

REMARKS  
JOSEPH D. DUFFEY  
CHAIRMAN DESIGNATE  
NATIONAL ENDOWMENT FOR THE HUMANITIES

Ground Breaking Ceremony  
National Humanities Center  
Research Triangle Park, North Carolina  
Saturday, April 16, 1977

HUMANITY AND THE HUMANITIES

I am pleased to be with you today to mark the beginning of construction of the National Center for the Humanities. The dedication of this Center is especially significant right now.

For one thing, this seems to be a time when Americans are regaining a measure of self-confidence after a time of disillusionment and self-doubt. We are embarked as a nation on a new venture of self-discovery (or perhaps self-rediscovery is the better phrase). The work of the humanities is central to that process.

Then, too, this event comes in the early months of a new administration. President Carter has, by both word and act, indicated his sensitivity to and concern for the arts and the humanities. I bring his greetings to you all and his encouragement of the vision which has brought this center into being. All who seek to foster human creativity and a sensitivity to the full range of human potential will find a friend in this Administration.

A center for the humanities will of necessity be a place for the celebration of excellence. Not a few social critics have suggested recently that there may be a fundamental conflict between egalitarianism and excellence. We want a society dedicated to both--so that conflict or tension should concern us. I suspect it is more precise to say that the relation is one of inevitable tension.

However, part of the problem lies in our own failure of imagination and will as we define both the nature of excellence and the prospects of greater equality.

Even in an increasingly meritocratic society such as ours, the definition of what is "culture", as well as the standards by which excellence is judged, have too often been captured by traditionalists, under the patronage of private wealth or more privileged social groups. During the last decade we experienced the rise of what some observers called the "counter-culture". This was an attempt--a successful attempt in the main--to remedy some of the traditional provincialism and exclusiveness which has too often characterized the guardians of the official culture. As a result, we are becoming, as a people, less parochial, more truly cosmopolitan in our cultural awareness.

Yet we cannot escape the tension between populism/egalitarianism, and excellence. The way in which some prominent spokesmen have come to view and speak about excellence is, I suggest, flawed. Flawed in the sense that in talking about "first-class minds" and the "best" institutions they seem to slight equally important questions of character and values. We seek a society which nourishes excellence--excellence not only of mind, but of character as well--which cherishes a sense of obligation and responsibility, as well as verbal virtuosity.

The task of the Humanities today goes beyond the concern for preserving traditions of the past. It must include a willingness to bear a responsibility for shaping the culture of our own time; for accepting the challenge of building a social structure which nourishes rather than diminishes human self-esteem, in which the fruits of man's finest creations are in some way or another available to all citizens.

We have come in this country, reluctantly, but I think at last with diminishing apprehension, to the understanding that government must play a role in the encouragement, diffusion and development of the humanities and the arts. Our national repugnance for government interference in such areas which are perceived to belong to those of individual and personal freedoms, have made us until only recently reluctant even to consider the involvement of the state in these areas. But the momentum and pervasiveness of technological development has forced upon us a delicate question--whether yet another long-standing assumption may have to be re-examined.

We have become aware, I think, of two phenomena which argue for government concern and activity in the area. The first is our sophisticated understanding that modern technology is an overwhelming process which tends to shape all aspects of culture, rather than be shaped by our values and our will. Sometimes we have come to feel that as Sigfreid Gideon, the French sociologist, put it, mechanization has taken command.

The second and more complex perception is our awareness that intellectual creations, social institutions and meanings, indeed, the reality with which we live day by day, are social constructions. The artist or the intellectual is engaged constantly in a dialogue with the past and the present in what are the unexamined conspiracies by which we define reality as well as possibility. There is no excuse for naivete in the area of sociology of knowledge. Sigmund Freud and Karl Marx have stripped us of our innocence. The ascription of value and meaning is a human and social enterprise.

In recent years we have begun to consider the destructive conflicts between the creations of our technology and the natural world. But we have yet to begin to devote sufficient energies to those tensions which arise between human, psychic needs and some aspects of our social structure which are also the product of our will and our imagination.

Humanists today must make use of new insights into human potential and development, to address questions of responsibility which have often been dismissed as too subjective for serious discussion. The work of those who would serve the humanities today should not be a precious effort, isolated from commerce, politics and statecraft, but a continual challenge to us all. The question, "what kind of a world is it in which we want to live and raise our children," must be accepted as worthy of consideration by our intellectual elite.

Federal encouragement and support for the arts and humanities will be increasingly necessary in the future, given economic trends. More stringent tax laws are eroding traditional philanthropic support for endeavors of this kind, with the result of an increasing dependence upon public monies. For artists and intellectuals, this shift in available resources of support poses a new challenge to the

preservation of creative integrity, but also to the nerve of dissent and the will to stand up against official definitions of and prescriptions for social benefit. And the government, for its part, must not be too reticent a partner in the necessary dialogue about what kind of society we want for ourselves and our children.

There is no easy answer to the question of the role of government in this area, just as there is no easy answer to the question of the role of the humanities today. Referring to Gilbert Murray's description of the problem of classical Greek civilization as a "failure of nerve", Peter Berger has speculated about the way out of the current uncertainties that Americans seem to feel about themselves and their country. Berger suggests that in order to work our way out of this identity crisis, we need to develop an attitude of "hard-nosed utopianism". I should like to suggest to you in closing that a hundred years from now we will, if we are true to our task, still be sensitive to the tensions between our quest for excellence and our passion for justice. But, hopefully, we will find ourselves moving from Murray's failure of nerve to Berger's hard-nosed utopianism. What better task could there be for the humanities in these days than to participate in that transition:

**OPENING STATEMENT FOR NOMINATION HEARINGS**

September 9 — 9:00 a.m.

Room 4232, Dirksen Senate Office Building

**Senate Committee on Human Resources**

*by Joseph Duffey*

Chairman, Designate,

National Endowment for the Humanities

**Mr. Chairman:** I welcome the opportunity to appear before this Committee and to respond to your questions.

I should like to begin with a statement of my own perspective on the task of the National Endowment for the Humanities.

In drafting the legislation creating this agency in 1965, the Congress made a bold declaration of purpose. The preface to the Act (Public Law 209) states the following proposition: "Democracy demands wisdom and vision in its citizens."

Wisdom is the goal of humanistic study and vision its reward. At their best, what we refer to as "The Humanities" provide a key to the kind of learning and knowledge essential to a free and vital society. If I did not believe this to be true, I would not have accepted the President's invitation to become the next Chairman of the National Endowment for the Humanities.

In considering my nomination you should know how I define the areas of the humanities and how I view the mission of the Endowment.

Mr. Chairman, I take with great seriousness the Congressional mandate. I believe this relatively small Federal agency is charged with an objective that is as elusive and difficult to measure as it is important to the progress and well-being of our people.

Our resources are finite. The opportunities are great. But there are no simple answers for the issues this agency is asked to address. What expectations we have require a cooperative effort between the Congress, the Administration, and the private sector to work toward these high objectives.

I understand the task of this agency is to be the encouragement of those activities which promote learning in areas related to the understanding of our heritage as a people, our potential as men and women, and our purpose as a nation.

In adopting the original legislation, the Congress referred to several specific academic disciplines—history, literature, language, philosophy, and jurisprudence, among others. At their best, these disciplines serve a common purpose: They secure the essential understanding of both the past and the present without which we are ill-equipped to face the future. One important aspect of the Endowment's work is to nurture achievement in these fields through fellowships and research directed toward the expansion of knowledge and the improvement of teaching. The Endowment is one expression of the nation's concern both to acknowledge and to encourage intellectual excellence.

It is in this important sense that our institutions of higher education are a

major national resource, not only for the training of the young, but for citizens of all ages. These institutions are a critical source not only of education in technique and technology, in science and theory, but also sensitivity to those qualities of mind which make life worth living, and a society worthy of commitment and sacrifice.

Our nation is served well by those men and women who, through rigorous scholarship and creative teaching, seek to enliven our imagination and appreciation of the lessons of history. Therefore, it is my intention to be a persistent advocate for appropriate Federal recognition of and support for the contributions made to our society by scholars and teachers in these disciplines which probe the meaning and the purpose of human experience.

But both the humanities and society are impoverished if humanistic understanding is confined to the boundaries of the college world. The humanities represent a dimension of the entire society, and not only of higher education. It is most certainly in our national interest to encourage reflection upon the human and personal implications and consequences of every area of human activity.

To encourage those economists who pursue their discipline, in the words of E.F. Schumacher, "as if people mattered"; and those physicians who view the body as a complex of mind and emotions as well as flesh and blood; and those scientists who consider the human implications of their invention; these, too, are concerns of the humanities.

Let me say a word about what I regard as the two chief interests of the Federal Government in this area: first, to promote and encourage excellence and achievement; second, to seek to make opportunities for learning, insight, and activity in the humanities available to an ever-widening circle of the public.

In the pursuit of each of these objectives, Federal activity must be conducted with a deft hand and a sensitivity to peculiar problems.

How shall we encourage excellence? Not, I believe, by seeking to establish some national criteria for excellence, or to enshrine some national groups which become the arbiters of judgment. Excellence should be acknowledged and not proclaimed. And quality should be assessed primarily by those of acknowledged achievement. We must, moreover, guard scrupulously against either the appearance or the reality of restricting freedom of thought or of dissent.

I will favor practices which encourage a diffusion of judgment and a respect for the opinions and values of as wide a constituency as can be located. I do not favor a Federal agency which establishes at the center norms and values, canons of taste, and accepted definitions of worth to be propagated to the provinces.

The National Endowment for the Humanities should respect the worth and taste of people in every section of the country. Opportunities should be expanded through the strengthening of local institutions of humanistic inquiry and enterprise.

There is a division of aptitude within the economy of the intellect which, thankfully, provides us with a variety of talents. There are those, like Socrates,

whose gifts are to question conventional wisdom and provide new insight. There are those, like Plato, whose gifts are to interpret the results of original thought for a wider audience. I regard both types of mind and activity as valuable participants in the process of learning. Those who seek wisdom are also essential participants in this process, for true scholarship must be more than a soliloquy.

We rely both upon those who in the solitude of the library search deeply within the intangible human treasures of the ages and those who upon the lecture platform, in print, in film, communicate what is found. We need both and we are fortunate when we find them in the same person. Excellence in both roles deserves recognition.

But the encouragement of achievements in thought, writing, and teaching represent only the first goal of Federal activity. The second is to seek to make available to the public at large opportunities for learning, insight, and activity in the humanities. I want, therefore, to affirm and strengthen the work of the National Endowment for the Humanities in this area.

I have listened to the arguments of those who maintain that seeking a wider audience for the best in thought and learning in the humanities will somehow compromise our standards of excellence. I believe they are wrong.

Just as in other fields, humanistic study sometimes demands highly specialized research and technical work. But unlike some other areas of knowledge, the goal of humanities scholarship is not the invention of a new machine or technique or even the discovery of a solution to a problem. The goal is the gaining of insight, of perspective and understanding. And the work of the humanities is not completed until that insight is accessible to those men and women everywhere who are able and willing to accept the discipline of seeking such understanding.

There need be no opposition between the highest achievements of scholars in the humanities and the conversation of the general public about those things that are meaningful and valuable. A young boy in Plains, Georgia, being told by his teacher that he should read *War and Peace*, and learning from his reading some points that he remembers for the rest of his life, is participating in the humanistic conversation of society.

There need be no issue of a separated elite as against popular participation, nor about a *national* focus as against activities spread around the nation as a whole. The answer to these issues is: BOTH. The real issue, the real battle, has to do with the larger place for the humanities and the humanistic spirit in the nation's life.

The work of the humanistic conversation should by its nature be spread into every part and region of the country. It should be inclusive and not exclusive.

I approach the work of the National Endowment for the Humanities with a set of goals which I readily grant are idealistic. Neither am I reticent about declaring my hopes—nor will I be shy about pursuing them.

I want to see an America proud of its scholars and of intellectual achievement.

I want to see a scholarly community with a high sense of professional and social responsibility which itself turns away from trivial pedantry.

I want to see an America in which all citizens with a native curiosity to inquire into the human heritage, or to increase their skill in language and reason, find encouragement and opportunity.

For I believe that a nation which cherishes too highly the ways of technical learning and practical skills and neglects areas of learning which we call the humanities is neglecting those resources of reason and judgment which make possible the self-rule of free men and women.

I will work hard to encourage the interest of all our citizens in the subject of the humanities. I will seek with my colleagues at the Endowment to make available to as many Americans as care to attend to them the insights of this learning. I will favor a partnership between the state humanities organizations and the Endowment in working toward this goal. Rather than attempt to circumscribe their choices, I will seek to complement their decisions.

I will do what I can to insure that the Humanities leave their mark on us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning to our children; that our museums, libraries, historical organizations, and public media continue to serve the needs and interests of all our people.

In all that I do as Chairman, my foremost concern will be to increase access to the manifold riches of the humanities—for scholar, teacher, student and citizen alike. For this access cannot be restricted or limited. What we know about ourselves and others simply must be open to all—regardless of station or vocation.

I have tried to review for this Committee my philosophical views and my goals for the National Endowment.

In closing, I can only add that, if I am confirmed, I will take up this work with enthusiasm, but also mindful of the various problems which must be addressed. I will expect to work together with the Members of Congress and their staffs who are charged with the oversight of this important work. I will seek your help, your counsel, your understanding, and your cooperation.

This little agency has been the focus of so much controversy, and is subject to contention precisely because it means so much to so many people. It would be my hope that the National Endowment for the Humanities would play some role in giving leadership and definition to humanistic learning in the years ahead so that the task of the intellect and the issues of society may be brought into communion with one another.

The other nations of the world once knew America primarily in terms of its invincibility, its material strength, its lavish way of living. Today we are rivaled by other rich nations.

But the abiding truth about America, which perhaps we are at last coming to appreciate, is the courage and daring of this social experiment, the unique character of our enduring political institutions, and the capabilities of our people to take the risks of individuality. It is time to show the world the face that America has yet to turn outward with confidence; an America with the

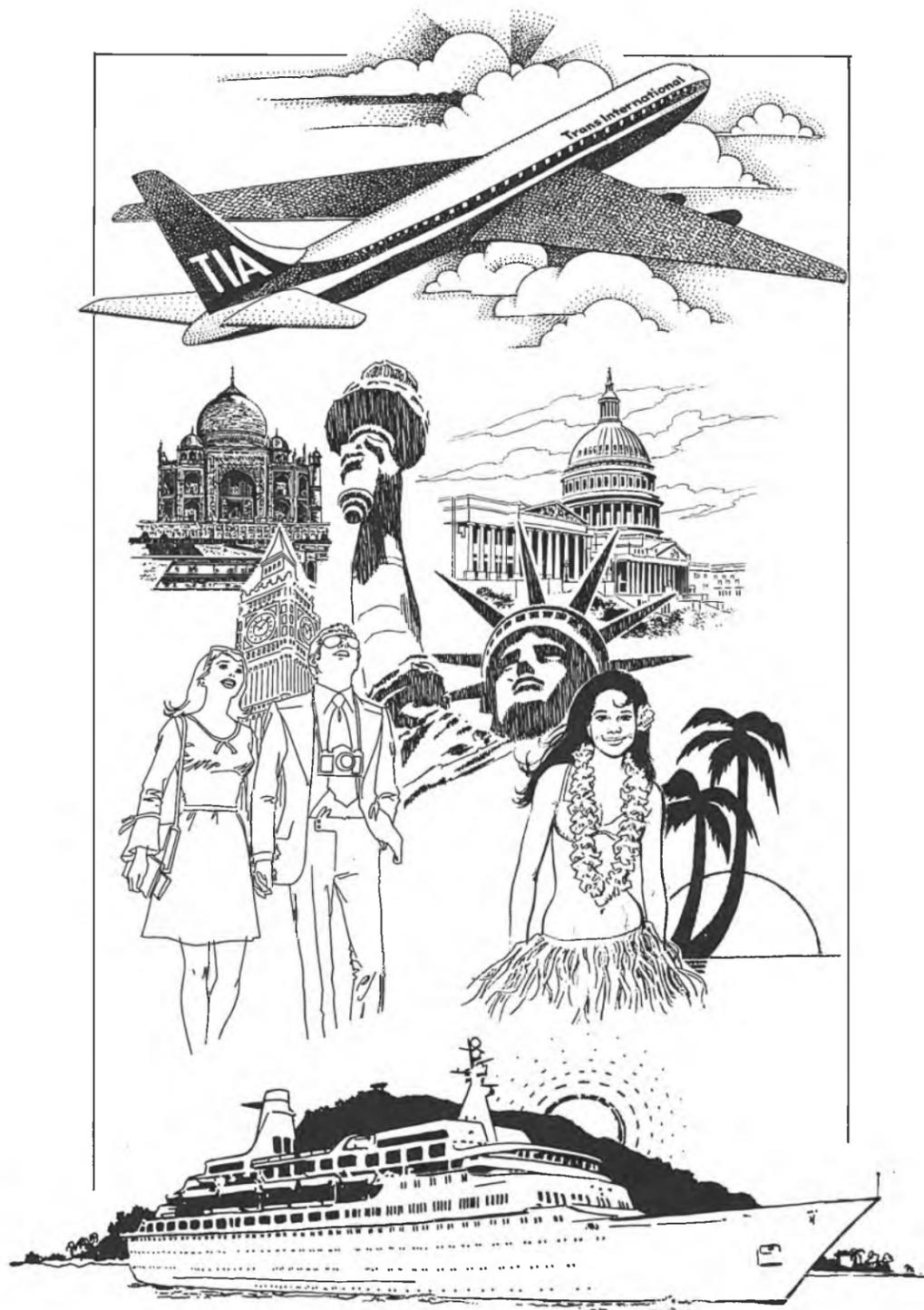
best-educated population in the world, an America of extraordinarily wide general knowledge and literacy, an America of popular debate on deep and lasting issues of human existence.

My hope for the National Endowment for the Humanities is that it might help to celebrate our achievements in this most important area—and play some role in encouraging more ambitious ones.

#### AMERICAN STUDIES SINGING

*Jay P. Gurian*

I hear American Studies singing, the varied methods I hear,  
Those of mythogists, each one singing his or hers as it should  
be symbolic and heroic,  
The biographist singing his or hers as he or she measures  
complexes or genes,  
The sociometrist singing his or hers as he or she makes  
ready for survey, or leaves off survey,  
The intellectual historian singing what belongs to him or her  
in his or her curriculum, the research assistant singing  
on the library deck,  
The artifactist singing as he or she sits at his or her dig,  
the folklorist singing as he or she stands,  
The popular culturist's song, the culture studies-ist's on  
his or her way in the morning (morning work), or at  
noon intermission or at syllabus sundown,  
The delicious singing of the literatist, or of the young  
arts-ist at work, or of the field studies him or her  
interviewing or communitizing,  
Each singing what belongs to him or her and to none else,  
The lecture what belongs to the lecture—at night the  
collective of modernists and radicals, robust, friendly  
Singing at American Studies Conferences with open mouths  
their strong melodious protests.



# NOMINATION

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HEARING  
BEFORE THE  
COMMITTEE ON HUMAN RESOURCES  
UNITED STATES SENATE  
NINETY-FIFTH CONGRESS

FIRST SESSION

ON

JOSEPH D. DUFFEY, OF THE DISTRICT OF COLUMBIA, TO  
BE CHAIRMAN OF THE NATIONAL ENDOWMENT FOR THE  
HUMANITIES

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SEPTEMBER 9, 1977



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## NOMINATION

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FRIDAY, SEPTEMBER 9, 1977

U.S. SENATE,  
COMMITTEE ON HUMAN RESOURCES,  
*Washington, D.C.*

The committee met, pursuant to notice, at 9:06 a.m., in room 4232, Dirksen Senate Office Building, Senator Harrison A. Williams, Jr. (chairman) presiding.

Present: Senators Williams, Randolph, Pell, Kennedy, Chafee, and Ribicoff.

Senator PELL [Presiding pro tempore]. In behalf of our chairman and at his request, and in deference to other Senators who have other commitments as well, the hearing on the nomination of Joseph Duffey to be Chairman of the National Endowment for the Humanities will open.

Prior to making my own statement, I will ask Senator Ribicoff and Senator Randolph if they would care to make their statements in introduction of Dr. Duffey. If Dr. Duffey would come forward, between his two sponsors.

Thank you.

### INTRODUCTORY STATEMENT OF SENATOR RIBICOFF

Senator RIBICOFF. Thank you, Mr. Chairman.

It is my pleasure to introduce Joseph D. Duffey, who has been nominated as Chairman for the National Endowment for the Humanities.

Joe, the son of a West Virginia coal miner, has lived in my State of Connecticut for many years, and has distinguished himself as a clergyman, a teacher, a scholar, an administrator, and a public figure.

Mr. Duffey has demonstrated an extraordinary ability to organize, to lead, and to inspire others in pursuit of worthwhile goals.

Exceptionally intelligent, well educated, and at home in an academic environment, Joe Duffey is also a veteran of the give-and-take of our democratic system, having been active in the civil rights and anti-war movements, a political organizer, and a candidate himself, for the United States Senate.

Joe Duffey has the intellect, experience, and vision to be an excellent Chairman of the National Endowment for the Humanities. I recommend him highly for this position.

Joe Duffey has served since January of this year as Assistant Secretary of State for Educational and Cultural Affairs. Previously, he served as national chairman of Americans for Democratic Action, and chief executive officer of the American Association of University Professors.

An ordained minister of the United Church of Christ, he is a graduate of Marshall University in Huntington, W. Va., and did graduate work at Andover Newton Theological School, Yale University, and the Hartford Seminary.

He received his doctorate with a thesis on "Lewis Mumford's Philosophy of Technology and Culture."

Joe Duffey taught at the Hartford Seminary and Yale University, and was a fellow of the John F. Kennedy School of Government at Harvard University.

He was a recipient of a Rockefeller doctoral fellowship.

I have known and worked with Joe Duffey for many years. He is a man of integrity and principle. The President has made a good selection in nominating him to be Chairman of the National Endowment for the Humanities.

Mr. Chairman, of all the years I have known Joe Duffey, everything he does, he does well. Everything he does is done with a commitment and with the highest degree of integrity.

He is very much at home in the field under the jurisdiction of the National Endowment for the Humanities, and my prediction is that the President, the Congress, and the country will be very well served with Joe Duffey as Chairman of the National Endowment for the Humanities.

Senator PELL. Thank you very much, Senator Ribicoff.

My senior colleague, who should be the acting chairman, sitting right here, Senator Randolph, will now make a statement in connection with Dr. Duffey.

Senator RANDOLPH. Chairman Pell, it is a privilege for me as a member of the Human Resources Committee to present to you and other members of the committee Joseph Daniel Duffey.

He is, as we know, Chairman-designate of the National Endowment for the Humanities. Our able colleague, Senator Ribicoff, has mentioned the personal friendship and acquaintance with the work of Mr. Duffey, who has lived in the State of Connecticut.

I think that it is proper now that we place Mr. Duffey in perspective. He is a native West Virginian, and that will not detract from his having lived and living in Connecticut, because we have always been a State that shares our best products, whatever those products might be. We will even share our coal with New England, to keep you warm this coming winter.

Senator PELL. Thank you, Senator.

#### INTRODUCTORY STATEMENT OF SENATOR JENNINGS RANDOLPH

Senator RANDOLPH. We are happy that the coal conversion legislation passed last night by a very wide margin. I do not want to be facetious, but I presume no one could say he was facetious if he quoted the New York Times. But our fellow West Virginian, who is a native of Huntington, in Cabell County—and incidentally, that is the seat of learning of Marshall University, a growing institution, with now a medical center, through the Veterans' Administration, which is a further indication of the desire of that university and agencies of the Federal Government to expand the educational and healing programs at that location.

But the New York Times has described Joe as a hillbilly and a Baptist. Now, I do not know exactly whether that is correct or not. He will have to defend himself, or he will have to agree, perhaps. But the Times, I know, went forward also, in adding that he has a close relationship with another prominent Baptist, and I presume that is the President of the United States. And I imagine that most people must have a close relationship to have the President nominate them for these offices that they have been nominated for, coming before this committee, and our Committee on Environment and Public Works, and all of the other committees in the Senate.

But since we do have the mention made by the New York Times of the Baptist faith, I would simply want to say that the New York Times, as other newspapers have also, recently reported that the largest Protestant denomination in this country is the Baptist denomination, with a continuing, growing membership.

I wish I could say that about the Seventh Day Baptists. I belong to that branch of the larger Baptist community, and we have about 60,000 members in the United States.

Senator PELL. Which you also share with Rhode Island.

Senator RANDOLPH. Yes. You have about seven of our Seventh Day Baptist churches in the State of Rhode Island, and I am appreciative of your thoughtfulness in mentioning that today.

But as we think now of the facts of the Duffey nomination, I know that as he speaks, presenting himself to members of the committee, that you will realize that he is not a stereotype of any character. He is his own man; he is Joe Duffey.

And I know that although he will demonstrate if necessary his mountain heritage and his frankly lasting love for our State and its people, why, he has above all of these characteristics, which we could all discuss and perhaps discuss too much this morning, he has an excellence in his life. He has an understanding in his career. And he has always a sense of justice in connection with the affairs over which he has presided.

I know that Mr. Duffey in this position of trust and importance and leadership will seek and will attain the enhancement of our cultural heritages, and his work will certainly be an inspiration to others to share in what I think are the very worthwhile values of heritage. I use that term broadly, because those are the undercurrents in various areas of this country which frankly have their own peculiar strengths, but have held the Nation together.

He has had an extensive experience in the fields of education. He has also performed those civil and public duties which recommend him certainly to us.

I have indicated his affiliation with Marshall University, but it is also, reaffirming what Senator Ribicoff has said, important to list his degrees from Andover Newton Theological Seminary, Yale University, and the seminary at Hartford.

Mr. Duffey is a former associate professor at the Hartford Seminary and a director of its Center for Urban Ethics.

He was a fellow of the John F. Kennedy Institute of Politics in 1971, and served as adjunct professor at Yale University from 1971 to 1973.

Mr. Duffey has served well as a policy adviser to President Carter in the 1976 campaign, and prior to that effort, he was chairman of the Democratic National Committee's Task Force on Education.

I think that as we talk of politics and education in the sense of paralleling one another, I remember that Mr. Duffey came into my home county and spoke eloquently and effectively in connection with matters of public affairs there—not just partisan politics, but the duty of an individual to participate in the process of government, and that means a participation of an enlightened understanding of problems and an attempt to join others in doing that which will contribute to the public will. And in our home town, my home town of Elkins, where you appeared, Mr. Duffey it is not improper to say here today that, although you are a graduate of Marshall University in Huntington, to the west and south of Elkins, that we have in that city of Elkins a very splendid college, Davis and Elkins College, and—I hope that this will not muddy the record—I was a member of the faculty there for many, many years.

But I think it is important to indicate that you have confidence in the educational system of West Virginia, and those colleges not State owned but private, and in a sense, church-related colleges.

And Ann, your wife, who is here today—and may I present Ann Wexler—would you stand, Ann? Thank you very much. And their son, David, is a student at Davis and Elkins College.

And so, I am not attempting to be provincial, but I am indicating that whether it is New England, or whether it is a part of an Appalachian area, whatever we think of in this country as being a country that can be solidified and still have our differences—yes; our differences often are our strengths, because out of these problems discussed in the Senate and debated and decided there, for example, come a understanding of the country's needs.

And so, this position to which Dr. Duffey comes with a background of experience and training and expertise—and more than that, Mr. Duffey comes with an understanding of the commitment to this position.

So, from the State Department, where you have been an Assistant Secretary of State for Educational and Cultural Affairs, this recognition by our President of your stewardship and leadership cause you to be before this committee in reference to a nomination.

Now, Mr. Chairman, and I am privileged now to address both Senator Pell and now Senator Williams, the chairman of our committee, I know that it is not necessary for me to say that when we have a hearing of this type, we attempt to understand the witness, we talk with the witness, we question the witness, and the witness responds, I am sure that we are all interested, intensely interested, in knowing the views in specific, perhaps, on what may be an increasing role, certainly an important role, of the Federal Government in cultural pursuits and the humanities in America.

I do know that the perceptiveness of the chairman of this committee causes me to speak of the perceptiveness of Mr. Duffey as we proceed with the nomination hearing.

I thank you, Mr. Chairman, and I commend to you, as Senator Ribicoff and others would do who know him, this man for the position for which he has been chosen as chairman designate.

Thank you.

[Whereupon, Senator Williams assumed the Chair.]

The CHAIRMAN. I did not hear all of your statement, Senator Randolph, but I heard—

Senator RANDOLPH. Well, it was a very eloquent statement, and I am sorry you did not.

[Laughter.]

The CHAIRMAN. Well, I will read it, of course. But I will say that Mr. Duffey's good fortune started early in life, to be born in West Virginia; that is good fortune, Joe.

Senator Randolph got away without any questions.

Senator Pell?

#### INTRODUCTORY STATEMENT OF SENATOR CLAIBORNE PELL

Senator PELL. Thank you, Mr. Chairman.

I am very pleased to join with Senators Randolph and Ribicoff in welcoming Dr. Duffey to this hearing.

As Dr. Duffey and my colleagues on the committee know, I have had a long, intense interest in humanistic studies, in the efforts of our Government to support and encourage both the pursuit and the appreciation of the humanities and also to insure that there be increased State and local participation in, and direction of, Government support of the humanities.

As a Senate author of the legislation which, 12 years ago, created the Federal programs to support both the arts and the humanities, and as one who has been responsible since that time for Senate oversight and reauthorization of those programs as chairman of the Senate subcommittee, I welcome this opportunity to hear Dr. Duffey's views.

I believe, though, it might be appropriate at the outset to review the circumstances that led a dozen years ago to the congressional decision to establish a national program for the humanities.

To know where the program is today and to focus on its future, I think we should look back at its roots.

The idea for a national humanities program grew from widespread concern during the decade of the 1950's and early 1960's that the humanities were in serious danger of being swamped in a rising tide of Federal funds for science and technology.

The United States, in the years after World War II, had made a tremendous commitment in terms of public attention and public funds to the physical and biological sciences and, following Sputnik, particularly to engineering and to technology.

In this atmosphere, humanistic studies—the studies of history, of philosophy, of language—were in danger of languishing in our universities, and in our public discourse and discussion.

It was to correct this imbalance and to give recognition to the essential and necessary contribution of humanistic studies, that Congress established the National Endowment for the Humanities.

Time, I believe, has proven the wisdom of the Congress in establishing this endowment, and in increasing the scope and size of the program through the years.

Today, while our Government still invests far more heavily in science and technology than in the arts and humanities, the Humanities Endowment provides something of a counterbalance in our society. Its potentials are enormous to benefit our Nation, and there are great challenges ahead.

This will require enterprising and imaginative leadership, not just in Washington, which I am sure Dr. Duffey will provide, but also throughout what might be called the humanities community of our Nation as a whole—this being not only the State councils, but groups of people on the local level as well.

Let me mention just a few of the challenges that I see.

First, I believe we can and should seek to broaden financial support for the humanities, by enlisting active support by State and local governments, business, and other private sources.

Secondly, I believe we can and should make stronger efforts to involve a broader spectrum of Americans in the humanities.

We have a very strong base of humanistic studies in our colleges and universities, but we need enterprising leadership to bring the enrichment of the humanities to the grassroots of America.

Third and finally, I believe we can and should continue to insist on the highest standards of quality in our programs. I think there is no necessary conflict between broadened participation and quality. Indeed, knowledge and wisdom are not diluted by diffusion, but instead are distilled, refined, and improved.

In expressing these thoughts, I am very conscious in the past few weeks and months of an intense, almost orchestrated campaign that I see leveled at me, on the left by the "New Republic," and on the right by the "Wall Street Journal," to the general effect that I want to see the quality of the humanities programs lessened and deteriorated.

That is not the case at all. I believe we can have quality, but I also believe we can do more than has been done in the past in reaching the grassroots of our Nation and making the resources of the Federal Government, the resources of the tax dollars, the resources of the humanities endowment more available to more groups across our country, so that we do not have in any case the thought of one chairman of one arts council that was expressed to me, that the humanities committee in that particular State was a secret society.

I want to make the humanities committees throughout the Nation have a high perspective and high quality. This is the charge that we give Dr. Duffey, and I hope that he will be a very successful leader in this charge in this regard.

Dr. Duffey, we thank you.

The CHAIRMAN. At this point I wish to include in the record the biographical sketch of the nominee.

[The information referred to follows:]

Joseph D. Duffey  
 2801 New Mexico Avenue  
 Washington, D.C. 20007  
 (202) 338-5276

Vita

June, 1977

Personal Data

Birth: Huntington, West Virginia, July 1, 1932.

Education: A.B. -Marshall University (W.Va.), 1954  
 B.D. -Andover Newton Theological School, 1958  
 S.T.M. -Yale University (sociology and ethics), 1963  
 Ph.D. -Hartford Seminary Foundation, 1969  
 Dissertation: "Lewis Mumford's Philosophy  
 of Technology and Culture"

Married to: Anne Wexler  
 Two sons, Michael (21); David (19)

Professional Experience

January, 1977

Assistant Secretary of State  
 For Educational and Cultural Affairs

1974 - 1977

American Association of University Professors (AAUP)

Chief administrative officer and spokesman, national  
 professional association of 75,000 university professors  
 with major offices in Washington, New York and San Francisco.

1971 - 1973

Yale University

Adjunct Professor, Yale University, and Fellow of  
 Calhoun College

Teaching included seminars: "Ethics and the Professions,"  
 "Reconstruction in Political Thought," "Law and Society,"  
 "Seminar in Appalachian Studies."

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January, 1971 - September, 1971

Harvard University

Fellow, John F. Kennedy School of Government,  
Institute of Politics1960 - 1970,

Hartford Seminary, Hartford, Connecticut

1960-62	Assistant Professor
1962-63	Acting Dean
1963-67	Associate Professor
1967-70	Founder and Director, Center for Urban Studies

Associations and activities in area of higher education  
(partial listing):

Chairman, Advisory Board, National Student Educational Fund  
 Chairman, Education Study Group, Domestic Affairs Task Force  
 of Democratic National Committee  
 Board of Directors, Society for Religion and Higher Education  
 (Kent and Danforth Fellows)  
 Member, Washington Secretariat for Higher Education  
 Moderator - NBC television, series aired during 1975-76 -- on  
 higher education in America

Addresses and presentations: (Partial listing 1975-76)  
 Education Commission of the States -- Conference on the  
 Financing of Post-Secondary Education  
 Association of Governing Boards -- annual meeting  
 National Student Lobby - annual meeting  
 American Association for Higher Education -- platform  
 address at annual meeting  
 George Stern Memorial Lecture, Syracuse University  
 Kenneth Clark Symposium Lecture, The City University of  
 New York Graduate Center

Community and Business Experience (partial listing):

Chairman, Committee on Urban Renewal, Greater Hartford  
 Community Council, 1962-64  
 Charter Member and Board of Directors, Hartford Community  
 Renewal Team (OEO Program), 1963-67  
 Vice-President and Incorporator, Robert Littleton Housing  
 Corporation, now Connecticut Housing Investment Fund -  
 real estate firm with approximately five million dollars  
 invested in housing and urban renewal - 1963-69  
 President, Charlott Barbour Corporation, original developer  
 of 135-unit housing project in North Hartford, sold to  
 tenants as co-op - 1970-73  
 Consultant and Advisory Board Member, U.S. Housing Partners, Inc.

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Other Activities (partial listing):

Delegate, Democratic National Conventions, 1968, 1972, 1976  
 Co-Chairman, Campaign for U.S. Senator A. Ribicoff, 1968  
 Democratic Candidate for U.S. Senate, Connecticut, 1970  
 Member, National Democratic Policy Council, 1968-72  
 National Co-Chairman, Citizens for Muskie, January-June, 1972  
 Platform Representative for Jimmy Carter, 1976: Floor Leader,  
 National Convention; Associate Director of Issues, Washington  
 Office  
 Board Memberships: John F. Kennedy Center for the Performing  
 Arts; Woodrow Wilson International Center for Scholars; and the  
 East-West Center

Listings

Who's Who in America; Who's Who in the East; Outstanding Young  
 Men in America (1968); Current Biography (1971)

Academic Fellowships

Rockefeller Doctoral Fellowship, 1966-67  
 Post-Doctoral Fellow, Society for Values in Higher Education,  
 1973 (Kent and Danforth Fellowship)

Academic Associations

Omicron Delta Kappa, National Leadership Fraternity  
 Pi Kappa Delta, speech and debate  
 Society for the Scientific Study of Religion

Travel

1963 - Eastern Europe  
 1971 - Israel and Mid-East  
 1972 - Soviet Union - lectures at Soviet Academy for study of  
 the U.S.A.; Northern Ireland

Congressional Testimony

1969 - Federal manpower programs  
 Budget hearings  
 1970 - Foreign aid, Vietnam  
 1971 - Foreign policy  
 1974-76 - Higher education

Publications

Articles and reviews in Hartford Quarterly, Washington Post, Village Voice, Christianity and Crisis, Renewal, Journal of Social Issues (editorial board), etc. (also New York Post, Washington Post), Atlantic, The Democratic Review.

Editorial written for Journal of Social Issues (Summer, 1973) cited for "Editorial Excellence" in national awards by Associated Church Press

Article, "The Future of the Professoriate" in Current Issues in Higher Education - 1975, Bossey-Bass, San Francisco-Washington, 1975

The CHAIRMAN. Now, we look forward to your statement if you care to make one.

**STATEMENT OF JOSEPH D. DUFFEY, NOMINEE TO BE CHAIRMAN OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES**

Dr. DUFFEY. Thank you, Senator.

Let me introduce, Senator, two members of the National Council on the Humanities who are here today; Mrs. Blanchette Rockefeller and Dr. Robert Hollander. Dr. Hollander is associate professor of comparative literature at Princeton University. Dr. Hollander and Mrs. Rockefeller are members of the 26-person National Council on the Humanities.

I welcome the opportunity to appear before this committee and to respond to your questions. All of us have received in the last few weeks numerous suggestions and comments about the role of the National Endowment for the Humanities. This is my first opportunity to speak for myself.

I should like to begin with a statement of my own perspective on the task of the National Endowment for the Humanities.

When the Congress drafted the Endowment's authorizing legislation, it made a bold declaration of purpose. In the preface to the act, the following proposition is set forth: "Democracy demands wisdom and vision in its citizens."

Wisdom is the goal of humanistic study, and vision is its reward. At their best, what we refer to as the humanities can provide a key to the kind of learning and knowledge which is essential to a free and a vital society.

If I did not believe this to be true, I would not have accepted the President's invitation to become the next Chairman of the Endowment.

And so, in considering my nomination, you should know how I define the area of the humanities and how I view the mission of the Endowment.

I take with great seriousness, Mr. Chairman, the congressional mandate. I believe that this relatively small Federal Agency is charged with an objective that is as elusive and difficult to measure, as it is important to the progress and well-being of our people.

The resources are finite, the opportunities are great, and there are no simple answers for the issues that this Agency must confront.

But what expectations we have will require cooperation between the Congress, the administration, and the private sector.

I understand the task of this Agency to be the encouragement of those activities which will promote learning in areas that are related to our heritage as a people, our potential as men and women, and our purpose as a nation.

In adopting the legislation, the Congress referred to specific academic disciplines—history, literature, language, philosophy, and jurisprudence, among others.

At their best, those disciplines serve a common purpose. They secure the essential understanding both of the past and the present without which we are ill-equipped to face the future.

One aspect of the Endowment's work is to nurture achievements in those fields through fellowships and research directed toward the expansion of knowledge and the improvement of teaching.

The Endowment is one way in which we express our Nation's concern to acknowledge and to encourage intellectual excellence. It is in this important sense that our institutions of higher education are major national resources, not simply for the training of the young, but for citizens of all ages.

These institutions are a critical source not only of education in technique and technology, in science and theory, but also in the sensitivity to those qualities of mind which make life worth living and a society worthy of commitment and of sacrifice.

Our Nation is well-served by those men and women who, through rigorous scholarship and creative teaching, seek to enliven our imagination and our appreciation of the lessons of history.

Therefore, I will be a persistent advocate for appropriate Federal recognition of and support for the contributions made to our society by scholars and teachers in these disciplines which probe the meaning and the purpose of human experience.

But the humanities and society are impoverished if our humanistic understanding is confined to the boundaries of the academic world. The humanities represent a dimension of the entire society and not simply of higher education.

It is most certainly in our national interest to encourage reflection upon the human and personal implications and consequences of every area of human activity.

To encourage those economists who would pursue their discipline, as the late E. F. Schumacher said, "as if people mattered," and those physicians who view the body as a complex of mind and emotions, as well as of flesh and blood, and those scientists who consider the human implications of their invention—these, too, are concerns of the humanities.

I should like to say a word about what I regard as the two chief interests and objectives of the Federal Government in the area of the humanities. The first is to promote excellence and to encourage achievement. The second is to make opportunities for learning and insight, and activity in the humanities available to an ever-widening circle of the public.

In pursuit of each of these objectives, Federal activity must be conducted with a deft hand and a sensitivity to particular problems.

How shall we encourage excellence? Not, I believe, by seeking to establish some national criteria for excellence, or to enshrine some national groups, which become the arbiters of judgment.

Excellence should be acknowledged, not proclaimed. Quality should be assessed primarily by those of acknowledged achievement. We must guard scrupulously against either the appearance or the reality of restricting freedom of thought or of dissent.

I will favor practices which encourage a diffusion of judgment and a respect for the opinions and values of as wide a constituency as can be located.

I do not favor a national agency which establishes at the center norms and values and canons of taste and accepted definitions of worth to be propagated to the provinces.

The National Endowment for the Humanities should respect the worth and the taste of people in every region of the country, and opportunities should be expanded through the strengthening of local institutions of humanistic inquiry and enterprise.

For I believe there is a division of aptitude within the economy of the intellect which provides us, thankfully, with a variety of talents.

There are those, like Socrates, whose gifts are to question conventional wisdom and provide new insight. There are those, like Plato, whose gifts are to interpret the results of an original thought for wider audiences. And I believe both types of mind and activities are valuable participants in the process of learning.

I also believe that those who seek wisdom are essential participants in that process, for true scholarship must be more than a soliloquy.

We must rely upon those who in the solitude of the library search deeply within intangible human treasures and those who upon the lecture platform, in print, or in film, communicate what is found.

We need both, and we are fortunate when we find them in the same person. Excellence in both roles deserves recognition.

The encouragement of achievements in thought, in writing, and teaching represent only the first goal of Federal activity. The second is to make available to the public at large opportunities for learning and insight and activity in the humanities.

I want, therefore, to affirm and to strengthen the work of the National Endowment for the Humanities in this area. I have listened to the arguments of those who maintain that seeking a wider audience for the best in thought and learning in the humanities will somehow compromise our standards of excellence. I believe they are wrong.

Just as in other fields, humanistic study sometimes demands highly specialized research and technical work. But unlike some other areas of knowledge, the goal of humanities scholarship is not the invention of a new machine or a new technique or even the discovery of a solution to a problem.

The goal is the gaining of insight, of perspective and understanding. And the work of the humanities is not completed until that insight is accessible to those men and women and young people everywhere who are able and willing to accept the discipline of seeking such understanding.

There need be no opposition between the highest achievement of scholars in the humanities and the conversation of the general public about those things that are meaningful and valuable.

A young boy in Plains, Ga., who was told by his teacher that he should read *War and Peace* and who learns from that reading some things that he remembers for the rest of his life is participating in the humanistic conversation of society.

There is no issue of a separate elite as against public participation, nor a national focus as against activities spread around the Nation as a whole.

The real issue, and the real battle, has to do with the larger place for the humanities and for the humanistic spirit in the life of our Nation.

By its very nature, the conversation about humanistic concerns should be spread into every part and region of the country. The process should be inclusive and not exclusive.

So I approach the work of the Endowment with a set of goals which I readily grant are idealistic. But I will not be reticent about declaring them now, nor will I be shy about pursuing them.

I want to see an America that is proud of its scholars and of intellectual achievement.

I want to see a scholarly community with a high sense of professional and social responsibility which itself turns away from trivial pedantry.

I want to see an America in which all citizens with a native curiosity to inquire into the human heritage, or to increase their skills in language and reason, will find encouragement and opportunity.

For I believe that a Nation which cherishes too highly the ways of technical learning and practical skills, and neglects those areas of learning which we call the humanities, is neglecting those resources of reason and judgment which make possible the self-rule of free men and women.

I will work hard to encourage the interest of all our citizens in the subjects of the humanities. With my colleagues at the Endowment, I will seek to make available to as many Americans as care to attend to them the insights of this learning.

I will favor a partnership between the State humanities organizations and the Endowment in working toward this goal. Rather than attempting to circumscribe their choices, I will seek to complement their decisions.

I will do what I can to insure that the humanities leave their mark upon us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning to our children; that our museums, libraries, historical organizations and public media continue to serve the needs and the interests of all our people.

In all that I would do as Chairman, my concern will be to increase access to the manifold riches of the humanities for scholars, teachers, students, and citizens alike.

For this access should not be limited or restricted. What we know about ourselves and about others simply must be open to all, regardless of station or vocation.

I have tried to review for this committee my philosophical views and my goals for the National Endowment for the Humanities. I can only add that if I am confirmed, I will take up this work with enthusiasm, but mindful of the many problems which need to be addressed.

I will expect to work with the Members of Congress and their staffs who are charged with oversight in this important area. I may say, Mr. Chairman, that I believe my travel and awareness of the political realm has brought me to an understanding of the demands of the public, as well as the Congress, for accountability in the use of public moneys and for our public agencies to be models of good management, efficient and thoughtful administration.

This small agency has been the focus of so much controversy and subject to contention precisely because it means so much to so many people. It would be my hope that the National Endowment for the Humanities will play a significant role in giving leadership and definition to humanistic learning in the years ahead, thereby enabling the task of the intellect and the issues of society to be brought into communication with one another.

There was a time when the other nations of the world knew America primarily in terms of its invincibility, its material strength, its lavish ways of living. We are today rivaled by other rich nations.

But the abiding truth about this country, which perhaps we are at last coming to appreciate, is the courage and the daring of our social experiment, the unique character of our enduring political institutions, and the capabilities of our people to take the risks of individuality.

It is perhaps time to show the world the face that America has yet to turn outward with confidence; an America with the best educated population in the world, an America of extraordinarily wide general knowledge and literacy, an America of popular debate on deep and lasting issues of human existence.

My hope for the National Endowment for the Humanities is that it might help to celebrate our achievements in this most important area, and that it might play some role in encouraging more ambitious achievements.

Thank you.

The CHAIRMAN. Thank you very much, Dr. Duffey.

I will turn to Senator Pell. I know he has another meeting at which he must preside.

It is important to us, that you be willing to come before the committee and describe the activities in the position you will hold. I have your letter, which I will include in the record, that indicates your willingness to appear before this committee when we need you.

The CHAIRMAN. Senator Javits was called to New York and regrets that he cannot be here this morning to personally greet you, make a statement, and also ask a few questions. I will submit his statement and questions for your written response in the record at this point.

#### STATEMENT OF SENATOR JAVITS

Senator JAVITS. I am pleased to welcome Joseph Duffey in his appearance before the committee this morning. As he has been introduced by Senator Randolph of his native West Virginia, as well as Senator Ribicoff of his more recent residence of Connecticut, he comes to the committee with the highest recommendation of our colleagues.

The National Endowment for the Humanities is an agency which must continually explain its mission, often to skeptical parties. Unlike many other Government activities, NEH has objectives which are subtle and difficult to measure. Thus, a new Chairman will face the difficult task of articulating this mission in a way which is comprehensible and acceptable to a broad constituency.

Mr. Duffey brings a strong background and a wealth of experience to these new responsibilities.

I am pleased that the committee will carefully review his credentials, and probe his plans for NEH if he is confirmed by the Senate. After completion of this examination, I hope that the committee and the full Senate can act promptly in this confirmation, so to provide a permanent Chairman for the Endowment at the earliest possible date.

[The questions and responses referred to follow:]

NOMINATION OF JOSEPH DUFFEY  
HEARING OF U.S.S. COMMITTEE ON HUMAN RESOURCES - 9/9/77  
QUESTIONS FROM SENATOR JAVITS

QUESTION NO. 1 - Bicentennial Grants

In 1976, the Congress authorized Humanities Challenge Grants including a special section on Bicentennial Grants. Could you tell the Committee of what has been done with this provision and your future plans for this activity?

QUESTION NO. 2 - Governance

The statute authorizing NEH establishes special governance provisions to insure participation by outside leaders in the Humanities and to formalize relationships between NEH and other government activities. The most significant of these formal relationships is the Federal Council for Arts and Humanities. Would you comment on your expected participation in the Federal Council and what role the Council might play in improved intergovernmental coordination of agencies concerned with cultural affairs?

Secondly, how do you plan to coordinate NEH activities with the National Endowment for the Arts, the HEW Museum Services activities, and other Federal agencies?

QUESTION NO. 3 - Labor Participation

Under a 1976 amendment, membership on the National Council on the Humanities is subject to Senate confirmation. Do you plan to insure that nominations for the Council will include appropriate participation by persons connected with organized labor? In addition, do you plan consultation with organized labor in other aspects of NEH operations?

QUESTION NO. 4 - NEH Today

As you arrive at NEH, you have had a brief opportunity to observe their recent history. From this observation, what do you believe is being done best at NEH and should be maintained and expanded?

ANSWERS SUPPLIED BY  
JOSEPH DUFFEY TO  
QUESTIONS RAISED BY  
SENATOR JACOB JAVITS  
AT NOMINATION HEARING  
ON 9/9/77

Answer to Question #1

As you know, the Endowment has extended an invitation for applications for these Bicentennial grants under the Challenge Grant program. To date, I believe the number of responses has been disappointing and that only one grant has been made so far. Several other applications are now at the discussion stage. It is my intention to take additional steps to stimulate the interest of applicants in this area, including staff involvement in soliciting promising projects. If I find any deficiencies in the Endowment's procedures, I will move quickly to correct them. I understand projects and programs concerned with the Bicentennial of the Constitution to be of importance and I want to stimulate them. To invite a nation-wide celebration of the philosophical foundations of this country is a task worthy of serious Endowment concern. It will, however, require sophisticated staff work, dedication and a well-defined plan. I intend to bring this about.

Answer to Question #2

Both the National Council on the Humanities and the Federal Council on the Arts and Humanities provide critical advisory roles in assisting the Federal government to sustain and enhance the cultural life of the nation. The National Council provides the Chairman and the Endowment staff with that necessary breadth of perspective and depth of judgment required to insure that this agency does its job responsibly, effectively, and in close contact with the constituency. It is my intention to ask the members of the National Council to work even more closely with the Chairman than they have in the past.

The Federal Council is an inter-agency council concerned with the coordination of federal support for the arts and humanities. The Congress moved with great wisdom in legislating such a Council. It is my intention to do what I can to see to it that this Council lives up to its full legislative potential. As the Chairman of one of the Endowments, I know that I will need all of the help that the Council can provide. I will want to discuss the work of the Council with the heads of each of the agencies who make

(Question #2 Answer)

2

up its membership and with interested members of the Congress. It is clear to me that the agenda for the Council for the next few months will have to be a heavy one.

You mentioned the Arts Endowment specifically. Clearly, the coordination between the two Endowments must be close in both the planning and the delivery of all of the programs of the two agencies. Much can be accomplished by the relationship of the two Councils, by a close partnership on the part of the two Chairmen, and by constant communications at the staff level. In addition, I will seek to find administrative devices which will encourage coordination.

HEW's administration of the new Museums Services Institute will require our close relationship to that Department on that, as well as on all education matters. Each Endowment is now offering important support for projects --in the Arts and in the Humanities--to museums. The Conference Committee report last year made it clear that the Congress wanted the two Endowments to continue this work and

(Question #2 Answer) 3

expected them to coordinate it carefully and fully with HEW's new responsibilities. I will give this task a high priority.

Answer to Question #3

I am concerned, as I am sure that both the Congress and the Administration are, that membership on the National Council on the Humanities be fully representative of the various professions, institutions and organizations, of a broad range of perspectives that bear on the humanities, of a variety of public and academic points of view. While there are no membership quotas for the Council, I share your concern that no leaders of labor presently have membership on the Council.

Beyond that, I can assure you that it is my intention to consult with labor leaders on the work of the Endowment, to seek their advice on matters in which their knowledge is important to the work of the agency and to be insistent that they continue to participate in the projects we support. Labor has been a good friend of the Endowment, involved in our projects, and supportive of our objectives. I want to maintain a strong relationship with this sector in the future.

Answer to Question #4

The Endowment has a most commendable record in providing support for scholarly research, in bringing fresh resources and vitality to our colleges and universities, in encouraging museums, libraries and other cultural institutions to focus on the humanities. In all these areas, great strides have been made. In addition, the Endowment has launched a successful public program at the national level and has supported the development of state humanities committees.

These all are sound initiatives, which I support. However, as I said in my opening remarks, we cannot rest secure until the federal government has moved to insure that all our citizens, regardless of age, place of residence or vocation, have direct access to the rich resources of the humanities. This means that I will favor a wider distribution of grants, that I will encourage more rural projects, that I will urge the awarding of larger numbers of smaller grants to local/community institutions and organizations, that I will support complementary programs at the local, state, regional and national levels.

(Question #4 Answer)

2

I find no major deficiencies in the work of the Endowment. Rather, I have discovered a willingness on the part of the staff to accept the legislative mandate of the Congress and to move expeditiously in carrying it out. There have been some administrative shortcomings which I intend to correct, but the enthusiasm of the staff to get on with the work that the Congress has set for them, gives me full reason to believe that this agency will quickly focus on the priorities shared by the Congress and the Administration in this important area.

The CHAIRMAN. Senator Randolph.

Senator RANDOLPH. Mr. Chairman and Senator Pell—shall we call you Dr. Duffey, Mr. Duffey, Joe Duffey, Chairman Designate?

Dr. DUFFEY. Any one.

Senator RANDOLPH. I recall, Mr. Chairman and Senator Pell, that although we have spoken to the witness of the rather small agency that since the passage of the act in 1965, we have provided Federal funds in the amount of about \$525 million. I am not saying that that is a small amount or a large amount, or an adequate or an inadequate amount. But I think there has been an awareness, and also it is coupled with an impetus, I think, within the Congress, not in any partisan way, but in the desire to move this program forward and to do it on a firm basis.

I have believed in the program, and I believe in it more and more each year, the need for it. I have been speaking especially in our own State during the recess period on the subject of our need to rediscover America, and that is the subject, our need to rediscover America. Of course, I was talking about a rediscovery of West Virginia, and throughout the Nation, a rediscovery of whatever State we live in, work in, have our being. I think that that is very important.

Now, I do know that there have been criticisms, of course. I know that our able colleague, Senator Pell, has brought the September offering, the fleece of the month, or whatever it is called, yesterday or the day before—

Senator PELL. Senator Proxmire.

Senator RANDOLPH [continuing]. I mean, Proxmire—it shows I have the right man on my mind, if not the award—I am very sorry. But Senator Proxmire did that, I believe, yesterday or the day before.

The CHAIRMAN. It is a monthly award.

Senator RANDOLPH. A monthly award, yes, and it was interesting to hear him. But I do know, Senator Pell—and now I will be correct as to the name—I do know that at Marshall University, we had a grant of several thousand dollars from the Endowment for the Humanities to a professor there to study the history of the political party system in this country.

I do not know that that would be something that you would endorse or not endorse, because I think to a degree we have felt that perhaps moneys going in to do something that has already done in the establishment, as it were, that that might be just an example of something that perhaps is worthwhile or yet in a sense might have been directed in a better way.

I do know that I have been intensely interested in this series of books, Mr. Duffey, on the States, that have been an assignment to a certain person to write a history of that State.

Of course, in the State of West Virginia, I am sure, we have had dozens of histories. But now, there is another history of our State. Who knows but what this history is very important; the history of transition and change. All of this is involved.

I believe now 12 States have been covered. I am not sure of the exact number. But I do think that what you are saying about the involvement of as many people as possible in these programs is certainly worthwhile.

And I think that in my home town, where we have what we call the Augusta heritage program, in cooperation with Davis Elkins College, an association also separate from the college which functions 12 months out of the year, where we are bringing in for a period of many, many days those persons who have an expertise, an understanding of arts and crafts. And they come not only from our country, but they come from other countries to participate with us in that program which has been exceedingly worthwhile.

I know that in West Virginia at the present time, we have over 60 ongoing arts and crafts festivals. I think this is a considerable number for a State, West Virginia or any State.

And these are not just showplaces for someone selling a product or people selling products of their own handicraft. These are festivals where lectures are given, where there is the study of the humanities. And oftentimes, on a slope above the lake at Cedar Lake, why, not a few people have gathered, but several thousand persons have been present to hear those who come to discuss the subject matter which in part is what you are attaching your commitment to in this new position.

And I do not want to continue to be provincial, but I know best that which is the country in which I live, and in my native town of Salem, W. Va., I think it very important when you talk about participation of people. There, at our college, the students themselves—and it is called the college of participation—the students themselves created the idea and carried it forward, of going into our hills, and they are bringing back into what they call the Fort New Salem, on a part of our college campus, the construction, Mr. Duffey, of some 16 log cabins. Log cabins deteriorate in the mountains. They are not used too much anymore.

But here, the students went out, all over our hills, and there, we have brought back the churches that once existed, the log church. We have brought back the printing as it was practiced in Jefferson's time. And there, we have the printing accomplishments practiced by two young men, as we watch them, bringing back what I call a rediscovery of America, in a sense.

And in those 16 structures, in that so-called pioneer village, it came into being on a college campus, and it came not because of the president of the college or some certain professor, but it became a reality because of student participation and understanding. That is what you are talking about to a degree, isn't it?

Dr. DUFFEY. [Nodding head.]

Senator RANDOLPH. You nod; I wish you would be more affirmative. But I think it very worthwhile; it shows what you are really saying here today; participation of the citizens, the desire to do this job.

At our college at Salem, we have a department of the humanities. This is not a great university; this is a small college of 900 to 1,000 students. But there, we have a separate department of the humanities, and some hundred students each year in that special department are studying arts and sciences.

And so I am intensely interested in this kind of program. And I am not squeamish about the appropriation of necessary Federal funds for this type of an effort.

I think the money should be used, of course, by civilian projects of value—but who knows just at the moment what is of real value.

You know, the taste—you used this word—the tastes of people vary. And so, as we think of the tastes of people, we think of the qualities of people, we think of the—as I indicated earlier—of the differences of people.

I am not saying I endorse the Virginia award for why persons become angry while playing tennis. I am not sure that that is applicable I would be in favor of more love sets.

But I do feel that if we are serious about these matters today, with you before us, why, I want you to realize that insofar as one of the Senators is concerned, that he is a person who believes in this type of program and who believes that you bring to the program a career background and leadership experience which is noteworthy, and now I think perhaps a broadened look that may strengthen the program which was conceived by the Congress and has been funded over a period of 12 years.

And I would hope, Mr. Chairman—and when I make this suggestion it is not just lightly made—I would like for Dr. Duffey to come back before either the subcommittee or the committee and give us a report of what is being done after 6 months or so. I think that Congress is remiss in its committee structure of not calling back—not so much for a hearing process, but a reporting process, on what has been done in a program of the kind that you are heading.

Thank you, Mr. Chairman.

The CHAIRMAN. Thank you, Senator Randolph, that is a very worthy suggestion. I think Dr. Duffey has indicated his willingness to come before us when we feel it would be helpful and we need him.

Dr. DUFFEY. I am most willing and eager. I would be delighted to do that.

The CHAIRMAN. Senator Pell.

Senator PELL. Thank you, Mr. Chairman.

Actually, in the past, the subcommittee has endeavored to keep in touch with the progress of both the arts and the humanities endowments to the best of our ability, although we can always do a better job and a closer job of oversight.

It is partly because of that role that I sought to see a certain change in direction of leadership of the humanities endowment. I am delighted at President Carter's view, where he said he expected both quality to be maintained, but also that it should have a greater outreach on the effects of the program in the humanities—that there should be a greater outreach in the effect of the program in the humanities.

Now, let us turn for a minute to the concept of the Federal-State partnership for the humanities endowment and refer to the language in last year's conference report, dated September 20, 1976.

This report was adopted by both the Senate and the House in the latter days of the 94th Congress. As you know, new incentives were provided for the humanities to develop improved State programs more along the lines, more akin to those of the arts endowment, and incentives were provided for State participation.

I would like to read into the record the relevant language, which I have extracted:

The purpose of the conference agreement is to encourage and stimulate the development of a Federal-State partnership in the broad cultural areas of the humanities; that this partnership may be increasingly beneficial to our people in each State.

The conferees, having taken note of the dramatic growth of the Federal-State partnership with respect to programs in the National Endowment for the Arts, exemplified by a 15-fold increase in annual State funding for the arts in 10 years, from \$4 million to \$60 million, and by the development of more than a thousand community arts councils, now up to about 1,800, the conference agreement envisages the development of similar challenges and opportunities for the humanities endowment.

The Chairman of the National Endowment for the Humanities is directed—this is the language of the conferees, passed by both bodies—to help encourage State participation and to work more closely than in the past with State governments and State officials so that the values, particularly the humanities, can gain better entrance to the mainstream of our democratic process and make a more vital contribution to American life.

