenting or omitting evidence is a serious violation of the community trust.
- E. Records of informal resolutions will not be available unless a case moves to the formal judicial process.

Records

- A. Records of student disciplinary cases shall be filed by the OSL in a secure manner to ensure confidentiality. Records for cases heard by Hearing Boards are released within five academic days of request. Records will be released to either the Accused or Complainant with only his own signature. In cases involving allegations of sexual misconduct, both the Accused and Complainant must approve any release of records. All third party requests also require the approval of both the Accused and Complainant. In all cases, the OSL will contact the appropriate parties to secure approval.
- B. The OSL will keep a cumulative record of all cases which reflects for each case the charges, the decision of the Board, and the penalty given. The document will be updated after each case, so it is always kept current. All names will be omitted from this document, and the cases will be randomized. Any member of the PHC

Community may view this record in the OSL, but may not make copies of it. Normally, this document will contain records of cases from the past calendar year, but upon request, records for longer periods of time will be available.

Changes in Procedure

Changes to student Judicial Process procedure require the approval of the PHC Board of Trustees. The Student Life Assessment Committee is expected to review procedures at least annually and make recommendations for changes to the PHC Board of Trustees.

Description of Boards

The Student Hearing Board consists of eight students elected by the Student Senate. Five of the eight are randomly selected for each Hearing. RAs and roommates of the Accused are excluded.

The Faculty-Staff Hearing Board consists of two faculty members elected by the Faculty Senate, two staff members elected by the Cabinet, and one member at large from either the faculty or staff elected by the Cabinet.

The Appellate Judiciary Board consists of one faculty member nominated by the Faculty Senate and confirmed by the Academic Dean, one student member nominated by the Student Senate and confirmed by the Vice President for Student Life, and one non-faculty Cabinet member nominated by the Cabinet and confirmed by the President.

All Boards stand for one year. A quorum is required for all elections. Board members are eligible for reappointment. The body responsible for electing a representative may remove a member and may fill vacancies.

Penalties

The OSL (under informal resolution) or a Board (under Formal Judicial Process) may choose to assign one or more of these penalties to a student who is found, based on the evidence available, to be responsible for the action of which the student is accused:

- A. **Warning:** A student may be given a formal written reprimand.
- B. **Restitution:** A student may be required to provide financial compensation to PHC or other parties in order to cover the cost of damaged property.
- C. **Monetary Fine:** A student may be required to pay a specified fine.
- D. **Work Hours:** A student may be required to work a specified number of hours on campus without pay.
- E. **Counseling:** A student may be referred to a counselor.
- F. **Removal of Activities or Privileges for a Specific Period:** The student may not participate in College clubs, events, and extracurricular activities. This includes intercollegiate and intramural athletics, student government, and other social events.

- G. Involuntary Removal of Offending Cause: If a student's property, such as pets or stereos, is the subject of a Complaint, the student may be required to remove the property from campus.
- H. Involuntary Relocation: Involuntary Relocation requires a student to move to a different room, different residence hall, or off-campus by a specific date.
- I. Probation: Probation is a specific period of time during which the student's behavior is under especial scrutiny. Violations occurring during this time will be considered more serious than they would without the condition of disciplinary probation.
- J. Suspension from College Activities: The student will not be permitted to engage in PHC activities, including classes, official clubs, college sporting events, debate tournaments, etc. The student may remain on campus and eat in the dining hall.
- K. Suspension from the Campus: The student will not be permitted to engage in PHC activities and may not reside or eat on campus for a specific period of time. This suspension may also extend to the remainder of the semester and require the student to reapply for admission to the College.
- L. Expulsion: Student status is permanently terminated.

APPENDIX A: TERMS, DEFINITIONS, AND COMPOSITION OF THE DISCIPLINARY SYSTEM

Individuals:

Accused

One or more students who is/are alleged on a Complaint Form to have broken a PHC rule.

Complainant

One or more persons who file a Complaint Form.