The Chairman is urged to study state needs for the humanities with State leaders, so that these needs can be met in the broader sense through programs representing the full scope of the humanities and through programs which will be addressed to a multiplicity and a variety of worthwhile projects.

It is the position of the conferees that the 20 percent of the total funding allocated to the states is of deep importance in bringing the values of the humanities into local communities and to groups whose needs are relatively modest but who have potentially great significance.

That is the end of the quote.

I wish to stress that 20 percent of the funds appropriated to the arts endowment goes to strengthen its Federal-State programs. Both endowments are therefore equally treated.

Now, if you are confirmed, how would you see yourself carrying out this directive as I have described it by the conference report?

Dr. DUFFEY. Well, first of all, Senator, I have read that legislation and am very sympathetic to its goals, which I understand to be an attempt to encourage and stimulate a full partnership between the Federal Government and organizations on the State level.

I have asked our staff at the endowment to provide me with a report on the progress that has been made so far in complying with the new legislation.

I understand that councils or committees now exist in every State and one of the territories; that as of yesterday, 29 Governors have appointed representatives to these State commissions.

Senator PELL. Excuse me for interrupting. As you know, the great difference in the arts endowment is that in the case of the arts council, the Governor and the local political trustee is responsible for all the appointments. Whereas, in these 29 cases you are talking about, I believe there are only two of the members of the committees appointed by the Governors and the rest are done by what might be called the "laying-on-of-hands" process, from Washington to the State level, and then locally.

Dr. DUFFEY. I think the new legislation will enable us to have a real partnership with those who are closest to the needs in each State and who represent the citizens as well as the government and institutions of those States. Through cooperation and consultation, I believe our programs will complement each other.

I hope to be meeting both with those State representatives and with as many of the Governors and their staffs as I can, about this.

I think, Senator, we are behind in bringing the States to a recognition of why the Federal Government felt that it was important to provide leadership in this area.

We have much to learn from many of these State and local councils that have begun. It is still, however, a new idea. The Congress acted,

I think, very wisely and eloquently in describing the need for activity in this area; Senator Randolph has just underscored that. And I think we need to talk with the States and with the Governors about why the Congress has made these moves and to encourage a cooperative activity with the States. The new legislation makes that possible.

Senator RANDOLPH. Senator Pell, because I have to leave and just because of a comment of Dr. Duffey on something that I said about the partnership, or the working within the States—it may seem very provincial as I continue to mention West Virginia—but I do recall that West Virginia was the first State to move with its \$25,000 into the Federal program, to indicate that back home, we were the first State to do it. I recall it well.

But Mr. Duffey, if you or any member of this committee, or those who are guests at this hearing today, would come to our State capital city, as you well know, we have created there—not in some faraway corner where people cannot see what has been done, and not only the structure is the answer—but we have created on the west end of the capitol grounds our arts and cultural center, which is a beautiful building, and within the building, there becomes that living heritage and strength.

I recommend to those who think perhaps that sometimes within a State such as ours that this is not a commitment that our people have, that this would be an example of what is being done.

Would you comment on that?

Dr. DUFFEY. I am well aware of the activity in West Virginia. I think that the purpose of the legislation is to encourage other States to join with the Federal Government in such activities. That is one point in which, perhaps, other States have to catch up with West Virginia.

Senator PELL. I understand that some of my colleagues have time problems, so I will defer at this moment, but I would like to get in a few more moments of dialog with the witness.

I guess particularly, I am a little bit concerned, because I have been derided by editorialists, as was mentioned earlier, on both sides, for what is I think a misinterpretation of the objectives that I have, which are shared by the President of the United States, and I believe, by Dr. Duffey, and I want to bring this out. So I would like a little more time afterwards.

The CHAIRMAN. We do have a time problem here. The committee can no longer meet when we have reached 11, and we have another nomination. I do want you to have all the time you need, Senator Pell. You have made me a partner in some of that editorial derision, so I want to make sure you have a record that satisfies you.

Senator KENNEDY. Senator Chafee.

Senator CHAFEE. Go ahead, Ted.

Senator KENNEDY. I thank my colleague for yielding. I will make just a brief comment. I also have one area I would like to talk with the witness about, and then some other questions.

I want to welcome Joe Duffey to the committee and indicate to him that I look forward to supporting him with all the enthusiasm that I can marshal.

One of the marvelous things about Joe Duffey's appointment is that we will get two committed public servants for the price of one.

We also get Ann Wexler, who has been very much involved in all matters of public concern for many years and a tireless pursuer of the good and the right things for this country.

I think any of us who are supportive of the National Endowment for the Humanities have to be enormously impressed by Mr. Duffey's background, his experience, his education in divinity school, his teachings at one of our great universities; his rubbing shoulders with the hard practical aspects of public life and politics.

As one of the great people who are involved in the weighty moral issues of this time, he combines the intellectual inquisitiveness and the ability to deal in the rough and tumble of the practical life, which can bring some very special qualities to the Endowment.

So, I think the President has selected wisely, and I will look forward to working closely with him.

Mr. Duffey, the Endowment and this committee, particularly the Health Subcommittee, are interested in the whole area of medical ethics and the application of science and technology.

The Endowment has supported those programs in recent times with modest grants, but it is an area which is increasingly at issue, as we see an explosion of technology in the health areas, with the attendant kinds of ethical issues which are raised.

We have been fortunate to have a Commission on the Protection of Human Subjects, that deals with some of the issues of fetal research, behavioral research, psychosurgery, and commitment to public institutions.

But this area of ethics and morality, taken in conjunction with scientific progress, is an extremely complex and difficult one. There are tremendous ramifications to technical advances in the medical area and, of course, in other areas of our lives as well.

I would be interested in talking to you about that. I do not want to entrench on Senator Pell's time. But this is something which is very much a part of the work of our committee, and I think it is one of the really important issues that we will be facing.

Dr. DUFFEY. I do know something about the area, Senator. As I tried to say in my opening statement, we tend to think about the humanities in terms of literature and language, but areas like medicine, health, or justice also touch on humanistic issue.

That area which you describe is one in which it takes a great deal of technical research to know what one's options are. Statements on medical ethics require long and deep inquiry into what our options are, a sense of history, knowledge of what men have felt about these concerns in the past. Such efforts can involve five or six disciplines.

These are complex questions. The Federal Government spends in this kind of research about 4 percent of what it spends in strict science and technology. We need to acknowledge that further work must be done on medical ethics and health-related issues. This work must be supported and made understandable and available to as wide an audience as we can serve.

Senator KENNEDY. I think that is very true. One of the dramatic instances in recent times that was presented to us was the Karen Quinlan case which stung the heartstrings of every parent. Both those in the medical profession and parents were trying to do the right thing and needed the thoughtful, ethical consideration of people of various disciplines to help illuminate their decisions.

It is something that I do not intend to dwell on today, but is something that we would like at an appropriate time to review with you in some detail.

I have one general question, and then I would like to submit the others. That is a question about the value of the humanities in our society.

I know you believe in the humanities very deeply. And I would be interested in how you see your own service in this position, what you might expect, and your sense of the importance of the humanities in terms of our total society. I think it would be very helpful to me, and also to others.

Dr. DUFFEY. Since World War II, the technological and scientific breakthrough has been so significant and required so much effort that it has consumed a great deal of our attention. Individual disciplines, and all our knowledge, have become more and more specialized.

In the last few years, Americans have begun to ask questions about the purpose and the quality of life. These are widespread questions. People are more reflective and serious; they are asking more skeptical questions about unplanned growth and "amoral" science. I think we are once again beginning to realize, as the "Roots" phenomenon shows us, that our history means something to us, that history is a way in which we come to understand who we are and what our options are for the future.

Congress made a bold move in launching this endowment and giving it appropriate support. It is clear to me that we still have more to do in understanding why we consider the humanities to be important. As I said in my opening statement, it will be very challenging to use these limited resources to encourage both good and excellent scholarly work, and to promote wider understanding of that work.

Senator KENNEDY. I think that is a very eloquent and accurate commentary. And I think we are very fortunate to have you assume this responsibility. If I could, I would submit some questions for you, and make them a part of the record, to the chairman of the committee. And I wish you well.

The CHAIRMAN. Senator Chafee.

Senator CHAFEE. Thank you, Mr. Chairman.

Dr. Duffey, I am sorry I was not here earlier to hear your presentation. I am impressed with what you say on page 5 of your remarks, toward the bottom, in which you say:

I will do what I can to insure that the humanities leave their mark on us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning \* \* \*.

That is a pretty big order, with rather limited resources. And I guess my concern is that it is liable to be a shotgun approach, in which you try to be all things to all men and perhaps do not achieve any of the goals.

But I wish you well in the task. I look forward to our continuing monitoring of the program, and you have my support.

Thank you, Mr. Chairman.

The CHAIRMAN. Senator Pell.

Senator PELL. Thank you, Mr. Chairman.

Dr. Duffey, have you had a chance to study the report of the Comptroller General, dated February 13, 1976?

Dr. DUFFEY. Yes, I have, Senator.

Senator PELL. Thank you. Now, as you are aware, that report revealed certain administrative problems, laxities, including late and inadequate reports due from the grantees of the endowment. Also, the proper monitoring of large sums of money was questioned. Do you have any comments on these observations? What steps would you take as Chairman to correct those situations?

Dr. DUFFEY. I have read the report, Senator. One of my first actions as Chairman will be to review the steps that have been taken to correct the weaknesses which that report describes. As I understand it, the report calls for better monitoring of grants, and for clearer statements of the criteria for measuring the effectiveness of those grants.

I believe administrative steps have been taken to rectify the problems and I will review these matters carefully. I will not hesitate to come back to the committee if a fuller audit is in order. This, I understand, was just a brief audit of the administrative capability of the agency. The agency has grown quickly. I am very aware of the tremendous responsibility that we share with the Congress, in achieving accountability for the use of limited funds in the most efficient and effective way possible. I look forward to working with those Members of the Congress charged with oversight to insure that this agency is administered efficiently and effectively.

Senator PELL. And along these lines, would you be willing to respond in writing, or report regularly to the committee on this subject?

Dr. DUFFEY. Certainly. I understand that to be the responsibility of any agency.

Senator PELL. I have noted that the Arts Endowment makes annually about twice the number of grants as the Humanities Endowment, with approximately the same appropriation. This means that the average grant from the humanities is about twice that of the arts. Do you have any comment on that?

Dr. DUFFEY. I have noticed that, too, Senator. I have not had an opportunity to look carefully at the latest figures and data.

There is a difference in the purpose of the work. The Humanities Endowment, of course, does seek to encourage activity on the college and university level as one sector, and this sometimes may require large investments, as does public television, for which the Endowment has some limited concerns. Television programing oftentimes involves heavy investments, but the per capita costs are sufficiently modest to make this kind of investment attractive.

My chief goal will be to make the best use of those funds and to disperse those funds with equity and equality of opportunity.

I will review carefully the present statistics with regard to the matter you have raised.

Senator PELL. I think also one should be careful about where these awards are made. I notice in the last Endowment report available to me that of 118 senior awards, a third of them went to New York, a half to five particular States—Pennsylvania, New York, New Jersey Connecticut, and Massachusetts—and those to Connecticut all went to one institution. There were vitually no awards to various Southern States.

I think that this is a pattern that should be, perhaps, studied. What would be your view?

Dr. DUFFEY. Well, in fact, it is a pattern, and I am aware of the statements of those who have looked at the record and indicate it is a pattern.

It is one that we should be troubled by. I think we should look carefully at why it has happened in the past. I think the Endowment is already engaged in activity to make itself better known and to make its opportunities better known in other parts of the country.

Senator PELL. It reminds me a little bit of when we started out 12 years ago with our original legislation. At that point, the arts had virtually no national constituency. They had New York, Chicago, Boston, the west coast, and that was about it.

And then, we added the arts in piggyback with the humanities, which at that point had political strength, with the 50 State universities and the scholars there. We were then able to carry legislation which had failed to get through for the two previous Congresses.

I do not want to see this pattern of a lack of support continue for the humanities.

Dr. DUFFEY. Well, I am very pleased by the manifestations of public understanding and support for the arts, and I can promise you that, in the future, the humanities will walk a little less softly and seek aggressively to interpret our activities and the impact of our programs on the public interest.

I will not be bashful or shy about that.

Senator PELL. Would you care to comment on how the humanities can apply outside of the college community; to those who may not have a formal education? The arts have done a pretty good job in this way. They still can do better and do more, but the humanities have done virtually nothing in this regard.

What could be done in that direction, or do you think anything should be done?

Dr. DUFFEY. I think much should be done. Part of expanding the awareness of the humanities involves enlarging the public's understanding and appreciation of these concerns.

I spoke in my opening statement about a public conversation. Those of us whose specialty may be in the humanities need to come to appreciate the fact that when citizens engage in thought or discussion about their history or the meaning of their lives, they are touching on the humanities. The work we do in television meets this objective. The new season opened this week, and the National Endowment has made available on Public Television a series on liberty—the kind of thing commercial networks would not dare try to do. In this series, Dr. Charles Frankel, a distinguished professor, speaks about the problems of privacy and working in the marketplace. Professor Frankel's program has been very well received. It provides another option for many, many Americans to have an important and enjoyable learning experience.

I think the Endowment should continue such activities and its eye should always be on as broad a view as possible of those citizens whose native curiosity leads them to an interest in the humanities.

Senator PELL. I want to emphasize to the chairman of the committee that I am not seeking in any way to have you erode the search for quality.

I am also chairman of the Education Subcommittee, and have been conducting hearings with the thought of having some kind of test—or standard, at least—so that we can increase the quality of education that is being acquired by high school graduates. I am all for the diversity of direction we see in education. But various tests have shown a decline—perhaps because of the opening up to more people; perhaps because of television; perhaps of Vietnam, whatever the reason may be—but a decline in the actual quality of learning, of knowledge, of our high school graduates. By the same token, in the arts and the humanities, I wish to see no deterioration, but increased quality.

We have named one subcommittee—Chairman Williams has called it the Subcommittee on Education, Arts, and Humanities—because we believe all these functions belong together, and that the arts and the humanities should be grafted onto the tree of education, and can contribute a great deal to it.

I think the power that you will have in the intellectual community is far greater than we presently realize. I have seen this perhaps personally more vividly by seeing the number of individuals who have told me in the past that my ideas were correct. But when it came to going on record, they did not want to go on record, because they feared the Endowment for the Humanities might knock out some of the grants they received.

By the same token, I have had words of criticism about you as chairman designate. Nobody has written in, or has gone on record at this hearing, or asked to be a witness, or written the chairman, opposing you, perhaps because of the same reason.

I am not impressed with the courage of the academic community in putting their statements on the record, where their mouths are. And I think you should not underestimate your own position in this regard.

Dr. DUFFY. Mr. Chairman, I would hope that under my leadership, the Endowment would be a place where anyone devoted to the pursuit of knowledge would be civilly explored and treated fairly and with respect. There are fashions and fads of knowledge, even in public policy, and one of the purposes of the humanities is to gain some perspective upon that. I suppose anyone who is sure that all truth has been revealed at one time, or that he or she has all the answers will never be interested in the humanities, because our task is to pursue understanding not dogma.

I hope that the power—as you describe it—of the Endowment would be judiciously used, that it would be exercised in consultation and with respect for the many differences which enrich the world of knowledge rather than constrict it.

Senator PELL. I think you will find that from an administrative viewpoint, you will have to ride a fairly tight ship, and I am sure that you will. I look forward to our subcommittee and the full committee being in touch with you.

I believe as a result of your responses and your statement today, we share very similar views and concerns and concepts. I intend to pursue these in the coming months and years with you as you move into your term of office. My own view, as you know, has always been that there should be a certain rotation, that one term is the accepted

procedure. We used to have a 6-year mandatory term. An extraordinarily good job was done.

I wish you well and look forward to being of whatever help I can.

Thank you, Mr. Chairman.

The CHAIRMAN. Thank you, Senator Pell.

Dr. Duffey, you mentioned the program entitled "Liberty" that is now appearing on public television. This leads to a question that has been given to me for you to respond to from Senator Hathaway in this area of humanities reaching people through the media.

I will read the question: If among your public programs, you contemplate the continuation of media-oriented projects, I wonder whether you have looked into the local origination capabilities of cable television as a medium for reaching new people and engaging them in humanities concerns less expensive than we might otherwise do by commercial television or the Public Broadcasting System.

Dr. DUFFEY. Mr. Chairman, at present the Endowment does not make investments in commercial television; we limit ourselves to public television programming insofar as it pertains to the humanities.

I am not aware of whether the Endowment has had conversation with those whose specific interest is cable television programming. I will find out and report to Senator Hathaway.

I do know that it is an area, in some sections of the country, at least, in which local programming and a greater variety of programming is made possible for citizens, as Senator Hathaway says, at quite a low cost.

The CHAIRMAN. The Endowment sponsors a current program entitled "Liberty." What period of time will that be broadcast?

Dr. DUFFEY. The program began just two nights ago. I think it is one program a week for a period of 4 weeks. It can be rebroadcast. That is the kind of program, of course, which in a cassette could be used locally and could be used again, I suppose, for cable television.

As an example, the Endowment has provided some funding, along with others—it seldom is the major or only funder in public television—for a series this fall called, "The Best of Families" produced by the Children's Television Workshop. "The Best of Families" is concerned with social history. It is a reconstruction of what the everyday lives of people were.

The CHAIRMAN. Certainly the Adams Chronicles received a great deal of favorable comment—universally favorable. How do you view that effort and expenditure of resources of the Endowment?

Dr. DUFFEY. These early expenditures are rather major. I think perhaps the cost per viewer on that came out to something like 6 cents a viewer, since it had a very wide audience.

I believe, Senator, it represents one of the few cases in which this country has begun to turn the corner, in the balance of trade with respect to public television. It is a program which is now being appropriated for showing overseas. It is historically faithful and is a very high quality television production. I think it shows that we are beginning to come of age in that medium.

The CHAIRMAN. Senator Pell described our Subcommittee on Education, Arts and the Humanities in which we include all of our legislative efforts. I wonder whether there is a way to formulate a desirable balance in education between an effort to do better in education for excellence, in academic matters and occupational ability.

There seems to be—and maybe I sense more than exists in fact—but a feeling now that there is not enough attention given to the acquisition of practical skills in our educational system, skills geared toward a job at the end of the formal educational road. How do you formulate the desirable balance between the ideal and the basic, humanities and skills?

Dr. DUFFEY. It seems to me that the basic skills that are essential to the humanities—the skills of literacy, of historical perspective—are coming to be more and more recognized as the most critical in finding and holding a job.

If I understand what is happening in training people for the marketplace, we are going back to some of these basics. We recognize that the ability to communicate, the ability to read and to reason are essential qualities. We are educating the person rather than just training him or her for a job—at least, hopefully, that is the trend.

And I think that is the essence of the way the humanities leads us into what education is all about. There is a growing distinction between training and education, and a renewed interest in basic skills, which I see as skills of communication, of language, of understanding, which I think are essential to the humanities.

The Endowment now makes substantial investment in programs in secondary and primary education, as well as higher education, and it is particularly concerned with literacy.

The CHAIRMAN. You encourage me. When young people ask me the best education and training for politics, I suggest to them literature and history. I have observed such excellence in the Senate; I have sensed it with those who have a depth of understanding, and they have derived that in good measure through literature and history.

Dr. DUFFEY. I would share that.

The CHAIRMAN. Political science, you will learn around here, in on-the-job training.

[Laughter.]

The CHAIRMAN. We have before us—I don't know whether to describe it as a mandate—perhaps it is—a mission in the legislature. It deals with a better organization of our governmental efforts, reviews, and appraisals—Sunset legislation. We try to give this worthy idea a hard look, and justify it. You start with zero, and determine what you need, and the Government services to carry out those needs.

Have you thought of Sunset legislation—the termination and the rebirth of this program, the Endowment for the Humanities, in terms of the Sunset legislation?

Dr. DUFFEY. I am very much in sympathy with the Sunset legislation and the purposes of zero-based budgeting. They represent new and difficult disciplines to bring to the process of government.

I have just been through that process at the State Department, responding to a congressional interest in the way we organize and define our international educational and cultural activities, and I think we have made real progress in starting on a more rational formulation.

I have also learned something about the zero-based budgeting process. I mentioned in my opening remarks that I think I have been around this country enough in the political process and seen enough

of higher education to know that we face a great impatience everywhere for us to be clearly rational about what we are attempting to do and to show that we are making constant good faith efforts to do it as efficiently as possible.

The Endowment's legislation was reauthorized in 1976. After 4 years, it will be reviewed again by the Congress. Every year, zero-based budgeting, I hope, will make us look carefully at the decisions, the way we are spending the money.

Rather than building in constituencies that constantly have to be served, we need to have the kind of relationship with our constituencies and our public that causes us to interpret our priorities and set them jointly, after consultation, by obtaining the best evidence we can about our effectiveness. That may mean very difficult decisions, but I think those are called for in a time of tight resources. And I am quite prepared to take that approach, which I understand is a part of the way the Endowment is preparing its budget for fiscal year 1979.

The CHAIRMAN. Anything further?

[No response.]

The CHAIRMAN. I think there are no other requests for opportunity to present questions. We appreciate your very helpful, indeed inspiring, message to us this morning.

Good luck. We will be about our committee business. I think we will try to expedite route your pending nomination because we have difficulty holding meetings under the schedule we are on. I believe we have a full support on the majority side; now, if we can get the same from the minority side, we will be on our way to the floor with your nomination. Thank you.

Thank you very much, and good luck.

[Whereupon, at 11:04 a.m., the hearing was closed.]

OPENING STATEMENT FOR NOMINATION HEARINGS

September 9 -- 9:00 a.m.

Room 4232, Dirksen Senate Office Building

Senate Committee on Human Resources

by Joseph Duffey

Chairman, Designate,

National Endowment for the Humanities

Mr. Chairman: I welcome the opportunity to appear before this Committee and to respond to your questions.

I should like to begin with a statement of my own perspective on the task of the National Endowment for the Humanities.

In drafting the legislation creating this agency in 1965, the Congress made a bold declaration of purpose. The preface to the Act (Public Law 209) states the following proposition: "Democracy demands wisdom and vision in its citizens."

Wisdom is the goal of humanistic study and vision its reward. At their best, what we refer to as "The Humanities" provide a key to the kind of learning and knowledge essential to a free and vital society. If I did not believe this to be true, I would not have accepted the President's invitation to become the next Chairman of the National Endowment for the Humanities.

In considering my nomination you should know how I define the areas of the humanities and how I view the mission of the Endowment.

Mr. Chairman, I take with great seriousness the Congressional mandate. I believe this relatively small Federal agency is charged with an objective that is as elusive and difficult to measure as it is important to the progress and well-being of our people.

Our resources are finite. The opportunities are great. But there are no simple answers for the issues this agency is asked to address. What expectations we have require a cooperative effort between the Congress, the Administration, and the private sector to work toward these high objectives.

I understand the task of this agency is to be the encouragement of those activities which promote learning in areas related to the understanding of our heritage as a people, our potential as men and women, and our purpose as a nation.

In adopting the original legislation, the Congress referred to several specific academic disciplines--history, literature, language, philosophy, and jurisprudence, among others. At their best, these disciplines serve a common purpose: They secure the essential understanding of both the past and the present without which we are ill-equipped to face the future. One important aspect of the Endowment's work is to nurture achievement in these fields through fellowships and research directed toward the expansion of knowledge and the improvement of teaching. The Endowment is one expression of the nation's concern both to acknowledge and to encourage intellectual excellence.

It is in this important sense that our institutions of higher education are a major national resource, not only for the training of the young, but for citizens of all ages. These institutions are a critical source not only of education in technique and technology, in science and theory, but also sensitivity to those qualities of mind which make life worth living, and a society worthy of commitment and sacrifice.

Our nation is served well by those men and women who, through rigorous scholarship and creative teaching, seek to enliven our imagination and appreciation of the lessons of history. Therefore, it is my intention to be a persistent advocate for appropriate Federal recognition of and support for the contributions made to our society by scholars and teachers in these disciplines which probe the meaning and the purpose of human experience.

But both the humanities and society are impoverished if humanistic understanding is confined to the boundaries of the college world. The humanities represent a dimension of the entire society, and not only of higher education. It is most certainly in our national interest to encourage reflection upon the human and personal implications and consequences of every area of human activity.

To encourage those economists who pursue their discipline, in the words of E. F. Schumacher, "as if people mattered"; and those physicians who view the body as a complex of mind and emotions as well as flesh and blood; and those scientists who consider the human implications of their invention; these, too, are concerns of the humanities.

Let me say a word about what I regard as the two chief interests of the Federal Government in this area: first, to promote and encourage excellence and achievement; second, to seek to make opportunities for learning, insight, and activity in the humanities available to an ever-widening circle of the public.

In the pursuit of each of these objectives, Federal activity must be conducted with a deft hand and a sensitivity to peculiar problems.

How shall we encourage excellence? Not, I believe, by seeking to establish some national criteria for excellence, or to enshrine some national groups which become the arbiters of judgment. Excellence should be acknowledged and not proclaimed. And quality should be assessed primarily by those of acknowledged achievement. We must, moreover, guard scrupulously against either the appearance or the reality of restricting freedom of thought or of dissent.

I will favor practices which encourage a diffusion of judgment and a respect for the opinions and values of as wide a constituency as can be located. I do not favor a Federal agency which establishes at the center norms and values, canons of taste, and accepted definitions of worth to be propagated to the provinces.

The National Endowment for the Humanities should respect the worth and taste of people in every section of the country. Opportunities should be expanded through the strengthening of local institutions of humanistic inquiry and enterprise.

There is a division of aptitude within the economy of the intellect which, thankfully, provides us with a variety of talents. There are those, like Socrates, whose gifts are to question conventional wisdom and provide new insight. There are those, like Plato, whose gifts are to interpret the results of original thought for a wider audience. I regard both types of mind and activity as valuable participants in the process of learning. Those who seek wisdom are also essential participants in this process, for true scholarship must be more than a soliloquy.

We rely both upon those who in the solitude of the library search deeply within the intangible human treasures of the ages and those who upon the lecture platform, in print, in film, communicate what is found. We need both and we are fortunate when we find them in the same person. Excellence in both roles deserves recognition.

But the encouragement of achievements in thought, writing, and teaching represent only the first goal of Federal activity. The second is to seek to make available to the public at large opportunities for learning, insight, and activity in the humanities. I want, therefore, to affirm and strengthen the work of the National Endowment for the Humanities in this area.

I have listened to the arguments of those who maintain that seeking a wider audience for the best in thought and learning in the humanities will somehow compromise our standards of excellence. I believe they are wrong.

Just as in other fields, humanistic study sometimes demands highly specialized research and technical work. But unlike some other areas of knowledge, the goal of humanities scholarship is not the invention of a new machine or technique or even the discovery of a solution to a problem. The goal is the gaining of insight, of perspective and understanding. And the work of the humanities is not completed until that insight is accessible to those men and women everywhere who are able and willing to accept the discipline of seeking such understanding.

There need be no opposition between the highest achievements of scholars in the humanities and the conversation of the general public about those things that are meaningful and valuable. A young boy in Plains, Georgia, being told by his teacher that he should read War and Peace, and learning from his reading some points that he remembers for the rest of his life, is participating in the humanistic conversation of society.

There need be no issue of a separated elite as against popular participation, nor about a national focus as against activities spread around the nation as a whole. The answer to these issues is: BOTH. The real issue, the real battle, has to do with the larger place for the humanities and the humanistic spirit in the nation's life.

The work of the humanistic conversation should by its nature be spread into every part and region of the country. It should be inclusive and not exclusive.

I approach the work of the National Endowment for the Humanities with a set of goals which I readily grant are idealistic. Neither am I reticent about declaring my hopes--nor will I be shy about pursuing them.

I want to see an America proud of its scholars and of intellectual achievement.

I want to see a scholarly community with a high sense of professional and social responsibility which itself turns away from trivial pedantry.

I want to see an America in which all citizens with a native curiosity to inquire into the human heritage, or to increase their skill in language and reason, find encouragement and opportunity.

For I believe that a nation which cherishes too highly the ways of technical learning and practical skills and neglects areas of learning which we call the humanities is neglecting those resources of reason and judgment which make possible the self-rule of free men and women.

I will work hard to encourage the interest of all our citizens in the subject of the humanities. I will seek with my colleagues at the Endowment to make available to as many Americans as care to attend to them the insights of this learning. I will favor a partnership between the state humanities organizations and the Endowment in working toward this goal. Rather than attempt to circumscribe their choices, I will seek to complement their decisions.

I will do what I can to insure that the humanities leave their mark on us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning to our children; that our museums, libraries, historical organizations, and public media continue to serve the needs and interests of all our people.

In all that I do as Chairman, my foremost concern will be to increase access to the manifold riches of the humanities--for scholar, teacher, student and citizen alike. For this access cannot be restricted or limited. What we know about ourselves and others simply must be open to all--regardless of station or vocation.

I have tried to review for this Committee my philosophical views and my goals for the National Endowment.

In closing, I can only add that, if I am confirmed, I will take up this work with enthusiasm, but also mindful of the various problems which must be addressed. I will expect to work together with the Members of Congress and their staffs who are charged with the oversight of this important work. I will seek your help, your counsel, your understanding, and your cooperation.

This little agency has been the focus of so much controversy, and is subject to contention precisely because it means so much to so many people. It would be my hope that the National Endowment for the Humanities would play some role in giving leadership and definition to humanistic learning in the years ahead so that the task of the intellect and the issues of society may be brought into communion with one another.

The other nations of the world once knew America primarily in terms of its invincibility, its material strength, its lavish way of living. Today we are rivaled by other rich nations.

But the abiding truth about America, which perhaps we are at last coming to appreciate, is the courage and daring of this social experiment, the unique character of our enduring political institutions, and the capabilities of our people to take the risks of individuality. It is time to show the world the face that America has yet to turn outward with confidence; an America with the best-educated population in the world, an America of extraordinarily wide general knowledge and literacy, an America of popular debate on deep and lasting issues of human existence.

My hope for the National Endowment for the Humanities is that it might help to celebrate our achievements in this most important area--and play some role in encouraging more ambitious ones.

The attached remarks were prepared for the recent opening of the Tutankhamun exhibit at the New Orleans Museum of Art.

As the new Chairman of the National Endowment for the Humanities, Dr. Duffey addressed himself in these brief remarks to the particular interest of the Humanities Endowment in Museum exhibits and the rationale for funding such projects

Because of your interest in this matter we thought you might like to review these comments.

NEH  
Office of Public Information

Remarks prepared for the opening of the  
"Treasures of Tutankhamun"

The Pavillion, New Orleans Museum of Art  
7:00 p.m., Thursday, September 15, 1977

Joseph Duffey, Assistant Secretary of State  
Chairman-designate, National Endowment  
for the Humanities

The opening of the "Treasures of Tutankhamun" exhibition at the New Orleans Museum of Art and the kind invitation of the Director, afford an opportunity I have found hard to resist. I am too new to my job to be held responsible for making obligatory remarks on behalf of the National Endowment for the Humanities--although a sense of propriety urges me to say that without the generous support of the Exxon Corporation and the Robert Wood Johnson Jr. Charitable Trust, the Humanities Endowment could take little credit for this exhibition!

Not having yet mastered my ceremonial role as Chairman, I feel quite comfortable in simply taking these few minutes to share with you my rather personal sense of the significance of this occasion.

As I have travelled about the country in recent months and talked to people who have seen the Tutankhamun exhibit in Washington or Chicago, I have been struck by the fact that the public has been drawn to this exhibit not simply out of curiosity and not simply to marvel at priceless treasures from the past. They have come and, I suspect, will continue to come because they want to understand something of the meaning of the rediscovery that Howard Carter and Lord Carnarvon made in the Valley of the Kings. They came not only to see these "wonderful things" as Carter called ~~them~~--that were retrieved from the tomb of the boy king, they also came to understand the significance these objects held for a young pharaoh who died more than thirty centuries ago.

As you walk through this exhibit it is not hard to understand why this should be so, why the attendance has already passed the two million mark. For this is more than a collection of curious objects, more than a display of an ancient treasure trove.

This exhibition in New Orleans, like the ones that preceded it at the National Gallery of Art and the Field Museum, will capture your attention because of the thoughtful, indeed, special way in which it enables you to see what otherwise might be hidden from the eye.

This is an interpretive exhibition--one that draws heavily on the resources of the humanities in an effort to engage us in an act of understanding. What you will see is important in its own right. But the context in which you view the exhibition is equally as important.

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The guidebooks, the catalogues, the wall panels, the very layout and design of the exhibit itself--these are not frills. They are, in fact, what make the dead live again, what bring the reign of a distant pharaoh within reach of our understanding.

Beauty may be in the eye of the beholder. But meaning of what is beheld is in the mind of whoever can and will give thought to what is seen.

This is the reason why the National Endowment for the Humanities willingly, indeed, eagerly supports the Tutankhamun exhibition and other similar museum exhibitions, both in the large urban centers and in countless smaller community institutions and local historical societies around the country.

These institutions and others like them around the world are repositories for the artifacts of man. Uninterpreted, such collections are all too frequently regarded as curiosities, enjoyed for their beauty, to be sure, but little more. But apply the tools of interpretation, bring the resources of the humanities squarely to bear, and those same objects become the key to unlocking the history of mankind. I must confess that I never cease to be impressed by the transformation that occurs: the ancient Egyptians had it quite right: "to speak the name of the dead is to make him live again." There is much in a name, and the Tutankhamun exhibition more than confirms that this is so.

Finally, there is another reason why the presence in the U.S. of these wonderful expressions of the politics, arts and culture

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of ancient Egypt has a special significance. Their presence here reflects the increasing understanding and contact between the United States and modern Egypt. They represent the willingness to explore the avenues which will help people not just to trust, but to comprehend one another. They remind us that the enduring work of the human spirit transcends the tensions of a particular time and place. I do not believe that diplomacy corrupts cultural exchange; rather I believe that cultural exchange provides an essential basis for broad understanding among nations, and in that sense it transcends diplomacy while simultaneously building a stronger base for the effective conduct of diplomacy. Cultural exchange of the sort represented by this exhibition is centrally related to the rights of all humans to understand and enjoy profound expressions of human creativity. Thus, we must all be grateful to President Sadat of Egypt and his representatives, His Excellencies Minister El Sawy and Ambassador Ghorbal, for the presence in the United States of these objects. And, we thank the Egyptian people for this generous loan of the past which heartens the hopes of President Carter for deepening understanding between Egypt and the United States.

OPENING STATEMENT FOR NOMINATION HEARINGS

September 9 -- 9:00 a.m.

Room 4232, Dirksen Senate Office Building

Senate Committee on Human Resources

by Joseph Duffey

Chairman, Designate,

National Endowment for the Humanities

Mr. Chairman: I welcome the opportunity to appear before this Committee and to respond to your questions.

I should like to begin with a statement of my own perspective on the task of the National Endowment for the Humanities.

In drafting the legislation creating this agency in 1965, the Congress made a bold declaration of purpose. The preface to the Act (Public Law 209) states the following proposition: "Democracy demands wisdom and vision in its citizens."

Wisdom is the goal of humanistic study and vision its reward. At their best, what we refer to as "The Humanities" provide a key to the kind of learning and knowledge essential to a free and vital society. If I did not believe this to be true, I would not have accepted the President's invitation to become the next Chairman of the National Endowment for the Humanities.

In considering my nomination you should know how I define the areas of the humanities and how I view the mission of the Endowment.

Mr. Chairman, I take with great seriousness the Congressional mandate. I believe this relatively small Federal agency is charged with an objective that is as elusive and difficult to measure as it is important to the progress and well-being of our people.

Our resources are finite. The opportunities are great. But there are no simple answers for the issues this agency is asked to address. What expectations we have require a cooperative effort between the Congress, the Administration, and the private sector to work toward these high objectives.

I understand the task of this agency is to be the encouragement of those activities which promote learning in areas related to the understanding of our heritage as a people, our potential as men and women, and our purpose as a nation.

In adopting the original legislation, the Congress referred to several specific academic disciplines--history, literature, language, philosophy, and jurisprudence, among others. At their best, these disciplines serve a common purpose: They secure the essential understanding of both the past and the present without which we are ill-equipped to face the future. One important aspect of the Endowment's work is to nurture achievement in these fields through fellowships and research directed toward the expansion of knowledge and the improvement of teaching. The Endowment is one expression of the nation's concern both to acknowledge and to encourage intellectual excellence.

It is in this important sense that our institutions of higher education are a major national resource, not only for the training of the young, but for citizens of all ages. These institutions are a critical source not only of education in technique and technology, in science and theory, but also sensitivity to those qualities of mind which make life worth living, and a society worthy of commitment and sacrifice.

Our nation is served well by those men and women who, through rigorous scholarship and creative teaching, seek to enliven our imagination and appreciation of the lessons of history. Therefore, it is my intention to be a persistent advocate for appropriate Federal recognition of and support for the contributions made to our society by scholars and teachers in these disciplines which probe the meaning and the purpose of human experience.

But both the humanities and society are impoverished if humanistic understanding is confined to the boundaries of the college world. The humanities represent a dimension of the entire society, and not only of higher education. It is most certainly in our national interest to encourage reflection upon the human and personal implications and consequences of every area of human activity.

To encourage those economists who pursue their discipline, in the words of E. F. Schumacher, "as if people mattered"; and those physicians who view the body as a complex of mind and emotions as well as flesh and blood; and those scientists who consider the human implications of their invention; these, too, are concerns of the humanities.

Let me say a word about what I regard as the two chief interests of the Federal Government in this area: first, to promote and encourage excellence and achievement; second, to seek to make opportunities for learning, insight, and activity in the humanities available to an ever-widening circle of the public.

In the pursuit of each of these objectives, Federal activity must be conducted with a deft hand and a sensitivity to peculiar problems.

How shall we encourage excellence? Not, I believe, by seeking to establish some national criteria for excellence, or to enshrine some national groups which become the arbiters of judgment. Excellence should be acknowledged and not proclaimed. And quality should be assessed primarily by those of acknowledged achievement. We must, moreover, guard scrupulously against either the appearance or the reality of restricting freedom of thought or of dissent.

I will favor practices which encourage a diffusion of judgment and a respect for the opinions and values of as wide a constituency as can be located. I do not favor a Federal agency which establishes at the center norms and values, canons of taste, and accepted definitions of worth to be propagated to the provinces.

The National Endowment for the Humanities should respect the worth and taste of people in every section of the country. Opportunities should be expanded through the strengthening of local institutions of humanistic inquiry and enterprise.

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For I believe that a nation which cherishes too highly the ways of technical learning and practical skills and neglects areas of learning which we call the humanities is neglecting those resources of reason and judgment which make possible the self-rule of free men and women.

I will work hard to encourage the interest of all our citizens in the subject of the humanities. I will seek with my colleagues at the Endowment to make available to as many Americans as care to attend to them the insights of this learning. I will favor a partnership between the state humanities organizations and the Endowment in working toward this goal. Rather than attempt to circumscribe their choices, I will seek to complement their decisions.

I will do what I can to insure that the humanities leave their mark on us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning to our children; that our museums, libraries, historical organizations, and public media continue to serve the needs and interests of all our people.

In all that I do as Chairman, my foremost concern will be to increase access to the manifold riches of the humanities--for scholar, teacher, student and citizen alike. For this access cannot be restricted or limited. What we know about ourselves and others simply must be open to all--regardless of station or vocation.

I have tried to review for this Committee my philosophical views and my goals for the National Endowment.

In closing, I can only add that, if I am confirmed, I will take up this work with enthusiasm, but also mindful of the various problems which must be addressed. I will expect to work together with the Members of Congress and their staffs who are charged with the oversight of this important work. I will seek your help, your counsel, your understanding, and your cooperation.

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My hope for the National Endowment for the Humanities is that it might help to celebrate our achievements in this most important area--and play some role in encouraging more ambitious ones.

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Reprinted from the 1977  
Annual Report of the  
National Endowment  
for the Humanities

## INTRODUCTION TO THE 12th REPORT

This 12th Report covers the programs of the National Endowment for the Humanities through September 30, 1977 (FY 1977).

In September 1977, Joseph Duffey, having been nominated by President Carter, was confirmed by the Senate as Chairman of the National Endowment for the Humanities.

Mr. Duffey assumed his responsibilities at the Endowment after the preparation of the FY 1979 budget. During his first appearance before the Congress in behalf of the Endowment, the following statement was submitted to the Subcommittee on the Interior of the House of Representatives.

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# TOWARD CULTURAL CITIZENSHIP

Joseph D. Duffey  
Chairman

At a hearing in Boston's Faneuil Hall, called to hear opinions on the proposed White House Conferences on the Humanities and the Arts, several speakers referred to the importance the humanities had for the Founding Fathers of our nation. Indeed, the men who debated the wisdom of independence and the nature of our Federal government at Faneuil Hall, at Independence Hall or in the Virginia House of Burgesses, seem in retrospect to have understood every issue better by reference to classical learning. The Roman historians shaped the way Adams and Jefferson perceived the dangers of British tyranny; Aristotle and Cicero and Polybius were ever the most treasured "consultants," as we would say today, for Hamilton and Madison in framing their arguments for the Federal Constitution.

Nor would that generation of political leaders have been confused about what to call the humanities. At a time when there were fewer than a thousand college students in the young nation, all studying the same curriculum in Cambridge, New Haven or Williamsburg, the humanities meant Greek and Latin, rhetoric, logic, theology, moral and natural philosophy.

Another speaker at that recent hearing in Boston was Ann D. Hill, Director of the St. Martin dePorres Senior Center in Providence, R.I. Ms. Hill would not have been invited to a Congressional hearing two centuries ago—she is black and female. But as much as for the eighteenth-century statesmen, the humanities are important today for Ms. Hill's group of older citizens, a "lifeline," as she called it in her testimony. Through a recent program organized by the National Council on the Aging and funded by the National Endowment for the Humanities, Ms. Hill and others in the center meet regularly to discuss family and local history, images of the aging in literature, and ways of interpreting the experience of aging in American society. They researched and wrote a play about the history of black women in Rhode Island and produced it for other senior centers. They created an oral history archive of their own recollections and are making those materials available to school children in the Providence area. They have begun to travel to historic sites together and to share their readings. They are coming, even at the age of eighty, Ms. Hill remarked, to "understand the dimensions of their own lives from what happened in the past."

That is a perceptive definition of the humanities. But the Providence program is only one example of the many ways Americans are engaging in learning in the humanities in 1978.

There are thirteen million students in degree programs in the United States today, and another twenty million who attend extension and continuing education classes. The number of those who participate in learning in the humanities through museums, libraries, public radio and television, and through the simple acts of an evening's reading and conversation, greatly exceed those in formal education.

AMERICA'S VAST  
CULTURAL  
RESOURCES

HISTORICAL  
PERSPECTIVE  
CENTRAL TO  
HUMANITIES

It is only recently that we have come to appreciate how vast the cultural resources of America are, how diverse are the serious questions Americans ask themselves, and how rich and complex and lively is the intellectual life of our society. It is hard to generalize about the activity of so many Americans, and easy to argue what is or is not properly a part of the humanities and what is or is not deserving of government encouragement or support. But in the six months I have been Chairman of the Humanities Endowment, I have witnessed the extraordinary vitality of curiosity in our society.

I have seen a hunger for values and meaning among Americans in all walks and stations of life. Because of recent events in our nation, many want to ask questions of ethical choice related to issues of everyday business or professional practice and to the way politics is conducted. For the first time in American history the commitment to an unlimited technological expansion is being fundamentally questioned. Among some workers, the opportunity to have the time for education and personal improvement is reportedly as valued as wage increases. While we are undergoing an unsettling period in which personal and career goals and family and community relationships are being transformed, these changes are occurring with unaccustomed reflectiveness and debate; we are interested in what is happening to us, and whether it is right or wrong. I see a hunger among American parents and students for an education that attends to questions of values, and an eagerness among scholars to uncover the moral and political biases of their research. And this attention to larger philosophical questions is the fundamental activity of scholars and teachers in the humanities.

We are witnessing a growing enthusiasm among Americans to discover their own history. Only recently have we begun to understand that this is no longer a young and naive nation, that our ways of life are deeply rooted in the American past. Now, alongside the scholars in our great research libraries one can find thousands of citizens, black and white, Mayflower descendant and child of steerage passenger alike, tracing their family's history and genealogy through the contours of our common historical experience. Thousands of preservationists, social studies teachers and photographers are jostling the city planners, title searchers and downtown developers for a better look at our historic environments and old maps. The memories of grandmothers and the anecdotes of uncles are being tape-recorded in thousands of homes, and albums of family pictures are being annotated with details fast disappearing from living memory. This historical perspective on our own lives is central to what we call the "humanities."

I have seen the passion among American scholars for critical analysis, for interpreting the great texts of our tradition through new approaches to the study of language. I have witnessed the passion among teachers and students alike for reviving, in the study of philosophy, the most fundamental questions about justice and liberty: for reexamining how scientific hypotheses are framed and tested, and how one artist may converse with another's work across the centuries: for attempting to compare the rules by which alien and premodern cultures organize their daily lives with those which govern the way we act today. All these exercises of scholarship appear to me to manifest a new interest in theory, in expressing a sense of our common humanity. And that sense of commonality is always a goal of the humanities.

These expressions of curiosity, these encounters with complexity and meaning, comprise the province of the humanities in American life. Frankly, it makes my job a good deal clearer to define the humanities in this way, for it is curiosity which links the most sophisticated inquiries of our senior scholars to the insights of school children visiting an archaeological exhibit for the first time, and to the reflections of an ordinary citizen about the meaning of his or her work and life history.

As a mode of thinking, curiosity in the humanities has to be distinguished from other ways of exercising our minds. To me, the key distinction is the way such curiosity resists closure. Unlike technical problem-solving, which occupies much of our time in a busy and increasingly bureaucratized society, thinking about the questions of the humanities is not a way of reaching answers quickly. In fact, it might be said that learning in the field of the humanities is not chiefly concerned with answers to questions as much as sharpening the way we ask questions in the first place.

Daring to raise questions about meaning and responsibility, when all the pressures of daily events would seem to tempt us toward settling on simple solutions, is the courage I find so praiseworthy in those Americans whose lives are engaged by the humanities. But this is not a foolhardy courage, for venturing inquiry in the humanities is also inevitably a form of humility. We can never know the answer to many of our questions. How, for example, can we achieve both independence and community? To what extent is the reliance on technology a way toward freedom or its own form of bondage? How much of a child's character is determined by his or her genes, and how much by experience? There are many different voices among the traditions of the humanities, but all of them seem to cherish this human willingness to ask humbly the most urgent questions. Curiosity in the humanities is a free person's humility and a humble person's freedom.

INQUIRERS,  
THINKERS,  
OBSERVERS

When we think of the humanities as a mode of inquiry, a dimension of learning, we may also understand them as ways of relating a person to his or her world. In our other guises the human animal is a maker, a user, a part of the biological and physical processes of the world. In the sphere of the humanities, we are inquirers, thinkers, and observers, creatures with potential and spirit.

In a way, the original enabling legislation which created the National Endowment for the Humanities in 1965 was based upon the same distinction. Congress expressed the hope then that America's leadership in the world would not rest solely upon our power, wealth and technology, upon our skills, that is, as makers and users. Rather we needed to take pride in "the nation's high qualities as a leader in the realm of ideas and of the spirit."

To accomplish this, Congress mandated that the Endowment should support inquiry in the disciplines of the humanities by as many of our people as possible, and that such inquiry should be related to the examination of the crucial contemporary issues facing Americans.

The task of the Humanities Endowment, then, from its very start was one of connection and interaction. It was not to be a ministry of culture, charged with creating and sustaining all of our cultural institutions, and dictating how each would serve the interests of the state and its citizens. Nor could the NEH be a kind of War Production Board for culture, a giant arsenal turning out cultural products for

OUR  
OBJECTIVES  
AND OUR  
OBLIGATIONS

consumption by the American public. Its task, instead, was to encourage and nurture curiosity. To do that it has had, first and foremost, to encourage and nurture the interaction between our people and their questions, on the one hand, and our cultural institutions and their potential, on the other.

The agency has grown from \$2.5 million to \$121 million in a dozen years. It is incumbent upon the Endowment today clearly to frame its goals and objectives. My first obligation has been to work with the Endowment staff and with others in developing such goals—goals which link the activities of the Endowment to the communities it serves and which will allow us to be more accountable for our programs.

The four goals we have developed are:

Goal I: To promote public understanding and use of the humanities, and to relate the humanities to current conditions of national life.

Goal II: To improve the quality of humanities programs in educational institutions, and to encourage and assist nontraditional ventures in humanistic learning.

Goal III: To enrich and broaden the intellectual foundation for humanistic endeavors, and to support scholarly additions to humanistic knowledge.

Goal IV: To sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.

I. The first goal, *To promote public understanding and use of the humanities, and to relate the humanities to current conditions of national life*, recognizes the myriad ways our citizens learn.

From the earliest days of European settlements in North America, most learning in the humanities has occurred outside schools and colleges. At first, the church played a singular role in transmitting liberal learning as well as religion. The itinerant ministers of the South and West, the local pastors in each New England town, the mission priests in the Southwest, were agents of culture as well as of conversion. The nineteenth century was preeminently the age of the voluntary society, and thousands of Americans were introduced to the difficult questions of politics and philosophy in local lyceum meetings, in reading circles and debating clubs, in fraternal lodges and political party meetings, in workingmen's associations and benevolent societies. Great museum collections and public libraries were established in every area of the nation. By the middle of the last century, a national culture had begun to take hold—with monthly magazines, lecture circuits of celebrated authors, and huge gatherings at places like Chautauqua. As the years passed, the daily newspaper, the wire services, and eventually radio and television have made possible the simultaneous participation of millions of Americans in nonformal educational experiences. This growth has raised for some the spectre of homogenized mediocrity at the heart of our cultural life.

RELATING  
THE HUMANITIES  
TO LIFE

The National Endowment for the Humanities takes as its charge the need to resist cultural conformity. To us that means supporting programs for minority audiences which might never satisfy the economy considerations of the national media market. When we do support public television programs, we want them to be especially venturesome, intellectually engaging and artistically creative. Further, we are committed to making stronger links between such programs as *The Adams Chronicles*,

or *The American Short Story*, and discussion groups and publications which can bring related learning in the humanities closer to home.

Relating the humanities to the American people is more than merely a process of disseminating a national culture. Imposing conformity in the name of spreading "excellence" from the top down is not preferable to the method employed by advertisers in seeking the lowest common denominator.

We must acknowledge the diverse cultural life that grows out of the protean conditions of American social life. This is what public programs of the Endowment, and most especially the state programs in the humanities, seek to do. By making the encouragement of curiosity in the humanities a part of the work of local civic, ethnic and cultural organizations, we help diversify the meaning of the humanities in American life. When we support organizations which are close to the workplaces of Americans—labor unions, farmers' groups, business and professional associations—we encourage the use of such forums for debate on political and philosophical issues, relating the humanities to the most concrete matters of public life.

Some may complain that the essence of the humanities is being fragmented or "watered down" by such an approach. I disagree. The humanities are not degraded by juxtaposing them with the problems of modern life. Scholars and teachers in the humanities can help clarify such issues as land-use planning, the allocation of energy resources, affirmative action, and violence in American life. Though such intellectual activity should never replace the private reflection and study of scholars, the exercise of their public responsibilities in encouraging the thoughtfulness of all Americans is crucial in nurturing a broadly participatory culture.

II. The second goal of the National Endowment for the Humanities is, *To improve the quality of humanities programs in educational institutions, and to encourage and assist non-traditional ventures in humanistic learning.*

The place of the humanities in our educational system is in some danger. Enrollments in humanities courses are declining; the number of students majoring in the humanities is only six percent of the overall student population. Graduate work in the disciplines of the humanities is being cut back in response to the declining job market for recent Ph.D.'s.

But in a sense this situation is not altogether inauspicious for humanities education at the elementary, secondary and undergraduate levels. We are witnessing, I believe, the end of a period in which the humanities have been dominated by the research-oriented graduate schools. Our course designs and our teaching strategies have for some time been more suitable for the training of apprentice scholars than for educating laymen for lifelong love of the humanities.

The Humanities Endowment is helping educational institutions accommodate to these challenges. Much energy is now being invested in the creation of core curricula. Exciting work is being done in bringing humanities courses into the world of professional training. More than half the medical schools in the country, for example, now require courses in which every student is expected to address the ethical and social dimensions of health care while being trained as a physician.

Stronger links are also being forged between instruction in the humanities and the study of contemporary issues. In an era when many sources of educational funding have turned away from an interest in foreign cultures and languages, the NEH

CHALLENGING  
OUR  
EDUCATIONAL  
SYSTEM

RECAPTURING  
OUR RICH PAST

has become one of the strongest supporters of area studies. Particularly good work is also being done, at both college and precollege levels, in citizenship education, focused especially on an understanding of the American legal system.

But the most fundamental challenge we face is in the area of providing our students with the basic intellectual competence they need to act as fully enfranchised members of a democratic society. The technical ability to read and write is absolutely essential, but we must never settle for that alone. What people read and how they write is the measure of their ability to construct meaningful lives in this increasingly complex world. As much as a "back to basics" movement, then, we need an emphasis on "back to complexity." We need to provide students with skills in reasoning, in judging among difficult alternatives, in understanding ideas from many different perspectives. This is the special role which scholars and teachers in the humanities can bring to the intellectual preparation of our young people.

III. The third goal of the Humanities Endowment is, *To enrich and broaden the intellectual foundation for humanistic endeavors, and to support scholarly additions to humanistic knowledge.*

Scholarly research is sometimes viewed as the passing back and forth of esoteric bits of knowledge by self-styled experts, with little connection to the life of the society around them. It is more accurate to describe the curiosity of scholars in the humanities as an inquisitiveness shared by all Americans.

The research work of American scholars is as rich and varied and complex a tapestry as the nation itself. From the threads of that work, at least as it is revealed in the grants we make, one can discern some significant new aspects of American culture as we enter the last quarter of this century.

Scholars are working hard to recapture the experiences of long-neglected groups of ordinary Americans. Archives of letters and personal papers of immigrant groups are being established. With the aid of computers, demographic and archaeological evidence about seventeenth- and eighteenth-century settlers is telling us much about the degree to which America was an innovative or a derivative culture in its earliest years.

Business and political historians who once chronicled the lives of captains of industry and political party leaders are now turning their attention to the experience of ordinary workers and the activities of ethnic communities. Students of art history who once concentrated on high-style painting and sculpture have been turning their attention to regional folk arts and crafts.

This kind of intellectual labor has addressed itself to the diverse cultural backgrounds of the American people. But we also share a common culture as Americans. All of us are heirs, in a way, of two writers—Mark Twain and William James—whose works are being edited with the support of the Humanities Endowment. Twain and James were almost exact contemporaries, both dying in 1910. Twain was a rowdy Missouri yarnspinner, whose tales poked fun at both small-town vices and metropolitan corruptions. James was a gentle Yankee, savoring both sides of every philosophical paradox in order to leave room for the best instincts of ordinary Americans in what he called the "Gilded Age." More important than who they were is what these two writers mean to us today as we struggle to bring the American past into perspective. We still learn much from the challenge of Huck Finn who

risked his life and his eternal soul for the sake of Nigger Jim. We still take heart from William James's dictum that the will to believe can influence the course of events. In helping to publish their work, the NEH is clarifying the rich and diverse heritage of our literary tradition.

Nor is our culture entirely North American in its resources. We have, in the last quarter century, done much to sustain scholarly research on foreign cultures. As Professor Jacob Neusner of Brown University has said, Americans are proud today to be "second (only) to the French in the study of French history and literature, second (only) to the Indians in the study of Hindu civilization, second (only) to the Japanese in the study of Japanese culture."

Finally, even when a project seems distant from the contemporary eye, events often conspire to make it more timely. A major NEH grant to the University of California at Irvine is supporting the *Thesaurus Linguae Graecae*, a computerized data bank of all the known texts of the ancient Greek civilizations. Such a research tool will be of international significance for scholars in the humanities. But not only for scholars. All of us who live in the knowledge of twentieth-century totalitarianism can well understand the impulse to return to the Greek philosophers, as the Founding Fathers did, to grasp the essential nature of political life in our civilization. Everyone who draws inspiration from the text of the New Testament, or who is stunned by the lessons of the great Greek playwrights, can see how important the preservation and cultivation of that language is for our own expressions of curiosity and passion.

The humanities are timely when we assess the philosophical arguments being made for and against recombinant DNA research, or when we finally collect the documents which explore the constitutional history of the "war powers" doctrine which has so perplexed Congress in the last thirty years. But they are just as timely when we come to grips with the long continuity of our curiosity as a species. Scholarship in the humanities is clearly an avenue for all of us to find significant meaning.

IV. *The fourth goal is, To sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.*

The National Endowment for the Humanities exists to encourage the curiosity of Americans; its interest is in promoting thoughtfulness among our citizens about their history, their values and their sense of the human condition.

But the Humanities Endowment cannot accomplish this directly. It relies upon the agency of hundreds of academic and cultural institutions, media groups and community organizations, and of the people who work in them.

The financial plight of many of these organizations in the 1970s is serious. Fixed income from endowments cannot keep pace with the increasing costs of basic services and inflation. Seventy-eight liberal arts colleges have closed their doors over the past decade. Three out of five museums in the United States have had to reduce their services to the public because of these heavier burdens.

The Humanities Endowment has realized for a long time that the dangers faced by these institutions threatened the liveliness of American curiosity. Still, we are not charged by Congress to be an endowment for colleges, or for research libraries,

#### THE DIVIDENDS OF CURIOSITY

#### INFLATION'S EFFECT ON OUR INSTITUTIONS

or for museums, but rather for the humanities. Congress has, in any case, wisely provided for other government agencies to provide support for operating expenses.

The role of the NEH is different. Through the Challenge Grant program, the Endowment tries to encourage the rich treasure troves of our culture to give long, hard and serious thought to their own institutional strengths and weaknesses. We want them to consider which cultural needs they can best address with their own resources, and which are not absolutely essential to their organization's reason for being. We want them to consider where their present audience lies and what other groups in the community and in the nation might be interested in their work. Most of all, we want cultural institutions to find their way to sources of income stable enough for them to plot their course wisely through the next decades.

The sustenance of the resources which undergird inquiry in the humanities may take many forms. Sometimes it is an emergency effort to save an important research library or special collection from being lost. And yet, when no local support is adequate to their continued survival, the Humanities Endowment expresses the nation's commitment to preserve these materials for a future of use.

On the other hand, there are times when the need is not so much for immediate action as for careful foresight and planning. As the National Endowment for the Humanities has grown, it has become itself a place of inquiry about the future of our cultural institutions. Support is now being given to studies of the economic problems of scholarly publications, of research libraries, and of other aspects of scholarship. Special attention must also be given to the problems of unemployment among Ph.D.'s in the humanities.

#### THE ROLE OF THE ENDOWMENT

To what end is all this energetic encouragement of the curiosity of Americans? How is our society improved, or our individual lives enhanced, by the work of the National Endowment for the Humanities?

I began by citing the examples of the Founding Fathers and noting how deeply their deliberations were colored by a study of the humanities. But most of the men and women whose fighting secured the independence proclaimed at Philadelphia did not know Latin or Greek, had never read the philosophers or debated the resemblance of British tyranny to the excesses of the Roman emperors.

As historians in our own day are discovering, these colonists who resisted the British troops had other ideas in mind, visions of an America which partook, even if they didn't know it, of other aspects of the Western tradition. Some thought of the English King as an Antichrist and saw in the union of arms the first step toward a religious union of souls. Some wanted merely to be left alone to farm and hunt, to dream of their own Arcadias without the interference of royal governors.

They also were part of the American culture, though they didn't seem very "cultured" to the British travelers who wrote about them. They, too, had questions to ask, visions to imagine, wisdom to share.

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It is in the spirit of both sorts of revolutionaries, of those who were so splendidly articulate as to have given us brilliant commentaries on government like the *Federalist Papers*, and those who articulated their visions in ways that left no written traces, that we seek to sustain the humanities.

They were both necessary to build a nation. And two centuries later, both sorts of men and women—carefully schooled thinkers and lay persons alike—are necessary to build a culture.

We need a culture every bit as diverse and complex as our nation. In which all the important questions we face as a nation can be understood as parts of a continuing tradition of inquiry. In which we—all of us—are aware of the values implicit in the choices we make.

The alternative, I am convinced, is for us to view every question as the province of a group of technical experts, too difficult for the rest of us to understand. And once that occurs, debate and decision are no longer in the hands of the American people. "TO PROMOTE CULTURAL CITIZENSHIP"

We need to promote cultural citizenship, then, as the best avenue to an enriched political citizenship. This is what Congress had in mind when, in the Endowment's enabling legislation, it argued that "democracy demands wisdom and vision in its citizens."

The sort of cultural citizenship I envision goes well beyond offering our people a merely physical access to our cultural and educational institutions and to the traditions they interpret. Americans need and should have the richer opportunity of intellectual access to these cultural resources.

At the beginning of the Republic, Benjamin Franklin remarked that "we live in an age of experiments." The word "experiments" then meant something a bit different from what it means today. Then it was synonymous with "experience," and both words implied an open-ended intellectual encounter with the facts of the world. Gradually, over the past two centuries, the two words have diverged. "Experience" has grown broader and less precise, coming to mean any personal event. "Experiment," on the other hand, has become more formal, now limited almost entirely to the sort of investigations which scientists perform.

I want Americans once again to live in an age of experiment in Franklin's sense, to be curious about all aspects of their lives. Not merely when they are in school, or when they are professionally engaged in scholarship, but all the time.

I want Americans once again to live in an age of experiment in the older sense, to be curious, to tolerate ambiguity in themselves and to appreciate complexity in one another.

REMARKS PREPARED FOR DELIVERY TO  
NATIONAL MEETING OF STATE COMMITTEES FOR THE HUMANITIES  
HELD IN MINNEAPOLIS, MINNESOTA, OCTOBER 6 and 7, 1977

BY JOSEPH DUFFEY, CHAIRMAN DESIGNATE  
NATIONAL ENDOWMENT FOR THE HUMANITIES

I am grateful for this early opportunity to meet with this group and to share in this gathering.

I am still finding my way around the Endowment and learning about the work of this important agency. It has not taken me long, however, to recognize the significance and value of the State Programs to our national effort in the humanities. From its beginning, the work of the State Committees and Councils has been a bold and imaginative attempt to further the concerns of the humanities. As I have received briefings from staff members in preparation for visits to several regions of the country, I have already learned of the creativity and effectiveness of the work of the State Committees. From what I have learned, I am developing an unrestrained enthusiasm for many of the activities that you are conducting!

I come to the chairmanship of the Endowment with confidence that the partnership which has been forged between the State Programs and the National Endowment is a firm foundation upon which we can build in our common efforts to insure that the humanities will continue to play a central role in all our lives. I do not see the National Endowment as a patron of the humanities, but as a participant - and an advocate - in a great national conversation about the importance of these disciplines in our national life. Indeed, I believe that the humanities are more than a set of disciplines, that they represent a dimension of learning and of knowledge - those aspects of learning

and knowledge that are committed to the search for understanding and perspective rather than the technical solution or "answer" to problems we face as a people. You who work in the states and in local communities are in closest touch with the people who care about these matters.

Some commentators have urged that certain regions of the country, and particularly certain urban areas--alleged to be the centers of creativity--should be the focus of the Endowment's attention. It has even been suggested that to abandon or even to alter these priorities and emphases will be to succumb to a kind of provincialism. I reject such arguments. The humanities programs undertaken in Minnesota provide a striking refutation to such claims. Two particular Minnesota projects, both in the area of scholarship by concerns, represent anything but provincial interests. In one project, work is being done in surveying sources of information necessary for continued and more effective study of the history of immigration and of the many cultural strands which make up our society. The other project is concerned with the development of the tools necessary for further work in the history of women in American society. Both projects, although located here in the Midwest, are developing tools for further research of national significance.

Geoffrey Marshall and the staff of the Office of State Programs at NEH have recently put together some information about these programs:

In Fiscal Year 1976 State Humanities Committees made almost 2,000 regrants. About 35 percent of these were made to post-secondary educational institutions and the rest to civic and religious groups or institutions.

There are now almost 1,100 positions on State Humanities Committees. Some of these were vacant when we made our survey, but in August 48 percent

of the committee members were from the general public, and 52 percent were professionally involved in the humanities or related institutions. (Although these statistics speak for themselves, I should say that I was surprised and concerned to learn that only 20 percent of the current committee membership positions are filled by women.)

As of our most recent count, 30 state committees have at least one gubernatorial appointment.

I am pleased that we have representatives from the humanities committee in Puerto Rico with us at this meeting, as well as from all 50 states. We have begun conversations with the District of Columbia, Guam, American Samoa, and the Virgin Islands as well. Each of these jurisdictions is included in our legislation as units of the Office of State Programs. We will have more to report on these fronts next year.

Finally, 90 percent of the State Humanities Committees processed private gifts through the Endowment in FY 1976. For 1977 the total amount of gifts appears to be more than \$700,000.00.

These are bare-bones statistics, but I know they have a special meaning for each of you. They are the measure of substantial accomplishments in the six-year history of the State Programs. They should be sources of pride to all of you, for they reflect a full and serious commitment to the worth of Public Programs in the Humanities.

In my remarks to the Congress at the time of my confirmation, I stressed that creativity and achievement in the realm of ideas may well be the marks by which our future progress as a society will be judged. Advancements in science and technology will surely continue, but we will be known and measured as a nation by how well we understand ourselves as a society

of free men and women, what values we seek to preserve, and what humanistic goals we set for ourselves.

It is my hope that our achievements in this area will come to be as much a source of national pride as our accomplishments in launching Mariner II and telecommunications satellites, and in other scientific and technological developments.

There is a bit of grim humor embodied in a story which commencement speakers tell:

The pilot says to the passengers, "I have bad news and good news. The bad news is we're lost, the good news is we're running ahead of schedule."

That gallow humor points to an awareness in this society now of the need for more careful attention to deeper questions of meaning and direction in our national life. At no time in my life experience has there been such a widespread openness to, and concern for, such questions that can only be described as representative of the humanistic dimension of learning and knowledge.

My recent conversations with members of the Congress have led me to appreciate the expectations they have for both the Endowment and State Programs. They look to the programs for collective leadership in the area of the humanities.

From what I have learned of your work and that of my new colleagues at the Endowment, I am persuaded that the cooperative effort the Congress has envisioned in this program is what we all hope and strive for.

The Congress has two well-defined but closely related objectives in supporting the Humanities: to promote excellence in achievement, and to seek to make opportunities for learning, insight and activities in the

Humanities available to an ever-widening circle of the public. The history of State Programs clearly shows that these are goals that all of you share.

I accept my responsibilities as Chairman on this assumption: that without your effort, the full mandate of the Congress in this area cannot be carried out.

Perhaps it will be useful if I say a word or two about my understanding of this partnership of purpose which informs our collective efforts in this important work and which defines the programs and activities at state and national levels.

The conservation and development of resources in the humanities and the sharing of these with the general public is too large and too important a task to invest in any one agency or office. It would be foolish to assume that any one national agency could develop the capacity to carry out this mandate effectively.

That is why the Congress first urged the establishment of State Programs and why they devised language which insures a voice and a role for the citizens of each state. The authorizing committees have sought in the new legislation to invite the involvement of state governments in furthering access to the humanities for scholars, teachers, students and citizens alike. These Congressional initiatives are ones that I support, for they acknowledge that the Federal government cannot and should not play the dominant, determining role in defining the place of the humanities.

I will not be hesitant in urging the legislatures and the governors of our states, and indeed our political leaders on the local level, to acknowledge, as has the Federal government, this important area of concern.

Just what forms the partnership between the states and Federal government should take is a matter for continuing examination. In the months

ahead, I will seek your counsel and advice. I expect also to meet with institutional and governmental representatives who have an interest in the humanities and who have a concern for their continuing support, and to seek advice and counsel on many fronts.

I begin with this assumption: the quest for humanistic understanding takes on diverse meaning and purpose in various parts of the country. While we will continue to mount programs at the national level in the areas of research, teaching and public outreach -- programs which seek to address as broad a set of priorities as is reasonable -- we will look to the states for activities that both complement this effort and reflect a special concern for regional and local interests.

Careful coordination of our respective endeavors will be necessary in order that we may do the best job possible with the limited resources available. For my part I pledge the full cooperation of the Endowment to this end and look forward to working with the states in mapping a coherent strategy which will meet our common objectives.

I will not be shy about making a case for the humanities: neither will I be reticent in encouraging the use of both private and public monies to sustain serious work in the humanities as well as to increase public access to the fruits of that learning. But it is not my intention to become the spokesman for the humanities; rather I would hope that mine will be one among many testimonials and that what I say to the Congress and others will serve to support the conversations that occur elsewhere at community and state levels.

I am aware that what I have said is general rather than specific. I

hope you will appreciate that, for I still consider that I have much to learn about the work which has been accomplished. I suspect as well that neither the National Endowment nor the State Committees has exhausted the various opportunities that are now before us. We have not yet discovered all the ways in which we might effectively achieve the goals set for us by the Congress, by the scholarly community, and by the general public. What we do know is that the lessons and achievements of your experiences will serve all of us well as we seek to provide a set of coherent and purposeful humanities programs throughout the nation.

What is this Administration's emphasis and policy with respect to the Humanities? I have already tried to suggest to you our goals. Our goals are access for all Americans; diversity of activity; respect for taste and judgement in every region and section of the country; confidence in the shared concern and goodwill of people who care about these matters everywhere; enthusiasm for a national response to needs in this area. Our emphasis will be on a determination that the insights, perspectives, and understandings which characterize humanistic knowledge and learning shall be accessible to men and women everywhere who are able and willing to accept what the humanities have to offer.

The abiding truth about this country is that it is a humanistic society, born of a daring social experiment, nurtured by abiding cultural values, and sustained by enduring political institutions. As a nation we live and thrive by our habits of mind and spirit, and our destiny will be shaped as much by what we know about ourselves and others as by the manner in which we care for the world in which we live.

"General Education: The Role of The Humanities"  
One in a Series of the Finkelstern Lectures  
Delivered at the University of Rhode Island  
Westerly, Rhode Island  
Monday, October 24, 1977

by  
Joseph Duffey  
Chairman, National Endowment for the Humanities

Note: This Manuscript was prepared for oral delivery,  
(Paragraph Division, etc., to be revised for reading text.)

When Timothy Dwight, President of Yale, passed through this area in 1800, he noted that South Kingston was a prosperous farming area -- and I see it still is.

But President Dwight also remarked that the inhabitants were "generally uncouth, their manners tending to intemperance, their houses unkempt." "Schools in this state, " he wrote, "can hardly be said to exist."

I'm glad to be able today to retract completely such scurrilous impressions! I am also delighted to be here with you.

I am honored by the invitation to participate in your effort to redefine the role of general education at the University of Rhode Island.

We are committed to a similar task at the National Endowment for the Humanities trying to, as your documents here put it, make "the communication of a sense of civilization" a priority among Americans.

You are revising a curriculum, and I am overseeing a Federal agency; many of the problems you have addressed here today, we have in common.

We share such questions as:

"How shall we define general education?"

"What are the humanities?"

"Shall we pursue excellence as a single priority or shall we be concerned as well with the question of access: of the public's right to learn and to know?"

URI 2

These inquiries are the very essence of the humanistic tradition. They are at the heart of the questions which have shaped our culture for thousands of years.

As a way of looking at the nature of these questions, we can compare them with the technical problems we face at the same time.

When we address the issues of curriculum design in the technical sense, we are first inclined to look for parallel cases elsewhere. We ask friends from graduate school days, read professional journals, confer (endlessly) -- and more and more these days, we appeal to electronic data retrieval systems to find models for our case.

With technical problems our effort is to locate gaps in our knowledge:

How to schedule courses and requirements. How to staff them.

As little time as possible is spent at this point in asking whether the whole enterprise is worth something, and to whom.

Our fundamental concern is getting the right information, getting the data, gathering the fruits of a system of experts and consultants.

As you have no doubt become aware, however, the technical problems and implementation do not exhaust the subject of curriculum revision.

No matter how much information we have, or how much we refine it, there always remain the nagging conflicts, the gaps which no technical data can fill: between process and product, between excellence and equality.

These are the questions that do not get easier the more we know about them, which are problems not capable of total resolution.

The temptation in a society such as ours which prizes efficiency is to bracket these more profound questions of meaning and purpose and set them aside as we go about our business.

No data bank is available to provide answers to these questions.

URI 3

The requisite tools seem to be those qualities of mind we call wisdom, judgement, experience and intuition.

But this is a great irony. If we had wisdom and judgement enough to use in solving our problems, then presumably we would not have such problems.

How do we get judgement -- and how do we distinguish it from prejudice, irrational instinct, and popular fancy?

This is, I believe where we touch the role of the humanities. It is not an easy process, to be sure, and one which can never be completed. But there is no sounder way to confront the crucial moral and philosophical issues we face than to see these questions in the light of the historical culture we share as a people.

How are we to explore these problems in a humanistic way?

Take the issue of excellence vs. equality. In some sense, this is only a variant of the age-old problem of the place of justice in the political community. Might not therefore Thucydides and Aristotle, Machiavelli and Adam Smith, John Rawls and Robert Nozick be as helpful as commentators on our situation as contemporary university administrators?

If we are concerned with understanding how communities of scholars respond to situations of crisis, would not our insight be aided by looking at the experience of European universities during the Reformation or African Universities during the 1960's?

We do not, I think, denigrate the humanities, when we see them in such intimacy with the problems we meet in our everyday lives.

The richness of our culture is too important to be merely an ornament of our lives, to be worn as a badge of social or moral superiority. Nor is the tradition we uphold merely a refuge from the world, a private stock of inspiration or solace to help us withstand the pressures of social life.

The humanities can and ought to claim a more active, public role as a living, breathing confrontation with the ways we make sense of human life.

URI 4

The benefits of humanistic learning cannot of course be measured in simple utilitarian or instrumental terms. Understanding our problems better is not necessarily the fastest or most economical way of solving them.

But the benefits are nonetheless substantial, and I want to take some time and some care to outline my view of them for you.

What are the benefits of the humanistic perspective? Let me suggest five distinct but related contributions to learning.

For one thing, the perspective of the humanities may refine and sharpen our questions by setting them in the context of the past.

When we go to the great thinkers, the lessons they teach are not simple or one-sided or direct. In fact, they often pose more questions than answers.

For every Jansenist view of human finitude, there is a Jesuit call for energy and self-reliance.

For every Hegelian spiritualization of truth and history, there is a corresponding Nietzschean emphasis upon human willfulness.

But out of facing complexity may come a habit of mind which accepts contradiction and learns to anticipate objections. We learn to seek illumination, rather than to build forts and trenches of thought. We learn to be humbled but not unnerved by ambiguity and uncertainty.

A slightly different way of saying the same thing is that the humanistic tradition trains us to recognize that something of value is always lost in the advent of anything new and this is the second contribution of humanistic learning.

It is hard to imagine that our urban planning fiascos of post-war years would have gone forward if there had been some sense that the communities being "renewed" needed to be protected against loss as much as aided from the outside.

Their lack of proper housing or schools or jobs -- and not in terms of what they still possessed -- networks of family and community relationships, pride and place and a healthy skepticism toward the benevolence of outsiders. Today we are at work trying to correct the errors of earlier misunderstandings.

URI 5

The experience of Vietnam was a further and more tragic example of the same fundamental errors in judgement and wisdom.

So infatuated had we become with our own intentions for the Vietnamese and for their country that when we noted the discrepancies between their reality and our designs, we saw them only as justifications for a greater commitment to fulfill those designs.

Frances Fitzgerald demonstrates in her superb book, Fire in the Lake, how American planners almost invariably misunderstood the complex cultural assumptions of rural Vietnamese farmers. Fitzgerald's analysis is based upon careful research into the social and cultural background of Indochina. But I suspect that a serious and honest awareness of the distinctiveness of any alien culture might have produced more caution among our policy-makers.

That these men were so often the products of our most elite liberal arts colleges and universities makes even more urgent the case for understanding the relevance of the humanities as a way of instilling us with an awareness of what may sometimes be lost in our efforts to effect change.

Professor Morton Bloomfield of Harvard has expressed the insight I want to convey here. He wrote recently (Daedalus, Fall, 1974):

"Action becomes blind and meaningless unless it is backed by perspective and knowledge. Although perspective and knowledge can and often do lead to inaction, they can also lead to action. What does being contemporary mean? It means knowing what alternatives are open to one and what can be done without destroying what is worthwhile. This knowledge comes only from reflection and from a knowledge of tradition..."

My third observation is this: In all the great strands of our humanistic inheritance there is an admonition to caution and to intellectual humility.

Where the technical world is always seeking to reduce, to set limits, and even to eliminate uncertainty, the humanist cherishes that element of mystery as much as he or she does the positive knowledge acquired in its face.

URI 6

In all the great literatures of the past, a fundamental attitude of mind is upheld: being fully alert to oneself, attentive to all the nerve endings of our being, and yet at the same time fully receptive to the wisdom of the world, humbly awaiting and welcoming its meanings for us.

This is the way of Baconian Empiricism, the way of what Buddhists call "Vijn-Ana," the quality which evangelical christians know as "conviction." Keats spoke of this when he attributed to Shakespeare something called "negative capability." "Man is capable," he wrote, "of being in uncertainties, mysteries, (and) doubts, without any irritable reaching after fact and reason."

Despite all the differences between these terms, they share a respect for the fearless human apprehension of uncertainties, and ironic willingness to be totally present without imposing oneself on the world blindly.

The key word in the humanistic disciplines is attention, and it is worth remembering its root - an old French verb meaning to stretch to something. Stretching, not shrinking - in the face of uncertainty is what all of us need to do.

My fourth observation about the contribution of the humanities would be that - one of the ways we experience this uncertainty is to look at the same phenomenon from several different vantage points.

The demographer, for example, might look at the state of Rhode Island as a population with certain characteristics of settlement, size, fertility, employment and literacy. (Even as Timothy Dwight did!)

How different will be the view in the eyes of the geologist, the geographer, the economist, the ecologist, the student of literature, the anthropologist, the political scientist, the historian.

I do not want to argue that one discipline is more correct than another. The humanistic tradition stands apart, in a sense, from all of these perspectives. I want to point out instead how the juxtaposition of all these fields, addressed to the same subject is a constant process of focusing and refocusing our perception of reality.

We might understand the humanities as the overlap of these distinct disciplines, or what has often been called interdisciplinary inquiry. But I would rather define the humanistic insight as the sense of widening and narrowing our vision - as the serious inquiry which proceeds when we stand outside each of the disciplines and witness the limits of each.

URI 7

Each of these perspectives tells us something about Rhode Island, but each has a specific history and depends on a social world for its support. By standing apart from each of them, the humanities allows us to assume what some sociologists call a "theoretic stance" toward all of them.

To put it simply, each of these perspectives or disciplines is a human invention. Each of these views is the construction of a particular society.

Even though we experience Rhode Island and the rest of the world through particular glasses, it is at least theoretically possible for us to doff these spectacles and see the lenses themselves for what they are, devices for investigating our world and our place within it.

The idea that our knowledge is part of a social construction, the underlying premise of what has been called the sociology of knowledge, has been developing rapidly since the eighteenth-century Italian historian Giovanni Battista Vico began to assess historical progression as a human artifact.

This insight is central to the work of Marx and Michelet, Durkheim, Freud and Weber, indeed to a major tradition of the social sciences over the past two centuries.

There are those who see the sociology of knowledge as hostile to the way we have interpreted the humanistic tradition as a continuing, even timeless, aspect of thought.

But recognizing that the things we know are always the product of a particular society does not reduce the value of knowing them, any more than the eternal conflicts between the Platonist and the Aristotelian make it unnecessary to pay attention to either.

By understanding the contingency of our particular ways of thinking as late twentieth-century Americans, we gain some distance from ourselves, some perspective on who we are and how much value we can attach to our limited points of view.

The humanistic insight can become, then, a path of intellectual liberation from the social world which surrounds us and tries to lock us into particular ways of thinking which mesh with its own limited definition of "reality."

URI 8

Within the disciplines and professions and cultural perspectives of our lives, we are attached to specific social forms, with hierarchies and methods of dissemination and evaluation. When we adopt the perspective of the humanities, we are -- at least for the moment of epiphany -- released from the grip of these systems of thought. Not released into a chaotic and undisciplined mental confusion but into a humble clarity about the boundedness of what we happen to know.

Finally, and in a more positive view, the perspective of the humanities offers us another community to supplant the one we escape in departing from the narrower perspectives of our individual disciplines.

I do not mean by this community the world of upper-class social privilege with which the pursuit of the higher culture was so long associated in American life. One of the most profound and beneficial effects of the "counter-culture" of the 1960's was the assault upon this association, upon the role of elite social groups as quasi-official guardians of the arts and humanities.

The community I have in mind is made up of those who are committed to over-stepping the limits of their own pressing technical concerns, who seek to make connections between problems in their fields of concern and those of people in different areas of endeavor, in different social classes, with different enthusiasms.

In a time of intense specialization, the tradition of the humanities offers perhaps the only field of concern where men and women of differing professions and social location can participate in a broader community of concern.

Many of the most critical issues we face today cannot be adequately addressed by technical learning alone. Or alone by communities of highly skilled professionals.

The issue of how we define educational excellence or what goals we set for our educational system are broad social questions which must be resolved by a community larger than that of the professional associations. And the same is true of national health insurance and the use of energy resources.

URI 9

These questions are central to all our lives, and central to the critical traditions of this culture. Do not all of us, either as professionals or citizens, have a contribution to make to such discussions?

I do not hesitate to suggest to you that issues of everyday life in this society are rooted in our humanistic culture. At its heart, therefore, every activity in contemporary America -- every moment of making and unmaking, of work and leisure, of learning and the passing on of learning -- is also potentially an inquiry, an open-ended dialogue with the tradition we share.

Now, I don't pretend that every worker and farmer and administrator and housekeeper and salesperson and student does or could spend large portions of each day contemplating the fundamental questions being addressed in his or her work. But the challenge to do so, to read all of our distinct social conditions as cases of a larger inquiry into the human condition, is there. And all of us share the responsibility of making it possible for all our citizens to participate in that inquiry.

The easier path or course is to construe one's problems as belonging to a special province, capable of being understood only by other insiders or initiates, only by those with proper expertise or who share the same ethnic or religious background.

But perhaps the time has come to understand the commonality of our cultural inheritance as well as our pluralism. The struggle for dignity of a black family on welfare in an eastern city, a white lower-middle class family hard-pressed to pay for college tuition, a midwestern farmer who has overinvested in capital equipment, is in many ways the same struggle, and the definitions of dignity offered by each have their roots in the same vision of human freedom and peace and excellence, in the same desire to inhabit what James Joyce once called "the fair courts of life."

That vision, and hence the community which shares it, are the products of our humanistic inheritance.

These, then, are the gifts which I believe the humanities can offer us -- a clearer awareness of alternatives, a healthy respect at once for human understanding and for uncertainty, a chance to disengage from coercive and parochial communities, and an invitation to join a broader and more-inclusive one built around concerns which are crucial to contemporary society.

URI 10

If these gifts are to be secured, the academic community has a major role to play.

As one of the most important agents of the preservation of our cultural heritage, the university has the responsibility of bringing to life in each generation the great minds of the past.

Through its more specialized studies, the terms of our dialogue with those minds is constantly reshaped. Those studies need the support of all Americans if we are to maintain access to the insight and learning of those who have gone before us.

There are other implications of this view of the humanities for our institutions of higher learning.

As our society becomes more technically sophisticated, and as the market for scholars and teachers continues to decline, it seems increasingly likely that almost all of our graduates will find their life work outside the world of school and colleges.

Perhaps paradoxically, then, universities more and more need to insist that undergraduate students encounter this critical tradition. With proportionately fewer graduates in liberal arts majors, and with a greater technical background required for employment, and with fewer opportunities for students to spend their mid-twenties bouncing around in search of experience, direction and inspiration -- the undergraduate years have become more important as the time to try out the connections between humanistic insight and workaday concerns.

I would guess, as some of you evidently have, that simply mandating several required courses in the development of Western philosophy or art or political history is not sufficient to make these connections.

Can we do more?

Can we ask college teachers to consider the interweavings of the most powerful strands of their thought with the fabric of ordinary life as it is lived in America today?

Can our college faculties, with all their trials about academic tenure and mandatory retirement and accountability, be relied upon to provide insight and sympathy for what lies ahead for students in the world beyond the colleges gates?

URI 11

If, for example, the issue of loyalty will be encountered by our graduates most dramatically in their future jobs, in their ways of responding to the demands and rewards of large organizations, are our professional political theorists prepared to help them understand the relevance of Augustine or Thoreau or Kafka to the problems of corporate society?

If we are concerned with the shoddiness of our products and our programs, do we have the aestheticians and economists in our midst to tell us how and why our standards of workmanship are wanting?

If Americans are worried about the visual pollution of our environment, are there architectural historians, students of the ancient and medieval city, and cultural geographers to help inform our discourse about the contexts of our habitation?

If we are perplexed about the blurred distinctions between the sacred and the profane in contemporary film and the media, and confused about how to convey moral values to our children, are there anthropologists, students of religion and literature, or psychologists who can bring some reason to this dilemma?

Or is the professional humanist -- a term used quite often in NEH literature -- to become more professional than humanist? More concerned with the issues of his own discipline, to the exclusion of those we share as a culture?

If the academic community is to help preserve the spirit of the humanities as well as its matter, then it has to be asked fairly in our generation -- as it was in that of Socrates and Rabelais' and of Emerson's -- whether our formal institutions of learning are capable of fulfilling these larger public responsibilities to our culture.

Let me be clear. I am not arguing that the university should become a "service station" for society, an advisory board for every practical problem facing Americans. Nor should every professor abandon his scholarship in favor of a magazine journalist's commentary on our social life.

Rather I want to urge academics to see their scholarship, teaching and community service as a part of this deeper, more common inquiry which we all possess.

URI 12

Perhaps the best way of saying this is that, if the issues of contemporary life are rooted in the humanities, as I have claimed, then it is equally true that our knowledge is rooted in our social circumstances.

The treasure of our common learning is not, then, simply passed from the university, the library and the museum to the general public; it moves in both directions, the experience of the society informing our understanding as much as the other way around.

In no other way, I believe, can we defend our common learning than by widening the opportunity to participate in it. Each person who reads Jane Austen, and who discovers and articulates something personally significant about her work, is also a contributing member of this culture. To be sure, the Jane Austen we understand is not the same one who wrote in the West Country of England a century-and-a-half ago -- fortunately we have scholars of English literature to remind us of that constantly. But we are not unfaithful if we bring our fullest attentiveness (and our fullest sense of our own questions today) to her work.

Against the argument that such literature has no inherent social value and must be cherished as "art for art's sake," we have to protest that society has the obligation to seek wisdom wherever it can.

The great pleasure of the classics, after all, is the way they spur new insights, the way they respond to new concerns, in each generation.

We have, therefore, not only Shakespeare's Hamlet to enjoy, but Coleridge's "Hamlet" and Hazlitt's "Hamlet," and that of Ernest Jones and George Lyman Kittredge and J. Dover Wilson, and that of Oliver and Burton and Scofield.

And if a young reader were to look at Hamlet's confusion about playing the role of a loyal prince, a revenging son, a lover and a man of contemplation, and see in that confusion a mirror of his own modern perplexities about role, then would not the Hamlet tradition itself be nurtured by such use?

In the Act establishing the National Endowment for the Humanities a dozen years ago, Congress boldly proclaimed that "Democracy demands wisdom and vision in its citizens."

URI 13

That sets rather high goals for the agency I now lead, for we are charged not only with supporting humanistic learning, but with encouraging Americans to use that learning in becoming wise and farsighted.

It is probably easier to achieve the former than the latter, easier to assist in the growth of our culture than to nurture its wisdom.

The Acts establishing the National Endowments, after all, were only a part of an extraordinary explosion of the cultural richness of American life in the last quarter-century.

The Economic vicissitudes plaguing academic institutions these days should not obscure the remarkable growth and development of American scholarship and the arts during this period.

Or the astonishing growth of museums and libraries, of publishing and the media, as ways of making this culture accessible to more of our citizens.

Or the splendid efforts to preserve America's past -- in our historic buildings and districts, in the oral history of ethnic and folk societies, in our documentary and artifact collections.

Or, not least, in the amazing ability of institutions like this one to quadruple its student population in the last twenty years in order to help young Americans take their places as participants in this cultural explosion.

Has all of this growth made us wiser, more compassionate, more attentive as people?

This must be the meaning and purpose of our humanistic learning in the years ahead. The survival of our democratic community, especially in a technical age, is dependent upon the success of the humanities in nurturing our common culture.

To the preparation of students for their lives as productive members of this society, the humanities adds not merely habits of mental acuity but priceless attributes of self-awareness and social responsibility. They make of the educational process an initiation into the exercise of moral character in addition to the acquisition of knowledge and skills.

URI 14

Perhaps the most telling analogy for the transformation we seek comes from the experience of historic preservation. Twenty-five years ago and earlier, when we saved an historic structure, it was generally to be made into a museum, a shrine, the repository of an older and often an elite culture, which had to be rescued from the disruptive commercial and industrial growth around it.

Today we are preserving -- in Rhode Island as much as anywhere -- those industrial and commercial districts which were so recently viewed only as eyesores. And we preserve them not as sanctuaries from modern life but as places in which to live and work, to shop and converse and be creative. In the same way I hope that our whole humanistic tradition can come to House our most creative efforts to make this a beautiful and a just society.

Thank you.

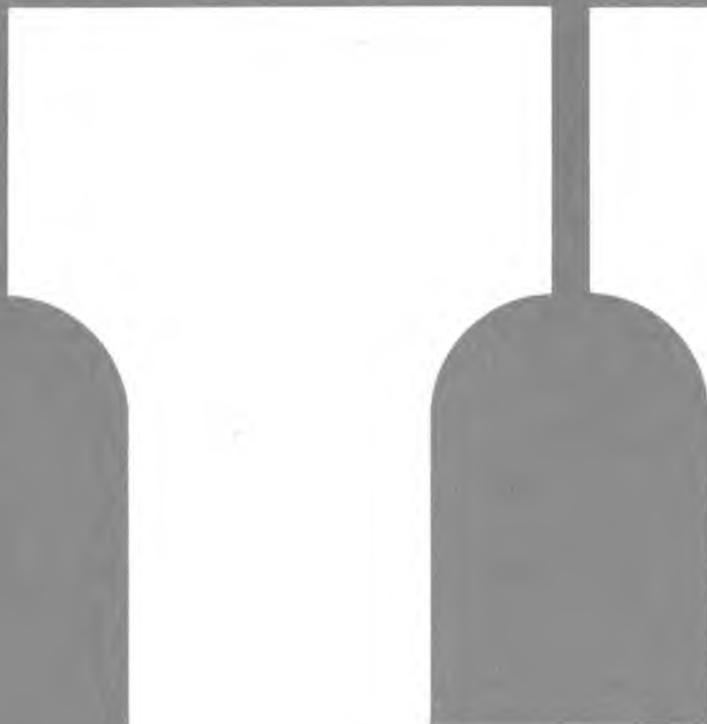
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# New Directions and Priorities for the Humanities

Joseph Duffey

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A paper from the 17th annual meeting



The following paper was presented during AASCU's 17th annual meeting in December 1977. The theme of the meeting was "Leadership Makes the Difference."

American Association of State Colleges and Universities  
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Allan W. Ostar, Executive Director  
Sandi Ralston, Editor

March 1978

**New Directions and Priorities for the Humanities**  
**Joseph Duffey, Chairman**  
**National Endowment for the Humanities**

It used to be easier to see into the future than it is today, or so it seemed. Six or seven years ago we were inundated with commissions on the year 2000, new courses and curricula on "future studies," books predicting the coming crisis in energy, in food supply, in monetary policy, and so on. Alvin Toffler's *Future Shock* topped the best seller lists with its breathless argument that the *pace* of change was accelerating so greatly that the conditions of ordinary life were being transformed and that all our traditional wisdom would become obsolete. Every new product was a technological breakthrough, every new idea an unprecedented achievement of the human imagination.

American political rhetoric, in those days, sometimes seemed like a futuristic ping-pong game. When one side waved the banner of "generations and generations of peace," the other saw portents of the imminent rise of authoritarianism. While one group delighted in visions of a high-technology utopia, of space travel, nuclear energy and automated servomechanisms, another was transported by the idea of returning to small-scale, self-sufficient economic communities in harmony with the environment.

I put all this in the past tense, not because we have seen the last of such futuristic overdosing—in fact, in some circles the major new sport is not football or basketball but crystal-ball—but rather because I sense an exhaustion in our country with such rhetoric. Today most Americans, I believe, do not think that they are going to be living in drastically changed circumstances in the immediate future. There seems to be a widespread desire to take stock of and accommodate ourselves to the real changes which have taken place in our families, in our housing and community patterns, in our work and leisure lives. Some of this introspection may be a cover for old fashioned selfishness and short-sightedness. Some of it no doubt comes from a fear that our standard of living may be declining. But there are positive aspects to this quieter mood.

For one thing, it is now clear that the futurist enthusiasm of the Sixties and Seventies was often built upon a blind antagonism to tradition. Whether one spoke of the development prospects of Third-World nations, the rebuilding of our center-cities, or the need for quick government action in times of national emergency, the implication was that we needed to rise above the constraints of the past. Tradition was invariably associated with inertia, with a set of obstacles for those who were seeking a better world.

While I don't want to disparage the motives of many who once approached things in this way—in fact I confess to having shared many of these assumptions myself—it has now become more and more apparent that we may not want to lose everything we treasure in our zest for the modern and the future. Beginning in 1961 with Jane Jacobs' *Death and Life of Great American Cities* and in 1962 with Rachel Carson's *Silent Spring*, a number of compassionate social critics have been warning us that the desire to impose our will on the world may threaten the integrity of our natural and social ecology. A similar disrespect for tradition, but this time for the tradition and integrity of other peoples, was at the heart of the American misadventures in Vietnam, as writers like Frances Fitzgerald have well documented.

The preservation of our distinct ethnic heritages, and of the physical complexities of our cities and wilderness areas, has in the last few years made us more and more tolerant of the idea of tradition. From *Fiddler on the Roof* to *Roots*, from a popular interest in country music to a scholarly interest in folk and oral history, the threat of a deracinated future has made Americans—for the first time in this century—people willing to look back carefully at our own traditions.

Of more direct relevance to us is the influence which this futurist habit of mind has had upon American higher education. The exponential growth of American colleges and universities during the quarter century following World War II had an important but scarcely noticed effect upon curriculum content and teaching. Everywhere the emphasis upon growth and development seemed to imply that the work at the frontier of knowledge was the highest form of knowledge. Even within the humanistic disciplines, more and more significance was placed on research and advanced study in ever more arcane academic specialties. The result is that in recent years the disciplines of the humanities have been increasingly relegated to a secondary position. Where general education requirements have remained, they have often been viewed merely as a preparation for more important study.

While the idea of a student's progression from more general subjects to more specialized studies may make some pedagogical sense, and when a student can graduate into more specialized forms of employment or professional study, this notion of learning has tended to make the academic community more and more fragmented. This constant attention to the future, to long-range prospects, has not been conducive either to the coherence or the continuity of higher education.

Well, it turned out—as all of us know—that the future, as Marshall McLuhan once said, “is not what it used to be.” Despite constant predictions to the contrary, neither the apocalypse nor the millenium appear to be around the corner. The word one hears now is “steady-state,” and we are slowly making the political and intellectual adjustments implicit in this new model. Having trained ourselves so well in the balancing of competing groups within our institutions, we now have to insist upon the primacy of certain larger institutional goals. With resources becoming increasingly scarce it is unlikely that we can afford to go off in twenty different directions at once, even though each path promises a pot at the end of the rainbow.

It is my hope that the National Endowment for the Humanities will understand and be responsive to this dilemma among the colleges and universities which come to it for support. In the past, NEH support has often sanctioned the future-oriented growth of particular departments and programs. All of you have seen, I'm sure, the press releases from the NEH which are ringed around their margins with the names of twenty or so academic disciplines. The new NEH has supported advanced scholarship through its research and fellowship divisions and by supporting libraries, publication programs and scholarly symposia. At the same time, the Endowment has tried to compensate for the centrifugal tendencies of this growth by sponsoring programs of interdisciplinary and interinstitutional cooperation. But, in sum, I am afraid that this assistance, while it was extremely significant to the growth of humanistic scholarship, has not materially aided the role of the humanities as the center of the college's curriculum. Instead the humanities has become only one of the competing interests within the university community, a speciality unto itself.

The professional development of the humanities, of course, is distinct from our efforts to see humanistic learning as the coherent core on the college curriculum. In his recent book, *The Classic*, the literary critic Frank Kermode outlines two ways in which the classics may be read. The first method entails philological and historiographical research so that we may recapture its original meaning. That is the way,

I would suggest, of professional scholars in the humanities. The other way, of more general utility, is that of "accommodating" the text to respond to the questions we bring to it. The greatest works of our cultural tradition, Kermode suggests, are those to which we may bring the broadest range of inquiries.

If we are worried, for example, about the demands of loyalty in modern large-scale organizations, a subject not directly broached in much of classical political theory, we will still be informed by reading Thucydides' accounts of the debates in the Athenian assembly about the limits of obligation. Our own sense of loyalties can be rewardingly compared with that espoused by Augustine in his positive identification with the divine. The forms of our own impulses to action are more clearly revealed when placed against Thoreau's withdrawal from the immorality of "slavery in Massachusetts." As these varying exercises suggest, we don't go to the humanities to find definitive answers for each of our contemporary dilemmas: The minds of the past hardly speak with any unity at all, but our questions, and our willingness to explore them bravely, are much improved through such "accommodations."

We need to understand better how our humanistic tradition incorporates new intellectual and social concerns. How, in fact, that tradition is re-created in the emergence of new ideas. It's easy to see, for example, how a contemporary classic like Ralph Ellison's *Invisible Man* brings to life the whole tradition of the novel even as it reverses many of its conventions. And it's not hard to see that Erik Erikson's descriptions of the identity crisis and adult development are commentaries on and reflections of other accounts of human growth like Jacques' "Seven Ages of Man" speech in *As You Like It*.

But it is equally important, and not less challenging, to see the humanistic connections even to the most technical and scientific aspects of contemporary thought and education. In looking over a college catalogue recently, I was struck by the extraordinary number of new majors and fields of concentration—environmental studies, radio and TV communications, tax accountancy, legal service, developmental physical education, medical records administration, ethnobotany, interior design, industrial engineering, wildlife zoology, and so on.

For too long, Humanists have looked with scorn upon these fields of study, believing them inferior to the liberal arts disciplines. I think that position is wrong. Could not the study of medical records administration, for example, be construed as an inquiry into the way our society and others have defined expectations for normal health: the right to privacy about one's intimate life; problems in the fair distribution of specialized therapies: the relative autonomy and prerogatives of medical professionals, patients, and the community at large, and so on? Isn't industrial engineering, in addition to a set of techniques useful to large organizations, also an inquiry into the relationship between productivity and innovation, between leadership and autonomy, between workmanship and economic demands? It is hard to think of more central humanistic problems than these.

Of course, we could refuse to see it this way. We could see these forms of training as merely technical apprenticeship programs, focused entirely on the future exercise of specific skills, but I think we miss an important opportunity if we don't try to relate such study directly to the continuity of our humanistic inheritance. Those of us who love the liberal arts will not be offended that it is being brought to bear on the most significant new questions of this culture.

I don't personally believe that such connections can be made in preparatory general education courses before students are engaged in their real work in these disciplines and professions. To do so would be to leave the burden for such con-

nections entirely on the shoulders of the students; we owe it to them to model this way of imagination and reasoning. Nor can these connections be confined to a single course on humanistic issues in one discipline or another, much as courses on human relations were stuck onto the training of policemen and corrections officers after the summer riots of the 1960's. I believe instead that the humanistic aspects of contemporary professional life and thought need to be a part of all our teaching, from introductory courses to the most advanced laboratory and field study courses, in continuing education programs and professional conferences.

As American life becomes more technically sophisticated, we run the risk of seeing the fragmentation of academic life writ large in our society. If we can only understand our work lives through the mastery of an esoteric technical speciality, we may lose the sense of belonging—not only to a continuing culture but to any common culture at all. The role of the humanities, I believe, is to provide a common meeting-ground for all our people, a set of common interests whereby the basic questions of American life can be addressed.

The state universities and colleges will of course play most important roles in this endeavor to revivify the humanities. Because of the responsiveness of public higher education in America to economic and social changes, to the need for new sorts of preparation and intellectual skills, and to new types of non-traditional students, these institutions are more profoundly experienced in understanding the relationship between education and life than any others; and the extraordinary growth of advanced scholarship in public universities since World War II has resulted in an equally strong capacity on these campuses to work creatively with the humanistic traditions of this culture.

But the task ahead is quite difficult. It will be hard to press for the sort of cooperation we need among distinct faculties, many of which have grown used to developing their programs autonomously. It will be equally hard to avoid feeling depressed about our inability to chart out and pursue bold ventures as we have in the past. But in place of such difficulties there is reason to take heart from a clearer sense of ourselves. The humanities can help us to a richer and more socially responsible sense of the presence of the past in our future.

Editor's Note:

In a followup panel discussion Dr. Duffey said he would like to see the public discussions about the goals and nature of the nation's educational institutions and what we expect from them be "more reflective of our institutions and what I think are the aspirations of the American people."

Dr. Duffey said he would like to see the Endowment contribute to a time when our nation is as proud of its achievements in the intellect and the creation of a new dictionary or the preservation of knowledge of our great libraries, or the nature of our educational breadth or educational participation, as we have been in the last decade of certain technological achievements.

"We will need your help in not just defining some of the tasks that are ahead of us, but in trying to help the country and the Congress understand what the Endowment is now doing and what some of its purposes are," he said.

STATEMENT OF JOSEPH DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT  
FOR THE HUMANITIES

TESTIMONY--H.J. RES. 639  
NEW YORK, NEW YORK  
DECEMBER 15, 1977

MR. CHAIRMAN:

I AM GRATEFUL FOR THE OPPORTUNITY TO TESTIFY BEFORE  
THIS COMMITTEE.

IT IS APPROPRIATE THAT THESE HEARINGS ARE BEING HELD  
IN THE NEW YORK PUBLIC LIBRARY--A LIBRARY WITH HOLDINGS AND  
SPECIAL COLLECTIONS KNOWN AROUND THE WORLD, AND WITH TRADITIONS  
OF SERVICE TO THE PUBLIC WHICH ARE WIDELY ACKKNOWLEGED.

NEW YORKERS ARE NOT ALONE IN TAKING PRIDE IN THIS  
LIBRARY. CITIZENS AND SCHOLARS ACROSS THE LAND HAVE LONG  
APPRECIATED THIS SPECIAL RESOURCE. AS YOU KNOW, MR. CHAIRMAN,  
THE NATIONAL ENDOWMENT FOR THE HUMANITIES HAS BEEN A PARTICIPANT  
IN EFFORTS TO CONSERVE THIS GREAT CULTURAL AND EDUCATIONAL  
RESOURCE. ONE OF OUR CHIEF CONCERNS IN OFFERING THIS SUPPORT  
IS TO ASSURE ACCESS BY ALL WHO NEED OR CARE TO USE IT.

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THESE HEARINGS ARE, IN PART, ABOUT THE NEEDS AND MISSION OF THIS LIBRARY AND COUNTLESS OTHERS IN CITIES, TOWNS, AND VILLAGES AROUND THE COUNTRY. LIBRARIES ARE CENTERS OF LEARNING. LIKE MUSEUMS, COLLEGES, UNIVERSITIES AND OTHER EDUCATIONAL AND CULTURAL INSTITUTIONS, THEY ARE RICH RESOURCES FOR THE KINDS OF LEARNING AND KNOWLEDGE WE REFER TO AS THE "HUMANITIES". WE ARE HERE TODAY BECAUSE WE CARE ABOUT THESE INSTITUTIONS AND THAT KIND OF LEARNING AND BECAUSE WE ACKNOWLEDGE THESE TO BE VALUABLE NATIONAL RESOURCES.

ALTHOUGH I HAVE ONLY RECENTLY COME TO THE CHAIRMANSHIP OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES, I HAVE ALREADY LEARNED TO APPRECIATE THAT PUBLIC CONCERN FOR THE CONSERVATION OF OUR CULTURAL RESOURCES KNOWS NO REGIONAL BOUNDS. THE HEALTH OF THE HUMANITIES AND THEIR PLACE IN THE LIFE OF THE NATION ARE MATTERS OF IMPORTANCE TO ALL OUR CITIZENS. I CONTINUE TO BE IMPRESSED WITH THE FACT THAT A GROWING NUMBER OF THOUGHTFUL PEOPLE THROUGHOUT AMERICA ARE CONCERNED WITH MORE THAN JUST THE CONSERVATION OF THESE RESOURCES. THEY ARE ALSO

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CONCERNED WITH THEIR DISSEMINATION, THEIR USE AND THEIR INCREASED ACCESSIBILITY.

A QUESTION THAT DESERVES CAREFUL ATTENTION IS THE EXTENT TO WHICH THE FEDERAL GOVERNMENT SHOULD BE GUIDED IN ITS POLICIES BY THESE CONCERNS. THAT KIND OF QUESTION IS ONE WHICH A WHITE HOUSE CONFERENCE ON THE HUMANITIES MIGHT WELL ADDRESS.

THERE ARE OTHER QUESTIONS WHICH NEED CLARIFICATION AS WELL:

-- HOW ARE THE HUMANITIES TO BE DEFINED AND UNDERSTOOD?

-- HOW ARE RESOURCES FOR LEARNING IN THE HUMANITIES TO BE CONSERVED?

-- WHO IS TO ASSURE THEIR ACCESSIBILITY?

THESE ARE BASIC QUESTIONS. WE MUST NOT BE RETICENT ABOUT TRYING TO ANSWER THEM.

NOW, AFTER MORE THAN A DECADE OF EXISTENCE, BOTH ENDOWMENTS NEED TO EXAMINE THEIR FUNDAMENTAL PURPOSE AND DIRECTION.

I WILL SEEK SUCH RE-EXAMINATION OF THE ROLE OF THE HUMANITIES ENDOWMENT.

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THE HUMANITIES DEAL WITH THE PROVINCE OF LIFE'S MEANING AND PURPOSE, NOT WITH THE TECHNIQUES AND MECHANICS OF GOVERNMENT PROGRAMS. AT THIS HEARING TODAY, AND AT A FUTURE WHITE HOUSE CONFERENCE, I HOPE THAT ATTENTION WILL BE GIVEN TO WHAT MEANING AMERICANS ASCRIBE TO HUMANISTIC THOUGHTS AS WE ENTER THE LAST YEARS OF THIS CENTURY.

AS A START, LET ME OUTLINE BRIEFLY MY OWN CONCEPTION OF THE MEANING AND PURPOSE WHICH UNDERLIE ALL THE DIVERSE PROGRAMS AT THE N.E.H.

ONE WAY OF SEEING THE MEANING OF THE HUMANITIES IN OUR LIVES IS TO VIEW THEM AS THE BASIS FOR OUR COMMON CULTURE. IN A TECHNOLOGICAL AGE LIKE OURS, NEW FORMS OF EXPERTISE ARE CONSTANTLY EMERGING AS EACH FIELD DIVIDES INTO SPECIALTIES AND SUBSPECIALTIES.

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WHOLE AREAS OF ORDINARY LIFE HAVE PASSED INTO THE REALM OF HAVING THEIR OWN LANGUAGE AND MANNERS, UNINTELLIGIBLE TO OUTSIDERS AND DISCONNECTED FROM OTHER ASPECTS OF A PERSON'S LIFE. THE CONSEQUENCES FOR OUR POLITICAL AND MORAL LIVES AS AMERICANS HAVE BEEN GREAT:

IN RECENT YEARS FOR EXAMPLE, WE HAVE SEEN THE DANGERS OF THINKING THAT ENERGY DECISIONS COULD BE MADE ONLY BY ENGINEERS AND BUSINESSMEN, THAT MEDICAL CARE COULD BE SAFELY RELEGATED TO THE DOMAIN OF PHYSICIANS AND INSURANCE COMPANIES,- THAT URBAN PLANNING COULD BE LEFT TO PROFESSIONAL PLANNERS AND DEVELOPERS.

WE NEED TO RECOGNIZE THE LEGITIMACY OF ALL AMERICANS TO SPEAK TO THESE ISSUES. NOT, OF COURSE, TO ALL THE TECHNICAL PROBLEMS WITHIN THEM WHICH CAN'T POSSIBLY BE MASTERED BY LAYMEN. BUT TO THE HUMANISTIC DILEMMAS AT THE CORE OF THESE ISSUES WHICH ARE OFTEN OBSCURED BY THESE TECHNICAL ARGUMENTS.

WE NEED THE HUMANISTS AMONG US TO SHOW HOW THE ISSUES OF CONTEMPORARY LIFE ARE ROOTED IN HUMANISTIC QUESTIONS.

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HOW, FOR EXAMPLE, THE ISSUE OF ALLOCATING PRECIOUS RESOURCES LIKE ENERGY OR MEDICAL CARE IS PART OF AN AGE-OLD INQUIRY INTO POLITICAL JUSTICE.

HOW THE SHIFTING BOUNDARIES OF THE SACRED AND THE PROFANE IN OUR LITERATURE, OUR MANNERS AND OUR CHILDREARING MAY BE UNDERSTOOD BY REFERENCE TO OUR LITERARY AND RELIGIOUS TRADITIONS, OR THROUGH AN ANTHROPOLOGICAL PERSPECTIVE ON OTHER CULTURES.

HOW THE DEMOCRATIC ETHOS OF THIS SOCIETY CAN OR CANNOT BE RECONCILED WITH THE PERSISTENCE OF HIERARCHIES, EVEN HIERARCHIES OF MERIT.

HOW THE COMPLEX INTERRELATEDNESS OF OUR LIVES IN MODERN SOCIETY AFFECTS OUR VIEW OF INDIVIDUAL AND COLLECTIVE RESPONSIBILITY.

HOW OUR AESTHETIC IDEALS OF THE GOOD LIFE OR OF THE BEAUTIFUL LANDSCAPE AFFECT GOVERNMENT POLICY TOWARD ENVIRONMENTAL PLANNING OR PUBLIC WELFARE.

THESE ARE DIFFICULT QUESTIONS, I AM NOT ABOUT TO SAY THAT THE HUMANITIES WILL GIVE US EASY ANSWERS TO THEM. THE ROLE

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OF THE HUMANIST IS NOT TO BE AN EXPERT WITNESS OF EACH SIDE OF EVERY CONTEMPORARY DISPUTE, BUT RATHER TO SEE THAT THE DEBATE TAKES PLACE IN AN OPEN COURTROOM IN WHICH THESE LARGER CONCERNS OF MEANING MAY BE INTRODUCED IN TESTIMONY.

IF WE, ON THE OTHER HAND, BECOME FATIGUED AS A CULTURE WITH ASKING THE LARGER QUESTIONS, THEN EVERY PROBLEM IS REDUCED TO ONLY A TECHNICAL PROBLEM. AND EVERY TECHNICAL FAILURE, BY ITS VERY NATURE, BECOMES A TEMPTING INVITATION FOR US TO FOREGO OUR HIGHER ASPIRATIONS FOR BEAUTY AND JUSTICE.

BEYOND PROVIDING A COMMON LANGUAGE AND REFERENCE FOR MEETING OUR CONTEMPORARY SOCIAL AND MORAL DILEMMAS, THE HUMANITIES ARE CRUCIAL IN GIVING AMERICANS A SENSE OF OUR CONTINUITY AS A CULTURE. WE HAVE OFTEN BEEN FOND OF DESCRIBING OURSELVES AS A FUTURE-ORIENTED PEOPLE, AND OUR BOOKSHOPS ARE WEIGHED DOWN WITH PREDICTIONS ABOUT THE YEAR 2000 AND NOSTRUMS FOR TREATING "FUTURE SHOCK." APOCALYPSE AND MILLENIUM ARE HAWKED ON EVERY STREET CORNER.

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BUT THE MORE INTERESTING FACT IS THAT AMERICANS ARE NOW COMING TO UNDERSTAND THAT THIS IS NO LONGER A YOUNG AND NAIVE NATION. WE HAVE BEGUN TO PRESERVE THE BUILDINGS AND OPEN SPACES OF OUR HISTORICAL DEVELOPMENT, AND TO COLLECT THE FOLK AND ETHNIC HISTORIES OF OUR DIVERSE PEOPLES.

IT IS THE RELATIONSHIP OF THIS "SEARCH FOR ROOTS" TO THE HUMANISTIC TRADITION WHICH SAVES IT FROM BEING A FRIVOLOUS CULTIVATION OF NOSTALGIA. IT IS THE RECOGNITION THAT WHAT WE HAVE BUILT AS A NATION--IN OUR NEIGHBORHOODS, IN OUR CONSTITUTIONAL FORM OF GOVERNMENT, IN OUR HABITS OF WORK AND FAMILY LIFE--IS DEEP, RICH AND COMPLICATED.

I HASTEN TO ADD THAT THESE HABITS ARE NOT UNCHANGING: TO RESPECT THESE TRADITIONS IS NOT TO CONSIDER THEM TIMELESS VERITIES. BUT WE DO HAVE TO UNDERSTAND THE IMPLICATIONS OF OUR INSTINCTS FOR CHANGE IN LIGHT OF THESE CONTINUITIES.

SOME WILL ASK, OF WHAT VALUE IS IT TO US, WHO HAVE LIVED THROUGH THE HOLOCAUST AND OTHER MISERIES, TO TURN TO

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SOPHOCLES IN ORDER TO DISCOVER THAT "THROUGH SUFFERING THERE IS WISDOM"? WHO AMONG US WHO LIVED THROUGH WATERGATE NEEDS TO LEARN ABOUT POLITICAL EXPEDIENCY FROM MACHIARELLI?

BUT OF COURSE WE DON'T GO TO THE GREAT MINDS OF THE PAST TO GAIN RELIEF FROM OUR PAINS. INSTEAD THEY OFFER A SENSE OF OUR CONNECTEDNESS TO THE TRAVAIL AND THE TRIUMPH OF THE HUMAN CONDITION. IN THIS WAY, WE LEARN TO SEPARATE THE IMMEDIATE AND UNIQUE CIRCUMSTANCES OF OUR OWN CASE FROM THE LARGER AND MORE PERMANENT WAYS MEN AND WOMEN HAVE MADE SENSE OF THEIR LIVES.

BUT AS MUCH AS I WANT THE HUMANITIES TO PROVIDE OUR CITIZENS WITH SOME HISTORICAL PERSPECTIVE ON THEIR LIVES, I WANT IT ALSO TO PROVIDE THEM WITH A CHANCE TO PARTICIPATE IN THE MAKING OF THE CULTURAL WORLD WE SHARE TODAY AS AMERICANS.

I DON'T ENTIRELY SUBSCRIBE TO THE "TRICKLE-DOWN" THEORY OF HUMANISTIC KNOWLEDGE, WHEREBY THE RESULTS GATHERED BY SCHOLARS IN NEW FIELDS OF RESEARCH GRADUALLY MAKE THEIR WAY DOWNWARD TOWARD THE POPULAR CULTURE. MOST OF WHAT COMPRISES HUMANISTIC STUDY IS NOT NECESSARILY NEW KNOWLEDGE, IN ANY CASE,

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BUT RATHER THE RECASTING OF OUR OLD QUESTIONS ABOUT MAN AND HIS WORLD, THE CONTINUING SEARCH FOR THE MEANING OF OUR COMMON LIVES.

THE BEST SCHOLARSHIP, I BELIEVE, IS NOT ISOLATED FROM ITS SOCIAL WORLD, BUT IS INSTEAD A REFLECTION OF AND A COMMENTARY UPON IT. IN THAT SENSE, IT IS SIMILAR TO THE WAY ANY THOUGHTFUL CITIZEN STEPS AWAY FROM THE NARROW CONFINES OF HIS OWN LIMITED BACKGROUND AND EXPERIENCE, OF THE WAY HIS PROFESSION OR OCCUPATION THINKS, AND ACCOMODATES THE LEARNING OF THE PAST TO HIS OWN QUESTIONS. TO BE SURE, THE CITIZEN'S REFLECTIVENESS DEPENDS UPON THE WORK OF SCHOLARS IN PRESERVING AND INTERPRETING THE CLASSICS IN EACH GENERATION. BUT BY THE SAME TOKEN, THE SCHOLAR DEPENDS UPON THE CITIZEN AS THE ULTIMATE AUDIENCE FOR HIS WORK, AND MOST IMPORTANT, AS A FELLOW-PARTICIPANT IN ARTICULATING THE BASIC QUESTIONS OF OUR AGE.

THE KEY WORD FOR ME IN THE HUMANISTIC LEXICON IS ATTENTIVENESS. AT ITS BEST, THE HUMANITIES CALLS US ALL, PROFESSIONAL HUMANISTS AND CITIZENS ALIKE TO A HEIGHTENED

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ALERTNESS ABOUT OURSELVES. IT IS WELL TO RECALL THAT THE ROOT OF THE WORD "ATTENTION" IS AN OLD FRENCH VERB MEANING "TO STRETCH TO" SOMETHING.

THE HUMANITIES ARE NOT, I BELIEVE, A REFUGE OR AN ENTERTAINING DIVERSION FROM THE WORLD'S CARES, BUT THE AVENUE BY WHICH WE STRETCH BEYOND OURSELVES TO FIND A LARGER MEANING FOR OUR LIVES.

THANK YOU.

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# Remarks On The Humanities

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by Joseph D. Duffey

Chairman, National Endowment for the Humanities

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Speech at Research Tri-  
angle Park, North  
Carolina, April 16, 1977

Statement at Nomination  
Hearings, Senate Com-  
mittee on Human  
Resources, September 9,  
1977

Speech at New Orleans  
Museum of Art,  
September 15, 1977

## Joseph Daniel Duffey

Joseph D. Duffey was nominated on August 3, 1977 by President Carter to be Chairman of the National Endowment for the Humanities.

He was confirmed by the Senate on September 15 and was sworn in on October 18, 1977.

His career includes extensive experience in higher education as well as in civic and public affairs.

Mr. Duffey comes to the Endowment from the Department of State where he served as Assistant Secretary of State for Educational and Cultural Affairs. Prior to that he was chief executive officer and spokesman for the American Association of University Professors, where he served on a number of national boards and associations in the field of higher education.

Mr. Duffey is a native of West Virginia and a graduate of Marshall University of Huntington. He holds graduate degrees from Andover Newton Theological School, Yale University, and the Hartford Seminary. He



Mr. Duffey conferring with President Carter.

received his Ph.D. degree with a thesis on Lewis Mumford's philosophy of technology and culture.

From 1969 to 1970, Mr. Duffey was an Associate Professor at the Hartford Seminary, as well as founder and Director of its Center for Urban Ethics. He was a Fellow of the John F. Kennedy Institute of Politics at Harvard University in 1971. From 1971 to 1973, he was Adjunct Professor at Yale University and a Fellow at Calhoun College there.

He played a key role as policy adviser to President Carter in the 1976 campaign, and prior to that was Chairman of the Democratic National Committee's Task Force on Education.

Mr. Duffey has traveled and lectured widely and is the author of articles on social policy issues in a number of journals. He was the recipient of a Rockefeller Doctoral Fellowship and was named a post-doctoral Fellow of the Society of Kent and Danforth Fellows.

Mr. Duffey is married to Anne Wexler. The Duffeys have two sons.

## Remarks at the Ground Breaking Ceremony, National Humanities Center, Research Triangle Park, North Carolina April 16, 1977

### Humanity and the Humanities

I am pleased to be with you today to mark the beginning of construction of the National Center for the Humanities. The dedication of this Center is especially significant right now.

For one thing, this seems to be a time when Americans are regaining a measure of self-confidence after a time of disillusionment and self-doubt. We are embarked as a nation on a new venture of self-discovery (or perhaps self-rediscovery is the better phrase). The work of the humanities is central to that process.

Then, too, this event comes in the early months of a new Administration. President Carter has, by both word and act, indicated his sensitivity to, and concern for, the arts and the humanities. I bring his greetings to you all and his encouragement of the vision which has brought this center into being. All who seek to foster human creativity and a sensitivity to the full range of human potential will find a friend in this Administration.

A center for the humanities will of necessity be a place for the celebration of excellence. Not a few social critics have suggested recently that there may be a fundamental conflict between egalitarianism and excellence. We want a society dedicated to both – so that conflict or tension should concern us. I suspect it is more precise to say that the relation is one of inevitable tension.

However, part of the problem lies in our own failure of imagination and will as we define both the nature of excellence and the prospects of greater equality.

Even in an increasingly meritocratic society such as ours, the definition of what is “culture,” as well as the standards by which excellence is judged, have too often been captured by traditionalists, under the patronage of private wealth or more privileged social groups. During the last decade we experienced the rise of what some observers called the “counter-culture.” This was an attempt – a successful attempt in the main – to remedy some of the traditional provincialism and exclusiveness which has too often characterized

the guardians of the official culture. As a result, we are becoming, as a people, less parochial, more truly cosmopolitan in our cultural awareness.

Yet we cannot escape the tension between populism/egalitarianism, and excellence. The way in which some prominent spokesmen have come to view and speak about excellence is, I suggest, flawed. Flawed in the sense that in talking about “first-class minds” and the “best” institutions they seem to slight equally important questions of character and values. We seek a society which nourishes excellence – excellence not only of mind, but of character as well – which cherishes a sense of obligation and responsibility, as well as verbal virtuosity.

The task of the humanities today goes beyond the concern for preserving traditions of the past. It must include a willingness to bear a responsibility for shaping the culture of our own time; for accepting the challenge of building a social structure which nourishes rather than

diminishes human self-esteem, in which the fruits of man's finest creations are in some way or another available to all citizens.

We have come in this country, reluctantly, but I think at last with diminishing apprehension, to the understanding that government must play a role in the encouragement, diffusion and development of the humanities and the arts. Our national repugnance for government interference in such areas, which are perceived to belong to those of individual and personal freedoms, has made us until only recently reluctant even to consider the involvement of the state in these areas. But the momentum and pervasiveness of technological development has forced upon us a delicate question – whether yet another long-standing assumption may have to be re-examined.