Advisor

Each Accused and Complainant may have a non-participating Advisor present at Hearings. This advisor may be a parent or a member of the PHC community. The Advisor will not act as a representative during the Hearing, but may be consulted by the Accused or Complainant at any point during the Hearing. If the case involves accusation of sexual misconduct, misdemeanor, or felony, the Accused and Complainant may hire an outside attorney as a non-participating Advisor.

Member of the College Community

Members of the College Community are PHC students, PHC faculty and staff, and members of the PHC Board of Trustees.

Presiding Officer

The Presiding Officer conducts the Hearing and shall be chosen by the Board in question. He is responsible for explaining the judicial procedures to those involved in the Hearing and for delivering Summonses, Subpoenas, and other Hearing paperwork.

Student(s)

“Student(s)” herein refers to PHC student(s).

Other definitions:

Office of Student Life (OSL)

The OSL consists of all full-time professional staff members reporting to the Vice President for Student Life. If a situation arises in which none of these individuals are able to perform their duty as described herein, the Vice President for Student Life may designate another individual, which may not be a student, to serve on behalf of the OSL.

College Hearing Board

“College Hearing Board” refers to any of the Boards described herein (Student Hearing Board, Faculty-Staff Hearing Board, and Appellate Judiciary Board). These may also be referred to as the “Hearing Board” or the “Board.”

Complaint

A complaint is an alleged violation described on a Complaint Form.

Contempt Rule

The rule states: Any act or conduct which violates the instructions or procedural rules of or shows disrespect for the dignity or authority of the College Hearing Board while in session, or which obstructs, interrupts, prevents, or embarrasses or tends to obstruct, interrupt, prevent or embarrass, the investigation, the hearing, or the administration of justice shall constitute contempt of the Board. Any member of the College Hearing Board may instigate a contempt charge, and it shall be decided by a majority vote of the Board. Contempt charges brought during a hearing shall be decided at that Hearing.

Summons

A Summons is an order to an Accused or Complainant to appear at the Hearing. The OSL and the Presiding Officer may issue summonses. If the summoned individual does not appear at the Hearing, he will be considered in Contempt.

Subpoena

A Subpoena is an order to anyone other than the Accused and Complainant to appear at the Hearing. Subpoenas may be issued by the OSL or the Presiding Officer. If the subpoenaed individual does not appear at the Hearing, he will be considered in Contempt.

Summary Suspension

In cases where the safety of people or property is endangered by the presence of a student on campus, the Vice President for Student Life may suspend the student prior to any Hearing. In this case, the summarily suspended student will be given the opportunity for a Hearing within ten days of the suspension or as soon as reasonably possible.

APPENDIX B: GENERAL OPERATING PROCEDURES

1. One Hearing may be held for multiple students accused of participation in a single violation. Upon request of an Accused, the OSL or a Presiding Officer may grant a separate Hearing.
2. The OSL and the Presiding Officer of a Hearing may issue Summonses and Subpoenas at any point before or during a Hearing. Other individuals may request that the OSL or Presiding Officer issue Summonses or Subpoenas. If a student fails to appear after receiving a Summons or Subpoena, that person may be held in Contempt.
3. If the Accused is properly notified but fails to appear at a Hearing, the Board may decide to begin the Hearing in the absence of the Accused. It may also arrange for a new Hearing. The Accused may be held in Contempt for failing to appear at the Hearing.
4. In deciding whether or not the Accused is in violation of a rule, the Board must consider the facts of the case at hand and not the facts or outcomes of previous cases involving the Accused. Character witnesses may provide evidence of the general truthfulness or untruthfulness of the Accused, but no witness may present facts of previous violations or alleged violations. An exception allowing evidence from previous Hearings may be made at the discretion of the Board if it determines that the facts of a prior case heard before a Board are important to determining the truth of the case at hand, but if this exception is made, the Board should exercise due diligence in understanding the whole of the facts of the prior case in order to avoid prejudice. The decision of violation or no violation should ultimately be based on the evidence of the case at hand.
5. In determining Penalties, the Board may consider the nature of the violation, the attitude of the Accused, extenuating circumstances, and the prior conduct record of the Accused.
6. The Board must decide cases based upon the standard of clear and convincing evidence (reasonable certainty). The Board will consider the whole of the evidence, including considerations of bias, consistency, and credibility of witnesses. In all cases, the Accused shall be presumed innocent unless the evidence is determined through the Judicial Process described herein to rise to the requisite standard.
7. If an Accused student withdraws from the College before his Hearing takes place, he may still participate in the Hearing. If a student chooses not to participate, the Hearing will still be held. Readmission may be affected by unresolved investigations or cases decided against a student.
8. The OSL is responsible to see that penalties are carried out. Upon completion of penalties, the OSL will note this in the written record of the case and give a copy of this statement to the Accused, indicating that the case has been closed.
9. Basic standards of fairness are required in the presentation of evidence. The Accused has the right to present reasonable evidence for his defense, and the Complainant has the right to present reasonable evidence to support the Complaint. The Presiding Officer may decide to exclude evidence from deliberation that does not meet basic standards of fairness, and a majority of the Board may vote to override the Presiding Officer. The Hearing may be recessed by the Presiding Officer in order to gather more evidence.