We have become aware, I think, of two phenomena which argue for government concern and activity in the area. The first is our sophisticated understanding that modern technology is an overwhelming process which tends to shape all aspects of culture, rather than be shaped by our values and our will. Sometimes we have come to feel that, as Sigfreid Gideon, the French sociologist, put it, mechanization has taken command.

The second and more complex perception is our awareness that intellectual creations, social institutions and meanings, indeed the reality with which we live day by day, are social constructions. The artist or the intellectual is engaged constantly in a dialogue with the past and the present in what are the unexamined conspiracies by which we define reality as well as possibility. There is no excuse for naivete in the area of sociology of knowledge. Sigmund Freud and Karl Marx have stripped us of our innocence. The ascription of value and meaning is a human and social enterprise.

In recent years we have begun to consider the destructive conflicts between the creations of our technology and the natural world. But we have yet to begin to devote sufficient energies to those tensions which arise between human, psychic needs and some aspects of our social structure which are also the product of our will and our imagination.

Humanists today must make use of new insights into human potential and development, to address questions of responsibility which have often been dismissed as too subjective for serious discussion. The work of those who would serve the humanities today should not be a precious effort, isolated from commerce, politics and statecraft, but a continual challenge to us all. The question, "what kind of a world is it in which we want to live and raise our children," must be accepted as worthy of consideration by our intellectual elite.

Federal encouragement and support for the arts and humanities will be increasingly necessary in the future, given economic trends. More stringent tax laws are eroding traditional philanthropic support for endeavors of this kind, with the result of an increasing dependence upon public monies. For artists and intellectuals, this shift in available resources of support poses a new challenge to the preservation of creative integrity, but also to the nerve of dissent and the will to stand up against official definitions of and prescriptions for social benefit. And the government, for its part, must not be too reticent a partner in the necessary dialogue about what kind of society we want for ourselves and our children.

There is no easy answer to the question of the role of government in this area, just as there is no easy answer to the question of the role of the humanities today. Referring to Gilbert Murray's description of the problem of classical Greek civilization as a "failure of nerve", Peter Berger has speculated about the way out of the current uncertainties that Americans seem to feel about themselves and their country. Berger suggests that in order to work our way out of this identity crisis, we need to develop an attitude of "hard-nosed utopianism". I should like to suggest to you in closing that a hundred years from now we will, if we are true to our task, still be sensitive to the tensions between our quest for excellence and our passion for justice. But, hopefully, we will find ourselves moving from Murray's failure of nerve to Berger's hard-nosed utopianism. What better task could there be for the humanities in these days than to participate in that transition?

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## Opening Statement for Nomination Hearings Before the Senate Committee on Human Resources Dirksen Senate Office Building, Washington, D.C. September 9, 1977

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Mr. Chairman: I welcome the opportunity to appear before this Committee and to respond to your questions.

I should like to begin with a statement of my own perspective on the task of the National Endowment for the Humanities.

In drafting the legislation creating this agency in 1965, the Congress made a bold declaration of purpose. The preface to the Act (Public Law 209) states the following proposition: "Democracy demands wisdom and vision in its citizens."

Wisdom is the goal of humanistic study and vision its reward. At their best, what we refer to as "The Humanities" provide a key to the kind of learning and knowledge essential to a free and vital society. If I did not believe this to be true, I would not have accepted the President's invitation to become the next Chairman of the National Endowment for the Humanities.

In considering my nomination you should know how I define the areas of the humanities and how I view the mission of the Endowment.

Mr. Chairman, I take with great seriousness the Congressional mandate. I believe this relatively small Federal agency is charged with an objective that is as elusive and difficult to measure as it is important to the progress and well-being of our people.

Our resources are finite. The opportunities are great. But there are no simple answers for the issues this agency is asked to address. What expectations we have require a cooperative effort between the Congress, the Administration, and the private sector to work toward these high objectives.

I understand the task of this agency to be the encouragement of those activities which promote learning in areas related to the understanding of our heritage as a people, our potential as men and women, and our purpose as a nation.

In adopting the original legislation, the Congress referred to several specific academic disciplines — history, literature, language, philosophy, and jurisprudence, among

others. At their best, these disciplines serve a common purpose: They secure the essential understanding of both the past and the present without which we are ill-equipped to face the future. One important aspect of the Endowment's work is to nurture achievement in these fields through fellowships and research directed toward the expansion of knowledge and the improvement of teaching. The Endowment is one expression of the nation's concern both to acknowledge and to encourage intellectual excellence.

It is in this important sense that our institutions of higher education are a major national resource, not only for the training of the young, but for citizens of all ages. These institutions are a critical source not only of education in technique and technology, in science and theory, but also sensitivity to those qualities of mind which make life worth living, and a society worthy of commitment and sacrifice.

Our nation is served well by those men and women who, through

rigorous scholarship and creative teaching, seek to enliven our imagination and appreciation of the lessons of history. Therefore, it is my intention to be a persistent advocate for appropriate Federal recognition of and support for the contributions made to our society by scholars and teachers in these disciplines which probe the meaning and the purpose of human experience.

But both the humanities and society are impoverished if humanistic understanding is confined to the boundaries of the college world. The humanities represent a dimension of the entire society, and not only of higher education. It is most certainly in our national interest to encourage reflection upon the human and personal implications and consequences of every area of human activity.

To encourage those economists who pursue their discipline, in the words of E. F. Schumacher, "as if people mattered"; and those physicians who view the body as a complex of mind and emotions as well as flesh and blood; and those scientists who consider the human implications of their invention; these, too, are concerns of the humanities.

Let me say a word about what I regard as the two chief interests of the Federal Government in this area: first, to promote and encourage excellence and achievement; second, to seek to make opportunities for learning, insight, and activity in the humanities available to an ever-widening circle of the public.

In the pursuit of each of these objectives, Federal activity must be conducted with a deft hand and a sensitivity to peculiar problems.

How shall we encourage excellence? Not, I believe, by seeking to establish some national criteria for excellence, or to enshrine some national groups which become the arbiters of judgment. Excellence should be acknowledged and not proclaimed. And quality should be assessed primarily by those of acknowledged achievement. We must, moreover, guard scrupulously against either the appearance or the reality of restricting freedom of thought or of dissent.

I will favor practices which encourage a diffusion of judgment and a respect for the opinions and values of as wide a constituency as can be located. I do not favor a Federal agency which establishes at the center

norms and values, canons of taste, and accepted definitions of worth to be propagated to the provinces.

The National Endowment for the Humanities should respect the worth and taste of people in every section of the country. Opportunities should be expanded through the strengthening of local institutions of humanistic inquiry and enterprise.

There is a division of aptitude within the economy of the intellect which, thankfully, provides us with a variety of talents. There are those, like Socrates, whose gifts are to question conventional wisdom and provide new insight. There are those, like Plato, whose gifts are to interpret the results of original thought for a wider audience. I regard both types of mind and activity as valuable participants in the process of learning. Those who seek wisdom are also essential participants in this process, for true scholarship must be more than a soliloquy.

We rely both upon those who in the solitude of the library search deeply within the intangible human treasures of the ages and those who upon the lecture platform, in print, in film, communicate what is found. We need both and we are fortunate when we find

them in the same person. Excellence in both roles deserves recognition.

But the encouragement of achievements in thought, writing, and teaching represent only the first goal of Federal activity. The second is to seek to make available to the public at large opportunities for learning, insight, and activity in the humanities. I want, therefore, to affirm and strengthen the work of the National Endowment for the Humanities in this area.

I have listened to the arguments of those who maintain that seeking a wider audience for the best in thought and learning in the humanities will somehow compromise our standards of excellence. I believe they are wrong.

Just as in other fields, humanistic study sometimes demands highly specialized research and technical work. But unlike some other areas of knowledge, the goal of humanities scholarship is not the invention of a new machine or technique or even the discovery of a solution to a problem. The goal is the gaining of insight, of perspective and understanding. And the work of the humanities is not completed until that insight is accessible to those men and women everywhere who are able

and willing to accept the discipline of seeking such understanding.

There need be no opposition between the highest achievements of scholars in the humanities and the conversation of the general public about those things that are meaningful and valuable. A young boy in Plains, Georgia, being told by his teacher that he should read War and Peace, and learning from his reading some points that he remembers for the rest of his life, is participating in the humanistic conversation of society.

There need be no issue of a separated elite as against popular participation, nor about a national focus as against activities spread around the nation as a whole. The answer to these issues is: BOTH. The real issue, the real battle, has to do with the larger place for the humanities and the humanistic spirit in the nation's life.

The work of the humanistic conversation should by its nature be spread into every part and region of the country. It should be inclusive and not exclusive.

I approach the work of the National Endowment for the Humanities with a set of goals which I readily grant are idealis-

tic. Neither am I reticent about declaring my hopes – nor will I be shy about pursuing them.

I want to see an America proud of its scholars and of intellectual achievement.

I want to see a scholarly community with a high sense of professional and social responsibility which itself turns away from trivial pedantry.

I want to see an America in which all citizens with a native curiosity to inquire into the human heritage, or to increase their skill in language and reason, find encouragement and opportunity.

For I believe that a nation which cherishes too highly the ways of technical learning and practical skills and neglects areas of learning which we call the humanities is neglecting those resources of reason and judgment which make possible the self-rule of free men and women.

I will work hard to encourage the interest of all our citizens in the subject of the humanities. I will seek with my colleagues at the Endowment to make available to as many Americans as care to attend to them the insights of this learning. I will favor a partnership between the state humanities organizations and the Endowment in working toward this goal. Rather than attempt to

circumscribe their choices, I will seek to complement their decisions.

I will do what I can to insure that the humanities leave their mark on us all; that our great centers of research grow and thrive; that our colleges and universities offer the fullness of humanistic learning to our children; that our museums, libraries, historical organizations, and public media continue to serve the needs and interests of all our people.

In all that I do as Chairman, my foremost concern will be to increase access to the manifold riches of the humanities — for scholar, teacher, student and citizen alike. For this access cannot be restricted or limited. What we know about ourselves and others simply must be open to all — regardless of station or vocation.

I have tried to review for this Committee my philosophical views and my goals for the National Endowment.

In closing, I can only add that, if I am confirmed, I will take up this work with enthusiasm, but also mindful of the various problems which must be addressed. I will

expect to work together with the Members of Congress and their staffs who are charged with the oversight of this important work. I will seek your help, your counsel, your understanding, and your cooperation.

This little agency has been the focus of so much controversy, and is subject to contention precisely because it means so much to so many people. It would be my hope that the National Endowment for the Humanities would play some role in giving leadership and definition to humanistic learning in the years ahead so that the task of the intellect and the issues of society may be brought into communion with one another.

The other nations of the world once knew America primarily in terms of its invincibility, its material strength, its lavish way of living. Today we are rivaled by other rich nations.

But the abiding truth about America, which perhaps we are at last coming to appreciate, is the courage and daring of this social experiment, the unique character of our enduring political institutions, and the capabilities of our people to take the risks of individuality. It is time to show the world the face that America has yet to turn outward with

confidence; an America with the best-educated population in the world, an America of extraordinarily wide general knowledge and literacy, an America of popular debate on deep and lasting issues of human existence.

My hope for the National Endowment for the Humanities is that it might help to celebrate our achievements in this most important area — and play some role in encouraging more ambitious ones.

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## Remarks Prepared for the Opening of the “Treasures of Tutankhamun” Exhibition The Pavilion, New Orleans Museum of Art September 15, 1977

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The opening of the “Treasures of Tutankhamun” exhibition at the New Orleans Museum of Art and the kind invitation of the Director afford an opportunity I have found hard to resist. I am too new to my job to be held responsible for making obligatory remarks on behalf of the National Endowment for the Humanities – although a sense of propriety urges me to say that without the generous support of the Exxon Corporation and the Robert Wood Johnson Jr. Charitable Trust, the Humanities Endowment could take little credit for this exhibition!

Not having yet mastered my ceremonial role as Chairman, I feel quite comfortable in simply taking these few minutes to share with you my rather personal sense of the significance of this occasion.

As I have traveled about the country in recent months and talked to people who have seen the Tutankhamun exhibit in Washington or Chicago,

I have been struck by the fact that the public has been drawn to this exhibit not simply out of curiosity and not simply to marvel at priceless treasures from the past. They have come and, I suspect, will continue to come because they want to understand something of the meaning of the re-discovery that Howard Carter and Lord Carnarvon made in the Valley of the Kings. They came not only to see these “wonderful things” as Carter called them – that were retrieved from the tomb of the boy king, they also came to understand the significance of these objects held for a young pharaoh who died more than thirty centuries ago.

As you walk through this exhibit it is not hard to understand why this should be so, why the attendance has already passed the two million mark. For this is more than a collection of curious objects, more than a display of an ancient treasure trove.

This exhibition in New Orleans, like the ones that preceded it at the National Gallery of Art and the Field Museum, will capture your attention because of the thoughtful, indeed, special way in which it enables you to see what otherwise might be hidden from the eye.

This is an interpretive exhibition – one that draws heavily on the resources of the humanities in an effort to engage us in an act of understanding. What you will see is important in its own right. But the context in which you view the exhibition is equally as important. The guide-books, the catalogues, the wall panels, the very layout and design of the exhibit itself – these are not frills. They are, in fact, what make the dead live again, what bring the reign of a distant pharaoh within reach of our understanding.

Beauty may be in the eye of the beholder. But meaning of what is beheld is in the mind of whoever can and will give thought to what is seen.

This is the reason why the National Endowment for the Humanities willingly, indeed, eagerly supports the Tutankhamun exhibition and other similar museum exhibitions, both in the large urban centers and in countless smaller community institutions and local historical societies around the country.

These institutions and others like them around the world are repositories for the artifacts of man. Uninterpreted, such collections are all too frequently regarded as curiosities, enjoyed for their beauty, to be sure, but little more. But apply the tools of interpretation, bring the resources of the humanities squarely to bear, and those same objects become the key to unlocking the history of mankind. I must confess that I never cease to be impressed by the transformation that occurs: the ancient Egyptians had it quite right: "to speak the name of the dead is to make him live again." There is much in a name, and the Tutankhamun exhibition more than confirms that this is so.

Finally, there is another reason why the presence in the U.S. of these wonderful expressions of the politics, arts and culture of ancient Egypt has a special significance. Their presence here reflects the increasing understanding and contact between the United States and modern Egypt. They represent the willingness to explore the avenues which will help people not just to trust, but to comprehend one another. They remind us that the enduring work of the human spirit transcends the tensions of a particular time and place. I do not believe that diplomacy corrupts cultural exchange; rather I believe that cultural exchange provides an essential basis for broad understanding among nations, and in that sense it transcends diplomacy while simultaneously building a stronger base for the effective conduct of diplomacy. Cultural exchange of the sort represented by this exhibition is centrally related to the rights of all humans to understand and enjoy profound expressions of human creativity. Thus, we must all be grateful to President Sadat of Egypt and his representatives, His Excellencies Minister El Sawy and Ambassador Ghorbal, for the presence in the

United States of these objects. And, we thank the Egyptian people for this generous loan of the past which heartens the hopes of President Carter for deepening understanding between Egypt and the United States.

STATEMENT BY JOSEPH DUFFEY,  
CHAIRMAN, NATIONAL ENDOWMENT  
FOR THE HUMANITIES

Testimony-H.J. Res. 639  
Miami, Florida  
January 9, 1978

Mr. Chairman:

I am grateful for the opportunity to testify before this Committee.

Although I have only recently come to the Chairmanship of the National Endowment for the Humanities, I have quickly learned to appreciate--as I know you do, Mr. Chairman--that public concern for the conservation of our cultural resources knows no regional bounds and that the health of the humanities and their place in the life of the nation are matters of importance to all our citizens. I also have learned that good and thoughtful people all across this land are concerned with more than just the conservation of these resources. They are concerned as well with their dissemination, with their use and accessibility.

How and to what extent the Federal government should be guided in its policies by these concerns is a question that deserves our most careful attention and reflection. It is, I should imagine, the sort of question which a White House Conference on the Humanities might well address.

Joint Resolution 639 acknowledges that such a conference might help "to develop a climate in which the use of the humanities can flourish, to formulate an assessment of problems and issues relating to the humanities, and to develop recommendations relating to strengthening the humanities in all parts of the Nation."

These are worthy goals and they speak to the need to frame a policy that will guide the government in administering Federal support for the humanities.

I do not presume to know the shape such a policy should finally take, but I do have some sense of its general scope.

In talking with scholars, students and citizens, in consulting with Congressmen and members of the Executive Branch, I repeatedly have been asked to address several closely related and, I think, basic questions: How are the humanities to be understood? How are these resources to be conserved? Who is to assure their accessibility?

While I have not done as well as I would wish in answering these questions, I have not been shy about acknowledging their importance.

The humanities are variously understood and a failure to recognize this to be so could lead to a policy that acknowledges only the needs and concerns of a limited constituency at the expense of others.

I say this because this much, I think, is clear: the humanities--humanistic learning and knowledge--are not the exclusive domain of the scholarly professions. Whatever else they may be, the humanities are those habits of mind that serve to shape our daily lives and which may shape our moral and spiritual purposes as a people.

How we define the humanities, how we mark off the terrain they embrace, will, in part, determine the priority we give to their conservation.

If, as I suspect, the stewardship of our resources in the humanities is a matter with which our citizens are becoming increasingly concerned, then clearly we must give serious thought to how this can be accomplished.

It is not simply a matter of determining the level of financial support that is needed. We must also consider the need to forge new and stronger partnerships of responsibility for the well-being of the humanities between Federal, state and local governments, between the public and private sectors.

The humanities are too precious a resources, too basic to our common life in a free and democratic society, to allow them to become the concern or responsibility of a few.

While the Federal government cannot and should not become the special patron of the humanities, it can and must, I think, strive to assure that humanistic learning will retain its rightful place in the society.

That place, I believe, admits of no geographical or institutional definition. Rather, the place of the humanities is wherever there are people who believe that our destiny as a nation rests finally with what we achieve and what we share together in the realm of ideas and spirit.

If we understand the humanities to be those forms of communication by which we convey to one another what we consider to be of worth and of value, if we acknowledge them as the expression of our deepest thoughts about ourselves and the world around us, then, surely, the question of their accessibility to all who would care to use them deserves careful attention.

I have long believed that it makes little sense-- if any at all--to argue that the humanities are of great and lasting merit regardless of whether they are woven into the fabric of our common life.

Access to the humanities is intrinsic, not extrinsic, to our common quest for knowledge and understanding. Those who would insist upon the separation of these, those who would argue for the conservation of humanities resources and institutions and ignore the concern for the needs of the public that those resources

and institutions exist to serve, are confounding clear thinking and sound public policy.

The public must never be perceived as the passive recipients of humanistic knowledge. We all give shape and substance to our cultural heritage.

Scholars write for those who will read and challenge their thoughts, just as artists perform and create for those who will attend to and assess their efforts.

The partakers of culture are everywhere its critics as well. This criticism is informed and circumscribed by whatever knowledge and learning we possess. That is why access to the humanities is so important--for without it, we would only be shaped by and could never give shape to those humanistic values and principles that serve to bind us together.

In concerning ourselves with these questions of the definition, conservation and dissemination of the humanities we must, I think, never lose sight of a fundamental point: there exists among us a plethora of tastes, opinions and judgments, and these must be respected and protected.

Those who would argue that there is or should be some single set or group of standards whereby the humanities can be defined and measured are, I think, wrong.

When we put aside our provincialisms, we have to acknowledge that our judgments about what is of humanistic worth are rarely secure when first made. Much that we now consider as part of the treasure of our culture was once ridiculed and rejected, just as much that was once thought to be of great and lasting merit has been long since forgotten.

Changing tastes, shifts in opinions and judgments are often the rule and not the exception. I do not want to suggest that standards should not be formulated. But I am suggesting that because they must be used, we should accept the responsibility for framing and using them with the humility that befits the uncertainty that always accompanies our judgments.

Defining the humanities, assessing the worth of humanistic scholarship, and framing policies in this area, carries with it the moral obligation always to exercise care and ever to try to avoid intellectual and aesthetic arrogance.

Our task is not to provide an imprimatur. Rather, it is to identify, encourage and support those activities and projects in the humanities which, in our best judgment, may come to be seen as important and worthy to others. Of course, we should use all the advice and counsel at our command; but we must always acknowledge that our judgments have a certain

tentative and humble quality about them--for they await the assessments of those who may choose to share in whatever we have conserved or encouraged.

These are, Mr. Chairman, important matters, the sort of "problems and issues" referred to in the joint resolution for a White House Conference on the Humanities. They will not go away by themselves. They will not be resolved without a great deal of civil discussion and hard thinking, for they are basic issues for public policy. They have to do with the fundamental questions of why and in what ways the Federal government should be concerned with cultural life in general and with the humanities in particular.

I, for one, find these "problems and issues" challenging--for they are rooted in a renaissance of the humanities that I think we are just now beginning to witness in our society. It is precisely because we are already responding to this cultural flowering with public and private support that we should concern ourselves anew with those basic questions of purpose and mission.

I thank you, Mr. Chairman, for this opportunity to address the Committee and to express my support for the objectives put forward in the H.J. 639. Should the Congress and the President decide to

affirm this resolution, I am confident that the Endowment and the constituencies it serves will be ready to provide whatever assistance they can to insure a successful conference.

Although I have no authority to speak for the state committees for the humanities, I believe that they could play a special role in insuring that the dialogue envisioned in this bill has the broadest possible public participation. They, perhaps better than we, more clearly understand what is to be gained from a public discussion of the meaning and place of the humanities in our society.

Again, thank you, Mr. Chairman.

ORAL STATEMENT FOR THE RECORD  
OF JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES  
CHAIRMAN, NATIONAL COUNCIL ON THE HUMANITIES  
CHAIRMAN, FEDERAL COUNCIL ON THE ARTS  
AND THE HUMANITIES

HEARINGS  
BEFORE THE  
SUBCOMMITTEE ON INTERIOR AND RELATED AGENCIES  
OF THE  
HOUSE COMMITTEE ON APPROPRIATIONS

FEDERAL SUPPORT FOR MUSEUMS

JANUARY 24, 1978

I APPRECIATE THE OPPORTUNITY TO APPEAR BEFORE THIS COMMITTEE, AND I WOULD LIKE TO USE THIS OPPORTUNITY TO DESCRIBE HOW THE MISSION OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES IS RELATED TO EXHIBITS AND PROGRAMS IN ORDER TO HELP AMERICANS BETTER UNDERSTAND THEIR CULTURAL HERITAGE.

MUSEUMS ARE AMONG THE BEST EXEMPLARS OF THE WIDE RANGE OF SUBJECTS AND INTERESTS WHICH ARE REFERRED TO AS THE "HUMANITIES." OUR MUSEUMS AT THEIR BEST NURTURE BOTH EXACTING STANDARDS OF SCHOLARSHIP AND THE MOST EFFECTIVE METHODS OF EDUCATING THE GENERAL PUBLIC. FEW CULTURAL INSTITUTIONS IN AMERICAN SOCIETY DEMONSTRATE SO WELL THE CONNECTION BETWEEN THE WAY BOTH A PROFESSIONAL SCHOLAR AND A FOURTH-GRADE CHILD LEARN AS OUR MUSEUMS. AND FEW OTHER INSTITUTIONS ARE MORE LIKELY TO BENEFIT FROM THE INSIGHTS OF RESEARCHERS IN THE HUMANITIES, FROM THE EXPERIENCE OF TEACHERS IN THE HUMANITIES, AND FROM OBSERVERS OF THE ROLE OF THE HUMANITIES IN AMERICAN LIFE.

IT IS NO WONDER, THEN, THAT FROM ITS INCEPTION THE NATIONAL ENDOWMENT FOR THE HUMANITIES HAS ATTEMPTED TO ASSIST MUSEUMS IN EACH OF THE ENDOWMENT'S COMPETITIVE CATEGORIES OF PROJECT SUPPORT.

THIS RELATIONSHIP BETWEEN THE ENDOWMENT AND THE WORK OF AMERICAN MUSEUMS WAS MANDATED IN THE ORIGINAL ENABLING LEGISLATION WHICH CREATED THE TWO ENDOWMENTS IN 1965. THE NATIONAL FOUNDATION ON THE ARTS AND THE HUMANITIES ACT SPECIFICALLY LEGISLATED MUSEUMS AS ELIGIBLE FOR NEH ASSISTANCE. FROM THE START, MUSEUM OFFICERS AND STAFF MEMBERS HAVE SAT ON THE NATIONAL COUNCIL FOR THE HUMANITIES, AND SERVED AS PANELISTS AND REVIEWERS FOR ALL ENDOWMENT PROGRAMS.

FURTHERMORE, IN SPECIFYING WHICH FIELDS OF STUDY WERE TO BE THE NEH'S CHARGE, CONGRESS INCLUDED SEVERAL -- HISTORY, ARCHAEOLOGY, ANTHROPOLOGY, ART HISTORY AND CRITICISM -- WHICH CANNOT BE PURSUED WITHOUT THE USE OF THE NATION'S SUPERB MUSEUM COLLECTIONS.

BUT EVEN MORE IMPORTANT, THE NEH WAS DIRECTED BY THE LEGISLATION TO ENCOURAGE A PUBLIC UNDERSTANDING OF THE HUMANITIES IN WAYS WHICH HAVE INEVITABLY MADE MUSEUMS A KEY ELEMENT AMONG THE APPLICANTS FOR NEH ASSISTANCE.

I SEE FOUR BROAD GOALS FOR THE HUMANITIES ENDOWMENT'S ACTIVITIES RELATING TO MUSEUMS WHICH I HAVE IDENTIFIED IN MY FY 1979 BUDGET STATEMENT TO THE CONGRESS. THESE ARE:

FIRST, THE GOAL OF SEEKING TO ENRICH ~~AND~~ ENLIVEN THE INTELLECTUAL RESOURCES WHICH MAY ENABLE OUR CITIZENS TO BETTER UNDERSTAND OUR CULTURE: THAT IS TO SUPPORT THE EXPANSION OF KNOWLEDGE IN THE HUMANITIES.

SECOND, TO IMPROVE THE QUALITY OF TEACHING IN THE HUMANITIES, AND TO FIND NEW WAYS OF REACHING A WIDER AUDIENCE FOR THESE ASPECTS OF LEARNING.

THIRD, TO PROMOTE PUBLIC UNDERSTANDING AND USE OF CULTURAL RESOURCES IN THE HUMANITIES, AND ~~TO~~ RELATE THESE FIELDS OF INQUIRY TO CURRENT CONDITIONS OF NATIONAL LIFE.

FOURTH, AND FINALLY, TO PRESERVE AND ENHANCE THE ESSENTIAL FACILITIES AND RESOURCES WHICH UNDERLIE HUMANISTIC LEARNING, AND TO INSURE THE ABILITY OF FUTURE GENERATIONS TO PURSUE THEIR INTERESTS IN OUR COMMON CULTURAL HERITAGE.

TO FULFILL THESE GOALS, MUSEUMS HAVE BEEN AWARDED GRANTS TO CARRY OUT MAJOR RESEARCH PROJECTS. THE ENDOWMENT HAS SUPPORTED THE TRAINING OF MUSEUM PROFESSIONALS IN THE HUMANITIES. IT HAS ENCOURAGED THE DEVELOPMENT OF INNOVATIVE EDUCATIONAL PROGRAMS IN THE HUMANITIES FOR MUSEUM VISITORS, FOR TEACHERS AND STUDENTS USING MUSEUM RESOURCES IN THE CLASSROOM AND ON CAMPUS, AND FOR MEMBERS OF COMMUNITY GROUPS AND OTHER ADULT LEARNERS. MUSEUMS HAVE, WITH ENDOWMENT SUPPORT, ADDRESSED FUNDAMENTAL SOCIAL AND INTELLECTUAL QUESTIONS OF OUR AGE THROUGH EXHIBITS AND INTERPRETIVE PROGRAMS. AND, FINALLY, THE NEH HAS HELPED SUSTAIN THE INSTITUTIONAL HEALTH OF THE NATION'S HUMANITIES RESOURCES THROUGH ITS CHALLENGE GRANT PROGRAM.

IN THE STATEMENT OF RECORD WHICH I AM SUBMITTING THIS AFTERNOON, I HAVE INCLUDED EXAMPLES OF EACH OF THESE TYPES OF SUPPORT AND TRIED TO SUGGEST HOW EACH ONE RELATES TO THE OVERALL GOALS OF THE ENDOWMENT. WITH YOUR PERMISSION, I WILL PASS OVER THESE DETAILS FOR NOW, AND TURN INSTEAD TO WHAT I TAKE TO BE THE CENTRAL QUESTION FOR THIS INQUIRY. THAT MUSEUMS ARE VITAL TO THE ENDOWMENT'S MISSION IS CLEAR. HOW, THOUGH, CAN THE ENDOWMENT'S SUPPORT OF AND RELATION TO MUSEUMS BE DISTINGUISHED FROM THAT OF OTHER AGENCIES.

I CONFESS TO HAVING HAD TO WORK MY WAY THROUGH THIS IMPORTANT QUESTION ONLY SINCE TAKING UP THE RESPONSIBILITIES I HAVE RECENTLY ASSUMED AT THE NEH.

BUT I THINK THE PURPOSES WHICH SHOULD UNDERLIE THE SUPPORT OF THIS AGENCY FOR MUSEUM PROGRAMS CAN BE CLEARLY STATED. LET ME TRY TO DO THAT BRIEFLY.

THE NATIONAL ENDOWMENT FOR THE HUMANITIES TRIES TO ENCOURAGE MUSEUMS TO UNDERSTAND THEIR COLLECTIONS AS TOUCHING UPON THE MOST SIGNIFICANT ASPECTS OF THE WAYS MEN AND WOMEN SEEK TO MAKE SENSE OF THEIR LIVES. BEYOND THEIR SOMETIMES SPLENDID VALUE AS THINGS OF BEAUTY, THE ARTIFACTS OF THE PAST PRESERVED IN MUSEUMS REFLECT THE WAY MEN AND WOMEN HAVE WORKED AND WORSHIPPED, THE WAY THEY HAVE EXPRESSED THEIR FEARS AND THEIR URGE FOR BEAUTY, HOW THEY SAW THE WORLD.

THE SCHOLARSHIP WHICH WE ENCOURAGE MUSEUMS TO UNDERTAKE, THEREFORE, GOES BEYOND THE MERE ANTIQUARIAN IDENTIFICATION AND ATTRIBUTION OF DISTINCT INDIVIDUAL PIECES. WE HOPE THAT MUSEUM SCHOLARS AND CURATORS WILL SPEAK TO US, AS WELL, OF THE INTERPRETATION AND SIGNIFICANCE OF THEIR OBJECTS. WHEN THEY DO THAT, WHEN THEY GO BEYOND THE MERE LIST, THE FILE DRAWER AND THE COMPUTER TAPE, TO TELL US WHAT THE VISUAL AND ARTIFACTUAL DOCUMENTS OF MAN'S PAST MEAN, MUSEUMS JOIN IN THE GREAT AND ENDLESS DIALOGUE IN OUR CULTURE ABOUT

THE MEANING OF THE HUMAN EXPERIENCE. SUCH SCHOLARSHIP MAY THEN BECOME A CONTRIBUTION TO THE WAY WE UNDERSTAND THE ANTHROPOLOGY OR HISTORY OF HUMAN SOCIETY, OR THE LEGAL AND RELIGIOUS FORMS OF HUMAN LIFE, OR THE STRUCTURE OF HUMAN LANGUAGE, THOUGHT AND ART.

WE ENCOURAGE MUSEUMS TO MAKE THESE LINKS, AND THEREBY TO FUNCTION AS INSTITUTIONS OF HUMANISTIC VALUE AS WELL AS REPOSITORIES OF ARTS AND ARTIFACTS, BECAUSE WE THINK BOTH THE MUSEUM'S WORK AND THAT OF THE HUMANITIES IS ENHANCED BY THIS ACTIVITY.

THE SAME CONDITION HOLDS FOR MUSEUM EXHIBITS. WHEN THE FIRST AMERICAN MUSEUMS WERE OPENED TWO CENTURIES AGO, THEY WERE LARGELY "CABINETS OF CURIOSITIES," UNRELATED COLLECTIONS OF SIDE-SHOW ODDITIES -- MASTODON BONES, "FEEGEE MERMAIDS" AND WHITE ELEPHANTS. IT WAS ONLY LATE IN THE LAST CENTURY THAT MUSEUMS IN THE UNITED STATES BEGAN TO ORGANIZE THEIR EXHIBITS WITH AN EYE TO A MORE ORDERLY ARRANGEMENT.

STILL, MANY MUSEUM EXHIBITS HAVE BEEN STATIC DISPLAYS, GLASS-BOXED CLOSETS OF OBJECTS OR LONG WALLS OF PAINTINGS HUNG SIDE BY SIDE.

OF LATE HOWEVER THE MUSEUM PROFESSION HAS COME TO UNDERSTAND THAT THE MOST EFFECTIVE EXHIBITS ARE THOSE WHICH ARE ORGANIZED AROUND CLEAR AND COMPELLING CONCEPTS AND THEMES. FURTHER, IF THE EXHIBIT IS ARRANGED TO TAKE ACCOUNT OF HOW A VISITOR LEARNS, IT SEEMS MORE LIKELY THAT THE POWERFUL VISUAL IMPRESSIONS OF THE EXHIBIT WILL BE RETAINED. WHAT DOES THE VISITOR NEED TO KNOW, WHAT WILL HE CARE TO DISCOVER, AS HE PASSES THROUGH THE EXHIBIT? WHILE THIS INTERPRETIVE ASSISTANCE DOES NOT INTERFERE WITH THE VISITOR'S CONFRONTATION WITH THE OBJECTS THEMSELVES, IT HELPS HIM OR HER TO UNDERSTAND.

WHEN THE NEH SUPPORTS EXHIBITS OF THE MOST MAGNIFICENT TREASURES OF ANCIENT CULTURES, AS IN THE TUTANKHAMUN EXHIBITION NOW TRAVELING AROUND THE UNITED STATES AND THE SACRED CIRCLES INTERPRETATION OF NATIVE AMERICAN CULTURE RECENTLY SHOWN IN KANSAS CITY, THE ENDOWMENT ENCOURAGES MUSEUMS TO THINK

OF THEIR FUNCTION AS INTERPRETIVE, AS THE TASK OF ENCOURAGING LEARNING AND UNDERSTANDING OF THE PAST..

SIMILARLY, IN SUPPORTING THE USE OF THE HUMANITIES RESOURCES OF MUSEUMS IN EDUCATIONAL PROGRAMS, THE NEH TRIES TO ENCOURAGE MUSEUMS TO GO BEYOND THE SIMPLE FIELD TRIP, THE ONE-DAY EXPOSURE, AND TO PLAN FOR A MORE COHERENT EDUCATIONAL EXPERIENCE.

THE NATIONAL ENDOWMENT FOR THE HUMANITIES DID NOT INVENT THESE WAYS OF THINKING ABOUT MUSEUMS. THESE HAVE SEEMED RATHER TO BE THE WAYS IN WHICH MUSEUMS COULD BEGIN TO PLAY A GREATLY ENHANCED ROLE IN OUR NATIONAL CULTURAL LIFE. AND ALL OF US AT THE NEH ARE PROUD OF THE SUCCESSES WHICH HAVE COME FROM PURSUING THESE INTENTIONS OVER THE PAST DECADE. THESE SUCCESSES CLEARLY DEMONSTRATE THE INTEREST OUR CITIZENS HAVE IN ACQUIRING A FULLER UNDERSTANDING OF AND APPRECIATION FOR OUR CULTURAL HERITAGE. THAT IS WHY MUSEUMS ACROSS THE COUNTRY INDEED HAVE BECOME PLACES FOR STIMULATING THOUGHT AS WELL AS PROVIDING VISUAL PLEASURE.

THAT IS WHY THEY HAVE BECOME MORE CLEARLY A PART OF AND MORE RESPONSIVE TO THEIR LOCAL COMMUNITIES.

THE WORK OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES, AND THE COMMITMENT OF THOSE WHO PERFORM THAT WORK, IS TO ADVANCE THE HUMANITIES IN AMERICAN LIFE. WE CANNOT BE A NATIONAL ENDOWMENT FOR MUSEUMS BUT WE MUST CONCERN OURSELVES WITH THE WAYS MUSEUMS PRESENT THE HUMANITIES.

MUSEUMS ARE NOT, I HAVE TRIED TO SUGGEST, APPENDAGES OF THE WORK OF THE HUMANITIES ENDOWMENT. THEY ARE AS CENTRAL AS ANY CULTURAL INSTITUTIONS TO OUR ENDEAVORS TO ENRICH AMERICAN LIFE. AID TO MUSEUMS FOR HUMANITIES PROJECTS FROM THE ENDOWMENT IS CONSISTENT WITH OUR PROGRAMS OF ASSISTANCE TO LIBRARIES, SCHOOLS, COLLEGES, RESEARCH CENTERS, THE MEDIA AND OTHER AGENCIES. WE BELIEVE SUCH SUPPORT IS USEFUL FOR AN AGENCY WITH THE MISSION GIVEN THE ENDOWMENT BY THE CONGRESS.

Written Statement for the Record of

Joseph D. Duffey

Chairman, National Endowment for the Humanities  
Chairman, National Council on the Humanities  
Chairman, Federal Council on the Arts  
and the Humanities

Hearings

before the

Subcommittee on Interior and Related Agencies

of the

House Committee on Appropriations

Federal Support for Museums

January 24, 1978

I am pleased to appear before this committee and to describe how the Endowment attempts to help the nation's museums advance humanities research, humanities education, and public appreciation and use of humanities knowledge.

In the brief time that I have been at the Endowment I have come to view this sector of institutions to be as important to work in behalf of learning in the humanities as libraries, educational institutions, the media, or research centers. Indeed, I believe that one of the central missions of almost every museum can be regarded as synonymous with the mission of one or more of these institutions.

During the past four months I have spent some time retracing the Congressional intent in establishing the Endowment in 1965, the development of the agencies' programs, and its steadily growing impact--under the oversight of this committee. Although some of the committee members have in a sense "been with" the Endowment longer than I have, I would like--for the record--to recap briefly the origins and present state of the agency's relationship with museums.

This relationship was established in the National Foundation on the Arts and the Humanities Act, which created the NEH itself:

--This Act listed museums as among the institutions eligible to apply to the Endowment.

--The Act included in the definition of the humanities several disciplines--history, archaeology, anthropology, art history and criticism--where serious study is impossible without reference to museum collections.

--Most importantly, the Act charged the Endowment with pursuing a number of purposes and supporting a variety of activities which would inevitably bring the Endowment and the museums together.

In the course of planning the FY 1979 budget, which will reach you later this week, I have concluded that these purposes and activities may be summarized under four broad goals:

1. To enrich and enliven the intellectual foundation for humanistic endeavors, and to support the expansion of humanistic knowledge.
2. To improve the quality of humanities programs in educational institutions, and to encourage and assist non-traditional ventures in humanistic learning.
3. To promote public understanding and use of the resources in the humanities, and to relate the humanities to current conditions of national life.
4. To sustain and enhance essential facilities and resources which undergird humanistic pursuits.

#### Humanistic Research and Museums

I have described the first goal, or that of expanding knowledge, because the Endowment's first grants were in this area. Some of those first grants, in 1967, were to aid projects for basic research in areas of learning critical to the humanities or to the reexamination of existing knowledge which were being carried out by scholars affiliated with museums and historical organizations. This should not be surprising

since these institutions are depositories of material objects and written records of human culture--the basic, and sometimes only, clues to the past and, consequently, to the origins of our traditions and values--and since some of this nation's most distinguished scholars can be found on the curatorial staffs of museums.

(In this connection I might note that the Endowment's first interim chairman, Dr. Henry Moe, was drawn from the museum community; a recent Vice Chairman of the National Council on the Humanities, Dr. Sherman Lee, is Director of the Cleveland Museum of Art and a world authority on Oriental art. Dr. Lee is no longer on the Council but he left behind two other Council members knowledgeable about the museum world: Blanchette Rockefeller, President of the Museum of Modern Art and Caroline Ahmanson, a trustee of the Los Angeles County Museum of Art and the California Museum of Science and Industry.)

The range of institutions and subject matter covered by the early and subsequent research grants is impressive. Two recent examples:

--a grant of \$99,000 to the Walters Art Gallery in Baltimore for preserving and cataloging their outstanding collection of medieval illuminated manuscripts (a collection which has been the basis for exhibitions on the role of women and the concept of "law and order" in the medieval ages which attracted 166,000 persons last year).

--a \$105,000 grant to the Winterthur Museum in Delaware to help it organize their collection of early 19th century folk art materials from the Delaware and Ohio Valley; this support is supplemented by NEH fellowships to aid scholars from universities and other institutions engaged in cross-

disciplinary research and training at Winterthur.

During the 1967-77 period the Endowment granted \$33.5 million to help organize and preserve the research materials of museums, to support scholarly work undertaken by museum staffs, or to assist scholars from other institutions in work relating to museum collections.

Education in the Humanities and Museums

The Endowment's support for research is not undertaken for its own sake--or for the sake of the professional scholar--but as one aspect of a broad concern for learning in the humanities. As centers for the collection of artifacts relating to human history and as a reflection of what has been known and believed in its past, museum collections are indispensable materials for the education in the humanities.

Just as the Endowment has persisted in utilizing the resources of educational institutions, libraries, public television, research institutes, and community organizations it has supported a range of activities conducted by museums. The extent of this support is indicated in the attached listing. I might briefly mention here the various purposes served by these grants.

Through our Education Programs the agency has supported efforts to utilize museums as part of the formal education process. About 10% of our grants to improve learning in the humanities at the elementary and secondary schools level have been specifically for the support of collaborative school-museum projects to develop and test curriculum materials and methods drawing on museum resources and to introduce school children to the resources of cultural institutions in their community. As an example:

--The High Museum of Art of the Atlanta Arts Alliance has received an NEH grant of \$57,346 to help it design and install an exhibition, "Children in America," using paintings, photographs, artifacts and costumes in order to represent discrete periods of American history. The exhibition is being prepared in cooperation with Atlanta public school teachers who are also receiving special training to help use the exhibition material in their social studies classes. About 10,000 children are expected to participate in this project.

Museums are also playing an important role in Endowment aid for improving teaching of the humanities in higher education institutions. For example:

--A grant of \$30,000 to the Museum of African Art in Washington has helped it develop a program in African Art studies designed to produce materials useful to a large number of colleges.

Promotion of Public Understanding and Uses of the Humanities

Increasingly, however, as this committee knows from its annual examination of the agency, public-oriented programming has occupied a larger role in the Endowment's grants. Just as the National Council recommended early on that persons engaged in the formal teaching of the humanities receive aid to improve their skills and knowledge, so too the Council concluded that special programs were needed to help members of museum staffs improve their skills in providing informal education in the humanities, specifically: to provide more than purely aesthetic experience to the

public by developing educational materials illuminating the historical and cultural aspects of the society in which museum artifacts were produced, bringing viewers into a more direct personal encounter with human history and values. In 1967, the Endowment began to support special academic and in-service programs involving universities, museums, and professional organizations and providing fellowships, internships, and traineeships which during the past 10 years have aided thousands of museum professionals and volunteers in all sections of the country. This program was modified two years ago.

During the latter part of the 1960's the Endowment began to make occasional grants for museum interpretive exhibitions, but it was not until 1972 when a sufficient base of trained personnel existed that the Endowment established an ongoing grant program to aid in the mounting of interpretive exhibitions and the conducting of other humanities projects by historical organizations and other types of museums. Thus, while the agency still continued support of research and educational programs in museums, increased appropriations enabled it finally to bring together the resources--financial and otherwise--to support museums in their central and ultimate purpose: the mounting of coherent, carefully articulated interpretive exhibitions, using their collections in such a way as to provide lively yet profound education for adult citizens.

The creation of the Endowment's public program with this focus on material culture enabled us to support museum applications in all of our major program areas--related to the production of new knowledge (Fellowships and Research), the dissemination of this knowledge in the formal educational system (Education), and its dissemination to the broad general public (Public).

Interpretive Exhibitions and Programs

The principal activities supported in this public program are interpretive exhibitions and programs. An interpretive exhibition is one which may employ a variety of imaginative methods to explain objects on display and show their historical or cultural relationship to one another. Such methods might include lectures, aural and visual technology and materials, including photography, brochures, maps, demonstrations and illustrations. Preparation of such an exhibition engages specialists but also suggests the inclusion of other resources, academic or not, from outside the museum and, of course, these specialties include experts both from within and from outside the museums.

The point of this is not simply to help the museums preserve and mount the artifacts they house, but to develop exhibitions and activities which--by the use of suitably written catalogs, audio-visual materials, captions more informative than those commonly found, lectures and seminars--translate physical artifacts into a lively and attractive teacher of the adult public. Through the coordinated efforts, an exhibition may be mounted as informative as it is interesting, as understandable to the curious as it is rewarding to the studious.

These efforts imply coordinated use of museums' resources and, one hopes, a rich variety of supplemental programming, such as a community oral history components or involvement by lay persons working with professionals in the actual collection of additional materials and design of the exhibitions.

It is also important, of course, for these kinds of programs to reach as wide an audience as possible, and the Endowment does, in general,

believe in the priority of this purpose. However, the program also encourages cooperation which might assist museums without access to such exhibitions. Planning grants are available to enable larger museums with diversified collections to develop an exhibition which would subsequently travel to other regions. Support may be provided not only for planning of the substantive education intended but also for consultation, negotiation and logistics--all the efforts involved in traveling exhibitions.

Since 1972 NEH support for these activities has steadily increased and annually aids scores of museums and historical agencies--ranging from those in small rural areas to the major urban centers--in offering the riches of both this country's historical and cultural heritage and the heritage of foreign societies.

We are pleased to have been able to contribute to this vast variety of educational experience, transmitted through museums to the American people as with each of the major international exhibitions of the past four years--the Impressionist paintings from the Leningrad Hermitage in 1973, the French Tapestry exhibition in 1974, the Chinese Archaeological exhibit, Scythian Gold exhibition, and of course, the King Tut exhibition now traveling to seven regions of the United States over a three-year period with NEH aid: Washington, D.C., Chicago, New Orleans, Seattle, Los Angeles, San Francisco, and New York.

Millions of persons--quite literally--have seen these interpretive exhibitions and the associated educational programming the host institutions have designed with Endowment grants. We believe these successes will be repeated with the "Pompeii 79 A.D." exhibitions, which will travel to Boston, Chicago and Dallas next year. These major interpretive exhibitions,

which help Americans better understand man's past, the variety of human responses to their environment, and the work of the individual humanistic disciplines, however, should not overshadow the larger number of domestic exhibitions aided by NEH which draw from American collections to provide insight to foreign cultures or to show the variety of American, local, regional, or ethnic heritage.

To help make these possible, the Endowment has aided historical organizations; art, science, and natural history, and children's museums. The nature of the institution is varied but the Endowment's interest is always the same: broadening the public understanding of the humanistic elements of our heritage--the political, economic, social, religious, and cultural history and the interaction between these human experiences and the natural world.

Some recent examples of regional grants:

--The North Carolina Museum of History in Raleigh with an NEH grant of \$76,627, is preparing a program due to open in September of 1978 on "The Black Presence in North Carolina," using artifacts, documents, and other objects to trace the contributions of Black Americans from the colonial days through the Reconstruction period. Installed in a mobile unit, the exhibition will reach an estimated 800,000 persons in 1979-80.

--The Lehigh County Historical Society will use a \$37,000 NEH grant to assist historical organizations and other kinds of museums in Southeastern Pennsylvania to increase the use of their collections for the handicapped. Through cooperative activities with educational and rehabilitation agencies,

350,000 persons are expected to be served.

It was more than 200 grants like these that form the backbone of the Endowment's support of public humanities programs in museums and historical organizations--not the King Tuts and Scythian Golds--as strong as they have been as educational tools for the public.

Expanding beyond their walls, a number of institutions have received grants from the Endowment's Media Program to produce films, television and radio programs. These will not only extend their collections and interpretive programming to a geographically larger audience but also intensify the user/learning experience by presenting the institutions' resources in ways not possible in fixed displays. Some examples:

--The Wheelwright Museum in Santa Fe is using a \$6,410 NEH grant to plan a two-hour radio program on the 16th century Pueblo revolt.

--The Seattle Art Museum has received a \$25,296 grant to develop a series of film scripts on the African arts of knowledge.

As we have supported professional humanists to develop humanities programming in and through museums, so the Endowment has encouraged talented people themselves to look at these as well as other cultural institutions as vehicles for disseminating the humanities. Two highly interesting projects conducted by Youthgrants recipients deserve special note here:

--Preparation of an exhibition by Steven Plattner, an undergraduate at Macalester College in St. Paul, Minnesota, who received a \$3,790 Youthgrant to use the old Farm Security Administration photographs in conjunction with other materials to give young people

a better sense of the impact of the Depression on their parents' generation. Designed initially to be shown only locally, the exhibition was so well received by persons in the surrounding area that it has now travelled to ten other institutions as far away as the Amarillo Art Center in Texas.

--Beginning as a Youthgrant research project, a study of the itinerant 19th century American portrait painter, Sheldon Peck, was conducted by Marianne Balazs, a student in New York; the project was then further expanded to include an exhibition at the Whitney Museum of Peck's work which had been discovered by Ms. Balazs. This exhibition also subsequently has travelled to museums in Utica, New York; Flint, Michigan; Williamsburg, Virginia; and Springfield, Illinois. This entire enterprise resulted from an NEH grant of \$5,405.

The public's response to the kinds of informal education in the humanities represented by exhibition-centered programs raised the question as to whether museums like public libraries might also effectively offer certain kinds of formal education--that is, organized, intensive study of the humanities--to persons who are not enrolled in academic institutions. Experimental grants for such programs which utilize a museum's own collections began to be made two years ago. Once again, judged by the demand for participation by residents in the community served by the test institutions, it was obvious that there was an enormous audience for this kind of activity, and the Endowment is offering this year a number of grants on a competitive, open-application basis to new institutions desiring to conduct these organized study programs.

These "NEH Learning Museum Programs", which have been or are about to be funded, range across the humanities disciplines and offer the possibility of academic credit. Common elements are (1) they last at least three years, (2) the subject draws heavily on the humanities resources of the museum, (3) the subjects are examined in sequence of lectures, discussions, film showings, interpretive performances, field trips, individual and small group study, and special events. The effect of these unique programs is to make the museum into a real community education center in the humanities to which persons of varying ages and backgrounds come in order to study matters of common interest. One example:

--An NEH grant of \$340,000 to the Indianapolis Museum of Art is helping it to offer, in 1976-79, a series of courses on the relationships among the various arts including folk art and popular arts and between the arts and society. The first courses conducted were so popular that the museum has found it necessary to offer a second round of every course; moreover tens of thousands of persons in the Indianapolis metropolitan area have listened to or received course sessions on the local public radio and public television stations.

This kind of clear public response has led the National Council on the Humanities to recommend an increase in grants for this purpose and the FY 1979 appropriation request reflects this recommendation.

#### State Humanities Programs

Complementing this array of NEH programs is another important source of support for the humanities--the State Humanities Committees, which, by

law, receive 20 percent of the Endowment's definite appropriation. The state humanities committees, like the National Endowment, have had museum and historical organization personnel in their membership from the beginning and, especially since the 1976 reauthorization bill gave them more freedom to be responsive, they have been responding to an outpouring of demand from local museums and citizens for strengthened humanities programs on the part of local institutions.

#### Challenge Grants

It should be noted that all the programs which I have described support only specific projects carried on through museums or their staffs. All of them presuppose the existence of a healthy institutional base which will permit a variety of scholarly research, formal and informal educational activities, and exhibitions to be planned and carried out.

Unfortunately, a host of factors--fixed endowments, inflation, and a desire to make their resources available to an increasing proportion of the public--combined to create severe financial difficulties for all cultural institutions, threatening most with cutbacks in their operations and some even with extinction. While NEH early began to explore ways whereby Federal funding could encourage community residents and professional patrons to recognize and help ameliorate their institutions' increasingly desperate situation, it was the Congress that added an explicit Challenge Grant authority in 1976 and provision for specific appropriations, to the Endowment's legislative authority, so that all types of humanities institutions could benefit from this form of Federal assistance. At the same time, and while establishing the new Institute of Museum Services, the Congressional authorization committees in both the House and Senate explicitly called on

the Endowment to continue the kinds and levels of project support it was providing to museums for humanities programs.

Initiated in January 1977, the NEH Challenge Grant program attracted applications from over 100 museum organizations last year. With the FY 1977 appropriation, the Endowment was able to make a first-round of awards totaling \$2.4 million to 48 of these; and in the second round, drawing from the FY 1978 appropriation, the agency was able to provide second-year funding totaling \$3.4 million to these and \$2.9 million to 42 new institutions. In total then, the Endowment has awarded \$8.8 million in Challenge Grants to 90 museums and historical organizations.

A list of historical organizations and museums receiving Challenge Grants to date is attached. These grants have ranged from a low of \$1,000 to a high of \$500,000. All of them of course are to be matched on at least a 3-to-1 basis. Two examples:

--With an \$8,800 NEH Challenge Grant the National Railroad Museum in Green Bay, Wisconsin, is attempting to raise funds from Green Bay residents in order to restore and preserve ten historic railroad locomotives and six railroad cars which have been beset with internal rusting and deterioration.

--The Museum of Science and History in Little Rock, Arkansas, has been awarded \$75,000 to help it refurbish its facilities, organize its collections, and develop a long-range, systematic fund-raising program.

--The Field Museum of Natural History in Chicago has been offered \$1.1 million over a three-year period in order to raise \$4.5 million which is needed to overcome a projected

income gap through 1980. The museum has met its first year challenge of \$500,000 as a result of contributions from Chicago banks, corporations, foundations, and city residents.

The impact of these grants--if letters, newspaper clippings, and comments from Congressmen provide accurate evidence--has been enormous. Not only are millions of dollars flowing to meet the immediate 3-to-1 requirement but also, and more importantly for the future, public consciousness has been raised about the needs of museums in scores of cities and towns across the nation.

These grants:

1. Assure that the principal responsibility for sustaining the nation's humanities resources will remain with the non-Federal sector.
2. Encourage these humanities institutions to take a longer range look at their financing, programs, and audiences.
3. Mobilize local citizen support, "locate" humanities institutions more firmly in their community and make them more responsive to a broader range of interests and needs.
4. Finally, they make the public aware of the humanities, of humanities programming, and the ways in which humanistic knowledge can improve the quality of personal and community life.

#### NEH and Other Federal Programs

As Challenge Grants permit their recipients to use the Federal and matching funds for broad programmatic, even basic institutional, purposes related to the humanities and thus enable a form of support beyond the

project type, it is obvious that the Endowment has to work very closely with other Federal agencies aiding the nation's cultural life in order to assure an efficient use of the Federal taxpayer's dollar. The first way this danger can be anticipated, and therefore prevented, is to have a clear statement of the agency's purposes, program goals, priorities, and eligibility. I hope it is clear from my statement that the Humanities Endowment's concern as dictated by its legislation is first and last the humanities. If a proposed project or program is designed to illuminate man's history and culture, to draw on scholars in the humanities, to provide an interpretation of objects and materials in terms of their historical or social significance, the NFAH Act requires that it be deemed eligible for consideration by the Endowment. If, on the other hand, the purposes of the project are primarily artistic or aesthetic or scientific or of a general educational nature, it falls to other agencies--e.g. the Arts Endowment, the National Science Foundation, the Institute for Museum Services or others--to provide support.

If the proposal is to support museums in working with scholars in increasing humanistic knowledge or with teachers to invigorate the learning of the humanities disciplines in schools, colleges, and universities, it is eligible for NEH support. Similar activities oriented to art appreciation or training in the arts or better understanding of science or of other subjects we leave to others. These delineations are clearly stated in all NEH guidelines, application instructions, and reviewer instructions.

And in this connection I can assure you that the Endowment's reviewers', panelists', and National Council's sole concern is advancing the humanities; they jealously guard against any attempt by inappropriate applicants or activities to encroach on the funding available to the Endowment, which is still in relation to the demand.

Thus, in considering Challenge Grant applications, the National Council has looked first at the humanities aspects of the institution's programs and only where the institution's track record clearly indicates or where the proposed uses of the Challenge Grant funds show a clear relation to developing the humanistic aspects of the institutions' collections is a Challenge Grant seriously considered.

Because many museums, particularly, are engaged in both arts and humanities programming (with often the same activity advancing both subject fields simultaneously) our National Council has been acutely aware that while there is no danger in the other grant programs aiding discrete projects, the two Endowments' Challenge Grant programs could lead to overlap and confusion. Accordingly, the Council has created a special committee in order to work out ways of preventing duplication while assuring that public access to neither the arts nor the humanities component of museums (or of other multi-purpose institutions) suffer simply because the same organization can and does effectively offer both kinds of programming.

So, for the future, I think two things are essential. First that the two Endowments and the Institute of Museum Services particularly-- and especially since they are headed by new persons unencumbered by past practices and decisions--should closely coordinate their plans and grants.

Secondly, as Chairman of the Federal Council on the Arts and the Humanities, I plan to ask the Council to give priority this year to ways of improving internal staff communication and developing both a formal and informal means of assuring that there is no overlap or duplication in any Federal programs aiding museum organizations, programs or specialized activities.

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I believe we owe it to the Congress and the public to address this matter and to give serious and sustained attention to the kinds of concerns being raised by this committee. I will report back to you as to the steps we believe will be most appropriate.

I will be happy to respond to your questions.

The Future of Liberal Learning

Remarks prepared  
for meeting of the  
Association of American Colleges

Washington, D.C.

February 9, 1978

by

Joseph Duffey

Chairman, National Endowment for the Humanities

Ironies come quickly to mind when we attempt to speculate about the future of liberal learning. Let me focus on two examples.

First, there is no question that the home of the humanities in American culture today is in our colleges and universities. The era of the independent "Man of Letters" is past. Increasingly our literary and cultural criticism has come to be the product of college teachers, and our learned publications the province of academic departments. And yet, ironically, enthusiasm for the humanities is probably stronger today outside the academy than in it. While enrollments in humanities courses and majors decline, the number of adults participating in extension and continuing education in the humanities has been increasing dramatically. Many of these programs are, of course, based on college campuses. But opportunities for study in the humanities are also burgeoning in many unfamiliar sorts of institutions:

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--The NEH's Learning Library Program, operating now in Boston, Houston, Chicago and New Orleans and soon to expand to other places, has brought an astonishing variety of adult learners--urban and suburban, white and black, rich and poor--together to consider problems of literature, urban history and local culture.

--At more than 250 "senior centers" associated with the National Council on the Aging, thousands of older Americans are meeting regularly to discuss readings in American literature, and to create archival collections and oral histories of their family and ethnic group experiences.

--Public radio stations in Oregon are addressing the issues of Northwest Indian Culture: In Maine, the subject is the folk literature of New England; in Tennessee, the focus is on jurisprudence and politics; in Alaska, the theme is land use and planning.

--State-Based Programs on the Humanities, operating with NEH funds in all our states now, sponsor about 2000 programs each year focusing upon the humanistic dimensions of such contemporary concerns as first amendment rights, pornography, violence, energy policy, and so on.

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A great many college teachers in the humanities have lent their talents to these programs. But all of us have to wonder at the fact that their efforts are often met with so much more eagerness beyond the bounds of their campuses. It is not possible to spend much time at a college these days without sensing the intrusion of vocational questions into the discussion of the humanities--whether it is the narrowing of the students' interests to what they perceive to be immediately most practical, or the often desperate and single-minded (and hardly unwarranted) concern of young faculty and graduate students with their survival in the academic community. It was not supposed to be thus, but it is nonetheless largely true that there is often more widespread interest in liberal learning in nonacademic settings than on the campus.

This observation troubles me. But before I say more, let me turn to a second irony, which is related to this observation.

There is no question in my mind that a liberal arts education is the best preparation we can offer students for a personally productive and socially responsible life. And yet, ironically, few of our citizens feel more acutely their unpreparedness today than these young people who've had the benefit of the most superb education in the humanities. I refer of course to the thousands of Ph.D.'s and A.B.D.'s who can't find college teaching positions.

During the recent Congressional hearings on a White House Conference on the Humanities, several senior scholars, most notably Wayne Booth of the University of Chicago, spoke eloquently of how impoverished we will be culturally if we lose the contribution of nearly an entire generation of young scholars and teachers

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in the humanities. I would like the NEH to be as helpful as possible in forestalling this tragedy. But the main responsibility will be in your hands, in the flexibility and humaneness of the academic world itself.

Despite all our efforts, though, many of these young people-- and not necessarily the least talented or committed among them-- will find their life's work away from the classroom. We can only hope that the academy's loss will be the gain of other aspects of our national life, that they will be able to express their energies in other fields of endeavor.

But what makes the case of these younger teachers and scholars more poignant is their sense of disenfranchisement, of powerlessness. Do they believe the humanities are the best preparation for life? And should their skepticism cause all of us to doubt the wisdom of the liberal arts curriculum?

I refer to these two ironies because each represents a long held article of faith among academic humanists, which is apparently being contradicted by the events of the 1970's.

Together these two-ironies--that the humanities are flourishing best in non-traditional settings, and that we can no longer expect that a student's interest in the humanities will lead to a career in academic life--are signs of an important shift in the social environment of humanistic inquiry in the United States. We are witnessing, I believe, the end of a period in which the humanities have been dominated by the research-oriented graduate schools.

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It will be difficult for those of us, who have grown up in this world, to extricate the things we value most highly from the institutional forms they have recently taken. Moments like these, I think, test administrator's courage and imagination-- and we must look to many of you--as leaders in undergraduate education--to help us rethink the direction and shape of humanistic endeavor in this society.

The years since World War II have been, after all, exciting ones for scholarship in the humanities. The expansion of graduate programs and of research support has made American scholarship in this area unequalled in the world. Nothing exemplifies that success so well, as Jacob Neusner of Brown University recently wrote, as "Our passion for the study of alien cultures. We Americans are proud," he notes, "to be second only to the French in the study of French history and literature, second only to the Israelis in the study of Hebrew literature and Jewish history and philosophy, and so on."

At the same time, this growth has brought its own problems with it. The proliferation of specialities and subspecialities within each academic discipline has fragmented the study of the humanities, which were once thought to involve a set of questions fundamental to all the disciplines. Research monography and journal articles have pulled scholars, centrifugally, away from these common questions, and have subtly redefined humanistic scholarship on the model of the sciences and the so-called hard social sciences, in which research yields incremental doses of "new knowledge," which then must be watered down for applied uses like teaching and

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interpreting to an audience of laymen. All of us know how the disciplines of the humanities have begun to adopt a highly technical language of their own. Each discipline addressed in its own terms what are often referred to as the "paradigmatical methodological issues and specific cognitive strategies" of its particular specialty.

I have to admit that government funding, along with support from private foundations and university research grants seems so far to have encouraged this process of professionalizing the disciplines of the humanities. While the NEH's research grants have made possible many splendid monuments to the devotion and skill of American scholars, and while the agency's educational support has tried to sustain the coherence and interdisciplinary quality of undergraduate instruction, some patterns of governmental support have also changed the nature of academic careers. At every stage in an aspiring scholar's career, inventive "grantsmanship" may play as important a role today as his or her skills at teaching students or doing research. This is no less true for some government and foundation funding officers, who have developed a keen sense of the explicit and implicit hierarchies within each discipline.

Each of the disciplines of the humanities has thus become a world of its own, with its own social roles, economy, political culture and language. This isolation however has lacked one essential ingredient--a stable level of economic support. The expanding arena of these disciplines has been purchased at the cost of their dependence upon government and private funding,

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and more urgently, upon the general economic conditions in the country. As a result the greatly enlarged realm of the humanities in academic life has become susceptible to every shock wave of the Dow-Jones average, every monthly announcement of the unemployment rate, every forecast of a drop in the national birth rate. The downward-tending lines of our econometric graphs, are somber sights for eyes trained originally to look gladly upon images, metaphors and patterns.

The loss to the society at large through the professionalization of the humanities has been greater even than the loss to the academic community. The traditional role of the humanities, and what I hope will be their future role, is to provide the basis for a common culture. Every important decision in modern society about medical care and energy costs, about environmental conservation and welfare reform--is infused with questions of value and choice, questions which are at the heart of the humanities. As our society becomes more technologically sophisticated, the temptation has been to view those questions as primarily technical issues--the domain of experts who alone can understand their highly specialized details.

My fear today is that the humanities have lost or will lose their privileged position in supplying the language of public discourse. In a technical age, the humanities become even more important in preserving the possibility of democratic politics. Jeremy Stone of the Federation of American Scientists testified at a recent Congressional hearing to this effect: "If reading skills are low, if the public has little sense of history and less sense of human purpose, if it is ignorant of the implications

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of societal organization and has no consensus on what should pass for public morality, there is little or nothing that will avert the public policy disasters which new scientific developments could well create."

To continue to press the professional development of the humanities will not, I believe, create the vital interest in the larger dimensions of public affairs which Jeremy Stone and others seek. Over the long run, it is in our national interest to continue to support scholarly research and to expand our efforts in preserving our great archival, bibliographical and visual research collections. At the same time, we need to re-emphasize the connectedness of academic work in the humanities with the ordinary life of all Americans. Only in this way can the humanities reassert their place at the center of our cultural life.

How can we accomplish this? As I've traveled around the country, I've begun to collect some suggestions. Rather than propose specific programs this morning, let me try to distill from these suggestions some fundamental issues:

I. First, we need to encourage scholars and teachers in the humanities to begin to write for a broader audience. The essay, that most honorable genre, has unfortunately in our lifetime been displaced by journal articles, on the one side, and by pot boiler journalism on the other. As William May of Indiana University put it recently, we need scholars who do not just write "up", that is for the benefit of other specialists, or who write "down" in textbooks and popular articles, but who also "write out" on the relation of their discipline to contemporary issues. We need to understand phenomena like pornography or changes in our

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manners as they appear to students of literature, religion, or anthropology. We need the perspective of art historians on environmental issues, that of political philosophers on urban policy and criminal law, that of historians on the way we deal with scarcities.

II. Second, scholars might acknowledge more openly the way in which contemporary issues influence the definition of their research questions. I'm thinking here of the zest among many historians today for women's and family history, or of the effect of television in pressing literary scholars to focus more intently on forms of discourse: of the influence of anticolonialist movements in the third world upon the practice of ethonography. To acknowledge this interplay between scholarship at its most sophisticated levels and the course of contemporary history is a way of inviting the general public to understand even the most esoteric trends in research.

III. Third, in introducing the humanities to new groups of students, both on and off the campus, we might focus our teaching on issues of relevance to a particular audience. Too often, we seek to involve our students in the whole complex and diverse humanistic tradition as a goal in itself. An issue-oriented approach might often prove intellectually and pedagogically more successful. For example, a group of older Americans might be engaged in the humanities through an investigation of the origins and shapes of our contemporary notions of honor and dignity. For a group of employees of large corporate or government bureaucracies, it would be most appropriate to help them see their own work in the

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light of the way political philosophers have interpreted loyalty or authority, or the way philosophers of aesthetics have discussed workmanship. In this regard, I have been impressed by some of the lively programs in humanities education being started at engineering colleges, in which the specific moral and political issues of modern technical practice give form and energy to the curriculum.

Fourth, following upon this last point, it would seem right to rethink the humanities curriculum in our colleges. Rather than view the curriculum as a self-contained balancing act of different requirements, we might do well to consider college as a time in which two distinct, but deeply intertwined, sorts of preparation might occur. On the one hand, students are trying to identify their personal and career goals, their social commitments and their group loyalties. On the other hand, we hope they are discovering something about the key issues of meaning and purpose which will infuse their personal choices. Can we find ways to link these two tasks? To help students--while they are in college--to make connections between their vocational goals, for example, and their reflections on the moral questions of our time. In one sense, what I am asking here is that the humanities, which raise these perplexing questions of meaning for all of us, not be relegated to the first years of a college education. Only in the process of becoming engaged in one's lifework do we become aware of the most basic questions about it. That is the moment for sound humanities teaching.

Fifth, and finally, we must learn to teach so that the competence our students attain is that of the enlightened citizen

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rather than that of the apprentice scholar. As the humanities disciplines have become more professionalized, teaching in these areas has come more and more to emphasize the analysis of sources in the light of critical theory, or the dissection of another scholar's argument. We have turned away from having students make use of their knowledge, as in carefully reasoning through a defense of a particular historical policy or articulating their pleasurable responses to a work of art, music or literature. Such exercises, uncongenial as they are to the so-called "value-free" premises of much modern scholarship, are important ways of schooling citizens in the habits of a literate and responsible participation in our culture.

None of my five ways of rethinking humanities education is particularly original. All of them stem from a long and worthy tradition in western culture--Socrates and Rabelais are my best exemplars--of criticizing formal education for being too scholastic, too much removed from the passions and dramas of ordinary life, and of reminding us of the larger task of learning.

My hope is that through the reconciliation of humanities education with the larger cultural problems of our age we will help address some of the problems which trouble American higher education today. But more than that, I hope that in construing our students' education in these new ways we will be laying the groundwork for a richer and more broadly participatory culture, in which many more of our citizens will have a more satisfying intellectual access to our cultural heritage. And that they find opportunities to explore, again and again as they grow older, the profound questions of political and personal life which have always

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challenged thoughtful men and women. The task and the rewards of nurturing the humanities, will then truly belong to all Americans.

On the evening of February 2, a large crowd turned out in Alumnae Hall to see and hear the new chairmen of the National Endowments for the Arts and the Humanities, making their first joint appearance since their selection by President Carter to head the influential twin agencies last fall. Presented below are edited excerpts of the remarks of the two chairmen, follow-

ed by selected questions and answers from their dialogue with guest panelists, who included Grace Glueck, cultural affairs reporter for the *New York Times*; Thomas A. Bartlett, president of the Association of American Universities; and Ellen K. Coughlin, assistant editor of the *Chronicle of Higher Education*.



Livingston L. Biddle, Jr.

### REMARKS: Biddle

National Endowment for the Arts Chairman Livingston L. Biddle, Jr., who was instrumental in drafting the original legislation creating federal-support agencies for the arts and the humanities, began his Brown remarks with a look backward to 1965, when the Arts and Humanities Bill was being debated in the House of Representatives.

Having sailed through the Senate, with the help of its sponsor, Rhode Island Senator Claiborne Pell, the bill met determined opposition in the House, said Mr. Biddle, where the chief weapon used against it was ridicule. Facetious amendments, such as one incorporating belly dancing in the listing of dance arts, were offered, and the official language of the bill was challenged with "great levity" on the House floor by opponents.

Eventually, the merits of the legislation prevailed, and Mr. Biddle, now chairman of one of two endowments it fostered, offered the following comments on its continuing legacy:

We've come a long, long way from that (House debate), and we have now reached a level where the Congress has accepted the arts and humanities legislation as a part of our national undertaking — as a part of something they believe in and can lend support to. But still, in both the Senate and the House, leadership in this field is provided by a very small number of people. In the Senate, Senator Pell represents that leadership, in the House, John Brademas, who is Senator Pell's counterpart as chairman of the House's corresponding subcommittee, does. There are few others...

In the years ahead, one of my goals will be to encourage a level of enthusiasm for the arts and humanities throughout the country. I think that as enthusiasm — that feeling that the arts have a fundamental value in our daily lives — increases, our lawmakers and whatever administration occupies the White House will reflect this in their increased attention and support.

President Carter's recent budget recommendations to Congress included increases for the arts and the humanities that will bring funding to an all-time high level, and will represent the greatest single yearly increase that the endowments have ever received. We have thus reached a kind of milestone. But the milestone is merely one step on a long journey, and we are in the foothills of the mountains, rather than on the mountain peaks.

The concept of partnership was essential to the arts and humanities legislation — a partnership that would serve as the catalyst for encouraging and supporting the arts and humanities in this country. Government was not to play a dominant role, but a role that would engender other monies at the state, local, and private philanthropic levels. Over the years, for every dollar invested in the arts endowment by government, we have seen three dollars return from these other sources. It has been an investment of increasing value.

If we are to continue to have a partnership and a united voice for the arts, however, ... the government must respond in a well coordinated manner. Chairman Duffey and I are working closely together. Such coordination is vital to the success of our mutual endeavors, but I also think we must cooperate with the Smithsonian Institution, with the Library of Congress, with the Office of Education, and with the efforts to revitalize urban areas, which come under the Departments of Housing and Commerce and Urban Development. The arts can play a very vital role in bettering our cities.

We need a pluralistic system to be most effective, and that can come about through a coordinated approach, with each of the different agencies working together. It isn't just "arts and humanities," it's the whole gamut of federal programs that are involved with the quality of life and the betterment of our whole cultural well being.



Joseph Duffey

Joseph Duffey was chosen to head the National Endowment for the Humanities after a career that had included scholarship (a sociologist specializing in urban studies, the former Baptist minister has held teaching posts at Yale and Harvard), politics (the youngest national chairman to lead the Americans for Democratic Action organization, in 1970 he made an unsuccessful bid for Lowell P. Weicker's Senate seat), and diplomacy (he served briefly as assistant secretary of state in the Carter Administration).

At Brown, the new chairman said that his sensitive post requires the skills of a "policy maker" as well as a "visionary," and he used these words to describe the mission of the humanities endowment:

### REMARKS: Duffey

Humanities deal with the province of life's meaning and purpose, not with the techniques and mechanics of problem-solving. Perhaps the best way to view the role of the humanities is as a basis for a sense of common culture.

In a technological age such as ours, experts — new forms of experts — are constantly emerging, as each field divides into specialties and sub-specialties. Whole areas of ordinary life pass over into the realm of highly specialized language and manners, unintelligible to outsiders, disconnected from other aspects of life. This, I think, has led to loss of coherence, in community and in knowledge. And the consequences for moral and political life have been tremendous.

We have seen, for example, in recent years the dangers of thinking that energy decisions could be made only by engineers and businessmen. Of thinking that foreign policy experts could always best plot the future strategy for this country in Southeast Asia. Of believing that medical care could be safely relegated to the domain of physicians and insurance companies. That urban planning could be left to professional planners and developers.

We are beginning to recognize the legitimacy of broader participation by citizens and experts from many fields in speaking to these and other issues. Not, of course, to all the technical problems within each, but to the humanistic dilemmas at the core of these issues, which often are obscured as much as they are clarified by technical arguments.

We need, then, teachers and scholars in the humanities to show us how the issues of contemporary life are rooted in humanistic questions. How the issues of allocating precious resources like energy and medical care are part of an age-old inquiry into political justice. How the shifting boundaries of the sacred and the profane in our literature, our manners, our childrearing, may be understood by reference to our literary and religious traditions, or through an anthropological perspective on other cultures. How the democratic ethos of this society can or cannot be reconciled with the persistence of hierarchies, even hierarchies of merit. How the complex inter-relatedness of our lives in modern society affects our view of individual and collective responsibility. How our aesthetic ideals of the good life or the beautiful landscape affect government policy toward environmental planning or public welfare.

In the legislation establishing the endowments for the arts and the humanities Congress, in very Jeffersonian terms, used the following expression: "Democracy demands wisdom and vision of its citizens." No government agency, and no amount of appropriation, and certainly not the Congress, can will wisdom and vision. But I believe these capacities and this dimension of knowledge will have at least its best chance if we show, as a government and as a people, that we care about our resources; we preserve the capabilities for this kind of reflection. This I take to be the central mission and core of the National Endowment for the Humanities, a most difficult and most serious mission, but certainly one worthy of the attention of a government and of the best efforts of those of us who serve it.

# Whither the National endowment cl

## Q: Glueck

In recent years, with the growth of their budgets and their obligations to interest groups, the endowments have been accused of being more subject to political influence. Both of you, in fact, have been accused of being political appointees. The endowments' interest in pleasing an ever-broader range of constituents has led to a perhaps artificial debate in cultural circles over elitism versus populism in your funding policies. What do you say to the charge of increasing politicization of the endowments?

## A: Biddle

I equate the word "politics" with the word "democracy," because we have in this country a democracy which is run by a political process. I believe that the arts and the humanities have been in the mainstream of the political process, and of our democracy, ever since the Arts and Humanities Foundation was first established in 1965; and I think that they belong there, because they can strengthen the democratic process and give vitality and imagination and new perceptions to our country.

I'm not at all frightened by being called political, because to me that has a different connotation than it does, perhaps, to some others. I'm an optimist. I believe that the democratic process is the best way we have of increasing quality — not only in our form of government, but in all aspects of government which relate to our daily lives. And, of course, the arts and the humanities have a fundamental value to life itself. So I would answer those who are fearful of the word "politicization" by saying that I think it is a signal of potential strength.

## A: Duffey

It's difficult to identify all the concerns people have when they talk about the dangers of politics. Some of them, I think, concern the fear that in the very sensitive areas such as this, a narrow partisan approach is inappropriate for our society. But there always is a kind of politics involved.

The endowments were originally, I think, very symbolic. They are now beginning to assume a dimension in our national life that forces us to look carefully at the questions of national policy. To a large extent, I think both endowments, like many of the foundations, have been the captive of those who know how to apply for grants — those who have mastered the style of grant-making. As the endowment opens itself more to national competition, tries to make both its opportunities and its objectives known to a broader range of the public, and behave like a public agency whose activities and procedures must be open and accountable, the more intense the pressures on it will become.

There are tremendous pressures in our society, as the *New York Times* has pointed out, from ethnic groups who don't like the sense of the culture of this country being defined in terms of one high occidental western European tradition, and from others who are sensitive to the fact that culture is not something that a few people hand down to us, but something in which we all participate and which we all help form.

These trends and these pressures do act upon the agency, and I think that does raise particularly sensitive problems. I didn't seek the chairmanship of the endowment; I think President Carter . . . felt the endowment needed someone with a sense of public policy, particularly now, as it matures and as this administration tries to look at its purposes and its goals . . . As we grapple with these questions in the political arena, the charge of politicization, it seems to me, is not as relevant as the question of goals and interests and responses.

## Q: Glueck

To be much more specific in that question, Mr. Biddle, your appointment as the chairman of the Arts Endowment was heavily lobbied for by the state arts councils. And critics of the endowment have said that the state arts councils and the various educational groups, lobby groups that have sprung up around the country, are now really, in a sense, in competition for funding with the great cultural institutions of the country. I suppose that's where the idea of elitism versus populism has come from. Do you feel there's going to be a divisive battle now between these two very strong groups over what money they're each going to get?

## A: Biddle

Elitism, to me, can be broadly translated as "the best." And populism, if we want to use that word, certainly can refer to availability or access. I have been suggesting that there can be a bridge between those two apparent adversarial extremes, and that the whole philosophy of this program encompasses the concept of "access to the best." That is the philosophy that I want to bring to my chairmanship: that the best is to be supported, but that it must afford a wide access.

# arts and humanities in America?

Chairmen discuss future directions in first joint, public appearance

## A: Duffey

May I say just a word about the populism-elitism debate before we move on? Evidently, this whole flap was begun by a remark President Carter made last March. He did not attack elitism. Very precisely, what the President said was that he would like to see the endowments get rid of any *elitist attitude* — a very different thing from elitism. As Mark Twain once said, it's like the difference between lightning and a lightning bug, or between morality and moralism. I know a lot of elitists who don't display elitist attitudes. In fact, the elitists I know and admire have anything but an elitist attitude. I also know a lot of very insecure academics who are incredibly elitist in their attitude.

I think that part of the jockeying and the ferment in this area comes from the presence of an elitist attitude. The sense, for example, that appreciation of fine art is somehow a moral achievement, when it is actually an opportunity that comes from privilege and education. The attitude (which some art critics assume) that museums should not provide educational opportunities, but should simply have the art for the art in itself. I think that's essentially an elitist attitude, and it is unacceptable, quite distinct, and quite unacceptable, from my point of view, for sound academic procedure or for healthy aesthetics in a society.

It's strange that this one expression of the President, very early, has touched off such a tremendous reaction. It must mean that there are sensitivities in our national life that go far beyond what has come to the surface. This certainly wasn't an attack on elitism; it was an attack on something that is quite different, quite distinct, and quite unacceptable, from my point of view, for sound academic procedure or for healthy aesthetics in a society.

## Q: Bartlett

The budgets of the two endowments are becoming significant items in the national budget. This year, we're talking about roughly \$150 million for each of the endowments — a \$300 million package. That's certainly the largest single source of funds to which we may look for support of major cultural purposes. How are we going to deal with the dangers of ossification, of bureaucracy, of establishing a kind of "official culture," when that kind of lead money is available from one source, to support what should be our cutting tools in the arts and the humanities? How are we going to keep a sense of freshness, of there being many centers of creativity, going?

The traditions of the past don't necessarily seem adequate to tell us what the future will be like. What are you going to do to avoid bureaucratization and centralization — of thought, of style, of approach — when you're controlling large budgets which are likely to get larger?

## A: Biddle

I think that one of the great benefits of the arts program is that it does have, in each state, its own independent state arts agency... If we look at the history of state funding for the arts, we see that in the beginning of the endowment program, in 1966, about \$4 million was appropriated by the 50 state governments; today that figure is almost \$70 million. In 1966, there were approximately 150 community arts councils with a governmental base; today that number is over 1,800. We are seeing in this field a decentralized decision-making process. Certainly, that has to be encouraged, and one of the ways that I'm seeking to do this is by appointing a deputy chairman to deal with state and local governmental programs.

Secondly, I think it's important that chairmen of the National Endowment be rotated. My term is for four years; if I do an excellent job I would hope to have a chance to be nominated for re-appointment. I don't think any chairman should serve for more than two terms, though... We also have a number of program directors in the arts endowment, and I think the same kind of rotation should apply to them. It is wrong to have any kind of a permanent bureaucracy involved with the development of the creative life of our country.

## A: Duffey

In addition to what Liv has said, I think the endowments should play a role in encouraging other participants in the arena, and not become the patron of the intellect in this area. Last year, there was more corporate and private funding for the arts and humanities than ever before in our history. We do face a problem, as some of the foundations withdraw, and I'm spending a good bit of my time now trying to convince them not to...

We must resist the call of those who, in the name of excellence, would suggest that we have national standards for scholarship, for example, which somehow define, in a small circle, what is acceptable and what is not. I think the best answer to that is to keep our procedures as open and as public as possible, and to be more accountable to the Congress, to the public, and to the press than we have been in the past... In the future, we may even face a time again in our country when men and women of letters *outside* the academy will flourish and find a voice and a role, which has not been the case in recent years.

## Q: Bartlett

President Carter, in his State of the Union message, mentioned a separate department of education. Would the two endowments be subsumed under such a department? Should they be?

## A: Biddle

We faced this situation in the beginning of the legislative process. The arts and the humanities endowments were at one time thought of as a possible adjunct to the Department of Health, Education and Welfare, and at another time as possibly to be under the general umbrella of the Smithsonian Institution. The strong recommendations by the constituencies of both the arts and the humanities were that an independent status, the status of an independent agency, was far, far preferable. And I think those feelings that were so strong in 1965, when this legislation was enacted, are even stronger today.

## A: Duffey

I think it would be a mistake to put the endowments in a Department of Education, and I doubt if it will happen. In talking about the work of the endowments we use words like culture and civilization, because we're trying to speak about something broader than what we mean by education, even in a most comprehensive definition... A great deal of our work will always be with institutions of education, but the scope is broader; and I suspect that nothing would threaten us more, or move us more in the direction of the bureaucratization you describe, than this would.

## A: Biddle

It was the wisdom of the Congress in the early days that a small state, such as our own Rhode Island here, could benefit more from funds on a limited basis than could a large state, which would not have the same need for outside funding. For instance, in those days, as now, New York State was already funding the arts at a large amount... And over the years, the major states have funded the arts more vigorously than the smaller states, whose money goes perhaps a longer way, and whose revenues must bolster economies that are not so diverse. So New York and Rhode Island, Senator Pell's state and Senator Javits' state, were given equal funding in the initial legislation.

## Q: Bartlett

Mr. Duffey, in your podium statement about the humanities you seemed to be saying, as I understood it, that the humanities are basically a matter of humane learning applied to everyday problems. The most impressive citadels in that process over the years have been our great universities, the places in which critical learning, learning of the past, implications of philosophical problems, literature, have been applied, for better or for worse, to contemporary problems. But the notion of the humanities endowment using universities as a focus of support and future programming is I suspect, if one gets the signs correctly, under a cloud. What are the operational implications of trying to bring "humane learning" to bear on everyday problems and the practical issues which our culture faces? What are the tools that you expect to use?



## Q: Coughlin

A few months ago President Carter sent to Congress a billion-dollar request for the Corporation for Public Broadcasting, quite a significant portion of which he wanted to see go into national broadcasting on the order of *The Adams Chronicles*, and *The American Short Story*. Is the humanities endowment planning to increase its support for this kind of programming as well? Will we see more of those programs on our public TV stations?

## A: Duffey

The National Endowment for the Humanities is the second largest funder of public television in the government now... We will, in 1979, be increasing our investment. At the current time, we're emphasizing the development of local television stations' capacities. An example of that work is the recent documentary, *Damean*, produced by a station in Hawaii. Also, four or five major series are now in various stages of preparation, under the direction of the so-called "Big Six," the public broadcasting television stations already capable of producing national programming. I think several of these are going to be very outstanding productions. Of course, *The American Short Story*, which we sponsored, is the only P.B.S. series, I guess, that has ever gone the other way — that the British have purchased. We're doing a sequel to that at the moment.

## Q: Glueck

Why are the states funded on an equal basis? I'm from New York, and I feel that New York with all its strong cultural institutions should get more funding, say, than South Dakota. Why can't that be arranged?

## A: Duffey

This is something that rests within the academic profession and within the leadership of the universities, as well as within the government. Most of our great universities today are changing their focus. They are becoming concerned once again with undergraduate education, which is the most important thing ahead of us, in terms of higher education, in the immediate future. That means a re-examination of the way many of us have pursued graduate study and graduate teaching, turning out our students to do just what we did. I suspect that, as universities show a response to two or three very critical national problems affecting undergraduate teaching, such as the problem of developing core curricula... the endowment will be responding very much to universities.

We will also be acknowledging the fact that in the economy of the intellect there are teachers as well as scholars, and that 25 percent of our students are taught in state colleges where there are teachers, brilliant young teachers, who want opportunities to develop also as scholars. And we will be trying, I would hope, to address some of our efforts to overcoming that tendency in the American academy to discard the good teacher as being somehow less of a scholar, to describe those who are attempting to communicate beyond their own peers as journalists, the worst word you can use to describe an academic...

I hope really, with all prudence, that the Endowment will speak not only fiercely for the American academic community, but occasionally to it, and that we will enable academe to speak to itself.

We all have to undergo something of a transition — from a time of rapid expansion, when we thought that deference from our students and support from our constituents were entitlements, to a future when nothing can be taken for granted.

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The National Endowment for the Humanities and Museums  
Remarks Prepared for Delivery  
March 9, 1978  
to  
Meeting of Trustees of the  
American Association of Museums  
Washington, D.C.  
by  
Joseph Duffey  
Chairman, National Endowment for the Humanities

I'm glad to be with you this morning. Washington, as you all know, is a city of wheelers and dealers, and of what used to be called in vaudeville "quick-change artists." That fact was never so clear to me as today. An hour ago, I sat in on a hearing before the House Appropriations Committee--which has received from the President a request for a substantial increase in the budget of the National Endowment for the Humanities in fiscal year 1979. For that purpose I was intending to dress in pauper's rags. And then, like a good quick-change artist, I was going to get into a Santa Claus suit, rush over here and discuss government largesse to America's museums. But the costume rental agency told me that all the pauper's weeds had been rented out to lobbyists from the oil companies, and

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that all the Santa suits were being altered to fit properly on the saddles of camels! I am told by Charlotte Ferst, however, that high-minded representatives of cultural institutions would not be especially interested in money in any case! There's some truth in that, I hope. Even in the short time I've been at the National Endowment for the Humanities, I've learned how pressing are the financial demands upon many of our museums. And I know that you will have questions about specific funding priorities and the like. But I want to beg your indulgence for a few moments to look also at some of the broader philosophical and political issues facing government support of museums. I hope to have you respond, both now and in other more informal settings, to some of these ideas so that alongside the ceaseless process of making and proposing budgets we can also understand what we're about a little more clearly.

The National Endowment for the Humanities, if it is known at all among the general public, is not well known for its support of museums. Even the most experienced and sophisticated critics, for example, in reviewing the Treasures of Tutankhamun or Cezanne: The Later Years exhibits--both of which were substantially funded by the NEH--gave the credit to the Arts Endowment. (Alas!)

But any description of the Humanities Endowment which did not discuss its relationship to museums would not be a very accurate one. In the enabling legislation which created the agency in 1965, museums were explicitly made eligible for Endowment grants. Representatives of the museum profession have

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served on the National Council for the Humanities, and as reviewers and panelists, since its inception.

The difficulty lies in our having never, at the Humanities Endowment, funded museums as museums. Nor have we given money to colleges or public radio and television stations or libraries in order to support their basic operations. Instead the Endowment has always understood its primary commitment was to the activity of inquiry, the curiosity of Americans about what it means and has meant to other generations over the ages to be human.

For this reason the program divisions of the Humanities Endowment have never been organized by subject matter or by types of cultural institutions. Instead, the goals for the Endowment have cut across the disciplines of the humanities and the types of institutions which study and teach them. Our latest revision of these goals reads as follows:

- to promote public understanding and use of the humanities and to relate the humanities to current conditions of national life;
- to improve the quality of humanities programs in educational institutions, and to encourage and assess non-traditional ventures in humanistic learning;
- to enrich and broaden the intellectual foundations for humanistic endeavors, and to support scholarly additions to humanistic knowledge; and
- to sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.

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Museums have received grants for projects which advanced each of these goals. They have sponsored research in art history, archeology, and social history. Museum education programs have challenged traditional ways of teaching the humanities, and provided fascinating models for nonverbal and community-based learning for pre-collegiate as well as college students. With NEH support, an increasing number of Learning Museum programs are being established; these adult education experiments have attracted a much wider and more diverse audience to their lectures, films and discussions than similar programs in colleges and universities. And museums have received Challenge Grants to help them define their audiences and potential sources of support, and their most appropriate areas of program development.

But by far the most extensive support offered by the NEH to American museums has been directed toward the development of interpretive exhibits. The category of the "interpretive exhibit" may range from modest displays which orient visitors to an eclectic assortment of local gems in a county historical society, all the way to a sophisticated presentation of multi-media background material accompanying a national traveling exhibit.

Interpretive exhibits, I am discovering, are splendid examples within themselves of the range of activities supported by the Humanities Endowment. They require careful scholarship, ordinarily by well-trained students of the disciplines of the humanities. But they go beyond the facts of identification and attribution of objects to speak to us of their significance and meaning.

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This passage from the truth of things to their meaning for people is the key, I believe, to humanistic inquiry, and sets it apart from scientific knowledge and technical problem-solving.

Interpretive exhibits also demonstrate the link between the learning of experienced scholars and that of novices, even of elementary school children. If an exhibit does not depend too much upon verbal materials to express its meanings, it can be accessible to a wide variety of visitors at the same time. In well-executed exhibits, the "aura" of original and valuable objects makes concrete the notion that this is a common culture, that all of us are heirs to a rich tradition. As much as the great texts of those traditions, and the great questions of meaning and purpose which men and women always ask, our most beautiful objects have an authority within them which is fully compatible with the democratic right of all citizens to inquire about and enjoy them.

On a more mundane level, interpretive exhibits can be entertaining as well as instructive. And by virtue of their informal character, they permit parents to preserve their ancient role as interpreters and teachers of the culture to their children, a role which is being sadly diminished by the dominance of schooling and the mass media in their young lives.

I point out these things to you, not because they are unfamiliar, but rather because I want to convey clearly my sense of how well the interpretive work of museums supports the highest intentions of the Congress in establishing the Humanities Endowment a dozen years ago. Museums, I repeat, are central to the

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Page 6

purpose of the NEH.

There are grounds for improvement in all this, I am sure. I would like to encourage museums to be bolder in choosing humanistic themes for their exhibits. As far as I can tell, the requirement that exhibits relate to the humanities has sometimes been met in perfunctory ways--by having a locally prominent academic humanist certify the purity of the exhibit content--rather than in intellectually significant ways, by a true meeting of different types of minds. I am also concerned that it may sometimes be beyond the museum's capacity to reach out to diverse audiences within its own community.

If an interpretive exhibit is a convergence of three elements-- a set of concepts, a collection of objects, and a group of learners--perhaps we should be moving toward a more collaborative model of exhibit development. Can a team of scholars and teachers in the humanities, of museum curators and designers and educators, and of community group people, come together to design such an exhibit? There are interesting models of such collaborations being developed around the country, and I want to add my endorsement to their labors.

My most cherished hope during my time at NEH is that we may help to nurture a rich, complex and diverse cultural life in our local communities, one which enlists the energy of as many of our citizens as possible. Museums which serve as the agents of their community's way of visualizing and articulating the questions of the humanities are vital aspects of that local culture.

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But my intentions, or those of the Humanities Endowment or the United States Congress, are not the only considerations to be kept in mind. Since I assumed this position six months ago, I have been traveling around the country and listening to people describe their attitudes toward the humanities. What comes clearly through these conversations is the eagerness of Americans to be involved in the making of a cultural policy.

Let me turn, then, from sharing my perceptions to one of gathering yours. After a dozen years of federal support for museums through the two Endowments, how would you assess the impact of that money on the operations of museums? What relationship is there, I would ask, between this funding and the process of professionalizing which has transformed much of museum work in the last decade? How have the longterm purposes of museums, and of the public they serve, been influenced by this influx of funds? What lies ahead of us?

With the establishment of the Museum Services Institute in the Department of Health, Education and Welfare, there is now a pressing need for the other federal agencies supporting museums to sharpen their purposes and their procedures. The extraordinary record of museum achievements in the 1960's and 1970's, made possible by NEH grants, makes me hope that the partnership between our agency and this profession can grow and mature. I hope you will help us in that important process.

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CULTURE AND DEMOCRACY

REMARKS PREPARED FOR DELIVERY

AT

BOSTON UNIVERSITY

MARCH 15, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I APPRECIATE JOE TIMILTY'S INVITATION TO BE WITH YOU  
TONIGHT.

MY TOPIC IS "CULTURE AND DEMOCRACY."

NOT SO LONG AGO IN BOSTON'S HISTORY, BACK IN THE DAYS OF  
HENRY ADAMS, THOSE TWO TERMS, CULTURE AND DEMOCRACY, WOULD  
HAVE GENERALLY BEEN THOUGHT OF AS ANTITHETICAL, AS IF CULTURE  
AND DEMOCRACY WERE POLAR OPPOSITES. IN THOSE DAYS, THE SUBTITLE  
OF THESE REMARKS MIGHT HAVE BEEN "VIRTUE, AND HOW IT IS BESIEGED  
ON EVERY SIDE BY MODERN VICES."

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BU, 2

THAT ATTITUDE HAS NOT ENTIRELY DIED OUT. AS RECENT DEBATE ABOUT THE TWO NATIONAL ENDOWMENTS AND GOVERNMENT AND CULTURE IN GENERAL DEMONSTRATES THE ARGUMENT IS STILL MADE THAT POLITICAL CONSIDERATIONS (LIKE THE NEED FOR DEMOCRATIC PARTICIPATION) SHOULD PLAY NO PART IN CULTURAL MATTERS. THAT THIS SPHERE OF AMERICAN LIFE, IF NO OTHERS, SHOULD BE SPARED OF THE INCESSANT DEMAND FOR GREATER EQUALITY. THAT BRAINS AND TALENT, UNLIKE INCOME, CANNOT BE REDISTRIBUTED.

IN AN EARLIER DAY THEIR ARGUMENTS WERE PUT FORTH BY A CLASS OF CULTURAL INSIDERS OR COGNOSCENTI, WHO DEFENDED THEIR SUPERIORITY BY APPEALING TO THEIR REFINED TASTE IN ARTS AND LETTERS. IT IS NOT HARD TODAY TO SEE HOW THIS APPEAL TO TASTE MASKED A NOT-SO-SUBTLE PROCESS OF DETERMINING WHO WAS A RIGHTFUL PART OF THE CULTURAL WORLD AND WHO WAS NOT. IN THAT ERA OF OUR NATIONAL HISTORY THE ESTHETIC OF TASTE WAS, IN FACT, PART OF THE EXERCISE OF WEALTH AND SOCIAL PRIVILEGE IN AMERICAN SOCIETY.

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BU, 3

TODAY THERE IS A NEW ATTACK ON THE IDEA OF DEMOCRACY IN CULTURE. THOUGH IT OFTEN USES THE SAME LANGUAGE IT COMES FROM A DIFFERENT QUARTER. IN THIS MODE THE CLAIMS TO SUPERIOR TASTE AND JUDGMENT ARE MADE BY THOSE WHO ASSUME THE POSTURE OF "PROFESSIONALISTS," IN THE REALM OF TASTE. IT IS ARGUED BY SOME TODAY THAT THE PEOPLE WHO ARE PROFESSIONALLY ENGAGED IN SCHOLARSHIP OR THE ARTS ARE THOSE WHO ARE MOST CAPABLE OF JUDGING THE QUALITY OF PERFORMANCE, MUCH MORE SO THAN THOSE WHOSE TALENTS LIE PRIMARILY IN THE APPRECIATION OF LEARNING AND CREATIVITY.

IN THE ACADEMIC WORLD THIS POSITION--WHICH MIGHT BE LABELED THE "MERIOTCRATIC" APPROACH--HAS BEEN CONNECTED WITH THE EXPLOSIVE GROWTH OF HIGHER EDUCATION SINCE WORLD WAR II. THE MOST SIGNIFICANT AREA OF GROWTH IN THE FIELDS OF STUDY WE CALL THE HUMANITIES HAS BEEN IN THE EXPANSION OF GRADUATE EDUCATION. NEW SPECIALITIES AND SUBSPECIALITIES HAVE PROLIFERATED WITHIN AND OUTSIDE THE TRADITIONAL ACADEMIC DISCIPLINES; NEW JOURNALS AND

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BU, 4

PROFESSIONAL CONFERENCES HAVE BEEN ESTABLISHED TO NURTURE THESE COMMUNITIES OF SCHOLARS AND APPRENTICES. THE TEACHING OF UNDERGRADUATES HAS TAKEN A SECOND PLACE TO THE PREPARATION OF NEW PH.D.'S.

ALL THIS IS RATHER FAMILIAR TO MANY OF YOU, I'M SURE. BUT THE SUBTLER INFLUENCES OF THIS DEVELOPMENT UPON THE WAYS SCHOLARS HAVE THOUGHT OF THE HUMANITIES MAY NOT HAVE BEEN GIVEN SERIOUS CONSIDERATION. ESPECIALLY BECAUSE OF THE PROJECT-ORIENTED DEMANDS OF FELLOWSHIP APPLICATIONS, RESEARCH GRANTS AND PLANS FOR SABBATICAL LEAVES, MANY SCHOLARS IN THE HUMANITIES BEGAN SOME TIME AGO TO SOUND MORE AND MORE MUCH LIKE THEIR COLLEAGUES IN THE SCIENCES AND THE "HARD" OR QUANTITATIVE SOCIAL SCIENCES. THEY BEGAN TO SPEAK OF "RESEARCH NEEDS," OF "GAPS IN OUR KNOWLEDGE," OF "TESTING HYPOTHESES," OF ATTENTION TO QUESTIONS "AT THE FRONTIERS OF KNOWLEDGE," OF "NEW AND MORE REFINED METHODOLOGIES," EVEN OF THE "SPECIFIC COGNITIVE STRATEGIES" OF EACH DISCIPLINE.

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BU, 5

EVEN IN THE HUMANITIES, WHERE SO MANY OF THE GREAT QUESTIONS ARE TIMELESS AND MUST BE POSED ANEW IN EACH GENERATION, ONE HEARS TALK OF THE "PRODUCTION" OF NEW KNOWLEDGE. LIBRARIES, MUSEUMS, GOVERNMENT AGENCIES, BOOKS, FILMS, EQUIPMENT--AND FINALLY, THE UNIVERSITY ITSELF--HAVE COME TO BE LABELED AS "RESOURCES" FOR SUCH INDUSTRIOUS LABORS. TEACHING OR WRITING FOR A MORE GENERAL AUDIENCE, ON THE OTHER HAND, HAS DEVOLVED INTO A WORK OF APPLICATION, IN WHICH THE PROCESS IS SEEN AS AN ATTEMPT TO FEED THE WATERED-DOWN RESULTS OF SCHOLARSHIP TO STUDENTS OR LAYMEN WHO ARE JUDGED AS INCAPABLE OF DIGESTING THE "REAL THING."

THE RHETORIC HAS BEEN THE RHETORIC OF "PURE RESEARCH." INDIVIDUAL SCHOLARS, IT IS MAINTAINED HAVE, THE RIGHT TO PURSUE WHATEVER INQUIRY THEY JUDGE WORTHY. THE ROLE OF THE GOVERNMENT IS SEEN AS THAT OF A PASSIVE FUNDING AGENT, SUBSIDIZING RESEARCH, THROUGH GRANTS DETERMINED BY THE REVIEW OF PROFESSIONAL SCHOLARS.

BU, 6

THE DETERMINATION OF WHICH RESEARCH QUESTIONS ARE WORTHY OF TAX SUPPORT, IT IS ARGUED IS BEST LEFT TO OTHER PROFESSIONALS, THROUGH THE PROCESS OF PEER REVIEW.

PROFESSIONALS DEFEND THIS SCIENTIFIC AND TECHNICAL MODEL OF HUMANISTIC STUDY AS BEING IN THE PUBLIC INTEREST ON TWO GROUNDS. FIRST, SCHOLARSHIP OF SUCH QUALITY IS SYMBOLICALLY REPRESENTATIVE OF THE KIND OF GREAT CIVILIZATION WE WANT TO ACHIEVE IN THE UNITED STATES. AND SECOND, THE CULTURE CREATED BY PROFESSIONALS ULTIMATELY WILL BE BENEFICIAL TO ALL OF US, AS IT TRICKLES DOWN IN SCHOOLS AND IN THE MEDIA.

BUT THE PROFESSIONALISTS ALSO WARN US THAT THIS LAST DEFENSE SHOULD NOT BE STRESSED TOO MUCH. SEEING CULTURE AS A CHAIN CONNECTING PRODUCERS AND CONSUMERS, THEY FEAR THAT TOO MUCH SUPPORT FOR THE "ACCESS" OF CONSUMERS TO THE PRODUCT WILL CHEAPEN IT. AGAINST SUCH "POPULISM," THE PROFESSIONALISTS-- SOUNDING SOMETIMES A BIT LIKE OIL COMPANY EXECUTIVES--ARGUE THAT

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BU, 7

PUBLIC INVESTMENT SHOULD BE CONCENTRATED ON THE PRODUCTION  
SIDE OF THE CHAIN.

I SUSPECT I HAVE ALREADY CARICATURED THE PROFESSIONALIST  
POSITION VIEW TOO MUCH. I ADMIRE AND AGREE WITH SOME OF ITS  
POSITIONS. BUT I SENSE A FUNDAMENTAL FLAW IN THE ARGUMENT.  
ON THE OTHER HAND, I WOULD NOT LIKE TO UPHOLD THE PURE POPULIST  
POSITION EITHER. THERE ARE STRONGER CASES TO BE MADE FOR  
DEMOCRATIC CULTURE THAN TO ARGUE FOR THE RELATIVE RIGHTS OF  
CONSUMERS.

MY POINT OF DEPARTURE FROM BOTH VIEWS COMES IN REFUSING  
TO SEE CULTURE AS A STATIC TREASURE, THE ACCESS TO WHICH MUCH  
EITHER BE GUARDED OR ENLARGED. I BELIEVE IT DOES LITTLE GOOD,  
HOWEVER, TO ADOPT AN ANTHROPOLOGICAL DEFINITION OF CULTURE AS  
AN INTERACTIVE PROCESS BY WHICH PEOPLE COLLECTIVELY DERIVE AND  
CONSTRUCT MEANING FOR THEIR LIVES. A GENUINE SHARING IN THE  
MAKING OF A CULTURE OR AT LEAST A VITAL DIALOGUE WITH ITS VALUES

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BU, 8

IS INSEPARABLE FROM THE ACT OF APPRECIATION.

GOETHE ONCE SAID THAT IN THE MODERN WORLD WE DEMAND OF A WORK OF ART, "IS IT TRUE?" BUT HE WENT, WE ALSO MAKE A FURTHER DEMAND, "IS IT TRUE FOR ME?"

THE GREAT GERMAN POET'S INSIGHT IS IMPORTANT FOR THE WAY WE VIEW OUR RELATIONSHIP NOT ONLY TO A SINGLE PIECE OF ART OR SCHOLARSHIP BUT TO OUR CULTURE AS A WHOLE. FOR WE CAN ASK HIS QUESTIONS ANOTHER WAY, "DO I AFFIRM MY CULTURE?" AND MORE IMPORTANT, "DOES MY CULTURE AFFIRM ME, DOES IT HELP ME TO UNDERSTAND THE MEANING AND PURPOSE OF MY OWN LIFE?"

GOETHE'S POINT IS THAT MODERN CULTURE IS INHERENTLY AMBIGUOUS, THAT IT DOESN'T HAVE A DEFINITIVE MEANING UNTIL IT IS MET AND ADOPTED BY AN ACTIVE INTELLIGENCE. WE DON'T STAND QUIETLY OUTSIDE OUR CULTURE, PREPARING FOR THE MAGICAL MOMENT WHEN WE SHALL LEARN TO APPRECIATE IT. INSTEAD, IT ONLY COMES INTO BEING AS WE MAKE IT OURS, AS WE PARTICIPATE IN IT AND FEEL

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BU, 9

ITS FORCE, SUBTLETIES, AND MEANING. AS WE ACCEPT OR REJECT  
IT.

MOMENT BY MOMENT, WE EACH CREATE A CULTURAL WORLD FOR  
OURSELVES OUT OF THIS DIALECTIC OF REFLECTION, OF ACCEPTING  
AND REJECTING.

IN OUR PLACES OF WORK, WE ARE EITHER CHALLENGED OR DISMAYED  
BY THE SIGNS OF EMERSONIAN INDIVIDUALISM IN OUR COWORKERS.

AS WE WALK DOWN THE STREET, WE ARE EITHER GRACED OR OVER-  
AWED BY THE INFLUENCES OF PALLADIAN NEO-CLASSICISM IN THE  
ARCHITECTURE WE PASS.

LOOKING OUT ACROSS THE RIVER, OUR EYES CAN CHOOSE TO SEE  
THE SOFT LUMINESCENCE OF AN IMPRESSIONIST PAINTER, OR TO SEE  
THE STARK CLARITY OF A CONTEMPORARY ABSTRACTIONIST.

WHEN WE MAKE A CHOICE ABOUT THE WISDOM OF CAPITAL PUNISH-  
MENT OR ABORTION, WE ARE WEIGHING WITHIN OUR MINDS THE COUNSELS  
OF LONG TRADITIONS OF MORAL AND POLITICAL PHILOSOPHY.

BU, 10

FEW OF US, OF COURSE, ARE OFTEN SELF-CONSCIOUSLY AWARE OF HOW OUR CHOICES ARE OR MAY BE ROUTED IN THE TRADITIONS OF THIS CULTURE. FOR THE MOST PART WE PASS WITHOUT INQUIRY THROUGH OUR DAYS AND OUR PLACES.

EVEN SO, OUR ORDINARY PERCEPTIONS AND OUR EVERYDAY ACTIONS ARE STILL SHAPED BY THESE TRADITIONS.

SUCH TRADITIONS ARE VIBRANT, QUESTIONING, CHALLENGING THEMES THAT PLAY UPON OUR CONTEMPORARY LIFE.

THEY OFTEN CAST A COLD EYE UPON OUR IMPERFECTIONS, THEY SCORN OUR PRETENSIONS, THEY QUERY OUR VALUES, OUR ACTIONS AND OUR POLITICS.

TO BECOME MINDFUL OF THESE INFLUENCES, THEN, IS A WAY OF BECOMING A CONSCIOUS PARTICIPANT IN THE COMPLEX AND DRAMATIC LIFE OF OUR CULTURE.

A FEW OF US WILL EXERCISE OUR MINDFULNESS IN WRITING OR TEACHING PROFESSIONALLY, OR IN BEING ARTISTICALLY ENGAGED IN

BU, 11

WORKING WITH THESE EXPERIENCES AND TRADITIONS. FOR MOST OF US, THOUGH, SUCH THOUGHTFULNESS HAS TO BE STOLEN OUT OF THE COMMON RUN OF GOING ABOUT OUR BUSINESS, WHEN WE MOMENTARILY REACH BEYOND OUR MECHANICAL MOTIONS AND SEE THE MEANING OF WHAT WE DO.

AN OPPRESSIVE GOVERNMENT CAN STIFLE SUCH INQUIRY, BUT NO GOVERNMENT CAN POSITIVELY CREATE THE ENERGY BY WHICH ITS CITIZENS BECOME THOUGHTFUL.

A SCHOOL OR COLLEGE CAN PAINFULLY ROOT OUT A STUDENT'S INTELLECTUAL DRIVE, AND DESTROY IT, BUT NO PEDAGOGY HAS YET DISCOVERED HOW TO CREATE THIS MOTIVATION IN THE FIRST PLACE.

BUT GOVERNMENTS AND EDUCATIONAL INSTITUTIONS ARE RESPONSIBLE FOR ENCOURAGING AND NURTURING THE CULTURAL FORMS BY WHICH CITIZENS CAN TRANSLATE THEIR CURIOSITY INTO SIGNIFICANT OPPORTUNITIES. FOR THROUGH OUR CITIZENS BUILD AND SHAPE A CULTURE BY AFFIRMING AND REJECTING THE TRADITIONS WE HAVE RECEIVED, SOME AGENCIES

BU, 12

MUST CONSERVE AND PRESENT THOSE TRADITIONS TO EACH GENERATION, AND THESE AGENCIES MUST TRY AND SURVIVE EITHER BY PRIVATE PATRONAGE OR GOVERNMENT ENCOURAGEMENT OR, PREFERABLY BY A COMBINATION OF BOTH.

THIS HAS USUALLY BEEN THE ROLE OF TEACHING IN THE HUMANITIES. EVEN FOR ARTISTS AND SCIENTISTS, THE HUMANITIES HAVE BEEN THE EMBODIMENT OF THE EXPERIENCE OF THE PAST. (REMEMBER: THE MOTHER OF THE MUSES, IN ANCIENT GREEK MYTHOLOGY, WAS MNEMOSYNE, THE GODDESS OF MEMORY. AND RECOLLECTION IS THE BASE OF OUR SENSE OF CULTURE.)

BUT RATHER FREQUENTLY IN OUR HISTORY AS A NATION, THE DISCIPLINES OF THE HUMANITIES HAVE BEEN ACCUSED OF BEING TOO NARROW TO ACCOMMODATE THE INQUIRIES OF A PARTICULAR GENERATION. AND SO THE HUMANITIES HAVE EXPANDED, OFTEN BEGRUDGINGLY. FROM CLASSICAL LEARNING AND PHILOSOPHY IN THE EIGHTEENTH CENTURY TO MODERN HISTORY AND LANGUAGES IN THE NINETEENTH, TO NON-WESTERN

BU, 13

CULTURES AND MANY FIELDS ALLIED WITH THE SOCIAL SCIENCES IN THE TWENTIETH CENTURY.

THE VERY RESILIENCE OF THE HUMANITIES OVER THE PAST TWO HUNDRED YEARS DEMONSTRATES AN ESSENTIAL FACT ABOUT DEMOCRATIC CULTURE. IN AMERICA WE HAVE NEVER BEEN COMFORTABLE WITH AN "OFFICIAL" OR "NORMATIVE" CULTURE, TO WHICH WE MIGHT CONFIDENTLY EDUCATE ALL OUR STUDENTS. BOTH INSIDE ACADEMIC LIFE AND OUTSIDE IT, OUR CULTURE HAS CONTINUALLY ACCOMMODATED ITSELF TO NEWLY PERCEIVED SOCIAL REALITIES--

-- TO THE NEED TO UNDERSTAND PREMODERN AND ALIEN SOCIETIES;

-- TO THE SIGNIFICANCE OF STUDYING THE DISTINCTIVE TRADITION OF THE INARTICULATE, THE POOR, OR BLACK IN OUR OWN HISTORY, AS WELL AS MOST RECENTLY THE DISTINCTIVE TRADITIONS OF BEING FEMALE.

-- TO THE CONSTRAINTS UPON INITIATIVE AND BEHAVIOR SET BY MODERN BUREAUCRATIC ORGANIZATIONS AND ECONOMIC PRESSURES;

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BU, 14

-- TO THE BASIS OF HUMAN CULTURE IN DEEP PSYCHOLOGICAL OR BIOLOGICAL STRUCTURES;

-- TO THE IMPORTANCE OF STUDYING ORDINARY LANGUAGE AS A KEY TO UNDERSTANDING HUMAN THOUGHT;

-- TO THE IMPLICATIONS FOR POLITICAL THEORY AND CONTEMPORARY LITERATURE OF THE RISE OF TWENTIETH CENTURY TOTALITARIANISM.

EVERY ONE OF THESE AREAS OF INQUIRY EMERGED FROM THE CURIOSITY, CONFUSION AND IMAGINATION OF THE SOCIETY AT LARGE AS WELL AS FROM THE PROFESSIONAL DIALOGUE OF ITS WELL-TRAINED SCHOLARS.

THIS ZEST FOR CHANGE HAS MADE AMERICANS RELUCTANT TO SUBSCRIBE TO A CULTURAL ORTHODOXY OF ANY KIND. THIS MAKES THE JOB OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES A GREAT DEAL MORE SENSITIVE AND DIFFICULT. IF THERE WERE AN AUTHORITATIVE CENTER IN AMERICAN CULTURAL LIFE, IT COULD BE EXPECTED THAT

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BU, 15

GOVERNMENT FUNDING WOULD SUSTAIN THAT CENTER EXCLUSIVELY. BARRING SUCH AN ORTHODOXY, HOW CAN WE MAKE DECISIONS ABOUT THE PRIORITIES IN THE PUBLIC FUNDING OF CULTURE AT ALL? (CITE BRITISH EXPERIENCE).

THIS PROBLEM IS A PERENNIAL ONE FOR A DEMOCRATIC CULTURE: HOW DO WE DERIVE AUTHORITY IN A SOCIETY COMMITTED TO EQUALITY?

SO LONG AS THE SUPPORT FOR CULTURAL ACTIVITY AND EDUCATION COME PRIMARILY FROM PRIVATE WEALTH AS WAS THE CASE FOR SO LONG IN AMERICA IT WAS POSSIBLE FOR THOSE OF THE PRIVILEGED CLASSES TO TAKE UPON THEMSELVES THE PATRONAGE AND STEWARDSHIP OF AMERICAN CULTURE. WITH THE INCREASING RELIANCE UPON PRIVATE FOUNDATION AND GOVERNMENT SUPPORT IN THE LAST THIRTY YEARS, THE WAY HAS BEEN CLEARED FOR PROFESSIONAL SCHOLARS, TEACHERS, ARTISTS AND CULTURAL ADMINISTRATORS TO ADOPT THIS ROLE OF STEWARDSHIP FOR THE ENTIRE CULTURAL WORLD OF AMERICANS.

BU, 16

NOW THAT THE PUBLIC FUNDING OF ARTS AND HUMANITIES HAS GROWN TO OVER \$120 MILLION EACH YEAR FOR EACH OF THE TWO NATIONAL ENDOWMENTS, AND SINCE UNIVERSITIES AND CULTURAL INSTITUTIONS ARE IN SUCH DIFFICULT FINANCIAL SITUATIONS, THE PROBLEM OF CULTURAL AUTHORITY IS BECOMING MORE AND MORE URGENT.

A GOVERNMENT AGENCY LIKE THE NEH IS INCREASINGLY UNDER PRESSURE TO SAVE SOME IMPORTANT CULTURAL INSTITUTIONS FROM TOTAL FINANCIAL COLLAPSE, AND TO BE THE MAIN BULWARK OF SUPPORT FOR MANY OTHERS. VARIOUS CONSTITUENT GROUPS OF THE ENDOWMENT-- PRIVATE UNIVERSITIES, STATE COLLEGES AND UNIVERSITIES, RESEARCH LIBRARIES, PUBLIC TELEVISION STATIONS, AND SO ON--ARGUE AS THEY MUST-AND-SHOULD FOR THE RELATIVE MERITS OF THEIR FUNDING NEEDS.

GIVEN THE DIVERSE AND PLURALISTIC QUALITIES OF AMERICAN THOUGHT AND EXPRESSION, AND ITS CHANGEABLENESS, IT IS NO LONGER POSSIBLE FOR ANY AGENCY OR GROUP OF EXPERTS TO SERVE AS STEWARDS FOR AMERICAN CULTURE.

BU, 17

LEAST OF ALL SHOULD THE NATIONAL ENDOWMENTS PLAY SUCH A  
ROLE!

NOR SHOULD WE ALLOW GOVERNMENT SUPPORT FOR CULTURE TO  
DEGENERATE INTO A FORM OF INTEREST--GROUP POLITICS, IN WHICH  
SHARES OF THE PIE ARE APPROPRIATED--WITHOUT CRITICAL REVIEW--  
TO EACH CONSTITUENT GROUP ACCORDING TO ITS POWER. I WOULD  
HATE TO SEE A FORMAL SYSTEM EMERGE IN WHICH HISTORY MUSEUMS GOT  
A CERTAIN CATEGORICAL SHARE, SOPHISTICATED RESEARCH PROJECTS  
SOMETHING MORE OR LESS, PUBLIC AFFAIRS PROGRAMMING ON RADIO  
ANOTHER PORTION, LOCAL ETHNIC HERITAGE PROJECTS SOME REGULAR  
PROPORTION.

THERE ARE, IN OTHER WORDS, NO INSTITUTIONAL ARRANGEMENTS  
WHICH CAN SUBSTITUTE FOR THE ONLY REAL DEMOCRATIC WAY OF MAKING  
CULTURAL POLICY, AND THAT IS THROUGH THE POLITICAL PROCESS OF  
DEBATE AND DECISION.

I HASTEN TO ADD THAT I DON'T MEAN THAT THE APPROVAL OR  
DISAPPROVAL OF PARTICULAR GRANTS SHOULD BE A MATTER OF INFLUENCE-

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BU, 18

PEDDLING OR ANYTHING OF THE SORT.

INSTEAD, WE NEED TO SEE THE NEH AND OTHER GOVERNMENT AGENCIES AS ONE OF SEVERAL FORUMS FOR INQUIRY INTO THE NATURE AND FUTURE OF OUR COMMON CULTURAL LIFE. THE ESTABLISHMENT OF NEW INSTITUTIONAL PROCEDURES FOR SUPPORTING ARTS AND SCHOLARSHIP CANNOT ABSOLVE US OF THE OBLIGATION TO KNOW AND TO CLARIFY THE PRINCIPLES UPON WHICH WE WILL BASE SUCH SUPPORT.

MY OWN PREFERENCE IS TO DERIVE SUCH PRINCIPLES FROM THE FACT THAT BOTH DEMOCRATIC POLITICS AND MODERN CULTURE DEPEND FOR THEIR LIVELINESS UPON THE WILLFUL AFFIRMATION OF THEIR PARTICIPANTS AND CITIZENS. THE BASIS FOR GOVERNMENT SUPPORT OF THE ARTS AND SCHOLARSHIP, THEN, SHOULD BE THE RESPONSIVENESS OF PARTICULAR EDUCATIONAL AND CULTURAL PROGRAMS TO THE INQUISITIVENESS OF OUR DIVERSE PEOPLES.

OUR GOAL IS NOT THE PROMULGATION BY THE GOVERNMENT OF ANY PARTICULAR CULTURAL TRADITION. INSTEAD THE GOVERNMENT SHOULD

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BU, 19

PLACE ITSELF AT THE JUNCTION OF ALL OUR MANY CULTURAL TRADITIONS, AND SEE TO IT THAT THE BEST ELEMENTS OF EACH CAN ACCOMMODATE THE NEED FOR AMERICANS TO UNDERSTAND AND GIVE MEANING TO THEIR WORLDS. "TO MAKE," AS MATTHEW ARNOLD WROTE A CENTURY AGO, "THE BEST THAT HAS BEEN THOUGHT AND KNOWN CURRENT EVERYWHERE."

IN THE END, OUR GOAL IS TO BRING TO LIFE, IN EVERY MOMENT, A COMMON CULTURE WHICH CAN ACCOMMODATE THE RICH COMPLEXITY OF THIS SOCIETY AND OFFER EACH CITIZEN AN OPPORTUNITY TO AFFIRM HIMSELF OR HERSELF THROUGH AND AGAINST ITS TRADITIONS.

THAT IMPULSE IS PROFOUNDLY DEMOCRATIC. IT RECOGNIZES THAT THE OPPORTUNITY FOR MINDFULNESS IS AN ESSENTIAL ASPECT OF CITIZENSHIP IN THE MODERN WORLD. IF A PERSON CAN SEE NO ALTERNATIVE TO THE SIGHT BEFORE HIM, IF HE CANNOT WEIGH THE MERITS OF TWO SIDES OF AN ARGUMENT, IF HE CANNOT ARTICULATE THE BASIS FOR HIS DELIGHT IN OR HIS DISDAIN FOR A WORK OF ART, THEN HE IS EXCLUDED FROM AFFIRMING A RELATIONSHIP TO HIS CULTURE. MORE THAN THAT, EVERY ENCOUNTER HE HAS WITH COMPLEXITY OR WITH

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BU, 20

SUBTLETY IS AN EXPERIENCE OF PERSONAL REJECTION. AND FURTHER, SUCH A PERSON IS TOO OFTEN PREPARED TO LET OTHERS DECIDE THE CRUCIAL ISSUES OF OUR PUBLIC LIFE.

A DEMOCRATIC GOVERNMENT, THUS, IS DEEPLY IN NEED OF A MINDFUL PEOPLE. THOUGH OUR BILL OF RIGHTS FORBIDS THE GOVERNMENT'S SUPPRESSION OF THE CITIZENRY'S FREEDOM OF SPEECH, THE GOVERNMENT CANNOT BE NEUTRAL ABOUT WHETHER TO ENCOURAGE EXPRESSION. "DEMOCRACY." AS THE CONGRESS SAID IN CREATING THE NATIONAL ENDOWMENT FOR THE HUMANITIES THIRTEEN YEARS AGO, "DEMANDS WISDOM AND VISION IN ITS CITIZENS."