10. In cases involving allegations of sexual misconduct, care should be taken in the treatment of the Complainant during the Hearing. Evidence of sexual behavior of the alleged victim with the accused may be presented. However, evidence of the general reputation of the alleged victim concerning sexual behavior is not admissible unless relevance and reliability are first established. In determining whether such evidence will be allowed, the Board must weigh the value of the evidence with the possibility of undue prejudice.
11. Each Accused and Complainant has the right to a non-participating Advisor as described in Appendix A.
12. In order for a Hearing to take place, all members of the Board must be present. If a Board member is unable to attend or chooses to recuse himself, the body that chose that member may elect a substitute. A member of the OSL may also choose to recuse himself during informal resolution.
13. Hearings are closed by default to all but the Accused, the Complainant, their non-participating Advisors, and Hearing Board Members. The Board may vote to allow other individuals to attend the Hearing. The trial shall be open to the campus community at the request of the Accused. In cases of sexual harassment or assault, the trial shall be open to the campus community at the request of the Accused and the Complainant.
14. Graduation of a student may be denied or delayed until an open case has been closed.

APPENDIX C: RIGHTS OF THE ACCUSED & THE COMPLAINANT

1. These rights must be read to the Accused at the beginning of each Hearing.
2. Any Accused shall have the right to a formal Judicial Process and to choose whether his case will be heard before the Faculty-Staff Hearing Board or the Student Hearing Board
3. The Accused and Complainant have the right to a non-participating Advisor as defined in Appendix A. This right is subject to the limitations described in Appendix A.
4. At least two academic days before the Hearing, the Accused must be notified if there are witnesses prepared to testify against him and be informed of the nature of the testimony to be given. The Accused will also be given the opportunity to examine other evidence submitted against him. The Complainant shall also receive the same notification two academic days before the Hearing.
5. The Accused has the right to call a reasonable number of witnesses as determined by the Hearing Board.
6. Subject to the provisions herein, the Accused has the right to an open Hearing if desired, except in cases involving allegation of sexual misconduct, which will be closed unless both the Accused and Complainant consent to an open Hearing.
7. The OSL shall make a recording of each Hearing. Recordings are considered part of the record of the Hearing and will be kept by the OSL, but will only be available to be heard in the OSL. A secretary will take minutes during the hearing, which become part of the official record of the case. The minutes will be released in the event that the whole record is released.
8. Any Accused has the right to hear testimony and see evidence against him during the course of a Hearing. While the Accused may not question witnesses, he has the right to express to the Board, during final statements, concerns about the validity of testimony from the Complainant or witnesses supporting the charge. The Board may then ask further questions of any participant, at its discretion.
9. The Accused has the right to remain silent. In this case, the Board will consider the evidence presented in order to determine whether or not the accused is in violation, but will not take the silence of the Accused into account.
10. The Accused has the right to a Hearing held no later than three months after the filing of a Complaint.