ACCESS TO A PRIVATELY HELD CULTURE, THEREFORE, IS NOT THE BEST ANSWER TO THE CLAIMS OF ELITISM. PHYSICAL ACCESS TO OUR CULTURAL RICHES IS IMPORTANT, BUT ROXBURY AND ALLSTON, AFTER ALL, ARE MUCH CLOSER TO THE MUSEUM OF FINE ARTS THAT ARE DOVER AND LINCOLN. MORE IMPORTANT IS AN ACCESS TO THE MEANING, COMPLEXITY AND AFFIRMATION OF ONE'S CULTURE.

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BU, 21

CULTURAL CITIZENSHIP IS, I BELIEVE, INTEGRAL TO POLITICAL  
CITIZENSHIP IN A DEMOCRATIC SOCIETY. IN BUILDING A PUBLIC  
CULTURE WHICH AFFIRMS AND ENRICHES THE LIVES OF ALL OUR PEOPLE,  
WE ARE BUILDING ALSO A COMMUNITY IN WHICH TO SHARE OUR NOBLEST  
ASPIRATIONS FOR OUR NATION.

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"Graduate Education: A Case  
for the Public Interest"

Remarks prepared for the  
International Conference on the Philosophy  
of Graduate Education

by

Joseph Duffey

Chairman, National Endowment for the Humanities

University of Michigan

Ann Arbor

April 12, 1978

UM, Page 1

A major responsibility of the Chairman of the National Endowment for the Humanities, and one that I welcome, is to articulate and defend the wisdom of investing public funds in the support of academic life. Of course, that responsibility is not uniquely mine, the Federal Government is only a modest investor in higher education; far more public money is invested by state legislatures, primarily through their support for public universities and colleges like this one. Nor is the Humanities Endowment really a lobbyist for the special interests of higher education. The legislated mandate of the agency is to encourage the curiosity and thoughtfulness of all Americans about the areas of inquiry we call humanities. The range of this encouragement is considerable, from sophisticated research projects for scholars to broadly disseminated programs for the general public.

While universities are vital to the inquiries of Americans about the great and timeless questions of humanity, the Endowment also supports the work of elementary and secondary schools, museums, libraries, the media, and a great variety of voluntary citizens' organizations. From its inception, the Humanities Endowment has been seen as having two fundamental purposes: to support scholarship, especially in academic settings, and to make the learning of the humanities available to a larger portion of our citizens.

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The legislation creating the NEH lists several specific disciplines and authorizes funds for research, fellowships, and other higher education programs. These activities have always received a major share of the Endowment's funds. But my impression is that, in public and for political reasons, the Endowment has preferred to wear the costume of a patron of popular programs like The Adams Chronicles television series or The Treasures of Tutankhamun exhibit currently touring the country. To its credit, the Endowment staff has labored long and hard to keep this division of labor and purpose from becoming a source of conflict. Public programs have usually enlisted the talents of academic advisors. Both public and academic representatives sit on panels and council committees which evaluate proposals. My impression is, however, that we have had little success at linking the public and scholarly aspects of the mindfulness of Americans about the Humanities. Increased federal funding has instead revived, in the fantasies of a few East Coast editorial writers, the specter of an all-out battle between advocates of "elitism" and "populism."

Both cultural institutions which sponsor programs for the general public, and academic institutions which foster scholarship, face financial crises--but for diametrically opposed reasons. Audiences continue to grow for public television, radio, museum exhibits, library extension courses, and for discussion groups in local lodge halls and senior citizen centers, and they strain the resources of

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host organizations. I devoutly wish the same could be said for higher education. The population of students enrolling in courses and majoring in the humanities is declining and the number of faculty positions in these fields follows that trend at a slower pace. For younger scholars in the humanities who will not be able to teach, this is a catastrophic phenomenon. I do not have to rehearse with this group the demographics and shifts in public policy which have led to this situation. But I do want to point out a paradox which has emerged.

On the one hand, there is no question that the home of the humanities in American culture today is in our colleges and universities. The era of the independent "man of letters" is past. Increasingly our literary and cultural criticism has come to be the product of college teachers, even as many artists and writers hold academic appointments, and our learned publications now almost universally issue forth from third-floor offices in buildings garbed in collegiate gothic. And yet, paradoxically, the enthusiasm for the humanities is today stronger outside the academy than within it.

Because it has been so innocently charged with encouraging the curiosity of Americans about the human condition--whether they be scholars, students, or interested laymen--the National Endowment for the Humanities has occupied a special vantage point which to observe

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this startling irony in contemporary America. After just seven months in this position, I am still learning about the relationship of the Endowment to our cultural and intellectual life, but let me venture some preliminary apprehensions with you.

First, I am convinced that both advanced scholarship in the humanities and programs of public dissemination suffer from their isolation from each other. The criticisms which each offers of the other are instructive. The scholarly community, when pressed, will say that public programs are trivial, intellectually lightweight, and insubstantial; that they are encouragements to diversion and entertainment, not to purposive investigation; that they flatter the preconceptions of their participants rather than coaxing them, in the words of the British critic Richard Hoggart, "to entertain possibilities they would probably, for their peace of mind, rather not entertain." The layman, if he thinks of graduate education at all, thinks of it as a tool for career advancement through professional training. If there are no jobs for Ph.D's in English, then what need is there for graduate training in English Literature? He too often regards the scholarship of graduate professors and students as trivial and irrelevant to the concerns of ordinary life, unreadable and embarrassing as a reminder that during his own undergraduate days, he never really figured out what some professors were up to.

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I have used the word "trivial" in both these caricatures. Trivia has become a parlor game in the 1970's, but there is little delight in this mutual daubing of one another with the tar-brush of triviality. It is discouraging to realize that our public exercise of mind is intellectually trivial, as it often is. It is equally discouraging to observe that our specialized pursuit of humanistic learning is socially trivial, as again it often is. The opposite of triviality in both these contexts is meaning or significance. And because I believe that meaning is the chief and cherished purpose of learning in the humanities, I want to expand for a moment on the consequences of our trivializing.

Our elementary schools, to take one example, focus their energies almost entirely on the training of children in the technical skills of literacy and computation, without much concern for initiating them into our rich cultural traditions. Even when they are taught to read, the literature children are given is increasingly dominated by commercial products--fan magazines, cartoon characters, fashion advice, all focused on TV stars like the Fonz and the Sweathogs. Young people are being trained for lifetimes titillation, periodically interspersed with consumer fantasies. While parents are calling for the schools to return to "the basics," there are few voices suggesting that what we need is a return to complexity, toward helping our children

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to become capable of logical reasoning, of weighing alternatives, of tolerating ambiguity.

We are doing little better in our public life. Public debate on the major issues of our time is embarrassingly thin. Perhaps this is caused by our infatuation with the adversarial duel, or with expose journalism, or with the reduction of major problems to the so-called "personalities behind the news." Americans are genuinely confused about public life. On the one hand, they are impatient with the complexities of social problems, and eager to have easy technical resolutions. On the other hand, they sense instinctively that the answers usually offered to such dilemmas as abortion, school integration, energy policy and environmental restraints, are not intellectually convincing. They seem to feel that the public debate on these issues, heated as it is, is a sham entertainment, disconnected from any first principles we can all share.

It would be silly to lay the blame for this state of affairs on the academic community, but it should be sobering for all of us to realize that liberal learning plays such a diminished role in contemporary life. Where once the humanities provided the terms for public debate, that hegemony has been usurped by technical jargon, commercially packaged blather, and "narcissistic psychobabble."

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And yet, this occurs despite the fact that a growing proportion of our citizens have had a college education. Why have their educations left them so unprepared for the intellectual demands of adult life? A part of the answer, and an important part at that, must surely lie in the professionalization of the humanities on our campuses.

The proliferation of specialities and subspecialities within each academic discipline in recent years has fragmented the study of the humanities, which were once thought to involve a set of questions fundamental to all the disciplines. Research monographs and journal articles have pulled scholars, centrifugally, away from these common questions, and have subtly redefined humanistic scholarship on the model of the sciences and the so-called "hard" social sciences, in which research yields incremental doses of "new knowledge," which then must be watered down for applied uses like teaching and interpreting to an audience of laymen. Many of the disciplines of the humanities have begun to adopt a highly technical language of their own. Each discipline addresses in its own terms what are sometimes referred to as the "paradigmatical methodological issues and specific cognitive strategies" of its particular speciality.

I have to admit that government funding, along with support from private foundations and university research grants, seems so far to have encouraged this process of professionalizing the disciplines of the

humanities. While the NEH's research grants have made possible many splendid monuments to the devotion and skill of American scholars, and while the agency's educational support has tried to sustain the coherence and interdisciplinary quality of undergraduate instruction, some patterns of governmental support have also changed the nature of academic careers. At every state in the career of an aspiring scholar, inventive "grantsmanship" may play as important a role today as skills in teaching students or doing research. This is no less true for some government and foundation funding officers, who have developed a keen sense of the explicit and implicit hierarchies within each discipline.

Each of the disciplines of the humanities has thus become a world of its own, with its own social roles, economy, political culture, and language. This isolation, however, has lacked one essential ingredient--a stable level of economic support. The expanding arena of these disciplines has been purchased at the cost of their dependence upon government and private funding, and more urgently, upon the general economic conditions in the country. As a result, the greatly enlarged realm of the humanities in academic life has become susceptible to every shock wave of the Dow-Jones average, every monthly announcement of the unemployment rate, every forecast of a drop in the national birth rate. The downward-tending lines of our

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econometric graphs, are somber sights for eyes trained originally to look gladly upon images, metaphors, and patterns.

The economic trials of higher education are only one sign of its social frailty today, of its isolation from public meaning. I would be the last to argue that every institution must serve a narrowly specified instrumental function in order to gain its legitimate sustenance from the society at large. Simply to preserve and articulate our cultural inheritance is an important responsibility for scholars. But the ends of advanced study, cannot lie within themselves. As Montaigne wrote four hundred years ago, "no arte is all in it self... Authority is not given in favour of the authorising, but rather in favour of the authorised. A superiour is never created for his owne profit, but rather for the benefit of the inferiour: and a phisition is instituted for the sicke, not for himselfe ... nulla ars in se versatur."

I look to this conference to help articulate new dimensions of public meaning for advanced scholarship in American life. I know that there will be much discussion here of the substance and structure of graduate programs, of their economic stability, and of the employment prospects for young Ph.D's. But I hope that you will reach beyond these internal questions to address the larger public purposes which must underlie the social health of graduate study in the decades ahead.

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You will probably have already surmised that I believe the prime locus of this meaning will be found in the connection of advanced study with the public realm of ideas in America. The humanities can, I believe, once again play an important role as the center of our common culture--not as an instrument for solving our social problems but as a language for exploring them more adequately.

How can this be accomplished? In my view, a start can be made within academic life itself. We need finally to rid ourselves of the perjorative connotations of "vocationalism," so often thrown about by academic antagonists, and to rethink the relationship between the liberal arts curriculum and the student's need for professional preparation. Once, there was a simple division between undergraduate experience in liberal arts courses and graduate experience in professional training. But the sophisticated technical preparation now required of professionals means that undergraduate learning is more and more occupied with stages of that preparation. It is reported that currently 70% of the students at some of our most distinguished colleges are enrolled in pre-med or pre-law programs. In our community and state colleges, there has been a continuing development of new and necessary technical specialities--medical records administration, wildlife management, developmental physical education, and so on. Only one in sixteen undergraduate students is today majoring in the humanities.

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And yet this appears thus far to have had little effect on the preparation of college teachers. We continue to train our young scholars and teachers in the humanities to focus their intellectual energies on that scant six per cent who pursue humanities concentrations, or on isolated courses which only ornament the non-majors' progress toward a degree. My fear is that our curriculum and our pedagogy have long been more suitable for preparing apprentice scholars than for educating laymen.

What would it mean if the teaching we required for and of graduate students, was based upon a better sense of the mindful lives which all students might actually lead after college? If, for example, we want educated citizens to be able to articulate aesthetic judgements about a work of art, would that not entail a different pedagogy from training them to trace the historical influences impinging upon that work? If we want to help students defend or doubt the wisdom of government policies, wouldn't that mean a different way of teaching history from one which asked students to compare the interpretations of different historians?

When it comes to the professional and technical curricula themselves, our tasks are even greater. Is it not incumbent upon us in

teaching preprofessional students to help them locate the key humanistic questions within the professional fields they will ultimately practice? This work cannot be delegated to those who train students in the technical disciplines themselves. All of us who are committed to the significance of the humanities should be aware of the need to assist students in thinking.

about the ethical issues in professional practice,

about the political questions which surround the expression of that particular form of expertise in contemporary society,

about the historical basis for the shapes which that professional world has taken,

about the epistemological assumptions which are involved in its particular form of problem-solving,

about the relationship of the profession to our economic order,

and about the set of social symbols and practices which characterize such work.

Finally, the lack of connectedness of the liberal arts and the professions today is being felt most poignantly by those Ph.D's who are leaving graduate school or college teaching for other ways of gaining a livelihood. For such highly skilled younger scholars in the humanities, the neglect within academic life of the intellectual core of other professions has contributed to their sense of confinement and a lack of preparation.

The dialogue of graduate education with contemporary professional thought which I am recommending might help reassert the centrality of the liberal arts for our common intellectual life in America. Another way of accomplishing that might be to encourage scholars to clarify the relationship between advanced study and the major issues of contemporary life. I realize that this is sometimes a puzzling task for those scholars whose studies only obliquely address public issues. But it is not primarily a matter of popularizing scholarly research; rather the task is one of contemplating how such research speaks to the timeless central questions of the humanities. Let me give you an illustration: Many of our finest works of historical scholarship since the 1940's have been as much reflections on the contention between tradition and modernity as they have been empirical studies. They speak to all of us of the possibilities of social change and progress as much as they attribute causal responsibility to various historical agents.

There are many other examples:

the continuity or discontinuity of personal biographical development (which used to be called the problem of the freedom of the will!);

the cultural of biological determinants of behavior;

the resilience of man's environment, and whether we will perceive our world as one of plentitude or of scarcity.

All these sorts of questions have important implications for public policy, for the decisions we make as a nation about energy, education, penology, social services, and economic development. But beyond these practical concerns, our best scholarship in the humanities--understood as philosophical reflection--presents a coherent vision of man based upon the fullness of experience. That vision helps create public meaning because, as Nietzsche wrote, "It praises, it glorifies, it chooses, it prefers, and with all this it strengthens or weakens certain valuations."

We need, therefore, to encourage professors to make time amidst their schedules of classes and examinations for such reflectiveness, and to set aside room on their bookshelves for that ancient and most honorable genre, the essay, which has been sadly displaced by highly specialized jargon in academic journals.

Still another challenge ahead for those who articulate the public meaning of advanced study has to do with the nature of the academic disciplines themselves. We must constantly remind ourselves that each of the disciplines is a distinct process of human knowing and thinking. Each has its particular histories, each its debates about underlying philosophical assumptions, each an array of social forms which have nurtured its growth. My encouragement that these matters be considered is not an invitation to professional self-absorption.

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Quite the contrary. I would hope that such an exercise would lead us to understand the boundedness of what we study and how we work. We might then comprehend how knowledge in the humanities is always a process of moving among distinct languages and forms of knowing, in which the conclusions of one discipline are seen as the evidentiary phenomena for another, and vice versa. This is an inevitably humbling experience for scholars, but it may be a liberating one for students, who are often forced to work in several different disciplinary languages at the same time.

In these ways, and in others which many of you can suggest as well, as I, the public meaning of graduate education might come to be better understood through its enrichment of our public dialogue. What we aim for was expressed best by Matthew Arnold a century ago. Those "happy moments of humanity," he wrote, come when "there is a national glow of life and thought, when the whole of society is in the fullest sense permeated by thought, sensible to beauty, intelligent and alive." Arnold's high ideal depended then as ours does today, upon scholars coming to share their deliberations with the wider public, upon those, who in Arnold's words, "have labored to divest knowledge of all that was...difficult, abstract,... [and] exclusive." I take it that Arnold meant by this those who struggle to humanize knowledge, to make it, in his words, "efficient outside the clique of the cultivated and learned."

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I interpret our work at the Humanities Endowment to be related to this ideal. Not to support what Matthew Arnold called "the difficult, abstract, professional, and exclusive," for its own sake, but to see that "the best which has been thought and said is current everywhere." We do not debase the humanities by seeing them in such proximity to the concerns of our ordinary lives, for at their best they offer us a deeper, perhaps a more tragic and ironic, but a richer vision of the human condition.

That much may be easily acknowledged, but the more critical question is this: can what I have tried to suggest here be accomplished given our current institutional structures and needs? I will not argue that this is a simple task. To be venturesome in probing into the affairs of state and of the public mind is to be vulnerable to such invasion of privacy from others. It is hard, after all, to know just when we are being Socrates meddling in the public realm, and when we are being sophists to someone else's Socrates.

Beyond that, I am asking that one aspect of graduate education, which has been the breeding-ground for all forms of American expertise, relinquish some of the special claims of the expert: that it work,

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in fact, against the overbearing claims of technical and professional expertise in American society; that it preserve the moral, political, and intellectual dialogue which may keep this from becoming a society overwhelmed by technical imperatives. I do not know whether it is sociologically possible for a profession to act so much against its own narrowly perceived professional interests. That is in itself a humanistic question of a rather high order. But I am convinced that upon the answer to that question depends the immediate future of graduate education, as well as the future of learning in the humanities in America. And, most important, upon our capability to respond to that challenge may also hinge the future vitality of democratic politics in this society!

REMARKS PREPARED FOR DELIVERY  
AT THE ANNUAL MEETING  
OF  
THE BOSTON EDUCATION CULTURAL COLLABORATIVE

APRIL 13, 1978

QUINCY SCHOOL, BOSTON, MASSACHUSETTS

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I am honored by your invitation to share in this event in this splendidly imaginative building.

In a sense, the Quincy School is an historic building, despite its new appearance. This is the second building of that name in Boston, and like its predecessor, is a model of educational experiment and reform. The earlier Quincy School, built in the middle of the last century, is said to have been the first American school which was built as an orderly arrangement of self-contained classrooms. This was quite an innovation for the day. No more were children of different ages to occupy the same schoolroom. No more were they each to study their own lessons, reciting in small groups to the teacher. Now they would listen to the school-mistress instruct them together, and they would recite their lessons to her in unison. Now the school would be its own little world, with its own rules, isolated as much as possible from the corrupting influences of the surrounding urban community.

It seems odd for us to consider the old Quincy School an example of educational experiment. It was, after all, an opposition to those rigidities of the nineteenth century which led to the design of this new building. Here, obviously, a more open and informal sort of teaching is envisioned, one organized around the activity rather than the passivity of children. And most important, the idea of schooling which informed

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this new plan is the effort to link education again to the community in all its multiethnic, multilingual complexity.

We might simply smile at all of this, and say that "history repeats itself," that "there is nothing new under the sun." And while I think there's some justice to that remark, it's also true that the transformation of the design of the Quincy School from 1847 to 1976 is symbolic of broader changes in our cultural institutions and our views on education.

Whatever the pains and disruptions we suffered during the 1960's, it is hard to ignore the significance of that decade in altering the way many of us think about culture today. Perhaps because the 1960's were a time of testing for our national energies, and one in which young people were so large a portion of our population, we came as a nation to ponder whether formality was just another word for deadness. If something could not leap out at us and excite us, we feared it had no meaning for us at all. Perhaps because the 1960's were a time of testing for the claims of expertise, in which the assurances of "the best and the brightest" that we could easily win a guerilla war in Southeast Asia, or that we could cure the problems of the cities, exploded in disaster, we came to suspect that expertise was often only an excuse for authoritarianism. Perhaps because the 1960's were a time of testing for our basic ideals, we discovered in those years that the slogans we had learned about American "freedom and justice for all" did not really apply to everyone. And so because of the Civil Rights Movement, and then the Black and Ethnic Consciousness Movements, and finally because of the Women's Movement, we have come to understand that the old and cherished "melting pot" ideal was a mask for a process by which all groups but one were expected to shed their distinctive cultural qualities as they entered the pot to be melted. Only if one were socially privileged could the culture be assuredly one's own; in fact, their culture of privilege was held up as the only ideal to which all should aspire.

We discovered in the 1960's, then, that America had in fact long had an unacknowledged established culture. For years Americans had feared having an official culture, one organized and promulgated by the Federal Government, because that would violate our respect for the autonomy of the individual mind. We were even queasy about having Government support artists and scholars at all. And yet, beneath the surface, there was an official culture of sorts, just as powerful as if it had the backing of Federal and State funds. It was in the custody of a social elite, and its strongest defenders were professional practitioners.

Looking back now at the last fifteen years we can see that this was the time when we began to take pluralism seriously. Educational institutions and cultural institutions alike have today begun to realize that students and audiences do not come to them, as they were imagined to have come to the old Quincy School, with a tabula rasa, ready to have the knowledge and wisdom of the ages impressed forever on their minds. The earlier theory believed that the child of the nineteenth century brought

to the old Quincy School his family history, his deeply implanted forms of behavior and speech, his sense of belonging to a particular community of custom and faith -- that all these had to be rooted out of him so that he could learn to appreciate the "true" heritage of Western Culture, as defined by a clique of privilege and wealth.

In the new Quincy School, however, even the signs at the entrance recognize that the traditions and cultures of the students' own family heritage and history is to be affirmed, not rejected, that this can become the basis for learning. So today we have street theatre and participatory exhibits. We have community-based cultural programs, and forums in senior centers for discussing the great issues of the humanities. We encourage young people and old to understand their own communities, to do research with cameras and tape-recorders and sketchpads and genealogical charts. In urban and rural areas alike, we have made a form of participant anthropology one of the major subjects in the curriculum. The Foxfire books from Appalachia, and their many successors, are perhaps the best examples of this development. In political life, we now insist upon citizen participation in many ways, from creative local planning boards to opening legislative meetings to the public, to requiring environmental impact statements.

Boston has been at the forefront of many of these experiments. Boston was once the Athens of America. The last fifteen or so years have made it as well, the Dublin of America, the Florence, the Dakar of America and so on.

Much of the work of which I speak has been uneven. Sometimes slipshod efforts at relevance have weakened the intellectual rigor of curricula. And on occasion our commitment to educate all our young people has impaired our effectiveness in bringing the whole school population to a minimum level of competency in literary and computational skills. There are some who have seen the explosion of diversity of the last decade as leading ultimately to the destruction of our culture, the collapse of all standards, a kind of menacing anarchy. Some of this apprehension may just come from the ruffled feelings of those displaced from the center stage of the cultured arena. But there is an important kernel of truth in such fears.

I, too, am distressed by the prospects of fragmentation in our culture. I am worried by the notion that only if one fully shares a particular background can one understand its culture. I fear that implications of that idea when it is spoken by technical experts, who exclude me from important decisions concerning my life because of my presumed ignorance of their field of specialization. And I fear those self-proclaimed cultural specialists who feel it necessary to hoard the richness of their specific cultures from the interest of other people. The key question of the 1980's is whether we can now forge a common culture out of all this diversity. Can we share the diversities of our distinct heritages without reimposing the coercive and hierarchical prejudices which infused the established culture in former times?

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In looking for ways to accomplish this goal, I think the work of the Cultural-Education Collaborative here in Boston and in Springfield is exemplary and instructive. The Collaborative's task has been to bring the resources of the cultural institutions of these cities to the schools. Not too long ago, this would have meant simply giving our children access to a museum or performing company, a one-shot exposure to culture which was supposed to whet their appetites enough so that they would come back for more on their own. But the upheavals of the sixties have shown us that our culture is not a static treasure-trove, a pot of gold to which we have to pull unwilling children for a precious glimpse. We have begun instead to understand culture as a process, as a way in which all of us affirm ourselves by seeing what we do and how we think in the light of our historical traditions. We dress in a certain way, we speak in a certain way, we look at streets and rivers and mountains in a certain way, and we thereby participate in a culture.

Education, in a sense, is the process of coming to understand and articulate the ways we see and think and act, and to know that these patterns are part of a larger world. And if we are fortunate enough to get the best sort of education, we begin to see many other possibilities for our action, cultures other than our own which have integrity, power, and beauty. Cultural understanding is a lifelong process. Just as we should never think ourselves as outside our own culture, looking in at it with noses pressed against a plate-glass window, so too the task of apprehending our culture is never complete. We cannot give our children a dose of culture. A single day at the museum, a single hour watching the ballet, can never substitute for initiating a process which will last for a person's whole life.

The key to the Collaborative's work in Massachusetts, has been its recognition that cultural education is a process, not a commodity. By making possible the long-term interconnections between the work of cultural agencies and that of schools, the Collaborative has enriched and enlivened both kinds of educational institutions.

The museum and cultural community has been challenged to reconsider its own sense of mission. The problem is not to water down the art of learning so that it can be understood on a fourth-grade level, but to adapt it so that it becomes part of the learning process by which fourth-graders grow to master their culture, to understand what makes it excellent, and to adapt this kind of learning to the diverse backgrounds which our children bring to school from their homes and communities. Instructors and students have been challenged to see that what they teach and learn is not academic, in the narrowest sense, but is a part of the life of a community. How may all this help to create a common culture?

In the process of measuring our own experiences against that of our cultural traditions, we come to understand the limits to our uniqueness. I believe that every young person's hesitations about fulfilling his and/or her expected role in the world is made more comprehensible by a careful tracing of Hamlet's ambivalence. I believe that the sense of dignity to

which poor urban families aspire is similar to that which is the goal of Midwestern farmers or Maine lobstermen -- to live, as the poet William Butler Yeats said, in the "fair courts of life." Though we needn't know the Greek playwrights or the history of Black enslavement in America to feel the pain of oppression and tragedy in our own times, knowing these things helps us feel our connection to the continuity of the human condition.

In the end, cultural education of the type being developed here aims at helping children understand that the culture they enjoy is their culture. It is not the possession of a privileged class, or the domain of a professional elite, but a commodious and responsive way of enriching all our lives.

Boston is a national leader in cultural education, and the Collaborative is a national model for connecting urban schools in all their complexity with cultural institutions of great quality. Boston deserves the commitment you have made to educational excellence, for the pressures of urban social change have been felt here with particular force. There is an enormous social value in your attempt to bring divergent parts of city's life together. Your intellectual and pedagogical achievements in reshaping the educational work of schools, museums, performing companies, and other resources are impressive. I'm pleased that the Humanities Endowment is helping to bring your work to life.

There are still two ways to teach children. We can tell them how awkward they are, and press them into acting more gracefully by force of habit. That was the method of the old Quincy School. Today we try to demonstrate both grace and awkwardness to them, have them try out each playfully and inquiringly, teaching them to feel and know the differences between each. We have no less commitment to grace, or to intellectual power, than did our predecessors, but we want students to know that it has many forms. And by coming to sense that for themselves, we hope that they will be mindful of their own complexities and tolerant of the distinctiveness of others.

Thank you.

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APRIL 13, 1978  
QUINCY SCHOOL, BOSTON MASSACHUSETTS  
BY  
JOSEPH DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

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I AM HONORED BY YOUR INVITATION TO SHARE IN THIS  
EVENT IN THIS SPLENDIDLY IMAGINATIVE BUILDING.

IN A SENSE, THE QUINCY SCHOOL IS AN HISTORIC  
BUILDING, DESPITE ITS NEW APPEARANCE. THIS IS THE SECOND  
BUILDING OF THAT NAME IN BOSTON, AND LIKE ITS PREDECESSOR  
IS A MODEL OF EDUCATIONAL EXPERIMENT AND REFORM.

THE EARLIER QUINCY SCHOOL, BUILT IN THE MIDDLE OF  
THE LAST CENTURY, IS SAID TO HAVE BEEN THE FIRST AMERICAN  
SCHOOL WHICH WAS BUILT AS AN ORDERLY ARRANGEMENT OF SELF-  
CONTAINED CLASSROOMS. THIS WAS QUITE AN INNOVATION FOR THE  
DAY. NO MORE WERE CHILDREN OF DIFFERENT AGES TO OCCUPY THE  
SAME SCHOOLROOM. NO MORE WERE THEY EACH TO STUDY THEIR OWN  
LESSONS, RECITING IN SMALL GROUPS TO THE TEACHER. NOW THEY  
WOULD LISTEN TO THE SCHOOLMISTRESS INSTRUCT THEM TOGETHER,

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AND THEY WOULD RECITE THEIR LESSONS TO HER IN UNISON. NOW THE SCHOOL WOULD BE ITS OWN LITTLE WORLD, WITH ITS OWN RULES, ISOLATED AS MUCH AS POSSIBLE FROM THE CORRUPTING INFLUENCES OF THE SURROUNDING URBAN COMMUNITY.

IT SEEMS ODD FOR US TO CONSIDER THE OLD QUINCY SCHOOL AN EXAMPLE OF EDUCATIONAL EXPERIMENT. IT WAS, AFTER ALL, AN OPPOSITION TO THOSE RIGIDITIES OF THE NINETEENTH CENTURY WHICH LED TO THE DESIGN, OF THIS NEW BUILDING. HERE, OBVIOUSLY, A MORE OPEN AND INFORMAL SORT OF TEACHING IS ENVISIONED, ONE ORGANIZED AROUND THE ACTIVITY RATHER THAN THE PASSIVITY OF CHILDREN. AND MOST IMPORTANT, THE IDEA OF SCHOOLING WHICH INFORMED THIS NEW PLAN IS THE EFFORT TO LINK EDUCATION AGAIN TO THE COMMUNITY IN ALL ITS MULTIETHNIC, MULTILINGUAL COMPLEXITY.

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WE MIGHT SIMPLY SMILE AT ALL OF THIS, AND SAY THAT "HISTORY REPEATS ITSELF," THAT "THERE IS NOTHING NEW UNDER THE SUN." AND WHILE I THINK THERE'S SOME JUSTICE TO THAT REMARK, IT'S ALSO TRUE THAT THE TRANSFORMATION OF THE DESIGN OF THE QUINCY SCHOOL FROM 1847 TO 1976 IS SYMBOLIC OF BROADER CHANGES IN OUR CULTURAL INSTITUTIONS AND OUR VIEWS ON EDUCATION.

WHATEVER THE PAINS AND DISRUPTIONS WE SUFFERED DURING THE 1960'S, IT IS HARD TO IGNORE THE SIGNIFICANCE OF THAT DECADE IN ALTERING THE WAY MANY OF US THINK ABOUT CULTURE TODAY.

PERHAPS BECAUSE THE 1960'S WERE A TIME OF TESTING FOR OUR NATIONAL ENERGIES, AND ONE IN WHICH YOUNG PEOPLE WERE SO LARGE A PORTION OF OUR POPULATION, WE CAME AS A NATION TO PONDER WHETHER FORMALITY WAS JUST ANOTHER WORD FOR DEADNESS. IF SOMETHING COULD NOT LEAP OUT AT US AND EXCITE US,

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WE FEARED IT HAD NO MEANING FOR US AT ALL.

PERHAPS BECAUSE THE 1960'S WERE A TIME OF TESTING FOR THE CLAIMS OF EXPERTISE, IN WHICH THE ASSURANCES OF "THE BEST AND THE BRIGHTEST" THAT WE COULD EASILY WIN A GUERILLA WAR IN SOUTHEAST ASIA, OR THAT WE COULD CURE THE PROBLEMS OF THE CITIES, EXPLODED IN DISASTER, WE CAME TO SUSPECT THAT EXPERTISE WAS OFTEN ONLY AN EXCUSE FOR AUTHORITARIANISM.

PERHAPS BECAUSE THE 1960'S WERE A TIME OF TESTING FOR OUR BASIC IDEALS. WE DISCOVERED IN THOSE YEARS THAT THE SLOGANS WE HAD LEARNED ABOUT AMERICAN "FREEDOM AND JUSTICE FOR ALL" DID NOT REALLY APPLY TO EVERYONE. AND SO BECAUSE OF THE CIVIL RIGHTS MOVEMENT, AND THEN THE BLACK AND ETHNIC CONSCIOUSNESS MOVEMENTS, AND FINALLY BECAUSE OF THE WOMEN'S MOVEMENT, WE HAVE COME TO UNDERSTAND THAT THE OLD AND CHERISHED "MELTING POT" IDEAL WAS A MASK FOR A PROCESS BY WHICH ALL

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GROUPS BUT ONE WERE EXPECTED TO SHED THEIR DISTINCTIVE CULTURAL QUALITIES AS THEY ENTERED THE POT TO BE MELTED. ONLY IF ONE WERE SOCIALLY PRIVILEGED COULD THE CULTURE BE ASSUREDLY ONE'S OWN; IN FACT, THEIR CULTURE OF PRIVILEGE WAS HELD UP AS THE ONLY IDEAL TO WHICH ALL SHOULD ASPIRE.

WE DISCOVERED IN THE 1960'S THEN, THAT AMERICAN HAD IN FACT LONG HAD AN UNACKNOWLEDGED ESTABLISHED CULTURE. FOR YEARS AMERICANS HAD FEARED HAVING AN OFFICIAL CULTURE, ONE ORGANIZED AND PROMULGATED BY THE FEDERAL GOVERNMENT, BECAUSE THAT WOULD VIOLATE OUR RESPECT FOR THE AUTONOMY OF INDIVIDUAL MIND. WE WERE EVEN QUEASY ABOUT HAVING GOVERNMENT SUPPORT ARTISTS AND SCHOLARS AT ALL. AND YET, BENEATH THE SURFACE, THERE WAS AN OFFICIAL CULTURE OF SORTS, JUST AS POWERFUL AS IF IT HAD THE BACKING OF FEDERAL AND STATE FUNDS. IT WAS IN THE CUSTODY OF A SOCIAL ELITE, AND ITS STRONGEST DEFENDERS WERE PROFESSIONAL PRACTITIONERS.

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LOOKING BACK NOW AT THE LAST FIFTEEN YEARS WE CAN SEE THAT THIS WAS THE TIME WHEN WE BEGAN TO TAKE PLURALISM SERIOUSLY. EDUCATIONAL INSTITUTIONS AND CULTURAL INSTITUTIONS ALIKE HAVE TODAY BEGUN TO REALIZE THAT STUDENTS AND AUDIENCES DO NOT COME TO THEM, AS THEY WERE IMAGINED TO HAVE COME TO THE OLD QUINCY SCHOOL, WITH A TABULA RASA, READY TO HAVE THE KNOWLEDGE AND WISDOM OF THE AGES IMPRESSED FOREVER ON THEIR MINDS. THE EARLIER THEORY BELIEVED THAT THE CHILD OF THE NINETEENTH CENTURY BROUGHT TO THE OLD QUINCY SCHOOL--HIS FAMILY HISTORY, HIS DEEPLY IMPLANTED FORMS OF BEHAVIOR AND SPEECH, HIS SENSE OF BELONGING TO A PARTICULAR COMMUNITY OF CUSTOM AND FAITH--THAT ALL THESE HAD HAD TO BE ROOTED OUT OF HIM SO THAT HE COULD LEARN TO APPRECIATE THE "TRUE" HERITAGE OF WESTERN CULTURE, AS DEFINED BY A CLIQUE OF PRIVILEGE AND WEALTH.

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IN THE NEW QUINCY SCHOOL, HOWEVER, EVEN THE SIGNS AT THE ENTRANCE RECOGNIZE THAT THE TRADITIONS AND CULTURES OF THE STUDENTS' OWN FAMILY HERITAGE AND HISTORY IS TO BE AFFIRMED, NOT REJECTED, THAT THIS CAN BECOME THE BASIS FOR LEARNING.

SO TODAY WE HAVE STREET THEATER AND PARTICIPATORY EXHIBITS. WE HAVE COMMUNITY-BASED CULTURAL PROGRAMS, AND FORUMS IN SENIOR CENTERS FOR DISCUSSING THE GREAT ISSUES OF THE HUMANITIES. WE ENCOURAGE YOUNG PEOPLE AND OLD TO UNDERSTAND THEIR OWN COMMUNITIES, TO DO RESEARCH WITH CAMERAS AND TAPE-RECORDERS AND SKETCHPADS AND GENEALOGICAL CHARTS. IN URBAN AND RURAL AREAS ALIKE, WE HAVE MADE A FORM OF PARTICIPANT ANTHROPOLOGY ONE OF THE MAJOR SUBJECTS IN THE CURRICULUM. (THE FOXFIRE BOOKS FROM APPALACHIA, AND THEIR MANY SUCCESSORS, ARE PERHAPS THE BEST EXAMPLES OF THIS

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DEVELOPMENT.) IN POLITICAL LIFE, WE NOW INSIST UPON CITIZEN PARTICIPATION IN MANY WAYS, FROM CREATIVE LOCAL PLANNING BOARDS TO OPENING LEGISLATIVE MEETINGS TO THE PUBLIC, TO REQUIRING ENVIRONMENTAL IMPACT STATEMENTS.

BOSTON HAS BEEN AT THE FOREFRONT OF MANY OF THESE EXPERIMENTS. BOSTON WAS ONCE THE ATHENS OF AMERICA. THE LAST FIFTEEN OR SO YEARS HAVE MADE IT AS WELL, THE DUBLIN OF AMERICA, THE FLORENCE, THE DAKAR OF AMERICA AND SO ON.

MUCH OF THE WORK OF WHICH I SPEAK HAS BEEN UNEVEN. SOMETIMES SLIPSHOD EFFORTS AT RELEVANCE HAVE WEAKENED THE INTELLECTUAL RIGOR OF CURRICULA. AND ON OCCASION OUR COMMITMENT TO EDUCATE ALL OUR YOUNG PEOPLE HAS IMPAIRED OUR EFFECTIVENESS IN BRINGING THE WHOLE SCHOOL POPULATION TO A MINIMUM LEVEL OF COMPETENCY IN LITERARY AND COMPUTATIONAL SKILLS.

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THERE ARE SOME WHO HAVE SEEN THE EXPLOSION OF DIVERSITY OF THE LAST DECADE AS LEADING ULTIMATELY TO THE DESTRUCTION OF OUR CULTURE, THE COLLAPSE OF ALL STANDARDS, A KIND OF MENACING ANARCHY. SOME OF THIS APPREHENSION MAY JUST COME FROM THE RUFFLED FEELINGS OF THOSE DISPLACED FROM THE CENTER STAGE OF THE CULTURED ARENA. BUT THERE IS AN IMPORTANT KERNEL OF TRUTH IN SUCH FEARS.

I, TOO, AM DISTRESSED BY THE PROSPECTS OF FRAGMENTATION IN OUR CULTURE. I AM WORRIED BY THE NOTION THAT ONLY IF ONE FULLY SHARES A PARTICULAR BACKGROUND CAN ONE UNDERSTAND ITS CULTURE. I FEAR THAT IMPLICATIONS OF THAT IDEA WHEN IT IS SPOKEN BY TECHNICAL EXPERTS, WHO EXCLUDE ME FROM IMPORTANT DECISIONS CONCERNING MY LIFE BECAUSE OF MY PRESUMED IGNORANCE OF THEIR FIELD OF SPECIALIZATION. AND I FEAR THOSE SELF-PROCLAIMED CULTURAL SPECIALISTS WHO FEEL IT NECESSARY TO HOARD THE RICHNESS OF THEIR SPECIFIC CULTURES FROM THE INTEREST OF OTHER PEOPLE.

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THE KEY QUESTION OF THE 1980'S IS WHETHER WE CAN NOW FORGE A COMMON CULTURE OUT OF ALL THIS DIVERSITY. CAN WE SHARE THE DIVERSITIES OF OUR DISTINCT HERITAGES WITHOUT REIMPOSING THE COERCIVE AND HIERARCHICAL PREJUDICES WHICH INFUSED THE ESTABLISHED CULTURE IN FORMER TIMES?

IN LOOKING FOR WAYS TO ACCOMPLISH THIS GOAL, I THINK THE WORK OF THE CULTURAL-EDUCATION COLLABORATIVE HERE IN BOSTON AND IN SPRINGFIELD IS EXEMPLARY AND INSTRUCTIVE.

THE COLLABORATIVE'S TASK HAS BEEN TO BRING THE RESOURCES OF THE CULTURAL INSTITUTIONS OF THESE CITIES' TO THE SCHOOLS. NOT TOO LONG AGO, THIS WOULD HAVE MEANT SIMPLY GIVING OUR CHILDREN ACCESS TO A MUSEUM OR PERFORMING COMPANY, A ONE-SHOT EXPOSURE TO CULTURE WHICH WAS SUPPOSED TO WHET THEIR APPETITES ENOUGH SO THAT THEY WOULD COME BACK FOR MORE ON THEIR OWN. BUT THE UPHEAVALS OF THE SIXTIES HAVE SHOWN US THAT OUR CULTURE IS NOT A STATIC TREASURE-TROVE, A POT OF GOLD TO WHICH WE HAVE TO PULL UNWILLING CHILDREN FOR A PRECIOUS GLIMPSE.

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WE HAVE BEGUN INSTEAD TO UNDERSTAND CULTURE AS A PROCESS, AS A WAY IN WHICH ALL OF US AFFIRM OURSELVES BY SEEING WHAT WE DO AND HOW WE THINK IN THE LIGHT OF OUR HISTORICAL TRADITIONS. WE DRESS IN A CERTAIN WAY, WE SPEAK IN A CERTAIN WAY, WE LOOK AT STREETS AND RIVERS AND MOUNTAINS IN A CERTAIN WAY, AND WE THEREBY PARTICIPATE IN A CULTURE.

EDUCATION, IN A SENSE, IS THE PROCESS OF COMING TO UNDERSTAND AND ARTICULATE THE WAYS WE SEE AND THINK AND ACT, AND TO KNOW THAT THESE PATTERNS ARE PART OF A LARGER WORLD. AND IF WE ARE FORTUNATE ENOUGH TO GET THE BEST SORT OF EDUCATION, WE BEGIN TO SEE MANY OTHER POSSIBILITIES FOR OUR ACTION, CULTURES OTHER THAN OUR OWN WHICH HAVE INTEGRITY, POWER AND BEAUTY.

CULTURAL UNDERSTANDING IS A LIFELONG PROCESS. JUST AS WE SHOULD NEVER THINK OF OURSELVES AS OUTSIDE OUR OWN CULTURE, LOOKING IN AT IT WITH NOSES PRESSED AGAINST A PLATE-GLASS WINDOW, SO TOO THE TASK OF APPREHENDING OUR CULTURE IS NEVER COMPLETE. WE CANNOT GIVE OUR CHILDREN A DOSE OF CULTURE.

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A SINGLE DAY AT THE MUSUEM, A SINGLE HOUR WATCHING THE BALLET, CAN NEVER SUBSTITUTE FOR INITIATING A PROCESS WHICH WILL LAST FOR A PERSON'S WHOLE LIFE.

THE KEY TO THE COLLABORATIVE'S WORK IN MASSACHUSETTS, HAS BEEN ITS RECOGNITION THAT CULTURAL EDUCATION IS A PROCESS, NOT A COMMODITY.

BY MAKING POSSIBLE THE LONG-TERM INTERCONNECTIONS BETWEEN THE WORK OF CULTURAL AGENCIES AND THAT OF THE SCHOOLS, THE COLLABORATIVE HAS ENRICHED AND ENLIVENED BOTH KINDS OF EDUCATIONAL INSTITUTIONS.

THE MUSEUM AND CULTURAL COMMUNITY HAS BEEN CHALLENGED TO RECONSIDER ITS OWN SENSE OF MISSION. THE PROBLEM IS NOT TO WATER DOWN THE ART OR LEARNING SO THAT IT CAN BE UNDERSTOOD ON A FOURTH-GRADE LEVEL, BUT TO ADAPT IT SO THAT IT BECOMES PART OF THE LEARNING PROCESS BY WHICH FOURTH-GRADERS GROW TO MASTER THEIR CULTURE AND TO UNDERSTAND WHAT MAKES IT EXCELLENT. AND TO ADAPT THIS KIND OF LEARNING TO THE DIVERSE BACKGROUNDS WHICH

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OUR CHILDREN BRING TO SCHOOL FROM THEIR HOMES AND COMMUNITIES.

INSTRUCTORS AND STUDENTS HAVE BEEN CHALLENGED TO SEE THAT WHAT THEY TEACH AND LEARN IS NOT ACADEMIC, IN THE NARROWEST SENSE, BUT IS A PART OF THE LIFE OF A COMMUNITY. HOW MAY ALL THIS HELP TO CREATE A COMMON CULTURE?

IN THE PROCESS OF MEASURING OUR OWN EXPERIENCES AGAINST THAT OF OUR CULTURAL TRADITIONS, WE COME TO UNDERSTAND THE LIMITS TO OUR UNIQUENESS. I BELIEVE THAT EVERY YOUNG PERSON'S HESITANCIES ABOUT FULFILLING HIS OR HER EXPECTED ROLE IN THE WORLD IS MADE MORE COMPREHENSIBLE BY A CAREFUL TRACING OF HAMLET'S AMBIVALENCE.

I BELIEVE THAT THE SENSE OF DIGNITY TO WHICH POOR URBAN FAMILIES ASPIRE IS SIMILAR TO THAT WHICH IS THE GOAL OF MIDWESTERN FARMERS OR MAINE LOBSTERMEN -- TO LIVE, AS THE POET WILLIAM BUTLER YEATS SAID, IN THE "FAIR COURTS OF LIFE." THOUGH WE NEEDN'T KNOW THE GREEK PLAYWRIGHTS OR THE HISTORY OF

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BLACK ENSLAVEMENT IN AMERICA TO FEEL THE PAIN OF OPPRESSION AND TRAGEDY IN OUR OWN TIMES, KNOWING THESE THINGS HELPS US FEEL OUR CONNECTION TO THE CONTINUITY OF THE HUMAN CONDITION.

IN THE END, CULTURAL EDUCATION OF THE TYPE BEING DEVELOPED HERE AIMS AT HELPING CHILDREN UNDERSTAND THAT THE CULTURE THEY ENJOY IS THEIR CULTURE. IT IS NOT THE POSSESSION OF A PRIVILEGED CLASS, OR THE DOMAIN OF A PROFESSIONAL ELITE BUT A COMMODIOUS AND RESPONSIVE WAY OF ENRICHING ALL OUR LIVES.

BOSTON IS A NATIONAL LEADER IN CULTURAL EDUCATION, AND THE COLLABORATIVE IS A NATIONAL MODEL FOR CONNECTING URBAN SCHOOLS IN ALL THEIR COMPLEXITY WITH CULTURAL INSTITUTIONS OF GREAT QUALITY. BOSTON DESERVES THE COMMITMENT YOU HAVE MADE TO EDUCATIONAL EXCELLENCE. FOR THE PRESSURES OF URBAN SOCIAL CHANGE HAVE BEEN FELT HERE WITH PARTICULAR FORCE. THERE IS AN ENORMOUS SOCIAL VALUE IN YOUR ATTEMPT TO BRING DIVERGENT PARTS OF THE CITY'S LIFE TOGETHER. YOUR INTELLECTUAL AND PEDAGOGICAL ACHIEVEMENTS IN RESHAPING THE EDUCATIONAL WORK OF

CEC, PAGE 15

SCHOOLS, MUSEUMS, PERFORMING COMPANIES AND OTHER RESOURCES ARE IMPRESSIVE. I'M PLEASED THAT THE HUMANITIES ENDOWMENT IS HELPING TO BRING YOUR WORK TO LIFE.

THERE ARE STILL TWO WAYS TO TEACH CHILDREN. WE CAN TELL THEM HOW AWKWARD THEY ARE, AND PRESS THEM INTO ACTING MORE GRACEFULLY BY FORCE OF HABIT. THAT WAS THE METHOD OF THE OLD QUINCY SCHOOL. TODAY WE TRY TO DEMONSTRATE BOTH GRACE AND AWKWARDNESS TO THEM, HAVE THEM TRY OUT EACH PLAYFULLY AND INQUIRINGLY, TEACHING THEM TO FEEL AND KNOW THE DIFFERENCES BETWEEN EACH. WE HAVE NO LESS COMMITMENT TO GRACE, OR TO INTELLECTUAL POWER, THAN DID OUR PREDECESSORS, BUT WE WANT STUDENTS TO KNOW THAT IT HAS MANY FORMS. AND BY COMING TO SENSE THAT FOR THEMSELVES, WE HOPE THAT THEY WILL BE MINDFUL OF THEIR OWN COMPLEXITIES AND TOLERANT OF THE DISTINCTIVENESS OF OTHERS.

THANK YOU.

AMERICAN COUNCIL OF LEARNED SOCIETIES

A MEMBER OF THE INTERNATIONAL UNION OF ACADEMIES



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James M. Banner, Jr.

Announcement

800 THIRD AVENUE, NEW YORK, NEW YORK 10022

## THE AMERICAN COUNCIL OF LEARNED SOCIETIES

*is a federation of national organizations concerned with the humanities—the languages and literatures, philosophies and religions, history and the arts, and the associated techniques—and the humanistic elements in the social sciences. It was organized in 1919 and incorporated in the District of Columbia in 1924.*

*The ACLS represents the United States in the International Union of Academies (Union Académique Internationale, Palais des Academies, Brussels).*

### THE CONSTITUENT SOCIETIES OF THE ACLS ARE:

- American Philosophical Society, 1743
- American Academy of Arts and Sciences, 1780
- American Antiquarian Society, 1812
- American Oriental Society, 1842
- American Numismatic Society, 1858
- American Philological Association, 1869
- Archaeological Institute of America, 1879
- Society of Biblical Literature, 1880
- Modern Language Association of America, 1883
- American Historical Association, 1884
- American Economic Association, 1885
- American Folklore Society, 1888
- American Dialect Society, 1889
- American Psychological Association, 1892
- Association of American Law Schools, 1900
- American Philosophical Association, 1901
- American Anthropological Association, 1902
- American Political Science Association, 1903
- Bibliographical Society of America, 1904
- Association of American Geographers, 1904
- The Hispanic Society of America, 1904
- American Sociological Association, 1905
- American Society of International Law, 1906
- Organization of American Historians, 1907
- American Academy of Religion, 1909
- College Art Association of America, 1912
- History of Science Society, 1924
- Linguistic Society of America, 1924
- Mediaeval Academy of America, 1925
- American Musicological Society, 1934
- Society of Architectural Historians, 1940
- Economic History Association, 1940
- Association for Asian Studies, 1941
- American Society for Aesthetics, 1942
- Metaphysical Society of America, 1950
- American Studies Association, 1950
- Renaissance Society of America, 1954
- Society for Ethnomusicology, 1955
- American Society for Legal History, 1956
- American Society for Theatre Research, 1956
- Society for the History of Technology, 1958
- American Comparative Literature Association, 1960
- American Society for Eighteenth-Century Studies, 1969

## SIXTIETH ANNUAL MEETING OF THE ACLS

The sixtieth Annual Meeting of the ACLS was held at the Dupont Plaza Hotel in Washington, D. C., April 19-20, 1979; the Conference of Secretaries met concurrently. In attendance at the meeting were the members of the ACLS Board of Directors and staff, the delegates of the constituent societies, members of the Conference of Secretaries, representatives from the ACLS associate colleges and universities, and invited guests.

There were two program sessions on the afternoon of the 19th. The first was devoted to a panel discussion on scholarly exchanges with the People's Republic of China, the panelists being Huan Xiang, Vice President of the Chinese Academy of Social Sciences; Walter Rosenblith, Provost of the Massachusetts Institute of Technology; and Frederic Wakeman, Professor of History, Center for Chinese Studies, University of California, Berkeley. The second session was given over to progress reports on the National Humanities Center by Charles Frankel, president of the Center, and on the Commission on the Humanities by Richard Lyman, chairman of the Commission.

At the Annual Dinner, which was held at the Dupont Plaza on April 19, Mr. Huan spoke briefly, expressing his hopes for future cooperation between the ACLS and the Chinese Academy of Social Sciences. Also after dinner, Mr. Lumiansky described the progress of the Council's Sixtieth Anniversary fund-raising campaign.

Program sessions on April 20 were devoted to a report by Warren J. Haas, president of the Council on Library Resources, on developments in research libraries during the past year, and to progress reports on the President's Commission on Foreign Language and International Studies by James Perkins, chairman of the Commission, and on the American Association for the Advancement of the Humanities by James Banner, chairman of the Association. At the Business Meeting of the Council, also on the morning of the 20th, the following officers were re-elected: Curt F. Buhler, Chairman; H. Field Haviland, Jr., Vice Chairman; Winfred P. Lehmann, Secretary; and Gordon N. Ray, Treasurer. Robert Bierstedt, University of Virginia, and John Searle, University of California, Berkeley, were elected to the Board of Directors, and the American Academy of Religion was admitted to the Council as the forty-third constituent society.

The Annual Meeting concluded with luncheon on Friday, at which the speaker was Joseph Duffey, Chairman of the National Endowment for the Humanities, whose remarks are printed below. Prior to his address, Mr. Duffey and Mr. Lumiansky were presented with Distinguished Service Awards from the Association of American University Presses by Matthew Hodgson, president of the Association.

## THE SOCIAL SERIOUSNESS OF THE HUMANITIES

Joseph Duffey

*Chairman, National Endowment for the Humanities*

Some years ago, there began a tradition of the Chairman of the National Endowment for the Humanities appearing before the ACLS at its Annual Meeting. I am glad to continue that tradition today—in fact, for the second time in the course of the eighteen months during which I have had the privilege of working with the Endowment. I do not know exactly when this custom began, but I believe it is fitting. The ACLS is, next to the Congress, the institution most responsible for the series of events which brought the NEH into being fourteen years ago. I have on more than one occasion consulted your staff and Bob Lumiansky for advice in dealing with our responsibilities at the Endowment—more than any other organization in American academic life—for we share common cares and common goals.

Looking at some past presentations by NEH Chairmen on this occasion, I note that most of these appearances have taken the form of a review of the previous year at the Endowment. I want to take a few minutes for such a summary today. But I would like also to make some observations as well about the work of the Endowment and about concerns which we at NEH share with the organizations which you represent.

Even in this humanistic gathering it is perhaps appropriate to begin with some statistics. The NEH budget for the current fiscal year (which began last October) is 145 million dollars, nearly 25% greater than last year. The Congress currently is reviewing our 1980 request which asks for an increase of 3.4% to a total of 150 million dollars. Most of the increases of the past two years have gone for the support of the Fellowships and Research Programs. In 1978, for example, through our Research Division, the Endowment made 524 grants for a total of \$26,281,319 both in outright and matching awards. The same year, our Division of Fellowships Programs awarded 808 grants for a total of \$15,504,557. I mention these figures because they are significantly higher than the original budget allocations for that year and also because these increases in funding have been largely ignored by the press.

The major developments at the Endowment during the past year have included the creation of a new category of full-year residential fellow-

ships designed to encourage the scholarship of teachers at predominantly undergraduate institutions and younger scholars whose main interest is in undergraduate teaching. We have also established a new public libraries program. We have consolidated our work with new and nontraditional constituencies in a Division of Special Programs. We have made an effort to clarify the Endowment's role with regard to museums and media. And, in addition, we are increasing support for our translations and publications programs.

For those who are more philosophically minded, the report I bring will, however, be a bit more sobering. After thirteen years of remarkable growth in this agency's budget, national, economic, and political constraints are leading toward a leveling off of Government funding for scholarly and public programs in the humanities. This comes at a time when many of the institutions which have nurtured these programs—universities, museums, libraries and learned societies—are facing serious financial troubles. It is thus at a difficult time for our own constituents that the Endowment is beginning to confront difficult choices about how to allocate its funding.

With this in mind, I would like to make some observations today about the role of the humanities in American life and about the role of the National Endowment and of the ACLS. My first observation is this, and I offer it as a word of encouragement. The work of the humanities—the social function of learning in the humanities—has probably never been more widely acknowledged or better understood than it is today. This acknowledgment is often, ironically, in sharp contrast to the dispirited condition and malaise of some of those who work in these fields of investigation and interpretation. We are living in a time of new awareness and of genuine recognition of the role and contribution of scholarship and learning in the humanities. I take three examples from recent writings to illustrate my point. I choose three citations, but if time permitted I could easily choose thirteen more.

It has only been several weeks since the author Frances Fitzgerald published three brilliant articles in *The New Yorker* magazine exposing the bland and careless way in which history textbooks for American schoolchildren have been composed over the past few decades. For those who read the articles, there was a reminder of how serious a business it is to marshal an account of the American past for each new generation. Frances Fitzgerald's work was both a rebuke and a challenge to academic historians, for she pointed to their neglect of responsibility in this area as well as to the importance of the role they might play. But for all who read and pondered what she had to say about the teaching of history in American public schools, there was a clear reminder of why it

is that we have a National Endowment for the Humanities. And indeed why it is that we have an American Council of Learned Societies.

My second reference is to the lead article in the current issue of *Daedalus* by Professor Stanley Hoffman of Harvard. Professor Hoffman writes of the sense of cultural crisis in western Europe and by inference in North America as well. Where does he bring to focus his thoughtful analysis in looking at these societies? Not upon G.N.P. projections and not upon graphs describing available natural resources, but upon the question of a sense of history. Hoffman looks at the literature, criticism, and the formal writing of history in several societies, and asks what he calls two fundamental questions: How is the national past being examined? And, what parts of it are considered important? He tries to distinguish between a concern with history in terms of curiosity, antiquarianism, and nostalgia and the task of attempting to come to terms with the past. Hoffman sees in the societies he is discussing a popular approach to history that he describes as "a melancholy yet exalting way of escaping from the sadness of the present and of reassuring ourselves about our highest potential." He is troubled by those approaches to scholarly work which too often make of the past "an object of erudition or diversion rather than a part of one's own being." He suggests that what the French call *le passé vécu*, the "experienced past," has been too often displaced by a past that is "a product of specialists, a consumer product, a subject matter for scholars, or a spectacle."

Professor Hoffman's words scrape close to the American bone, even though he writes of France, when he says: "Ancient monuments are of course being piously restored but is it because of what they mean today or because they are part of the artistic patrimony of the nation and therefore of its overall resources. Old buildings are indeed being renovated and visited by eager groups but is . . . [this] a way of keeping the past in one's midst or is it an alternative to or relief from the unmistakable horrors of . . . modern . . . architecture? Old regional feasts and fairs are turned into festivals but is this a means for reaching into the past or into the pocketbooks of tourists? National holidays are being celebrated but is [this] for the reasons that Robespierre once gave when he advocated such ceremonies, or to provide governments with a moment of contrived harmony and citizens with a day off?"

Harsh words and large generalizations, but through it all Hoffman points to the important task of those who seek, in his words, "to nurture a sense of historical continuity," and to "use this sense as an enrichment of the present and an inspiration for the future." How could anyone read such an analysis, even if we choose to quarrel with the main thrust of the argument, without sensing again the importance, the social

seriousness, the significant function of the work of those whose task it is to tend to resources which assist our understanding of literature and of history?

My third example comes from the searing account of the state of American culture by Christopher Lasch entitled *The Culture of Narcissism*. As has become fashionable, Lasch addresses the problem of cultural malaise. But that is not the most interesting part of his book. The most interesting thing is that Lasch attributes the cultural crisis not to the oft lamented "failure of nerve" but to what he describes as a "pervasive despair of understanding the course of modern history or of subjecting it to rational direction." "I see the past," writes Lasch, "as a political and psychological treasury from which we draw the resources (and not necessarily in the form of lessons) that we need to cope with the future. The devaluation of the past has become one of the most important symptoms of the cultural crisis" in America. A "superficially progressive and optimistic" denial of the past "proves on closer analysis to embody the despair of a society that cannot face the future."

I cite these three references to underscore my first observation—to stress the emerging sense of the exceedingly serious and important role of the humanities. Let me say at once, lest I be misunderstood, that I would defend vigorously the concept of scholarship in the humanities as an act of reflection which requires a measure of detachment from practical requirements for "results" and quantifying measurement. But I do not believe we need to surrender these claims in order to establish the high importance of work in this area. I regard the men and women who make up the scholarly associations gathered in the ACLS and the work they produce as an important national resource.

Let me clarify my argument. I do not believe that scholars, let alone scholars in the humanities, will bring about in our culture some new coalescence of meaning, the kind of thing which Stanley Hoffman and Christopher Lasch identify as missing. Who knows if or how that experience of a new synthesis will occur? Will it be through a political leader? Or better, a poet or teacher, or a school of thought? Who knows? I do not claim to know. But I will make this claim. When and if some new configurations of meaning do emerge in our culture, those who do that work will stand upon the shoulders of, depend upon, be indebted to, a complex of work by careful scholars, archivists, editors and interpreters, whose efforts must be recognized as part of the patient, serious work which sustains a civilization. And which a civilization must permit and encourage if it is to maintain any moorings to the past, or perspective on its present and the future. The National Endowment for the Humanities exists to express our nation's commitment to that work.

From the most detailed and careful work of those who compile lexicons and painstakingly compare and edit texts, through the teacher who seeks a new formulation for interpreting the various strands of our common culture to students, to the layman who seeks to transcend the practice of his or her craft in search of a sense of the context of professionalism, there is about the humanities a common thread, a search for what we call wisdom and understanding, the goals and rationale for the study of the humanities. This common thread is perceived and understood by others. The acknowledgment of the interrelated nature of work in the humanities is clearly captured in the authorizing language which created the National Endowment for the Humanities fourteen years ago, in language borrowed by the Congress, I should add, from the 1964 Report of the National Commission on the Humanities for which the ACLS provided leadership.

Let me turn to that Report to remind you how the argument was forcefully made then: "The humanities are the study of that which is most human. Throughout man's conscious past they have played an essential role in forming, preserving and transforming the aesthetic values of every man in every age."

The Commission Report goes on to state a specific proposal, one which resulted in the formation of the National Endowment by Congress: "We propose, therefore, a program for all our people, a program to meet a need no less serious than that for national defense. We speak, in truth, for what is being defended—our beliefs, our ideals, our highest achievements."

I cannot improve on that language and the Congress wisely recognized that it, too, could not make the case for the humanities more clearly or more eloquently than the Commission. And much of the Report became the language of the law.

I return, then, to the point where I began. The cultural and, I dare say, the political context in which the Endowment sets about its business today has changed significantly in fourteen years. This agency confronts opportunities and challenges which test its established procedures. I believe they stand up well. We are, however, being asked to recognize that the serious work in the humanities of which I have spoken has its origins and sources in various quarters and regions of our society. We are being confronted by the reality of pluralism, the pluralism of participants and contributors to the work of the humanities, the pluralism of subjects of investigation and resources, and the pluralism of various cultural heritages within our society. We are admonished to acknowledge that thoughtfulness in learning and teaching are not the hallmarks

of a select few, but instead, the traits of countless men and women from all walks of life and from all parts of the country.

I take these contentions seriously. Indeed, I not only believe them to be true but I am also persuaded that the work of the Endowment must acknowledge their truth. Put as candidly as I know how, the Endowment must acknowledge in all that it says and does that this agency exists to advance learning in the humanities among all Americans, be they scholars, teachers, students, or laymen. Serious work in the humanities is no longer, if it ever was, strictly limited to certain regions of the country, to certain experts and specialists, or even to certain methods and procedures. There is a pluralism of interest and a pluralism of talent in the humanities that commands our attention and should inform the programs and procedures of the Endowment. I am not suggesting that it is the mission of the Endowment to address this pluralism as though it were a social or political goal of the agency, or to secure or sustain cultural diversity. Cultural diversity cannot supplant excellence as a criterion used by the Endowment for awarding grants. But neither can excellence be defined in opposition to this pluralism.

The need to maintain the delicate balance between the acknowledgment of excellence on one hand, and the encouragement of broad participation in scholarship and learning in the humanities on the other, is not something new. It was recognized by the ACLS fifteen years ago when the Commission on the Humanities sought to define the needs of all Americans for the resources of the humanities. And again I quote from the Report:

All men require that a vision be held before them, an ideal toward which they strive . . . Democracy demands wisdom of the average mind. To know the best that has been taught and said in former times can make us wiser than we might otherwise be—in this respect, the humanities are not mainly our own, but the world's best hope.

It was by acknowledging the pluralism of interest in and need for the humanities that the Commission sought to make the case for Federal support. But, mindful of the restraint that would be required, the Report of the Commission took care to preface its recommendations with a word of *caution*, and so I turn in conclusion to a final quotation from the original Report:

There are special problems with studies involving value judgment. These are at once the aspect of our culture most in need of help, yet most dangerous to entrust to any single authority, whether of church or party or state. A government which gives no support at all to humane values is careless of its destiny, but that government which gives too much support and seeks to acquire influence may be more dangerous

still. We must unquestionably increase the prestige of the humanities and the flow of funds to them. At the same time, however, . . . we must safeguard the independence, the originality, and the freedom of expression of all who are concerned with liberal learning.

The humanities will not solve the practical problems confronting American society, but the sustaining effort of those who pursue knowledge and learning in this area can assist in shaping the terms of a great democratic dialogue, the counterpoint of fact and idea, the ceaseless searching for what is true and beautiful and just. This is what makes learning in the humanities precious to all the people of the United States.

It is this role—to ennoble the ideal of democratic citizenship—that is the highest purpose for the Humanities Endowment. And it was never needed so much as in this time of public suspicion and cynicism. That is why I believe in the high seriousness and importance of the trust we hold at the Endowment, and which we share with all the constituent associations of the American Council of Learned Societies.

## WHY THE HUMANITIES?

Charles Frankel

*At the time of his death last May, Mr. Frankel was president of the National Humanities Center. The following remarks were presented as the keynote speech in a symposium, "Government and the Humanities," sponsored by the Lyndon B. Johnson Library and the University of Texas in December 1978.*

### I.

We have met to discuss a subject of great practical and professional interest to almost all of us who are here—the proper role of government in relation to the humanities and the proper requirements which humanistic endeavors should meet if they are to be supported by government. In addressing myself to this subject I am unhappily aware of a double disqualification. The first is that I have agreed to be the keynoter. Anyone who has accepted such an assignment with regard to the topic of government and the humanities has clearly placed his own good judgment under justified suspicion. But my second disqualification, I console myself in thinking, is one which I share with most of the people in this audience.

In the main, we are professional scholars or educational administrators or officers of government. Our experience and knowledge have their gaps, but we are probably ahead of most of our fellow citizens nonetheless in the ability to conduct—if we choose—a knowledgeable discussion of government and the humanities. Certainly, society has in any case assigned us special responsibilities with regard to the nurturing of the humanities and the maintenance of a fruitful partnership between government and the humanistic community. Yet it is just for these reasons that we may also suffer from a disability.

It is an impediment that goes with our special acquaintance with the issues and special responsibilities towards them. It is what the French call a "professional deformation." We are likely to think, since we are who we are, that the problem of government and the humanities is peculiarly *our* problem. But if we do, we shall be picking the problem up at the wrong end and seeing it in the wrong proportions. That, at any rate, is the position I should like to invite you to consider as a possible point of departure for our discussion.

For what is at stake in a review of the history of government support for the humanities or in an examination of possible future policies is not the convenience and contentment of Congressional committees or Endowment officials. It is not even—if my academic colleagues can ever forgive me—the contentment of humanistic scholars or their cozy feeling when they go to work that their government loves them. What is at stake is the quality of the environment in which Americans live, that environment in its most important aspect—not its physical aspect, though that too is involved, but its imaginative, its moral, its esthetic, its intellectual aspect.

What will our country offer its members as a diet for their minds and souls? They are the citizens of a free society. They must make their own decisions about the good, the true, and the beautiful, as about the genuine article and the fake, the useful and the useless, the profitable and the unprofitable. But their individual minds, their individual schemes of value and structures of belief within which they make their choices, are largely formed by the social and cultural atmosphere, with all its educational and miseducational effects. And they can only choose from among the alternatives that our institutions, public and private, make available to them. Further, they must do their choosing within a pricing system that inevitably affects their choices, and that is influenced not only by market forces but by public policy and the movement of public revenues.

No institution within our society, certainly not government, has the capacity to control this cultural and moral environment. We can be thankful this is so. Nevertheless, any citizen—and certainly anyone with public responsibilities or anyone who is a trustee for a tradition of civilized achievement—must ask what part he or she can play in shaping the environment in which we Americans must live and find our being.

What images of human possibility will American society put before its members? What standards will it suggest to them as befitting the dignity of the human spirit? What decent balance among human employments will it exhibit? Will it speak to them only of success and celebrity and the quick fix that makes you happy, or will it find a place for grace, elegance, nobility, and a sense of connection with the human adventure? What cues will be given to our citizens, those who are living and those still to be born, that will indicate to them what authoritative institutions of our nation, such as our governments, national, state and local, and our halls of learning, regard as of transcendent importance? These are the questions that are really at issue, it seems to me, when we consider the place of the humanities on the national scene and the role that government should play in their care and feeding. And they are impor-

tant enough questions, I think, to suggest why it may be worthwhile to continue to live and struggle with the paradox and challenge of government programs in the humanities.

For it should not be possible any longer to deceive ourselves. The troubles that have been experienced in making these programs work are inherent in them. They are not caused by foolish administrative errors or philistine pressures or disagreements that grow out of clashes between personalities or political parties. Such things aggravate tensions that are already unavoidably present, and that are as intrinsic to the game, and as much a part of its fun, as tackling is to football. The paradox and challenge of government programs in support of the humanities reside in the attempt, on the government side, to spend public money in an accountable manner without managing or directing or intruding on free intellectual enterprises. The paradox and challenge lie in the hope, on the humanistic community's side, that it can receive government assistance in solving its problems and yet persist in the established habits and attitudes of probably the most highly individualistic of all the departments of intellectual activity. A government doing business with humanists? Humanists meeting in committee with Congressmen or budget-makers or Presidential appointees? This is to set before ourselves the task of maintaining a *modus vivendi* between politicians and poets, accountants and admirers of Kandinsky, bureaucrats and followers of Thoreau. It is as though we were to take two radical extremes of the American character—the capacity to plan and to pull together and to be members of a team, and the disposition to lawlessness and to anarchic individualism—and demand that they make peace and learn to profit each from the other.

Still, it can be done. The record supports that judgment, in my opinion. And if it can be done, the achievement is so considerable that we have some reason to look to the future with confidence and to think that the effort is worth continuing. Yet, given what we know are the troubles, the abrasions, the misunderstandings that inevitably surround that effort, it is also natural to ask, Why bother? And there are other reasons to ask that question as well—the growing conviction that government has been seeking to do too much, the apparently declining confidence, felt by humanists themselves, in liberal education, and, not least, the disillusionments of two decades with professors and their doings, whether they give their advice to presidents in the Oval Office or from picket lines across the street. In the present national mood it is not only inevitable but it is necessary and imperative to ask, Why seek to maintain so odd a relationship as one between government and the humanities? Why should government give specific support to the humanities? And why should the humanities claim such support, and do they accept any reciprocal responsibilities when they do?

## II.

Although I would like to try, I shall not seek to offer here a general definition of that elusive phrase "the humanities." But I should like to focus on some curious features of the humanities, noticed by most people who look at them closely. I believe this may help us to see what some of the functions of the humanities are. The humanities are a curious combination of involvement and detachment; of the search for scientific objectivity and irrepressible personal idiosyncrasy; of piety towards the past and the critique of the past; of private passion and public commitment. Some humanistic disciplines display one or another of these tensions more conspicuously than others, but I would hazard the opinion that they are characteristic, by and large, of all the humanistic enterprises.

Let me begin with the mixture of involvement and detachment that characterizes the humanities. The humanistic disciplines can be described, maliciously, as parasitical disciplines. They are, that is to say, second-order disciplines; they feed on other people's work. They would not exist if human beings did not, quite independently of these disciplines, engage in certain distinctive kinds of activity. They worship; they talk, dance, sing, paint, praise the beauties of their beloved; they tell stories, maintain legends, build monuments, try to discover facts, live by rules, make choices between better and worse, complain about injustice; they puzzle over the mysterious ways of God and man. And to all these activities human beings bring passion. They engage in them from motives of fear or awe or love or practical advantage, and sometimes out of sheer physical excitement or emotional exaltation. They do not engage in them coldly or because it has been proved to them, by some abstract intellectual formula, that they should do so. They are learned activities, but it is as though they were done by instinct.

Yet in all these activities there is a tendency in sophisticated civilizations towards a certain turning inwards, a certain process of feeding on what has gone before. The arts, like religion, law, war or politics, develop a professional tradition. In the arts, for example, the playwright, painter, novelist, employs old myths and symbols; and when he uses them he presents his own ideas and images on one level, and on another, he offers an implicit commentary on what his predecessors have done with those same myths and symbols. He addresses a living audience, but he is also speaking to and with a company of men and women with whom he feels bound across the ages, people who have worked the same territory and used the same pathmarks for their own purposes. And in speaking to a living audience he is counting on their having minds and eyes and tropisms and aversions that have in part been shaped by this

company that stretches across the centuries, and by the myths, images and symbols he is now reshaping. The artist's or writer's spontaneity and originality are products of a dialectical process in which he plays with and against a received heritage. The sharpness and depth of the effects that Sophocles achieved in retelling the story of Oedipus, that Renaissance painters achieved in painting Christ with muscles and in flesh tones, that Joyce achieved in transplanting Ulysses to Dublin and turning him into a wandering Jew, are due to this dialectic, this consistent *double entendre*, that emerges when an inherited system of symbols is exploited and remade.

And the humanities? The humanities are not, except incidentally, the repositories of an art's or profession's techniques for doing things successfully; nor is it their business directly to write poems or fight battles or legislate for society. They do their work at another level. They are the disciplines that comment on and appraise such activities, that reflect on their meaning and seek to clarify the standards by which they should be judged. Humanist scholars detach themselves, as it were, from that in which their fellows engage with passionate commitment. Yet their detachment is not an act of rejection; nor is it a useless frill. It grows, usually, from affection, from a desire to understand more deeply and appreciate more intensely what has aroused a sense of beauty or awe. And it contributes to that atmosphere of informed expectation, to the forming of that audience whose sympathies are broad but whose standards are severe, which is the element in which every first-rate talent in every field flourishes best. The humanities are parasitical, but they also enrich that on which they feed.

Nevertheless, it is intelligible that humanistic scholars are often resented and seen as killjoys or troublemakers. They are lovers of man's works but strange lovers—ironical, resistant, and seeming to prefer talk and talk about talk to the straightforward embrace of that which they love. They are like the Unitarian minister of whom it was said that there was one thing he preferred to heaven, and that was a lecture on heaven. Thus Nietzsche's condemnation of Socrates. Socrates was a critic, a philosopher, a mere parasitical second-order mind. He fed on other people's vitality; he took the passionate and turned it cold. He made the unconscious conscious and therefore separated the Greek genius from its Dionysian inspiration.

If, however, we turn Nietzsche's judgment of Socrates, which is perverse, into an observation about the character of humanistic scholarship, it takes on a certain truth. It grossly overstates that truth, yet the story is incomplete if it gives no account of an inherent danger in the humanistic disciplines to which humanistic scholars do succumb from

time to time. To take my own discipline, philosophy, it is possible for philosophers to detach themselves so completely from primary materials that they no longer offer commentaries on science or law or education but instead merely give us commentaries on the commentaries on the commentaries. Philosophy then becomes an exchange among members of a closed club who live by taking in one another's laundry and have forgotten the original business—human inquiry, human practice, human choices and hope—that once aroused their common attention. In every humanistic discipline there is a necessary and desirable concentration on refining the ideas and tools which the discipline has developed over the centuries, and which it needs in order to do its work. But no one who has ever contributed greatly to a humanistic discipline has been without a passion that he has brought to that discipline from outside it, an esthetic or moral or religious passion, or an intellectual curiosity that was not idle but painful and urgent.

And if it is painful for most people to have their activities analyzed and their joys dissected, it is also important to see that humanists engage in these exercises themselves with divided feelings. They put on trial their capacity to do something difficult and testing—to maintain involvement and detachment in equilibrium; and it is the larger society's capacity to tolerate and appreciate such a state of precarious balance that gives the measure of its level of civilization. For this strange exercise in involvement and detachment rests on a certain faith: it is the faith that as human beings grow more conscious of themselves and what they are doing, more self-aware and self-critical, they do not reduce their enjoyment of life, they intensify it; it is the faith that discrimination and taste do not weary the emotions but make them fresh. We ask, What use are the humanities? What good do they do? The answer does not seem easy to find because we look for a chain of causes and effects; we look down the line for a distant result. But the result is immediate: it is in the difference in people's experience if they know the background of what is happening to them, if they can place what they are doing in a deeper and broader context, if they have the metaphors and symbols that can give their experience a shape. Think of what the lore and legend, the analyses and arguments, that surround baseball contribute to our enjoyment of that game. They *make* the game, as anyone can discover by sitting next to someone who is uninitiated. Would anyone say, What is the use of all that talk, all those stories, let us just get on with throwing and hitting the ball?

These observations take me to a second of the polarities that seem to me to characterize the humanists. It is their mixture of concern for an impersonal or scientific objectivity and their irrepressible elements of personal idiosyncrasy. Take historians whose works are monuments in

the discipline of history—Thucydides, Gibbon, Lord Acton, as three examples. Their effort to make sure of their sources, to evaluate alternative explanations, to connect the stories they tell with principles that do not apply only to these stories but to broad ranges of human experience—all this qualifies them as scientific minds. They were impelled by an ideal of impersonal truth, they sought explanations from which wishful thinking, prevailing prejudices, individual quirks had been removed. Yet the work they produced bears their own unmistakable individual mark, as clearly as a work of Dickens or a poem of Yeats bears the mark of its creator. We cannot confuse any one of them with anyone else. There is an ultimate pathos in most great works of history. The authors' horizons will be broad; they will see farther than the conventions of their time; they will offer a vision that will allow them to speak and to be understood by people who live in vastly different periods. Yet such historians never escape themselves or their time. Reading their work we learn not only the independent facts. Although the great historians may transcend their age, they also speak for it, expressing its outlook in its clearest, most coherent, most spacious form. Thus, we learn about the set of mind of an age. We learn about a period in mankind's wanderings, an episode in our race's effort to come to terms with its doings, to appraise their meaning. And we read not only a history, we meet a man: we enter the temple of his private faith.

I would not for a moment suggest that the humanistic disciplines are not disciplines; I do not mean to imply that they are entirely expressive or lyric in their functions. But they partake of the lyric. At their most vivid, they are like the arts as well as the sciences. The humanities are that form of knowledge in which the knower is revealed. All knowledge becomes humanistic when this effect takes place, when we are asked to contemplate not only a proposition but the proposer, when we hear the human voice behind what is being said. And the humanities sink into pedantry when they lose this quality. They no longer give us knowledge with commitment. Whitehead speaks somewhere of the difference between significant knowledge and knowledge that is merely inert—knowledge which gives us no sense of its bearing on our lives or which throws no light on the image we entertain of human nature and destiny. One function of the humanities is to bring knowledge alive, to put it to moral and philosophical use; and one way in which they serve this function is to maintain the ironic tension between the personal and the impersonal.

But let me turn now to a more obviously public and civic function of the humanities. For almost 200 years, during the period when modern humanistic studies took their distinctive shape, there took place in France and England an intense debate among scholars and men of letters

known as "The Quarrel of the Ancients and the Moderns." The Greek and Roman writers had been revived. Were their works to be presented to the European mind as models of achievement and wisdom which artists, writers and critics could do no better than to imitate? Were these ancient personages, the creators of an extraordinary tradition, to be viewed as authority-figures? Or could it be supposed, as the "moderns" argued, that the life of a civilization was like the life of an individual, and that it was the years that came later that were the maturer years?

It was living men and women, the "moderns" argued, who were the true Ancients. They stood on the shoulders of their predecessors, benefited from the accumulated experience of the ages, and could see farther than their predecessors who had come at the dawn of civilization. Accordingly, it was incumbent on teachers, scholars and critics of literature, history, the arts or philosophy not to bow down before the authority of the past. Matthew Arnold described a modern age as one that is characterized by a general tendency to criticize received dispensations. In this sense, the Greek enlightenment was a modern age, and it was in the sixteenth and seventeenth centuries that the self-conscious modernity of our own civilization took shape. The Quarrel of the Ancients and Moderns played a crucial part in the process.

I offer this example as one among many that might be presented. The humanistic disciplines are caught curiously between the poles of continuity and change, piety and rebellion. Few of these disciplines can be understood except as parts of a continuing historical tradition. They are rooted in problems, symbols, judgments, values that came to us from the past; they are among our principal means for maintaining continuity with that past. And if we do not retain such continuity, we are without bearings for the future. But in no dynamic and rapidly changing society is it possible to maintain continuity with the past merely by acts of veneration. The past has to be brought to life—and that means it has to be interpreted and reinterpreted. This is a major function of the humanities.

We cannot underestimate its significance. The modern world, almost by definition, is a world in which new knowledge and techniques produce rapidly changing social conditions, which in turn produce vertiginous changes in human beliefs and values. The coherence that people have thought they have seen in things is regularly broken; their sense of connectedness with what has gone before and of an intelligible direction in where they are going is disrupted. Humanistic scholars are more knowledgeable, perhaps, yet they are only occasionally wiser than their fellows. They may be as lost as their unscholarly neighbors. But surely the effort to find coherence, to restore a sense of continuity and direc-

tion, cannot be left only to impulse and unguided inspiration, to visionaries or sloganeers, or, since I am at it, to newspapermen or leaders of political parties. If people with knowledge of philosophy, literature and history do not take part, if people who have time specifically set aside for them to permit them to think do not take part, the results are likely to be thin and fragile. And humanistic scholars have been conspicuous participants in such an effort in the past—Matthew Arnold and John Stuart Mill, to take two examples from Victorian England, George Santayana, Oliver Wendell Holmes, John Dewey, Perry Miller, Richard Hofstadter, to take a few disparate examples from twentieth-century American intellectual history.

Nor need we be discontented if we are not given great synoptic visions. When a wrenching event like that in Guyana takes place, we can unnecessarily lose our intellectual moorings. We ask, even without the help of the Russians—every pundit and headline-writer in the United States, it seems, encourages us to ask—What has happened to the country? What unsolved social problems, what rooted social ailments explain this horror? But in the early sixteenth century in Munster in Westphalia there was established a community based on a combination of theocracy and communism which saw itself as the destined center for the reconquest of the world for righteousness; and when the surrounding world descended on it, its inhabitants in frightening numbers accepted the mandate that they must die. There are many other analogies—in the Middle Ages, in ancient Rome, in the cultures of disparate peoples who have never known technology or capitalism or the historically parochial explanations of surprised sociologists. This, too, is a function of the humanities. If they keep us in touch with the past, they keep us in touch not only with the changes in the human scene but with the recurrences. And while it may not be comforting to be reminded that our progressive age is subject to old-fashioned forms of madness, it is enlightening. It saves us from that special version of the sin of pride which holds that we twentieth-century Americans, no matter what we do, whether it is good or evil, are always bigger and better and more original.

### III.

I do not think that I have said all that can be said about the uses of the humanities. I have certainly not said what could be said about the many abuses to which they are also prone. I have been talking about them at their best. But if we ask, Why the Senate and House of Representatives? Why the oil industry? Why water and wine and men and women? What are the functions of all these? we cannot mean, in asking such questions, to consider these things at their worst but at their best, or at least their average. At their best, and quite often at their average, the humanities

are the activities that ask us to lead double lives, to note what we are doing, to reflect on why we care. To say that our nation does not need them is to say that it does not need irony, a sense of humor about itself, a set of purposes for itself which honest and reflective men and women can credit.

But it is one thing to recognize the uses of the humanities; it is another to ask whether government is needed, or can be useful, in helping these disciplines. That it is needed there can be little doubt, I think. The pressures of the present student culture, of the educational marketplace, of the current economic situation, are all adverse to the healthy evolution of humanistic studies. In many ways, the existing structure of universities is also adverse. At the moment, given the financial crisis in higher education, we are also in grave danger of losing a generation of talent that will be forced into other occupations.

The Federal Government, of course, cannot support the humanities by itself. Even in recent years its financial contributions have been marginal as compared to the contributions of state and municipal governments, and of private colleges and universities, libraries, museums, foundations and individual philanthropists. Nor should we imagine that the financial aspect of the problem is grave from the point of view of the Federal budget. I happen to be among those who believe in fiscal caution at this moment; nor would I wish to argue that that part of the Federal budget devoted to support of the humanities is the only part that should not be inspected stringently. But on a comparative basis, the amounts spent by the Federal Government for the humanities are not large; and it is not here that the battle of the budget is going to be won or lost.

Yet what the Federal Government does will be critical. We are probably not in a period of growth. But the humanities will be diminished if they do not receive that extra support from government which they are unlikely to receive anywhere else. And they will be diminished not only in size, not merely in the material aspects of their needs, but in what is most important—their own sense of themselves and their potential role in the world. Nothing has happened of greater importance in the history of American humanistic scholarship than the invitation of the Government to scholars to think in a more public fashion, and to think and teach with the presence of their fellow citizens in mind. It would be tragic if that invitation were now made less urgent, or if it were withdrawn.

For humanistic scholarship grows—in the end, it develops confidence, freshness, original ideas—when it is fed not by its own professional concerns alone but by the doings of human beings outside the study.

Those doings are the humanities' primary material. And when humanistic scholars have been persuaded that they really are part of the larger community they have also made the largest contributions to their own disciplines. Plato, Machiavelli, Erasmus, John Locke, Diderot, James Madison, Ralph Waldo Emerson are not remembered for being intellectual recluses. Not even Spinoza, who was forced into physical retreat, took this as an excuse for intellectual retreat. He sought a measure of dispassion, a perspective from which he might see the issues of his time *sub specie aeternitatis*. But he addressed himself to these issues.

Government support can stimulate humanist scholars to turn their minds and eyes outward. It can symbolize a nation's decision that it respects and needs what they are doing. It can help give them what they do not always seek but surely is a prescription for their health and vigor—a larger, better informed, more sophisticated and demanding audience—an audience that expects them to write well, and to think in large terms, and to think with it. Humanistic scholars do not always seek such an audience, but there are few things that have done more for their health and vigor.

But to say that a government can do such things for humanists is to say that it can, through its support, lay down a challenge to them. It can put their capacities for vision, lucidity, and dispassionate civic commitment to the test. But it is for humanist scholars themselves to recognize that challenge and pass that test.

## AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF THE HUMANITIES

James M. Banner, Jr.

*Mr. Banner is Associate Professor of History at Princeton University and Chairman of the American Association for the Advancement of the Humanities.*

I welcome the opportunity to acquaint readers of the *ACLS Newsletter* more fully with the aims and early work of the American Association for the Advancement of the Humanities.

As many are by now aware, a general, though uncoordinated, campaign to enlarge and reinforce the resources of the humanities in the United States is underway. The ACLS has begun a major drive to raise a permanent endowment to support its indispensable role in encouraging scholarship and the dissemination of knowledge in the humanities. The National Commission on the Humanities is deliberating on the humanities' condition and future. The National Humanities Center in Research Triangle Park, North Carolina, has opened its doors to individual humanists to provide them with opportunities for advanced scholarly study and writing. Most recently, the AAAH has launched its own drive to create new capacities and to undertake new initiatives for the humanities. In short, as part of a general stock-taking, we are witnessing attempts in the late 1970s—belatedly and long after other groups of professionals have successfully undertaken similar efforts—to fill in the private institutional structure of the humanities in the United States.

The American Association for the Advancement of the Humanities was founded and incorporated in 1977 as an independent, national membership organization with aims distinct from those of existing organizations. Its general purpose is to support the work of humanists by fostering communication and cooperation among them, by promoting public understanding of the humanities, and by increasing the contribution of the humanities to the national life. It intends to do so by complementing, and not duplicating or competing with, the activities of other organizations and institutions which support the humanities. In fact, the Association is designed precisely to accomplish certain ends which existing organizations have not pursued and, by their nature, are unlikely to pursue.

These organizations—the ACLS (an alliance of constituent societies), the disciplinary organizations (such as the American Historical Associa-

tion and the Modern Language Association), and groups of elected fellows (such as the American Philosophical Society)—have promoted scholarship and teaching, diffused humane knowledge, and strengthened the humanities generally. They have not, however, sought the voluntary membership of individual humanists outside their specialized disciplines; they have not directed their efforts to advancing the distinctively public role of the humanities; and they have not devoted their resources to the advocacy and assessment of the humanities generally. It is in these three ways—as a membership organization for individual humanists in all fields, institutions, and kinds of work; as a public advocate of the humanities; and as a source of analysis and communication about the humanities—that the AAAH is distinctive from existing organizations.

\* \* \*

The immediate stimulus to the creation of the Association was the protracted confusion from mid-1976 on over the chairmanship of the National Endowment for the Humanities. Yet although this problem seemed confined to Washington politics, it was apparent to many people that the difficulty surrounding this appointment was not an isolated occurrence but rather one symptom of deeper problems that had long troubled the humanities and still do. These problems include the uncertain levels of public and private support for humanistic scholarship and for the teaching and dissemination of humanistic knowledge; the erosion of the humanities and of the teaching of basic related skills, especially in the schools and community colleges; the lack of information available to humanists about the policies of public and private institutions which affect their work; and the absence of effective organization among humanists generally.

These problems are not insurmountable, but solutions to them are neither self-evident nor easy. And we have not faced them forthrightly and directly. We now must begin to do so. Instead of blaming our difficulties on public attitudes and policies, we must learn to seek remedies for these problems ourselves. Yet, at present, we cannot successfully undertake that job. We are fragmented among specialized disciplines. We are unable to make our views and accomplishments widely known. We are reluctant to engage, as professionals, in the larger issues of our society. As a result, humanities scholars and teachers are perceived to be uninterested in relating their expertise and experience to matters of broad public concern. And their work is often dismissed as peripheral to important public questions and is considered luxurious elitism rather than an essential resource for the society.

These impressions have arisen for many reasons. Although some unusual and successful attempts are now being made to reach out, most

humanists have had little to say to professional colleagues in such fields as law, medicine, science, business, communications, and government. Scholars and teachers of the humanities as a group have taken no identifiable stands on matters as close to their own interests as the condition of libraries or the teaching of the humanities in the schools. They have been only slightly involved in discussions about public support for the humanities, even when these deliberations have affected the structure and funding of essential institutions like the National Endowment for the Humanities.

In short, we have had no counterpart to the American Association for the Advancement of Science, nothing like Advocates for the Arts. We have had no collective voice and have not sought one. There is no visible community of humanists, and the case for the significance of the humanities is not being made.

The Association takes as its premises the humanities' need for a public voice and a public presence; the desirability of wider communication and association among humanists themselves; the importance of developing broader private, as well as public, patronage for the humanities; and the urgency of providing humanists with more information about the influence of public policy on their work and thought.

Those who have formed the Association are fully aware that humanists rarely agree about questions of value and policy. Our work is immensely varied and leads in many directions. We all share, however, a conviction that values shape every area of judgment and action. Our unique task as humanists is to identify and assess, and to help others identify and assess, those values through the study of human experience. It is this study which provides the basis for the special contribution we can offer to society—that is, a broadening and clarification of the context of public discourse. The Association intends to encourage humanists to make that contribution. It intends to be a catalyst for individual initiatives and a rallying-point for concerted efforts on behalf of the humanities.

In carrying out these aims, the Association intends to make a substantial contribution to the intellectual life of the nation, as well as the collective well-being of the humanities. In addition to—but not in place of—centers of learning, schools and colleges, disciplinary societies, and scholarly publications and meetings, a vital intellectual life requires the self-confidence of its practitioners, attentiveness to the many forces (institutional, political, and economic as well as intellectual) which have an impact upon the life of the mind, and a continuing effort to assess what problems need to be faced and what opportunities need to be

seized. Moreover, today more than ever the intellectual life of the United States is in need of some new means to relieve and reverse the splintering of knowledge and the separation of scholars and teachers into ever more discrete groups and institutions. Yet at the moment, humanists, who make up a large part of the nation's intellectual community, are without that sustained assurance, those means to learn about and respond effectively to what is influencing them and their professional world, and the general organization that may bring them together and help them rediscover their common bonds. Once they gain these capacities—which the AAAH has been designed to provide—the educational and intellectual life of the nation will gain new vigor.

\* \* \*

How, more specifically, will the AAAH pursue its ends? It will:

- 1) represent the humanities before the general public and government agencies;
- 2) evaluate activities and policies which affect the humanities in both public and private institutions;
- 3) improve communications among humanists themselves and between humanists and members of other professional groups and public agencies;
- 4) work with existing organizations to advocate and carry out programs of general benefit to the humanities;
- 5) publicize current ideas and achievements in the humanities and seek better coverage of the humanities in the nation's press;
- 6) promote the teaching of the humanities and their related basic skills, especially where the humanities are most neglected: in the schools and community colleges; and
- 7) seek new and more secure funding for the humanities from both the public and private sectors.

The Association will use a variety of means to accomplish this program: the preparation of information for presentation before government agencies; publication of a regular, monthly news report, entitled *Humanities Report*; special reports and press releases; occasional conferences on issues which are of general interest to the public as well as to humanists; links with governmental and professional institutions, including internships for humanists in government, on newspapers, and at television and radio stations; investigations of matters of specific concern, such as the teaching of the humanities in the schools or the politics of the humanities in the United States; and coordination of all these efforts through an office in Washington, D.C.

The principal publication of the Association is *Humanities Report*, an independent review of news and analysis about the humanities. Its

reportage is factual and comprehensive. Its style is direct, its point of view neutral, its tone candid. Initially, the *Report* is appearing monthly in a sixteen-page format. Eventually, it is hoped, the *Report* will appear 26 times each year.

The chief function of the *Report* is to make available to its readers news about the intellectual substance, the institutional, political, and professional condition, and the public dimensions of the humanities—information that is rarely covered in the existing daily and professional press. The *Report* seeks to make humanists more aware of their common concerns than they now are. It attempts to create a vigorous and informed humanities journalism, which does not now exist.

*Humanities Report* covers and assesses such general subjects as:

- government actions which affect the humanities and the work of humanists, including legislation, agency programs, personnel changes, and major studies and reports;
- national issues whose discussion would benefit from the contribution of humanists;
- the politics, both internal and external, of the humanities;
- the achievements of humanists and the implications of their work;
- major findings or controversies in which humanists are involved;
- and
- developments in institutions whose activities are important to humanists, such as colleges and universities, the Smithsonian Institution, the Library of Congress, cultural organizations, and foundations.

In addition, the *Report* informs readers of the activities of the Association.

The principal initial audience of *Humanities Report* is humanists who teach at institutions of higher education in the United States; but it will also seek to reach secondary school teachers, university and government officials, members of public and private humanities organizations, foundation officers, members of related cultural and scholarly associations, and publishers and members of the press. The *Report* is sent automatically to individual and institutional members of the Association.

It makes no sense to minimize the difficulties that face an effort of this sort. The very currents of morale, of doubt, of austerity, of fragmentation which the Association seeks to reverse confront its own founding activities and its attempt to create a stable and independent base for operations from its members' dues. We are nevertheless encouraged by early responses to its work. Its members are steadily growing in number. Non-profit organizations have begun to join under a special institutional,

or sustaining, membership rate. The contents of *Humanities Report* have been favorably received and, already, widely reprinted.

What is needed now is broad support from the community of individual humanists. We do not seek support just for an organization. Instead, we seek support for the establishment, by means of a new organization, of new capacities which will enable the humanities to sustain and strengthen themselves in the difficult late years of the twentieth century and beyond. It is time that we add to our existing specialized societies a general membership association that can bring us all together to advance the humanities. I hope that I can count on readers of the *Newsletter* and beneficiaries of the work of the ACLS to join in this work to help chart the future course of the humanities in the United States.

*Editor's Note: Further information about the AAAH may be obtained from*

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918 16th Street, N.W. (Suite 601)  
Washington, D.C. 20006  
(202) 293-5800

## ANNOUNCEMENT

### ROCKEFELLER FOUNDATION HUMANITIES FELLOWSHIPS

The Rockefeller Foundation is pleased to announce a program of awards for 1980–81 to support the production of works of humanistic scholarship intended to illuminate and assess the values of contemporary civilization.

Each fellowship proposal should seek to fulfill one or more of the following objectives: illuminate contemporary social, aesthetic, or cultural problems; search for comparative cultural values in a pluralistic world; explore the contemporary relevance of literary, artistic, cultural, historical, and philosophical traditions. Awards cannot be made for the completion of graduate or professional studies, nor for the writing of poetry or fiction. The ordinary grant will be of the magnitude of \$10,000 to \$15,000, and in most cases will not exceed \$20,000.

First-stage proposals must be received by *October 1, 1979*, second-stage proposals, when requested, by December 17, 1979. Awards will be announced in March 1980.

For further information:

Rockefeller Foundation Humanities Fellowships  
The Rockefeller Foundation  
1133 Avenue of the Americas  
New York, New York 10036

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SCHOLARSHIP AND SOCIETY: A CASE FOR THE PUBLIC INTEREST

REMARKS PREPARED FOR ANNUAL MEETING OF

AMERICAN COUNCIL OF LEARNED SOCIETIES

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

APRIL 21, 1978

I am honored by your invitation to share in this meeting and I am aware as well of the critical role that ACLS played in the establishment of the National Endowment for the Humanities, thirteen years ago. I have reason often these days to be thankful for the soundness of the original legislation and of the early administrative decisions of Barnaby Keeney and Henry Allen Moe -- due, I am sure, in large measure to the counsel of some of you here today. It has also been gratifying for me to come to know and work with Bob Lumiansky. I've learned to appreciate Bob's judgment and advice as well as his shrewdness and sense of strategy. He is a most capable spokesman for the humanities and I look forward to working with him in the future.

I trust it has not gone without notice that I have spent considerable time and energy, in recent months, trying to articulate the meaning of the humanities and their importance in our national life. I have strong convictions on both these points. I have found, both around the country and on Capitol Hill, an eagerness to understand the mission of this agency and a deep appreciation for the task we have been given by the Congress. I do not regard the Endowment as the patron of the humanities but as a participant along with agencies in the private sector, independent of government, which must remain strong and vital. ACLS is a major participant along with the Endowment in advocacy for and nurture of concerns we share.

I took up my responsibilities as Chairman seven months ago, and I continue, without dogmatic assurance, about the role of NEH, but with a desire to inquire publicly into the question of appropriate roles for the government in this most sensitive area. I have been attempting to define the work of NEH as quite distinct from that of the Arts Endowment. I believe we have made some progress in getting the National Endowment for the Humanities off the social pages of at least the Washington Post and the New York Times on a couple of occasions!

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A major responsibility of the Chairman of the National Endowment, and one I welcome, is to articulate and defend the wisdom of investing public funds in scholarly research and in support of academic life. My impression is, however, that in public and sometimes for political reasons, the Endowment has often preferred to wear the costume of patron of popular programs, like the Adams Chronicles television series or the Treasures of Tutankhamun exhibit currently touring the country. I should like in the future, for the Endowment to be more openly assertive in its defense of scholarship in the humanities, prouder of what we have enabled scholars to accomplish and publicly more hopeful of future achievements.

At the same time it seems to me no longer possible to defer the intellectual task of developing a set of coherent justifications for all of the Endowment's programs. There is, I believe, a vital relationship between advanced study and the disciplines of the humanities and the eagerness of millions of lay inquirers to understand better the dimensions of their own lives, communities, histories, and values. I believe that these two sources of humanistic endeavor, scholarly and public, are connected and related-intrinsically and not simply in the programs of this agency.

How we view these connections, however, is the topic I should like to raise in the time you have provided for me today. It is critical for the Endowment's future that we seek a national conversation about the connection between scholarly activity and public interest. If we fail to make a clear, common statement of public purpose for our mission, then the case for the National Endowment for the Humanities will appear unnecessarily vague and confusing to Congress, which today is understandably concerned about possible overlaps with other agencies, such as the Arts Endowment, Museum Services Institute, the Corporation for Public Broadcasting, or the Office of Education. Furthermore, as the Endowment's funding has increased over the years, its lack of an essential rationale for both its scholarly work and its public programs has tended to lead more and more to competition between those favoring the so-called "elitist position" and those who are described as "populist." These are, by the way, dichotomies and distinctions which I believe contribute little to clarifying serious questions of public policy with respect to the humanites.

For someone who views the work of the disciplines of the humanities as a search for meaning in the common experience of our humanity even occasional accusations of pedantry, fragmentation, obscurity, or triviality in our scholarly work are serious matters which should give us all concern. Such complaints should lead us to seek better expressions of the public meaning of advanced scholarship, expressions which are faithful to the special qualities of learning in the humanities as well as ones which articulate the nature of the public good.

I personally find some of the ways in which well meaning advocates of public investment in high scholarship state the case for such support less than convincing. There seems little merit, for example, in the idea that the humanities can be instrumentally useful in solving the problems of the individual or society. The notion of advanced study as "a service station for social needs" -- articulated some years ago by Clark Kerr,

for example, misconstrues the nature of the humanities, whatever may be the possible relevance of that metaphor to other disciplines. These fields of study do not provide a reservoir of technical expertise or a relevant compendium of personal therapies. The humanities are not problem solving forms of knowledge and the answers they provide are often not comforting ones. Instead, at their best, the humanities help us explore our problems and, in the words of the British critic Richard Hoggart, too often "entertain possibilities we would probably, for our peace of mind, rather not entertain."

It is no better to defend advanced study and scholarship as an ornament of our civilization. That is undoubtedly true but only vaguely so. Such a defense of scholarship offers no resistance to the tendencies toward fragmentation, technicality, triviality, and scholasticism. If every scholarly project were, by definition, evidence of a rich civilization, we should not be able to discriminate which one was worthier than another. The ends of advanced study cannot lie within itself, at least not so far as a case for the public interest is concerned.

In place of these schemes for connecting professional and lay inquiries in the humanities, I should like to urge another for your consideration. This one stresses advanced study in the humanities as a social act in itself which gains its power by its juxtaposition with other forms of thought in our society. This line of reasoning does not argue for the relevance of the humanities to the issues of contemporary life, but rather looks instead to the rootedness of such issues in the discourse of the humanities themselves.

Indeed, I am suggesting that the basic case for the public interest in the humanities is in the contribution they make, in fact the central task which they are about, of shaping a common culture, a common language of inquiry. The community I have in mind is made up of those who are committed to over-stepping the limits of their own pressing technical concerns, who seek to make connections between problems in their fields of concern and those of people in different areas of endeavor, in different social classes, with different enthusiasms.

In a time of intense specialization, the tradition of the humanities offers perhaps an intellectual and social contrast where men and women of differing professions and social location can participate in a broader community of concern. Many of the most critical issues we face today cannot be adequately addressed by technical learning alone; or alone by communities of highly skilled professionals. The issue of how we define educational excellence or what goals we set for our educational system are broad social questions which must be resolved by a community larger than that of the professional associations. And the same is true of National Health Insurance and the use of energy resources.

These questions are central to all our lives, and central to the critical traditions of this culture. Do not all of us, either as professionals or citizens, have a contribution to make to such discussions? We should not hesitate to suggest that issues of everyday life in this society are rooted in our humanistic culture. At its heart, therefore, every activity in contemporary America -- every moment of making and unmaking, of work and leisure, of learning and the passing on of learning -- is also potentially

an inquiry, an open-ended dialogue with the tradition we share. Now, I don't pretend that every worker and farmer and administrator and housekeeper and salesperson and student does or could spend large portions of each day contemplating the fundamental questions being addressed in his or her work. But the challenge to do so, to read all of our distinct social conditions as cases of a larger inquiry into the human condition, is there. And all of us share the responsibility of making it possible for all our citizens to participate in that inquiry.

The easier path or course is to construe one's problems as belonging to a special province, capable of being understood only by other insiders or initiates, only by those with proper expertise or who share the same ethnic or religious background. But perhaps the time has come to understand the commonality of our cultural inheritance as well as our pluralism. The struggle for dignity of a Black family on welfare in an Eastern city, a White lower-middle class family hard-pressed to pay for college tuition, a midwestern farmer who has overinvested in capital equipment, is in many ways the same struggle, and the definitions of dignity offered by each have their roots in the same vision of human freedom and peace and excellence, in the same desire to inhabit what Yeats once called "the fair courts of life." That vision, and hence the community which shares it, are the products of a humanistic inheritance.

It is the relationship of the traditions of the humanities which alone can save the current search for "roots" from becoming a frivolous cultivation of nostalgia. We need now to recognize that what we have built as a nation, in our neighborhoods, in our constitutional form of government, and in our habits of work and family life, is deep and rich and complicated. There is, I believe, already a critical relationship between the best scholarly work and timeless but recurring social and human dilemmas. For example, our finest works of historical scholarship, at least since the 1940's, have been as much reflections upon the contention between modernity and tradition as they have been empirical studies. They speak to all of us today, inside and outside the circle of historians, of the possibilities of social change and progress as much as they attribute causal responsibility to various historical agents.

To state the case for scholarship in the public interest as I have suggested here, in terms of the search for common culture and a common language of moral discourse, is to do nothing to diminish the rigor and elegance of our scholarly work. On the other hand, it is to hold forth the possibility of enriching the public life of the mind in this society in innumerable ways.

The vision we uphold as advocates for public attention to and encouragement of scholarship is a vision best expressed by Matthew Arnold a century ago. He wrote of those "happy moments of humanity when there is a national glow of life and thought, when the whole society is in the fullest sense permeated by thought, sensible to beauty, intelligent and alive." The high ideal of Matthew Arnold depended in his own time, as it does today, upon scholars coming to share their deliberations with a wider public, upon those who, in Matthew Arnold's

words, labor to divest knowledge of all that is... "abstract, professional and exclusive," to seek, as he said, "to humanize knowledge and make it efficient outside the clique of the cultivated and the learned." That would be my wish for American scholarship, whether I was Chairman of the National Endowment or not, but such an aspiration gains particular urgency for someone in my position, indeed in the position that all of us are in, when we make the case for the public interest. Given the double mandate of the National Endowment for the Humanities, to encourage scholarship and to broaden the understanding of the humanities among the general public, I believe this vision of scholarship is necessary.

The legislation which created the National Endowment for the Humanities proclaims that "democracy demands wisdom and vision in its citizens." I believe, as Lionel Trilling said in the first of the Jefferson Lectures in the Humanities in 1972, that Thomas Jefferson was "the presiding spirit" over a tradition in American life which values the role of enlightened inquiry in our public deliberations. If we could come to see this society as related in every aspect to the traditions of the humanities, then we might begin again to see the larger meaning of scholarship for American society.

A commitment to a renewed quest for a common culture would revive our sense of America as a democratic society. There are those today who complain that we now have a dangerous excess of democracy, that our political life is too unstable because of the cacaphony of clamoring political interests, that we should subordinate this complexity to the stewardship of the technicians' determination of the public good. We should resist such technocratic arguments by adhering to the endeavors of the humanities, to the difficult task of seeking a common language, a literate and civil oral discourse, and a common culture.

The humanities serve us by arousing our skepticism of all technical solutions to problems. They make us wary of the claims of experts without denying the need for specialized knowledge or joining the ranks of those who disdain learning, by providing each citizen with a way of asking the most searching questions. Learning in the humanities can confer upon us the stamina and insight to rebut such threats to our freedom and to engage with others in building a more just and beautiful society.

Thank you.

Introductory Remarks

by

Joseph Duffey  
Chairman, National Endowment for the Humanities

House Appropriations Committee  
Subcommittee on Interior & Related Agencies  
FY 1979 Appropriations Hearings  
April 26, 1978

Mr. Chairman:

It was just six months ago that I appeared before the Senate Committee on Human Resources as President Carter's nominee for Chairman of the National Endowment for the Humanities. I hope to use my appearance today before this committee as a way of reviewing my first six months in this position, and of presenting the Endowment's plans for the years ahead.

Last September I spelled out my perspective on the humanities, and stressed how important humanistic learning was for the progress and well-being of our nation.

It is difficult to find anyone, frankly, who would take exception to such a statement. But once one enters the realm of policy-making, important differences do begin to emerge--differences in how the humanities are defined and who is to define them, and how their study can be best advanced right now. For the sake of clarity, therefore, I would like to articulate an opposing position to my own, and then to demonstrate my own sense of the humanities more precisely.

The opposing view takes the humanities to be the province of a special professional interest group in American society. Those espousing this attitude would stress the wide divide between scholars and specialists in the humanities, on the one hand, and the interests of the general public, on the other. They would claim that only a few people really understand the humanities. The task of the NEH, they would say, should be to support those few people, largely through fellowships and research grants. In addition, professional humanists can also "disseminate" their work through educational programs and efforts to reach the general public. For partisans of this perspective, the balance has always to be struck between "elitist" and "populist" funding priorities. The former represent endeavors which preserve our culture at its peak of splendor; the latter are seen as political devices to win approval for the agency by appealing to a broader populace.

For the professionalists, if I may use that term, the humanities are somehow above ordinary life, a refuge or a diversion from the cares of the world. And a badge of honor for those who have achieved success in their study.

Though I can understand this attitude, I disagree with it in fundamental ways.

To me, the humanities are above all a way of thinking, a dimension of learning. They are to be contrasted most sharply with the problem-solving orientation of the skilled technician. The questions

of the humanities do not admit of easy resolutions. In fact, these questions are posed anew in each generation, wherever men and women try to puzzle out their place in history, their ideas about the human condition, their sense of what is right and wrong.

The humanities, then, are not above everyday life, but inseparable from it. The visions we have of our children's future, or of the communities in which we live, are not only our own. They were not invented yesterday. They are a part of a long tradition of thought about what is moral and beautiful. To be sure, it isn't necessary to know this in order to rear our children or plan a city, but a people mindful of their past and of their nature are a people richer in spirit and purpose.

It is in the interest--the highest interest--of the American government to encourage such mindfulness. The work of scholars in preserving and articulating our humanistic heritage is valuable for all of us. The arguments, after all, which occur in the halls of Congress about the Panama Canal or Southern Africa, about environmental problems and energy costs, about welfare reform or health insurance, are ultimately part and parcel of the arguments in the halls of learning. Not that scholars can solve all our political problems in a wink. They cannot, in fact, solve them at all. But they can help each of us to understand which larger issues are at stake in any particular question, and insure that we don't reduce every problem to a technical one outside the realm of human value and choice.

If I am right, we need to guarantee each American a form of cultural citizenship, a chance to inquire about the deeper meanings of the decisions which affect his life.

It is the interconnectedness of the humanities, ranging from a study of the great texts to an analysis of contemporary problems, which I see as their most important attribute.

Since becoming Chairman of the Endowment, I have personally sought the opportunity to listen to many Americans describe their attitudes toward the humanities. At Congressional hearings in nine cities, in meetings with the directors of the state-based programs in the humanities, in conversations with educators, and library and museum administrators and staff, and through two quarterly meetings of the National Council on the Humanities, I have been able to test my view against the experiences of others.

What one hears is not always encouraging. The financial pressures upon our cultural and educational institutions are frequently evidenced in fears that some of those institutions will not long survive. Senior scholars worry about the lost contribution of a whole generation of Ph.D.'s in the humanities who cannot find teaching positions. And there is no unanimity about what priorities the Humanities Endowment should set in supporting cultural activity in this country.

But the overwhelming impression for me from all these meetings and hearings is the eagerness of the American people to reach beyond

the substantial economic problems faced by these organizations and to think seriously about the role of the humanities in American life. Though their answers are diverse, Americans believe that they understand the humanities and that they are vital for their personal, social and political lives. Most important, they want to be involved in the making of cultural policy.

With this broad public concern in mind, I have begun to review the administrative structure and procedures of the Humanities Endowment, and to solicit the advice of members of the academic and cultural communities, and of the general public, in assessing how well the Endowment is accomplishing the mission envisioned by the Congress a dozen years ago.

While this review is proceeding, I have also begun to translate the experience of the past six months into a clearer set of goals and objectives for the agency. If we are to have a broader participation in the definition of the humanities in American society, it will be necessary to set goals for the NEH which describe how the agency interacts with its various publics. How, in other words, its initiatives and those of its constituent groups--which ultimately include all Americans--intersect in some shared objectives.

The four goals we have articulated for the Humanities Endowment are:

Goal I: To promote public understanding and use of the Humanities, and to relate the Humanities to current conditions of national life

Goal II: To improve the quality of humanities programs in educational institutions, and to encourage and assist nontraditional ventures in humanistic learning

Goal III: To enrich and broaden the intellectual foundation for humanistic endeavors, and to support scholarly additions to humanistic knowledge

Goal IV: To sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.

These are, I hasten to add, interlocking goals. None of them has a higher priority than another in my mind. Moreover, our success in achieving them cannot be easily measured. It will require from all of us a good deal of risk-taking and imagination in order to place this set of national aspirations against the strong claims of economy. I invite you to join with me in this important process of evaluation and planning.

Thank you very much.

Witnesses  
before the  
Subcommittee on the Department of Interior  
and Related Agencies  
of the  
Committee on Appropriations  
of the  
United States House of Representatives

April 26, 1978

National Endowment for the Humanities

Joseph D. Duffey, Chairman  
Robert J. Kingston, Deputy Chairman  
B. J. Stiles, Deputy Chairman for Policy, Planning  
and Public Affairs  
John Whitelaw, Deputy Chairman for Management  
Victor Loughnan, Director, Office of Administration  
Armen Tashdinian, Director, Office of Planning and Policy  
Assessment

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Joseph Schurman, General Counsel  
Abraham Ascher, Director, Division of Education Programs  
James H. Blessing, Director, Division of Fellowships  
Harold Cannon, Director, Division of Research Grants  
Alex B. Lacy, Director, Division of Public Programs  
Geoffrey Marshall, Director, Office of State Programs  
Thomas Litzenburg, Office of the Chairman

Statement of

Mr. Joseph D. Duffey

Chairman, National Endowment for the Humanities

before the

Subcommittee on the Department of the Interior  
and Related Agencies

of the

Committee on Appropriations

of the

United States House of Representatives

National Endowment for the Humanities

FY 1979 Appropriations Request

Statement Submitted for the Record

by

Joseph Duffey  
Chairman, National Endowment for the Humanities

House Appropriations Committee  
Subcommittee on Interior & Related Agencies  
FY 1979 Appropriations Hearings  
April 26, 1978

Mr. Chairman:

At a recent hearing in Boston's Faneuil Hall, called to hear opinions on the proposed White House Conferences on the Humanities and the Arts, several speakers referred to the importance the humanities had for the Founding Fathers of our nation. Indeed, the men who debated the wisdom of independence and the nature of our Federal government at Faneuil Hall, at Independence Hall or in the Virginia House of Burgesses, seem in retrospect to have understood every issue better by reference to classical learning. The Roman historians shaped the way Adams and Jefferson perceived the dangers of British tyranny; Aristotle and Cicero and Polybius were ever the most treasured "consultants," as we would say today, for Hamilton and Madison in framing their arguments for the Federal Constitution.

Nor would that generation of political leaders have been confused about what to call the humanities. At a time when there were fewer than a thousand college students in the young nation, all studying the same curriculum in Cambridge, New York or Williamsburg, the humanities meant Greek and Latin, rhetoric, logic, theology, moral and natural philosophy.

Another speaker at that recent hearing in Boston was Ann D. Hill, Director of the St. Martin dePorres Senior Center in Providence, R.I. Ms. Hill would not have been invited to a Congressional hearing two centuries ago--she is black and female. But as much as for the eighteenth-century statesmen, the humanities are important today for Ms. Hill's group of older citizens, a "lifeline," as she called it in her testimony. Through a recent program organized by the National Council on the Aging and funded by the National Endowment for the Humanities, Ms. Hill and others in the center meet regularly to discuss family and local history, images of the aging in literature, and ways of interpreting the experience of aging in American society. They researched and wrote a play about the history of black women in Rhode Island and produced it for other senior centers. They created an oral history archive of their own recollections and are making those materials available to school children in the Providence area. They have begun to travel to historic sites together and to share their readings. They are coming, even at the age of eighty, Ms. Hill remarked, to "understand the dimensions of their own lives from what happened in the past."

That is a perceptive definition of the humanities. But the Providence program is only one example of the many ways Americans are engaging in learning in the humanities in 1978.

There are thirteen million students in degree programs in the United States today, and another twenty million who attend extension and continuing education classes. The number of those

who participate in learning in the humanities through museums, libraries, public radio and television, and through the simple acts of an evening's reading and conversation, greatly exceed those in formal education.

It is only recently that we have come to appreciate how vast the cultural resources of America are, how diverse are the serious questions Americans ask themselves, and how rich and complex and lively is the intellectual life of our society. It is hard to generalize about the activity of so many Americans, and easy to argue what is or is not properly a part of the humanities and what is or is not deserving of government encouragement or support. But in the six months I have been Chairman of the Humanities Endowment, I have witnessed the extraordinary vitality of curiosity in our society.

I have seen a hunger for values and meaning among Americans in all walks and stations of life. Because of recent events in our nation, many want to ask questions of ethical choice related to issues of everyday business or professional practice and to the way politics is conducted. For the first time in American history the commitment to an unlimited technological expansion is being fundamentally questioned. Among some workers, the opportunity to have the time for education and personal improvement is reportedly as valued as wage increases. While we are undergoing an unsettling period in which personal and career goals and family and community relationships are being transformed, these changes are occurring with unaccustomed reflectiveness and debate; we are interested in

what is happening to us, and whether it is right or wrong. I see a hunger among American parents and students for an education that attends to questions of values, and an eagerness among scholars to uncover the moral and political biases of their research. And this attention to larger philosophical questions is the fundamental activity of scholars and teachers in the humanities.

We are witnessing a growing enthusiasm among Americans to discover their own history. Only recently have we begun to understand that this is no longer a young and naive nation, that our ways of life are deeply rooted in the American past. Now, alongside the scholars in our great research libraries one can find thousands of citizens, black and white, Mayflower descendent and child of steerage passenger alike, tracing their family's history and genealogy through the contours of our common historical experience. Thousands of preservationists, social studies teachers and photographers are jostling the city planners, title searchers and downtown developers for a better look at our historic environments and old maps. The memories of grandmothers and the anecdotes of uncles are being tape-recorded in thousands of homes, and albums of family pictures are being annotated with details fast disappearing from living memory. This historical perspective on our own lives is central to what we call the "humanities."

I have seen the passion among American scholars for critical analysis, for interpreting the great texts of our tradition through new approaches to the study of language. I have witnessed the

passion among teachers and students alike for reviving, in the study of philosophy, the most fundamental questions about justice and liberty: for reexamining how scientific hypotheses are framed and tested, and how one artist may converse with another's work across the centuries: for attempting to compare the rules by which alien and premodern cultures organize their daily lives with those which govern the way we act today. All these exercises of scholarship appear to me to manifest a new interest in theory, in expressing a sense of our common humanity. And that sense of commonality is always a goal of the humanities.

These expressions of curiosity, these encounters with complexity and meaning, comprise the province of the humanities in American life. Frankly, it makes my job a good deal clearer to define the humanities in this way, for it is curiosity which links the most sophisticated inquiries of our senior scholars to the insights of school children visiting an archaeological exhibit for the first time, and to the reflections of an ordinary citizen about the meaning of his or her work and life history.

As a mode of thinking, curiosity in the humanities has to be distinguished from other ways of exercising our minds. To me, the key distinction is the way such curiosity resists closure. Unlike technical problem-solving, which occupies much of our time in a busy and increasingly bureaucratized society, thinking about the questions of the humanities is not a way of reaching answers quickly. In fact, it might be said that learning in the field of the humanities

is not chiefly concerned with answers to questions as much as sharpening the way we ask questions in the first place.

Daring to raise questions about meaning and responsibility, when all the pressures of daily events would seem to tempt us toward settling on simple solutions, is the courage I find so praiseworthy in those Americans whose lives are engaged by the humanities. But this is not a foolhardy courage, for venturing inquiry in the humanities is also inevitably a form of humility. We can never know the answer to many of our questions. How, for example, can we achieve both independence and community? To what extent is the reliance on technology a way toward freedom or its own form of bondage? How much of a child's character is determined by his or her genes, and how much by experience? There are many different voices among the traditions of the humanities, but all of them seem to cherish this human willingness to ask humbly the most urgent questions. Curiosity in the humanities is a free person's humility and a humble person's freedom.

When we think of the humanities as a mode of inquiry, a dimension of learning, we may also understand them as ways of relating a person to his or her world. In our other guises the human animal is a maker, a user, a part of the biological and physical processes of the world. In the sphere of the humanities, we are inquirers, thinkers, and observers, creatures with potential and spirit.

In a way, the original enabling legislation which created the National Endowment for the Humanities in 1965 was based upon the

same distinction. Congress expressed the hope then that America's leadership in the world would not rest solely upon our power, wealth and technology, upon our skills, that is, as makers and users. Rather we needed to take pride in "the nation's high qualities as a leader in the realm of ideas and of the spirit."

To accomplish this, Congress mandated that the Endowment should support inquiry in the disciplines of the humanities by as many of our people as possible, and that such inquiry should be related to the examination of the crucial contemporary issues facing Americans.

The task of the Humanities Endowment, then, from its very start was one of connection and interaction. It was not to be a ministry of culture, charged with creating and sustaining all of our cultural institutions, and dictating how each would serve the interests of the state and its citizens. Nor could the NEH be a kind of War Production Board for culture, a giant arsenal turning out cultural products for consumption by the American public. Its task, instead, was to encourage and nurture curiosity. To do that it has had, first and foremost, to encourage and nurture the interaction between our people and their questions, on the one hand, and our cultural institutions and their potential, on the other.

The agency has grown from \$2.5 million to \$121 million in a dozen years. It is incumbent upon the Endowment today clearly to frame its goals and objectives. My first obligation has been to work with the Endowment staff and with others in developing such goals--goals which link the activities of the Endowment to the

communities it serves and which will allow us to be more accountable for our programs.

The four goals we have developed are:

- Goal I: To promote public understanding and use of the Humanities, and to relate the Humanities to current conditions of national life.
- Goal II: To improve the quality of humanities programs in educational institutions, and to encourage and assist nontraditional ventures in humanistic learning.
- Goal III: To enrich and broaden the intellectual foundation for humanistic endeavors, and to support scholarly additions to humanistic knowledge.
- Goal IV: To sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.

I. The first goal, To promote public understanding and use of the Humanities, and to relate the Humanities to current conditions of national life, recognizes the myriad ways our citizens learn.

From the earliest days of European settlements in North America, most learning in the humanities has occurred outside schools and colleges. At first, the church played a singular role in transmitting liberal learning as well as religion. The itinerant ministers of

the South and West, the local pastors in each New England town, the mission priests in the Southwest, were agents of culture as well as of conversion. The nineteenth century was preeminently the age of the voluntary society, and thousands of Americans were introduced to the difficult questions of politics and philosophy in local lyceum meetings, in reading circles and debating clubs, in fraternal lodges and political party meetings, in workingmen's associations and benevolent societies. Great museum collections and public libraries were established in every area of the nation. By the middle of the last century, a national culture had begun to take hold--with monthly magazines, lecture circuits of celebrated authors, and huge gatherings at places like Chataqua. As the years passed, the daily newspaper, the wire services, and eventually radio and television have made possible the simultaneous participation of millions of Americans in nonformal educational experiences. This growth has raised for some the spectre of homogenized mediocrity at the heart of our cultural life.

The National Endowment for the Humanities takes as its charge the need to resist cultural conformity. To us that means supporting programs for minority audiences which might never satisfy the economic considerations of the national media market. When we do support public television programs, we want them to be especially venturesome, intellectually engaging and artistically creative. Further, we are committed to making stronger links between such programs as The Adams Chronicles, or The American Short Story, and

discussion groups and publications which can bring related learning in the humanities closer to home.

Relating the humanities to the American people is more than merely a process of disseminating a national culture. Imposing conformity in the name of spreading "excellence" from the top down is not preferable to the method employed by advertisers in seeking the lowest common denominator.

We must acknowledge the diverse cultural life that grows out of the protean conditions of American social life. This is what public programs of the Endowment, and most especially the state programs in the humanities, seek to do. By making the encouragement of curiosity in the humanities a part of the work of local civic, ethnic and cultural organizations, we help diversify the meaning of the humanities in American life. When we support organizations which are close to the workplaces of Americans--labor unions, farmers' groups, business and professional associations--we encourage the use of such forums for debate on political and philosophical issues, relating the humanities to the most concrete matters of public life.

Some may complain that the essence of the humanities is being fragmented or "watered down" by such an approach. I disagree. The humanities are not degraded by juxtaposing them with the problems of modern life. Scholars and teachers in the humanities can help clarify such issues as land-use planning, the allocation of energy resources, affirmative action, and violence in American life. Though such intellectual activity should never replace the private reflection

and study of scholars, the exercise of their public responsibilities in encouraging the thoughtfulness of all Americans is crucial in nurturing a broadly participatory culture.

II. The second goal of the National Endowment for the Humanities is, To improve the quality of humanities programs in educational institutions, and to encourage and assist non-traditional ventures in humanistic learning.

The place of the humanities in our educational system is in some danger. Enrollments in humanities courses are declining; the number of students majoring in the humanities is only six percent of the overall student population. Graduate work in the disciplines of the humanities is being cut back in response to the declining job market for recent Ph.D's.

But in a sense this situation is not altogether inauspicious for humanities education at the elementary, secondary and undergraduate levels. We are witnessing, I believe, the end of a period in which the humanities have been dominated by the research-oriented graduate schools. Our course designs and our teaching strategies have for some time been more suitable for the training of apprentice scholars than for educating laymen for life-long love of the humanities.

The Humanities Endowment is helping educational institutions accommodate to these challenges. Much energy is now being invested in the creation of core curricula. Exciting work is being done in bringing humanities courses into the world of professional training. More than half the medical schools in the country, for example, now

require courses in which every student is expected to address the ethical and social dimensions of health care while being trained as a physician.

Stronger links are also being forged between instruction in the humanities and the study of contemporary issues. In an era when many sources of educational funding have turned away from an interest in foreign cultures and languages, the NEH has become one of the strongest supporters of area studies. Particularly good work is also being done, at both college and precollege levels, in citizenship education, focused especially on an understanding of the American legal system.

But the most fundamental challenge we face is in the area of providing our students with the basic intellectual competence they need to act as fully enfranchised members of a democratic society. The technical ability to read and write is absolutely essential, but we must never settle for that alone. What people read and how they write is the measure of their ability to construct meaningful lives in this increasingly complex world. As much as a "back to basics" movement, then, we need an emphasis on "back to complexity." We need to provide students with skills in reasoning, in judging among difficult alternatives, in understanding ideas from many different perspectives. This is the special role which scholars and teachers in the humanities can bring to the intellectual preparation of our young people.

III. The third goal of the Humanities Endowment is, To enrich and broaden the intellectual foundation for humanistic endeavors, and to support scholarly additions to humanistic knowledge.

Scholarly research is sometimes viewed as the passing back and forth of esoteric bits of knowledge by self-styled experts, with little connection to the life of the society around them. It is more accurate to describe the curiosity of scholars in the humanities as an inquisitiveness shared by all Americans.

The research work of American scholars is as rich and varied and complex a tapestry as the nation itself. From the threads of that work, at least as it is revealed in the grants we make, one can discern some significant new aspects of American culture as we enter the last quarter of this century.

Scholars are working hard to recapture the experiences of long-neglected groups of ordinary Americans. Archives of letters and personal papers of immigrant groups are being established. With the aid of computers, demographic and archaeological evidence about seventeenth- and eighteenth-century settlers is telling us much about the degree to which America was an innovative or a derivative culture in its earliest years.

Business and political historians who once chronicled the lives of captains of industry and political party leaders are now turning their attention to the experience of ordinary workers and the activities of ethnic communities. Students of art history who once concentrated on high-style painting and sculpture have been turning their attention to regional folk arts and crafts.

This kind of intellectual labor has addressed itself to the diverse cultural backgrounds of the American people. But we also

share a common culture as Americans. All of us are heirs, in a way, of two writers--Mark Twain and William James--whose works are being edited with the support of the Humanities Endowment. Twain and James were almost exact contemporaries, both dying in 1910. Twain was a rowdy Missouri yarnspinner, whose tales poked fun at both small-town vices and metropolitan corruptions. James was a gentle Yankee, savoring both sides of every philosophical paradox in order to leave room for the best instincts of ordinary Americans in what he called the "Gilded Age." More important than who they were is what these two writers mean to us today as we struggle to bring the American past into perspective. We still learn much from the challenge of Huck Finn who risked his life and his eternal soul for the sake of Nigger Jim. We still take heart from William James's dictum that the will to believe can influence the course of events. In helping to publish their work, the NEH is clarifying the rich and diverse heritage of our literary tradition.

Nor is our culture entirely North American in its resources. We have, in the last quarter century, done much to sustain scholarly research on foreign cultures. As Professor Jacob Neusner of Brown University has said, Americans are proud today to be "second (only) to the French in the study of French history and literature, second (only) to the Indians in the study of Hindu civilization, second (only) to the Japanese in the study of Japanese culture."

Finally, even when a project seems distant from the contemporary eye, events often conspire to make it more timely. A major NEH

grant to the University of California at Irvine is supporting the Thesaurus Linguae Graecae, a computerized data bank of all the known texts of the ancient Greek civilizations. Such a research tool will be of international significance for scholars in the humanities. But not only for scholars. All of us who live in the knowledge of twentieth-century totalitarianism can well understand the impulse to return to the Greek philosophers, as the Founding Fathers did, to grasp the essential nature of political life in our civilization. Everyone who draws inspiration from the text of the New Testament, or who is stunned by the lessons of the great Greek playwrights, can see how important the preservation and cultivation of that language is for our own expressions of curiosity and passion.

The humanities are timely when we assess the philosophical arguments being made for and against recombinant DNA research, or when we finally collect the documents which explore the constitutional history of the "war powers" doctrine which has so perplexed Congress in the last thirty years. But they are just as timely when we come to grips with the long continuity of our curiosity as a species. Scholarship in the humanities is clearly an avenue for all of us to find significant meaning.

IV. The fourth goal is, To sustain and enhance essential facilities and resources which undergird humanistic pursuits, and to help shape and inform the future role and well-being of humanistic concerns.

The National Endowment for the Humanities exists to encourage the curiosity of Americans; its interest is in promoting thoughtfulness

among our citizens about their history, their values and their sense of the human condition.

But the Humanities Endowment cannot accomplish this directly. It relies upon the agency of hundreds of academic and cultural institutions, media groups and community organizations, and of the people who work in them.

The financial plight of many of these organizations in the 1970's is serious. Fixed income from endowments cannot keep pace with the increasing costs of basic services and inflation. 78 liberal arts colleges have closed their doors over the past decade. Three out of five museums in the United States have had to reduce their services to the public because of these heavier burdens.

The Humanities Endowment has realized for a long time that the dangers faced by these institutions threatened the liveliness of American curiosity. Still, we are not charged by Congress to be an endowment for colleges, or for research libraries, or for museums, but rather for the humanities. Congress has, in any case, wisely provided for other government agencies to provide support for operating expenses.

The role of the NEH is different. Through the Challenge Grant program, the Endowment tries to encourage the rich treasure troves of our culture to give long, hard and serious thought to their own institutional strengths and weaknesses. We want them to consider which cultural needs they can best address with their own resources, and which are not absolutely essential to their organization's reason for being. We want them to consider where their present audience

lies and what other groups in the community and in the nation might be interested in their work. Most of all, we want cultural institutions to find their way to sources of income stable enough for them to plot their course wisely through the next decades.

The sustenance of the resources which undergird inquiry in the humanities may take many forms. Sometimes it is an emergency effort to save an important research library or special collection from being lost. And yet, when no local support is adequate to their continued survival, the Humanities Endowment expresses the nation's commitment to preserve these materials for a future of use.

On the other hand, there are times when the need is not so much for immediate action as for careful foresight and planning. As the National Endowment for the Humanities has grown, it has become itself a place of inquiry about the future of our cultural institutions. Support is now being given to studies of the economic problems of scholarly publications, of research libraries, and of other aspects of scholarship. Special attention must also be given to the problems of unemployment among Ph.D's in the humanities.

To what end is all this energetic encouragement of the curiosity of Americans? How is our society improved, or our individual lives enhanced, by the work of the National Endowment for the Humanities?

I began by citing the examples of the Founding Fathers and noting how deeply their deliberations were colored by a study of the humanities. But most of the men and women whose fighting secured the independence proclaimed at Philadelphia did not know Latin or Greek,

had never read the philosophers or debated the resemblance of British tyranny to the excesses of the Roman emperors.

As historians in our own day are discovering, these colonists who resisted the British troops had other ideas in mind, visions of an America which partook, even if they didn't know it, of other aspects of the Western tradition. Some thought of the English King as an Antichrist and saw in the union of arms the first step toward a religious union of souls. Some wanted merely to be left alone to farm and hunt, to dream of their own Arcadias without the interference of royal governors.

They also were part of the American culture, though they didn't seem very "cultured" to the British travelers who wrote about them. They, too, had questions to ask, visions to imagine, wisdom to share.

It is in the spirit of both sorts of revolutionaries, of those who were so splendidly articulate as to have given us brilliant commentaries on government like the Federalist Papers, and those who articulated their visions in ways that left no written traces, that we seek to sustain the humanities.

They were both necessary to build a nation. And two centuries later, both sorts of men and women--carefully schooled thinkers and lay persons alike--are necessary to build a culture.

We need a culture every bit as diverse and complex as our nation. In which all the important questions we face as a nation can be understood as parts of a continuing tradition of inquiry. In which we--all of us--are aware of the values implicit in the choices we make.

The alternative, I am convinced, is for us to view every question as the province of a group of technical experts, too difficult for the rest of us to understand. And once that occurs, debate and decision are no longer in the hands of the American people.

We need to promote cultural citizenship, then, as the best avenue to an enriched political citizenship. This is what Congress had in mind when, in the Endowment's enabling legislation, it argued that "democracy demands wisdom and vision in its citizens."

The sort of cultural citizenship I envision goes well beyond offering our people a merely physical access to our cultural and educational institutions and to the traditions they interpret. Americans need and should have the richer opportunity of intellectual access to these cultural resources.

At the beginning of the Republic, Benjamin Franklin remarked that "we live in an age of experiments." The word "experiments" then meant something a bit different from what it means today. Then it was synonymous with "experience," and both implied an open-ended intellectual encounter with the facts of the world. Gradually, over the past two centuries, the two words have diverged. "Experience" has grown broader and less precise, coming to mean any personal event. "Experiment," on the other hand, has become more formal, now limited almost entirely to the sort of investigations which scientists perform.

I want Americans once again to live in an age of experiment in Franklin's sense, to be curious about all aspects of their lives. Not merely when they are in school, or when they are professionally engaged in scholarship, but all the time.

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I want Americans once again to live in an age of experiment in the older sense, to be curious, to tolerate ambiguity in themselves and to appreciate complexity in one another.

"THE LANGUAGE OF THE HUMANITIES"

REMARKS PREPARED FOR LECTURE SERIES

NEW YORK PUBLIC LIBRARY

MONDAY, MAY 1, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

My remarks today are about language -- about two kinds of language, two ways of thinking, and two kinds of learning. During the past year I have had the privilege of two experiences in government. The first was a brief time at the State Department. The second constitutes responsibilities I now hold at the National Endowment for the Humanities, a grant-making agency. My remarks begin with a reflection on these roles and some observations from both experiences.

Last fall, when I was still with the State Department, on the occasion of President Sadat's historic visit to Jerusalem, I watched the televised speeches in the Knesset with a young colleague, a well-trained foreign service officer. As Sadat and Begin spoke at length, on that memorable Sunday morning, recalling events of unspeakable horror and proclaiming loyalties to ancient values, the young man at my side began to fidget and finally groaned. His patience exploded and he said, "God, how medieval and ancient they sound."

I knew what he meant, and I was sympathetic with his impatience. Peace in the Middle-East certainly didn't seem to me, any more than to him, to lead through the thickets of these rhetorical appeals to ancient history and traditional authority and obscure allusion. What he wanted to hear was a bold and brief statement of the irreducible minimal conditions for making peace on each side -- a basis for hard practical bargaining, out in the open. We could appreciate, perhaps, an optimistic phrase or two, even a voluntary heralding of the coming of a new era. But this ancient rhetorical language seemed only to obscure the reality of the moment.

And yet I have to say that another part of me relished those long-winded accents from the Nile Delta and East European shetetl. I liked hearing these forms of expression in which language and reference revealed each man's origins, how each saw the historical place of his own peoples. Language like this, encrusted with references to ancient tradition, seemed to manifest a whole world. In a way, this rhetoric of ancient reference seemed to be the truest reality.

As time went by, I put the incident aside, as most of us did. Historic Sundays have a way of being followed by work-a-day Mondays. I took up new responsibilities at the National Endowment for the Humanities. I took up new tasks of evaluating the different programs of the Endowment, and their responsiveness to public need and of considering appropriate guidelines for our grant making activity.

But later I remembered that occasion and those speeches and that language of historical and literary reference. I began to realize that what my impatient State Department friend had looked for in Sadat's and Begin's speeches was all too omnipresent in my new work. At the National Endowment for the Humanities we were busy setting clear objectives for the year ahead. We wanted our measures of success and failure to be as precise as possible, our criteria to be stated beforehand. We wanted to remove from the guidelines any fuzzy language which might suggest subjective judgments. We were, in a word, proceeding down the road toward the language of bureaucratic orderliness.

But even worse, it is one thing for government functionaries to give up asking tough and open-ended questions in the interest of running an efficient agency. But it began to occur to me to ask what might happen if our procedures have a contagious effect upon scholars and teachers in the humanities who are applying to us for support? Might we not, in effect, begin to trade government support for the willingness of applicants to discipline themselves to bureaucratic language?

And indeed, as I began to read through applications to the Humanities Endowment, that appeared all too often to be the case. If I abstracted myself from the subject of an application for a moment, a certain sameness began to impress itself on my mind. Whether the applicant was looking for support for a new way to teach youngsters the rudiments of Asian culture or to engage physicians in debates over ethical dilemmas in American medicine, or to conduct an archaeological dig in neolithic Europe, each proposal had a certain stereotyped language and structure.

Each application for support seemed to start by professing a void in the world, a gap in our knowledge, a sense that all the other things which need knowing will be illuminated by this one investigation for which support is being sought. The implication seemed to be that if, in fact, this project were completed, all the rest of knowledge would somehow be better or more profoundly understood. Often these applications speak of the "unique" capacity of the applying scholar or organization to fill in this gap in knowledge. The "resources" of the organization are recited like a long pedigree. It is implied that everything which has been studied heretofore has been only preparation for this marvelous opportunity to fill a gap in our knowledge. The suggestion is that the whole history, the skills of the entire staff, the community support of the applying organization: all perfectly converge for taking upon this project at hand.

The project or investigation itself, though tremendously important and difficult, can be carefully projected over one, two, or three years of time and carefully scheduled. One-fifth of the project director's time, and one-eighth of the professional commitment of this curator, or that librarian, one day each month (in sunshine or in rain) of this consultant's time is pledged for the project. Nimbly, the rolls of scotch tape, the minutes of computer time, the requisite gallons of heating oil are exactly appropriated, and as at the mock turtle's school in Alice in Wonderland, these are submitted to the "different branches of arithmetic -- ambition, distraction, uglification, and derision."

Finally, each application proposed a plan for the evaluation of the project. After the old mysteries of the subject to be explored are summarily cleared away, the results will be disseminated throughout the nation through the right "networks." In every corner of the country, ignorance and error will be rooted out. Replicability is the watchword. Everywhere everything will be ever similar. "Quoth the Maven, evermore."

Only give us the money, imply the proposal writers, and all will proceed automatically, just like a machine set in motion. Ay, there's the rub -- just like a machine.

Does it worry you, as it does me, that all this budget-writing, guideline-writing, and proposal-writing partake so much of the language of machines? That its highest ideals are predictability and efficiency? That its greatest fear is that of the accidental and the unmethodical? For what are the humanities but our patient and persevering attentiveness to the unmethodical qualities of humanity?

True, Congress specified certain disciplines as comprising the humanities when it created the Endowment in 1965 -- the study of language, linguistics, history, literature, jurisprudence, philosophy, archaeology, comparative religion, ethics and the history, criticism, theory, and practice of the arts. But what ties these disciplines together in the bundle we call the humanities? The legislation speaks of including support for "humanistic methods" in the social sciences. But is there a single humanistic language or method common to all these disciplines? Hardly. In fact, there are differences within each of the disciplines about the best methods and the best terms to employ. Is it their common subject matter which draws them together? They are, after all, all interested in man. But so too are such fields of study as biology, physiology, and experimental psychology -- not to mention a host of professional disciplines like education, advertising, communications, and the like.

Still there is a shared ground. At their core, the humanities seem to me to share a common way of seeing, a common style of understanding. Their focus is upon those aspects of human life which cannot be rigidly quantified. Though the humanities have their own sorts of facts and evidences, it is never possible in these disciplines to solve a problem merely by having enough facts. We may wonder, for example, whether

Hamlet's madness is feigned or real, feigned enough to be really real, or real enough to lead him to feign it so well? We may go back to the play itself to search for clues to this riddle. We may take all the words of the play and compare them to other descriptions of mental disorder in Elizabethan England or Renaissance Europe, and see if something similar turns up. We may apply our own psychological insights and try to imagine Hamlet's behavior as belonging to one or another of the syndromes which our present generation of shrinks has discerned. But we will never know for sure.

We will never know for a certainty because as students of humanities we need to keep both, or all six, possibilities alive. Because our goal is to record the human character, certainty in such matters always exceeds our grasp. A simple Hamlet, after all, diminishes all of us as well as himself. It is the possibility of our being something other than that which can be exactly specified which inspires us to work in the humanities.

What I have described is the pursuit, not of knowledge, but of wisdom and meaning. And that is what the humanities are all about. Studying Hamlet doesn't add to the world's knowledge in the same way as a survey of EKG results does, or the way a quantitative survey of adolescent attitudes toward bereavement might. But studying Hamlet may help each of us make sense of what our own life means, of what our key questions are. Studying the humanities, then, is a whole world apart from writing proposals for the support of study in the humanities.

The world of the humanities is not one of "pure" research or program "gaps," and its activity is not one of filling in what is predicted from the start. The shape of the answer to humanistic inquiry cannot be known beforehand, though every proposal-writer must pretend that the opposite will be the case. Since the questions are open-ended, the work is limited only by one's energy and patience. You simply have to stop at some point and tell what you've learned so far but the work is never complete or finished. "Gaps" in our knowledge will always remain.

Proposals submitted to foundations or the NEH often outline activities far into the future. Projects, after all, are by definition projections into the future. The humanities, on the other hand, are concerned with the past. Their role is to remind the artist that his work is part of a tradition, to remind the politician that his policy is based upon assumptions rooted in the past, to tell the scientists and the engineer that their methods are not self-contained and value free, to tell all of us that our lives are -- day in and day out -- a dialogue with our cultural inheritances.

In these days of fiscal austerity, budget planners are often instructed to begin from scratch, to plan from a "zero base." The student of the humanities, when he or she truly feels exhilarated by work and insight, brings as much of the past as possible to bear upon his subject. The guideline-writer and government bureaucrat wants to clear away as much ambiguity as possible. The student of the humanities on the other hand, cherishes every kernel of ambiguity, delights in weighing each side of every paradox, and feels his greatest achievements when the puzzle of humanities

is more clearly seen, but not solved. The project evaluator wants the results to be relevant to the work of others so they will copy it. The student of humanities stresses the uniqueness of his work, and hopes that others will do anything but repeat it!

What are we to do with this division of mind, these two kinds of language, this separation of consciousness and assumptions? Those of us who are charged with administrative responsibilities for nurturing activity in the humanities will, I suppose, always be torn between these two types of language, these two ways of seeing the world. Is there any way of reconciling them?

I think there is and must be. What does each offer the other? The technical language of proposal writing helps clarify the goals of any project or piece of work, simply by asking for some definition at the outset. This makes it possible for scholarship in the humanities to fit into the outline of real work schedules. It ensures a commitment that a project will not have to cease suddenly because funds will be cut off, and it helps scholars and teachers discipline themselves to finish one project before starting another. By stating the public interest from the beginning, project proposals keep work in the humanities from being a private and unaccountable self-indulgence.

But a budget, or a guideline, or a proposal can never be confused with the work itself. They are only one of our more necessary and brazen efforts to impose our will upon the future. The enterprise of the humanities is always puncturing such delusions of control. It forces us to recognize and accommodate ourselves to unpredictability, as it forced my young friend to accept the complexity of those speeches that day in Jerusalem.

Inevitably, then, these two languages are always in dialogue in the modern world. The work of the humanities can hardly proceed in an orderly and responsible fashion without the organization offered by technical language and procedures. But technical procedures are perfectly meaningless without the larger purposes defined by the humanities. We are, then, all of us, servants of two masters. In one costume immaculately trim and spartan, we seek to cut away verbiage, flappy rhetoric, and inclinations to digression. In another guise, we are decked in motley garb, overflowing with disquisition, juggling all arguments between "on the one hand" and "on the other hand," assimilating all sorts of diversities and complexities, historical references and allusions.

I conclude with the observation that both of these habits of mind and language associated with them are necessary. For that reason, I will continue to resist any impulse to eliminate proposals for grants from the National Endowment for the Humanities. I will, however, continue to delight in savoring some of the discrepancies between the proposals and the work they make possible!

And I thank you for allowing me to share that delight with you today.

"THE LANGUAGE OF THE HUMANITIES"

REMARKS PREPARED FOR

NEW YORK PUBLIC LIBRARY FORUM

MONDAY, MAY 1, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

LAST FALL, ON THE OCCASION OF PRESIDENT SADAT'S HISTORIC VISIT TO JERUSALEM, I SAT WATCHING THE SPEECHES IN THE KNESSET WITH A STATE DEPARTMENT COLLEAGUE, A YOUNG FOREIGN SERVICE OFFICER. AS SADAT AND BEGIN SPOKE ON AND ON, ON THAT MEMORABLE SUNDAY MORNING, RECALLING EVENTS OF UNSPEAKABLE HORROR AND PROCLAIMING ROYALTIES OF ANCIENT VALUES, THE YOUNG MAN AT MY SIDE

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FIDGETED AND GROANED. FINALLY HIS PATIENCE EXPLODED AND HE SAID, "GOD, HOW MEDIEVAL AND ANCIENT THEY SOUND."

I KNEW WHAT HE MEANT, AND I WAS SYMPATHETIC. THE PATH TO PEACE IN THE MIDDLE-EAST CERTAINLY DIDN'T SEEM TO ME, ANY MORE THAN TO HIM TO LEAD THROUGH THE THICKETS OF THESE RHETORICAL APPEALS TO ANCIENT HISTORY AND TRADITIONAL AUTHORITY. WHAT WE WANTED TO HEAR WAS A BOLD AND BRIEF STATEMENT OF THE IRREDUCIBLE MINIMAL CONDITIONS FOR MAKING PEACE ON EACH SIDE--HARD BARGAINING, OUT IN THE OPEN. WE COULD APPRECIATE, PERHAPS, AN OPTIMISTIC PHRASE OR TWO, EVEN A VOLUNTARY HERALDING THE COMING OF A NEW ERA. BUT THIS ANCIENT RHETORICAL LANGUAGE SEEMED ONLY TO OBSCURE THE REALITY OF THE MOMENT.

BUT ANOTHER PART OF ME RELISHED THOSE LONG-WINDED ACCENTS FROM THE NILE DELTA AND EAST EUROPEAN SHTETL. I LIKED HEARING

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THESE FORMS OF EXPRESSION WHICH REVEALED EACH MAN'S ORIGINS, HOW EACH ONE SAW THE HISTORICAL PLACE OF HIS OWN PEOPLES, LANGUAGE LIKE THIS, ENCRUSTED WITH REFERENCES TO ANCIENT TRADITION, SEEMED TO MANIFEST A WHOLE WORLD. IN A WAY, THIS RHETORIC OF ANCIENT REFERENCE SEEMED TO BE THE TRUEST REALITY.

I PUT THE INCIDENT ASIDE, AS MOST OF US DID. HISTORIC SUNDAYS HAVE A WAY OF BEING FOLLOWED, OF COURSE, BY WORK-A-DAY MONDAYS. I RETURNED TO THE TASK OF PREPARING A BUDGET FOR FISCAL YEAR 1979 AND MY NEW RESPONSIBILITIES AT THE NATIONAL ENDOWMENT FOR THE HUMANITIES. I TOOK UP MY NEW TASK OF EVALUATING THE DIFFERENT PROGRAMS OF THE ENDOWMENT, AND THEIR RESPONSIVENESS TO OUR PUBLIC NEED AND OF CONSIDERING APPROPRIATE GUIDELINES FOR OUR PROGRAMS.

AS THE DAYS WENT BY, I BEGAN TO REALIZE THAT WHAT MY IMPATIENT STATE DEPARTMENT FRIEND HAD LOOKED FOR IN SADAT'S AND BEGIN'S SPEECHES WAS ALL TOO OMNIPRESENT IN MY NEW WORK.

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WE WERE BUSY SETTING CLEAR OBJECTIVES FOR THE YEAR AHEAD.

WE WANTED OUR MEASURES OF SUCCESS AND FAILURE TO BE AS PRECISE AS POSSIBLE, OUR CRITERIA TO BE STATED BEFORE HAND. WE WANTED TO TEAR OUT OF THE GUIDELINES ANY FUZZY LANGUAGE WHICH MIGHT SUGGEST SUBJECTIVE JUDGEMENTS. WE WERE, IN A WORD, PROCEEDING DOWN THE ROAD TOWARDS BUREAUCRATIC ORDERLINESS.

BUT EVEN WORSE, IT IS ONE THING FOR GOVERNMENT FUNCTIONARIES TO GIVE UP ASKING TOUGH AND OPEN-ENDED QUESTIONS IN THE INTEREST OF RUNNING AND AN EFFICIENT AGENCY. BUT MIGHT NOT OUR PROCEDURES HAVE A CONTAGIOUS EFFECT UPON SCHOLARS AND TEACHERS IN THE HUMANITIES WHO WERE APPLYING TO US FOR SUPPORT? WERE WE, IN EFFECT, BEGINNING TO TRADE GOVERNMENT SUPPORT FOR THE WILLINGNESS OF APPLICANTS TO DISCIPLINE THEMSELVES TO BUREAUCRATIC LANGUAGE?

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AND INDEED, WHEN I BEGAN TO READ THROUGH APPLICATIONS TO THE HUMANITIES ENDOWMENT, THAT APPEARED ALL TOO OFTEN TO BE TRUE. IF I ABSTRACTED MYSELF FROM THE SUBJECT OF AN APPLICATION FOR A MOMENT, A CERTAIN SAMENESS BEGAN TO IMPRESS ITSELF ON MY MIND.

WHETHER THE APPLICANT WAS LOOKING FOR SUPPORT FOR A NEW WAY TO TEACH YOUNGSTERS THE RUDIMENTS OF ASIAN CULTURE, OR TO ENGAGE PHYSICIANS IN DEBATES OVER ETHICAL DILEMMAS IN AMERICAN MEDICINE, OR TO CONDUCT AN ARCHAEOLOGICAL DIG IN NEOLITHIC EUROPE, EACH PROPOSAL HAD A CERTAIN STEREOTYPED STRUCTURE.

EACH APPLICATION FOR SUPPORT SEEMED TO START BY PROFESSING A VOID IN THE WORLD, A GAP IN OUR KNOWLEDGE. A SENSE THAT ALL THE OTHER THINGS WHICH NEED KNOWING WILL BE ILLUMINATED BY THIS ONE THING. THE IMPLICATION SEEMED TO BE THAT IF, IN FACT,

THIS PROJECT WERE COMPLETED, ALL THE REST OF KNOWLEDGE WOULD SOMENOW BE BETTER OR MORE PROFOUNDLY UNDERSTOOD, THAN IS NOW THE CASE.

OFTEN THESE APPLICATIONS SPEAK OF THE "UNIQUE" CAPACITY OF THE APPLYING SCHOLAR OR ORGANIZATION TO FILL THIS GAP IN KNOWLEDGE. THE "RESOURCES" OF THIS ORGANIZATION ARE RECITED LIKE A LONG PEDIGREE. IT IS IMPLIED THAT EVERYTHING WHICH HAS BEEN STUDIED HERETOFORE HAS BEEN ONLY PREPARATION FOR THIS MARVELOUS OPPORTUNITY TO FILL A GAP IN OUR KNOWLEDGE. THE SUGGESTION IS THAT THE WHOLE HISTORY, THE SKILLS OF THE ENTIRE STAFF, THE COMMUNITY SUPPORT OF THE APPLYING ORGANIZATION: ALL PERFECTLY CONVERGE FOR TAKING ON THE PROJECT AT HAND.

THE PROJECT OR STUDY ITSELF, THOUGH TREMENDOUSLY IMPORTANT AND DIFFICULT, CAN BE CAREFULLY PROJECTED OVER ONE, TWO, OR THREE YEAR'S TIME AND CAREFULLY SCHEDULED. ONE-FIFTH OF THE PROJECT DIRECTOR'S TIME, ONE-EIGHTH OF THE PROFESSIONAL COMMITMENT OF

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THIS CURATOR OR THAT LIBRARIAN, ONE DAY EACH MONTH (IN SUNSHINE OR IN RAIN) OF THIS CONSULTANT'S TIME IS PLEDGED FOR THE PROJECT. NIMBLY THE ROLES OF SCOTCH TAPE, THE MINUTES OF COMPUTER TIME, THE REQUISITE GALLONS OF HEATING OIL ARE EXACTLY APPROPRIATED, AND AS AT THE MOCK TURTLE'S SCHOOL, SUBMITTED TO THE "DIFFERENT BRANCHES OF ARITHMETIC--AMBITION, DISTRACTION, UGLIFICATION, AND DERISION."

FINALLY, A PLAN FOR THE EVALUATION OF THE PROJECT IS PROPOSED. AFTER THE OLD MYSTERIES OF THE SUBJECT TO BE EXPLORED ARE SUMMARILY CLEARED AWAY, THE RESULTS WILL BE DISSEMINATED THROUGHOUT THE NATION THROUGH THE RIGHT "NETWORKS." IN EVERY CORNER OF THE COUNTRY, IGNORANCE AND ERROR WILL BE ROOTED OUT. REPLICABILITY IS THE WATCHWORD. EVERYWHERE EVERYTHING WILL EVER BE EVERSIMILAR. "QUOTH THE MAVEN, EVERYMORE."

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ONLY GIVE US THE MONEY, AND ALL WILL PROCEED AUTOMATICALLY,  
JUST LIKE A MACHINE SET IN MOTION.

LIKE A MACHINE--AY, THERE'S THE RUB.

DOES IT WORRY YOU, AS IT DOES ME, THAT ALL THIS BUDGET-  
WRITING, GUIDELINE-WRITING AND PROPOSAL-WRITING PARTAKE SO  
MUCH OF THE LANGUAGE OF MACHINES? THAT ITS HIGHEST IDEALS  
ARE PREDICTABILITY AND EFFICIENCY? THAT ITS GREATEST FEAR  
IS OF THE ACCIDENTAL AND UNMETHODICAL?

FOR WHAT ARE THE HUMANITIES BUT OUR PATIENT AND PERSERVERING  
ATTENTATIVENESS TO THE UNMETHODICAL QUALITIES OF HUMANITY?

TRUE, CONGRESS SPECIFIED CERTAIN DISCIPLINES AS COMPRISING  
THE HUMANITIES WHEN IT CREATED THE ENDOWMENT IN 1965--THE STUDY  
OF LANGUAGE, LINGUISTICS, HISTORY, LITERATURE, JURISPRUDENCE,

PHILOSOPHY, ARCHAEOLOGY, COMPARATIVE RELIGION, ETHICS, AND THE HISTORY, CRITICISM, THEORY AND PRACTICE OF THE ARTS.

BUT WHAT TIES THESE DISCIPLINES TOGETHER IN THE BUNDLE WE CALL THE HUMANITIES? THE LEGISLATION SPEAKS OF INCLUDING SUPPORT FOR "HUMANISTIC METHODS" IN THE SOCIAL SCIENCES. BUT IS THERE A SINGLE HUMANISTIC LANGUAGE OR METHOD COMMON TO ALL THESE DISCIPLINES? HARDLY. IN FACT, THERE ARE DIFFERENCES WITHIN EACH OF THE DISCIPLINES ABOUT THE BEST METHODS AND THE BEST TERMS TO EMPLOY.

IS IT THEIR COMMON SUBJECT MATTER WHICH DRAWS THEM TOGETHER? WELL, THEY ARE ALL INTERESTED IN MAN. BUT SO TOO ARE SUCH FIELDS OF STUDY AS BIOLOGY, PHYSIOLOGY AND EXPERIMENTAL PSYCHOLOGY-- NOT TO MENTION A HOST OF PROFESSIONAL DISCIPLINES LIKE EDUCATION, ADVERTISING, COMMUNICATIONS, AND THE LIKE.

STILL THERE IS A SHARED GROUND. AT THEIR CORE, THE HUMANITIES SEEM TO ME TO SHARE A COMMON WAY OF SEEING, A COMMON STYLE OF UNDERSTANDING.

THEIR FOCUS IS UPON THOSE ASPECTS OF HUMAN LIFE WHICH CANNOT RIGIDLY BE QUANTIFIED. THOUGH THE HUMANITIES HAVE THEIR OWN SORTS OF FACTS AND EVIDENCES, IT IS NEVER POSSIBLE IN THESE DISCIPLINES TO SOLVE A PROBLEM MERELY BY HAVING ENOUGH FACTS. WE MAY WONDER, FOR EXAMPLE, WHETHER HAMLET'S MADNESS IS FEIGNED OR REAL, FEIGNED ENOUGH TO BE REALLY REAL, OR REAL ENOUGH TO LEAD HIM TO FEIGN IT SO WELL? WE MAY GO BACK TO THE PLAY ITSELF TO SEARCH FOR CLUES TO THIS RIDDLE. WE MAY TAKE ALL THE WORDS OF THE PLAY AND COMPARE THEM TO OTHER DESCRIPTIONS OF MENTAL DISORDER IN ELIZABETHAN ENGLAND OR RENAISSANCE EUROPE, AND SEE IF SOMETHING SIMILAR TURNS UP. WE MAY APPLY OUR OWN PSYCHOLOGICAL INSIGHTS AND TRY TO IMAGINE HAMLET'S BEHAVIOR AS BELONGING TO ONE OR ANOTHER OF THE SYNDROMES

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WHICH OUR PRESENT GENERATION OF SHRINKS HAS DISCERNED. BUT  
WE WILL NEVER KNOW FOR SURE.

WE WILL NEVER KNOW FOR A CERTAINTY BECAUSE AS STUDENTS  
OF HUMANITIES WE NEED TO KEEP BOTH, OR ALL SIX, POSSIBILITIES  
ALIVE. BECAUSE OUR GOAL IS TO RECORD THE HUMAN CHARACTER,  
CERTAINTY IN SUCH MATTERS ALWAYS EXCEEDS OUR GRASP. A SIMPLE  
HAMLET, AFTER ALL, DIMINISHES ALL OF US AS WELL AS HIMSELF. IT  
IS THE POSSIBILITY OF OUR BEING SOMETHING OTHER THAN THAT WHICH  
CAN BE EXACTLY SPECIFIED WHICH INSPIRES US TO WORK IN THE  
HUMANITIES.

WHAT I HAVE DESCRIBED IS THE PURSUIT, NOT OF KNOWLEDGE,  
BUT OF WISDOM AND MEANING. STUDYING HAMLET DOESN'T ADD TO  
THE WORLD'S KNOWLEDGE IN THE SAME WAY AS A SURVEY OF EKG  
RESULTS DOES, OR THE WAY A QUANTITATIVE SURVEY OF ADOLESCENT  
ATTITUDES TOWARD BEREAVEMENT MIGHT. BUT STUDYING HAMLET

MAY HELP EACH OF US MAKE SENSE OF WHAT OUR LIFE MEANS, OF WHAT OUR KEY QUESTIONS ARE.

STUDYING THE HUMANITIES, THEN, IS A WHOLE WORLD APART FROM WRITING PROPOSALS FOR THE SUPPORT OF STUDY IN THE HUMANITIES.

THE WORLD OF THE HUMANITIES IS NOT ONE OF "PURE" RESEARCH OR PROGRAM "GAPS," AND ITS ACTIVITY IS NOT ONE OF FILLING IN WHAT IS PREDICTED AT THE START. THE SHAPE OF THE ANSWER TO HUMANISTIC INQUIRY CANNOT BE KNOWN BEFOREHAND, THOUGH EVERY PROPOSAL-WRITER MUST PRETEND THAT THE OPPOSITE WILL BE THE CASE. SINCE THE QUESTIONS ARE OPEN-ENDED, THE WORK IS LIMITED ONLY BY ONE'S ENERGY AND PATIENCE. YOU SIMPLY HAVE TO STOP AT SOME POINT AND TELL WHAT YOU'VE LEARNED SO FAR BUT THE WORK IS NEVER COMPLETE OR FINISHED. "GAPS" IN OUR KNOWLEDGE WILL ALWAYS REMAIN.

PROPOSALS SUBMITTED TO FOUNDATIONS OR THE NEH OFTEN  
OUTLINE ACTIVITIES FAR INTO THE FUTURE. PROJECTS, AFTER ALL,  
ARE BY DEFINITION PROJECTIONS INTO THE FUTURE. THE HUMANITIES,  
ON THE OTHER HAND, ARE CONCERNED WITH THE PAST. THEIR ROLE  
IS TO TELL THE ARTIST THAT HIS WORK IS PART OF A TRADITION,  
TO TELL THE POLITICIAN THAT HIS POLICY IS BASED UPON ASSUMPTIONS  
ROOTED IN THE PAST, TO TELL THE SCIENTISTS AND THE ENGINEER  
THAT THEIR METHODS ARE NOT SELF-CONTAINED AND VALUE FREE, TO  
TELL ALL OF US THAT OUR LIVES ARE--DAY IN AND DAY OUT--A  
DIALOGUE WITH OUR CULTURAL INHERITANCES.

IN THESE DAYS OF FISCAL AUSTERITY BUDGET PLANNERS  
ARE OFTEN INSTRUCTED TO START FROM SCRATCH, TO PLAN FROM A  
"ZERO BASE." THE STUDENT OF HUMANITIES, HOWEVER, WHEN HE  
OR SHE TRULY FEELS EXHILERATED BY WORK AND INSIGHT BRINGS AS  
MUCH OF THE PAST AS POSSIBLE TO BEAR ON HIS SUBJECT.

THE GUIDELINE-WRITER AND GOVERNMENT BUREAUCRAT WANTS TO CLEAR AWAY AS MUCH AMBIGUITY AS POSSIBLE. THE STUDENT OF THE HUMANITIES ON THE OTHER HAND, CHERISHES EACH KERNEL OF AMBIGUITY, DELIGHTS IN WEIGHING EACH SIDE OF EVERY PARADOX, AND FEELS HIS GREATEST ACHIEVEMENTS WHEN THE PUZZLE OF HUMANITIES IS MORE CLEARLY SEEN, BUT NOT SOLVED.

THE PROJECT EVALUATOR WANTS THE RESULTS TO BE RELEVANT TO THE WORK OF OTHERS SO THAT THEY WILL COPY IT. THE STUDENT OF HUMANITIES STRESSES THE UNIQUENESS OF HIS WORK, AND HOPES THAT OTHERS WILL DO ANYTHING BUT REPEAT IT.

WHAT ARE WE TO DO WITH THIS DIVISION OF MIND, OF CONSCIOUSNESS AND ASSUMPTIONS? THOSE OF US WHO ARE CHARGED WITH ADMINISTRATIVE RESPONSIBILITIES FOR NURTURING ACTIVITY IN THE HUMANITIES ARE TORN BETWEEN THESE TWO TYPES OF LANGUAGE, THESE TWO WAYS OF SEEING THE WORLD. IS THERE ANY WAY OF RECONCILING THEM?

I THINK THERE IS AND MUST BE. WHAT DOES EACH OFFER THE OTHER? THE TECHNICAL LANGUAGE OF PROPOSAL WRITING HELPS CLARIFY THE GOALS OF ANY PROJECT OR PIECE OF WORK, SIMPLY BY ASKING FOR SOME DEFINITION AT THE OUTSET. IT MAKES IT POSSIBLE FOR SCHOLARSHIP IN THE HUMANITIES TO FIT INTO THE OUTLINE OF REAL WORK SCHEDULES. IT ENSURES A COMMITMENT THAT A PROJECT WILL NOT HAVE TO CEASE SUDDENLY BECAUSE FUNDS WILL BE CUT OFF, AND IT HELPS SCHOLARS AND TEACHERS DISCIPLINE THEMSELVES TO GETTING THIS PROJECT DONE BEFORE STARTING ANOTHER. BY STATING THE PUBLIC INTEREST FROM THE BEGINNING, IT KEEPS WORK IN THE HUMANITIES FROM BEING A PRIVATE AND UNACCOUNTABLE SELF-INDULGENCE.

BUT A BUDGET, OR A GUIDELINE, OR A PROPOSAL CAN NEVER BE CONFUSED WITH THE WORK ITSELF. THEY ARE ONLY ONE OF OUR MORE NECESSARY AND BRAZEN EFFORTS TO IMPOSE OUR WILL ON THE FUTURE.

THE ENTERPRISE OF THE HUMANITIES IS ALWAYS PUNCTURING SUCH DELUSIONS OF CONTROL. IT FORCES US TO RECOGNIZE AND ACCOMMODATE OURSELVES TO UNPREDICTABILITY, AS IT FORCED MY YOUNG FRIEND TO ACCEPT THE COMPLEXITY OF THOSE SPEECHES IN JERUSALEM.

INEVITABLY, THEN, THESE TWO LANGUAGES ARE ALWAYS IN DIALOGUE IN THE MODERN WORLD. THE WORK OF THE HUMANITIES CAN HARDLY PROCEED IN AN ORDERLY AND RESPONSIBLE FASHION WITHOUT THE ORGANIZATION OFFERED BY TECHNICAL PROCEDURES. BUT TECHNICAL PROCEDURES ARE PERFECTLY MEANINGLESS WITHOUT THE LARGER PURPOSES DEFINED BY THE HUMANITIES.

WE ARE, THEN, ALL OF US, SERVANTS OF TWO MASTERS. IN ONE COSTUME IMMACULATELY TRIM AND SPARTAN, WE CUT AWAY VERBIAGE, FLAPPY RHETORIC AND INCLINATIONS TO DIGRESSION. IN ANOTHER GUISE, WE ARE DECKED IN MOTLEY GARB, OVERFLOWING WITH DISQUISITION, JUGGLING ALL ARGUMENTS BETWEEN "ON THE ONE HAND"

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AND "ON THE OTHER HAND," ASSIMILATING ALL SORTS OF DIVERSITIES  
AND COMPLEXITIES HISTORICAL REFERENCES AND ALLUSIONS.

BECAUSE I THINK BOTH OF THESE HABITS OF MIND ARE NECESSARY,  
I HAVE ABANDONED MY PLANS TO ELIMINATE PROPOSALS FOR GRANTS  
FROM THE NEH. BUT NOT MY DELIGHT IN SAVORING THE DISCREPENCIES  
BETWEEN PROPOSALS AND THE WORK THEY MAKE POSSIBLE.

THANK YOU FOR ALLOWING ME TO SHARE THAT DELIGHT WITH YOU.

REMARKS PREPARED FOR ANNUAL MEETING  
OF THE  
ASSOCIATION OF AMERICAN PUBLISHERS  
WHITE SULPHUR SPRINGS, WEST VIRGINIA  
MAY 15, 1978  
BY  
JOSEPH DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

Compared to the venerable enterprises of publishing represented here this evening, the National Endowment for the Humanities is a neophyte among the nation's cultural institutions.

In its 13 year history, the Endowment has struggled to escape confusion with its sister Endowment for the Arts.

Government activity in the area of culture is a sensitive issue. Because we feel a ministry or department of culture would be inappropriate for our society and because we do not intend to define an official culture, the Congress, thirteen years ago, created two National Endowments in these areas.

Part of the controversy over the humanities has to do with the issue of how this area is to be defined - and who is to do the defining!

Our legislation calls for the encouragement of certain disciplines of learning: history, language, philosophy and jurisprudence, among others. But the legislation also speaks of the need for wisdom, perspective and vision. Certainly no government agency can insure such noble aspirations for a society.

And yet I believe that our goal is to nurture curiosity and to encourage as widely as possible a quality I can only describe as "mindfulness".

In the first Jefferson Lecture, sponsored by the National Endowment for the Humanities in 1972, Lionel Trilling spoke of the relation of the exercise of mindfulness - that is, reason - intentionally, an impulse toward inclusiveness, coherence and relation - as central to the idea of a democratic society - especially to the ideal of such a society which inspired Thomas Jefferson and others of our Founding Fathers.

Jefferson is even today, in Trilling's phrase, the "presiding spirit" over the notion that "exercise of the intellect is a cherished element of democracy and an essential part of the fabric of our national life".

Surely then it is worthy of some of the attention of a government to seek appropriate ways to encourage such qualities of knowing and such dimensions of learning - as are represented by those disciplines we call the humanities.

These areas of inquiry which touch upon our sense of relation to a past - our inquiry into the nature of obligation - and significance of human existence, touch upon the most fundamental concerns of our national life.

The Endowment has recognized the crucial role of the book publisher in sustaining learning in the humanities in an increasingly technocratic culture. In a modest way this agency helps to sustain and encourage some of the intellectual activity which is the underpinning of serious publishing.

For example: we share your concern about the future of public and research libraries. These institutions are a principal resource for learning in the humanities in thousands of communities. They are in many cases struggling to keep their doors open and their collections current. The Endowment has made grants to increase library use in 28 states reaching nine million people.

We are also helping to strengthen and renew the humanities curriculum at all levels of our educational system to help ensure that these offerings are challenging to students who are exposed to a much more varied fare of courses, particularly in the sciences. We are also concerned about the quality of teaching in the humanities at all levels.

We are prepared to support exemplary scholarly and creative efforts of individuals in and out of academic life.

Fellowship grants for independent study have resulted in a steady stream of significant books. To take only a few examples: Eugene August's study of John Stuart Mill: A Mind at Large, published by Scribner in 1975 and Dorothy Rabinowitz's brilliant book, New Lives: Survivors of the Holocaust Living in America, which Alfred A. Knopf published last year.

In another approach, by underwriting the costs of editing and publication of works of historical importance, we hope to make available editions which exemplify the highest levels of professional textual editing. Over 150 volumes of the works and papers of American writers have been prepared. NEH also is supporting production of the papers of major figures of the American revolutionary period, of Mark Twain's previously unpublished literary manuscripts, and the correspondence and authoritative texts of William James, to mention only a few of several hundred projects.

Perhaps closest to your own interests is one of our newest programs, which provides 40 to 50 grants a year to university presses to assist in the publication of works of importance which otherwise might be prohibitively expensive in the limited numbers in which they can be sold. This will make possible, for instance, the production of two volumes of the middle works of John Dewey by the Southern Illinois University Press. This program, together with a small effort to assist in the publication of translations which contribute to an understanding of the values of other cultures, amounts altogether to several million annually.

In these days of million dollar advances - which we do not propose to support - such efforts may seem little more than token. I would suggest, however, that the Endowment shares mutual concerns with publishers, in the specific areas I have mentioned, and in the broader sense in which your efforts are vastly more important as an influence upon our national cultural life.

One of the two major purposes of the Endowment is to foster excellence and achievement in those disciplines which probe the meaning and significance of the human experience. This cannot be measured in quantitative terms, in numbers of inventions or articles in learned journals. It relates to the qualities and habits of mind which inform our existence and make it meaningful.

Achievements of this kind have never been easy but in the noisy, competitive confusion of contemporary society, they are increasingly rare. They require discipline and reflectiveness. These are also qualities which in the past we have associated with the act of writing and reading books. There has always been in our society a measure of respect and even awe for the writer and the serious reader. Lincoln reading his books by candlelight has been as stirring a history lesson for young Americans as any of the sagas of sudden riches of the great capitalists.

The assumption has been that when there were important or beautiful things to be said, a book was the way to say them. In the spacious interiors of a book there is room to share the most expansive and intimate thoughts: to ask and to ponder great questions about our society and our lives. Books have always been an essential medium of the humanistic enterprise.

I find it difficult to use the present tense, however, because I am unsure whether we can say today that the book continues to play this role in our society. Many of the reasons are beyond your control. That group in our society which most reads books is also the most busy, the most bombarded with demands on their time, money and attention.

Today executives, intellectuals and scholars have at least one common complaint: that there is simply not enough time to read deeply or pleasurably. You may remember how Walter Kerr complained about this change in his own reading habits in the Decline of Pleasure. The difference is this, he said, "I no longer read to read." He traced the problem to a compulsive drive for accomplishment in both work and leisure.

You may have noted another example of this in a survey of the reading habits of official Washington in the May issue of Bookviews (that is, if you had time to read it!).

The President, it is reported, continues to be an avid reader, managing to get through two books a week despite sitting in judgment on hundreds of pieces of information which cross his desk. This may, in fact, be the first administration in recent memory that is reading more books than it is writing! But cabinet, agency and legislative leaders, with few exceptions, report that there is scarcely enough time to read the day's mail and memos. Book reading is confined to rare private moments and long plane flights.

In Washington, but not only in the Capitol, there is the continuing danger of reacting rather than reflecting; an outgrowth of the conflicting demands on mental energies.

The actual problem is more pervasive. Americans in every walk of life are constantly teased and enticed to spend time in leisure pursuits which offer a thin substitute for genuine mental exercise, and rob us of the detachment and concentration which are essential to serious informative reading.

Demands upon our leisure time continue to multiply because this is an enormously lucrative market. Last year Americans spent nearly 150 billion dollars on leisure products and activities, and that figure may double by 1985. In 1977 more than one and a half billion dollars was spent on advertising those products and services.

All of you know far better than I the intensity of competition and the continuing battle which must be waged to maintain the small share of these expenditures that are devoted to book purchases. But I note that some of your colleagues have not lost the capacity for reflection and self-examination under pressure. Some publishers are beginning to ask whether you can continue to produce an annual avalanche of 40,000 new titles - a figure I was astonished to learn - the question is whether a significant number of these titles deserve a place in our bookstores and libraries, let alone whether they can find such a place. "Publish or perish" seems to be as prevalent among publishers as among scholars.

Similarly, as the paperback revolution runs its course there are voices in the publishing community acknowledging that the promotional copy for a title is often more compelling than what is between the covers!

I would like to second the comments of Oscar Dystel in Publishers Weekly when he criticized "the lack of publishing variety and innovation and the concentration on the big book and fads...". These trends, he says, do "not allow us to live up to our cultural and social responsibilities as fully as we should to provide the widest possible choice of books - books that are the legacy of our cultural heritage and books that explore the fringes of the present and the frontiers of new thinking".

If the problem was merely one of internal reforms within publishing, your choices would be a good deal simpler. But you must deal as well with the effects of television on our national attention span, and the way it has altered the role of other media, including the book.

Erik Barnouw, the media historian, has described the impact of television as a "scrambling of genres and functions". "We used to think," he writes, "of journalism, entertainment, education, politics, advertising and religion as somewhat separate activities, each carried on in its own proper domain. But today the bright tube, in living color, has become the newspaper, theatre, schoolroom, podium, billboard and pulpit. In the process all have gravitated toward the same dramaturgical techniques and appeals. It is all part of the feverish struggle for the crowning spotlight."

Many publishers seemed to have been seduced by these same appeals as they have witnessed the success of novelizations and "tie-ins". These associations may be potential sources of what some call "synergy". But that alone is hardly a sufficient rationale for the growing conglomeration of publishers, moviemakers and television companies. The economics of this trend may seem to make sense for the present, but there are very real risks. Publishers may find themselves relegated to the role of suppliers of raw material to satisfy the insatiable demands of the visual media for the new and dramatic.

Alan Schwartz recently warned in Publishers Weekly of one already evident outcome of this trend. "Serious works of history, sociology, poetry, literature do not" he points out, "lend themselves easily, if at all, to motion picture or television development. They are now given - and in the future will continue to receive - a smaller share of the publisher's financial pie." Schwartz continues: "Their number in terms of books will be fewer, and their audience - which still exists - will be deprived more and more of their company."

I have read the exchange of views and concerns being expressed by men and women in your industry over trends in markets and economic structures. I recognize, as do most of those who have expressed themselves, that there are no easy answers. We are not leaving behind a golden age of cultural achievement for a crass new commercialism. In fact, I personally believe there is more variety, vitality

and choice in our society today than at any time in the past and I do not share the view of those who deplore the end of a time when a few guardians of high culture were unchallenged arbiters of taste and standards for the rest of us.

Still, I share the concern expressed by Archibald MacLeish, James Michener and others over the future of what is sometimes referred to as "the exchange of ideas in American life". If the trend toward even further centralization in publishing results in diminished opportunities for all but the established writers and the "packaged" book, then the fears expressed by Michener in a recent letter to Congressman Robert Kastenmeier are to be reckoned with. Michener warns of a time when "whole areas of human experience will be overlooked and the free exchange of ideas slowly strangled".

I urge you to look without defensiveness and without naivete at the implications of these trends and to continue the debate over their implications. I suspect the answer to these concerns lies primarily in the mutual encouragement and efforts of members of your own profession in defining a sense of your responsibilities - no action of the government can provide a sense of obligation and purpose to a profession in the enterprise you represent or in any other.

These matters are of great concern to the Endowment, since these are precisely the areas of creativity and scholarship which represent the finest achievements of the humanities.

The danger in publishing and in journalism is the same as that which faces scholars: the risk of trivializing the printed word, and robbing the book of its basic and enduring function. I believe books are and will remain our best means of humanistic discourse, our most essential medium for cultivating the habits of mind which are essential for achievement, the indispensable instrument for communicating what is most lasting and important about our culture.

I do not mean to imply, however, that the only subjects worth putting between covers are the deliberations of scholars, or the issues of current interest to intellectuals. I do mean to suggest that too often these works and themes are inaccessible to all but a select few who speak the professional language of increasingly specialized disciplines.

This speaks to the second goal of the Endowment, which is to make opportunities for learning, insight and activity in the humanities available to an ever-widening circle of the public. It is at this point that some maintain that the disciplines of the humanities must remain essentially the province of specialists and of an "elite".

I do not subscribe to the views of those who maintain that seeking a wider audience for the best in thought and learning in the humanities will somehow compromise our standards of excellence. And my greatest efforts will be devoted to increasing access to the resources for learning in the humanities for scholars, teachers, students and citizens alike.

There is, I believe, a responsible middle ground between those who argue that democracy in culture inevitably breeds mediocrity and those who scorn the quest for excellence of achievement.

If the world of overly commercialized book publishing threatens to cheapen the experience of reading, to convert it into a mindless rhythm of titillation and instant gratification, the world of highly specialized scholarship sometimes lacks entirely a vision of the human experience we can all appreciate. It may be as much a form of self-indulgence for a narrow group of experts as the worst of television is for a larger public.

The goal of learning in the humanities is, I believe, to seek a common culture. To strive for what Matthew Arnold, a century ago, called "Making the best that is known and thought current everywhere."

I want the Humanities Endowment to nurture this common culture by offering all of our citizens, scholars and interested lay people alike, an opportunity for inquiry into and reflection upon the meaning of their own lives.

The Endowment is committed to widening the audience for good books. In our conversations with the libraries, colleges and universities of America, as with its publishers, we regard the opportunity for serious reading as a cultural birthright for all our citizens.

George Steiner, the critic, has written of the ominous threat of a future time when the practice of serious reading might become simply "the craft and pursuit of a minority".

We are committed to resisting that possibility.

For publishers as businessmen, the widening of our national readership makes good business sense. But I would urge you to see that such an extension of the habits of reading to larger numbers of our citizens may also be an invitation to them to inquire more deeply. In this convergence of your interest and that of the Endowment's public mandate, I look forward to a better sense of ourselves as a nation and a people.

I recently had the privilege of reading Herbert Bailey's Bowker Lecture for 1977. At the close of that essay he ponders the future of the book. Let me close with his remarks:

"If it (the book) should become obsolete, that will not be because we can't afford it but only because something else that we prefer has come along, something cheaper and better. I can't envision it. Who wants to go to bed with a floppy disk - or with a microfilm projection? It was at least ten years ago that I heard Charles Scribner say, 'If books become obsolete, I will make candles!' He didn't explain his remark, but I think he had in mind the fact that, although the electric light has made candles obsolete, candlemaking today is a hundred-million dollar industry - not large, but it casts a lovely light. And after all, books are candles."

REMARKS PREPARED FOR ANNUAL MEETING  
OF THE  
ASSOCIATION OF AMERICAN PUBLISHERS  
WHITE SULPHUR SPRINGS, WEST VIRGINIA

MAY 15, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

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COMPARED TO THE VENERABLE ENTERPRISES OF PUBLISHING  
REPRESENTED HERE THIS EVENING, THE NATIONAL ENDOWMENT FOR  
THE HUMANITIES IS A NEOPHYTE AMONG THE NATION'S CULTURAL  
INSTITUTIONS.

IN ITS 13 YEAR HISTORY, THE ENDOWMENT HAS STRUGGLED  
TO ESCAPE CONFUSION WITH ITS SISTER ENDOWMENT FOR THE ARTS.

GOVERNMENT ACTIVITY IN THE AREA OF CULTURE IS A  
SENSITIVE ISSUE. BECAUSE WE FEEL A MINISTRY OR DEPARTMENT  
OF CULTURE WOULD BE INAPPROPRIATE FOR OUR SOCIETY AND  
BECAUSE WE DO NOT INTEND TO DEFINE AN OFFICIAL CULTURE,  
THE CONGRESS, THIRTEEN YEARS AGO, CREATED TWO NATIONAL  
ENDOWMENTS IN THESE AREAS.

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PART OF THE CONTROVERSY OVER THE HUMANITIES HAS TO  
DO WITH THE ISSUE OF HOW THIS AREA IS TO BE DEFINED --  
AND WHO IS TO DO THE DEFINING!

OUR LEGISLATION CALLS FOR THE ENCOURAGEMENT OF CERTAIN  
DISCIPLINES OF LEARNING: HISTORY, LANGUAGE, PHILOSOPHY  
AND JURISPRUDENCE, AMONG OTHERS. BUT THE LEGISLATION ALSO  
SPEAKS OF THE NEED FOR WISDOM, PERSPECTIVE AND VISION.  
CERTAINLY NO GOVERNMENT AGENCY CAN INSURE SUCH NOBLE  
ASPIRATIONS FOR A SOCIETY.

I DO BELIEVE, HOWEVER, THAT OUR GOAL IS TO NURTURE  
CURIOSITY AND TO ENCOURAGE AS WIDELY AS POSSIBLE A QUALITY  
I CAN ONLY DESCRIBE AS "MINDFULNESS."

IN THE FIRST JEFFERSON LECTURE, SPONSORED BY THE NATIONAL ENDOWMENT FOR THE HUMANITIES IN 1972, LIONEL TRILLING SPOKE OF THE RELATION OF THE EXERCISE OF MINDFULNESS -- THAT IS REASON -- INTENTIONALLY, AN IMPULSE TOWARD INCLUSIVENESS, COHERENCE AND RELATION -- OR CENTRAL TO THE IDEA OF A DEMOCRATIC SOCIETY -- ESPECIALLY TO THE IDEAL OF SUCH A SOCIETY WHICH INSPIRED THOMAS JEFFERSON AND OTHERS OF OUR FOUNDING FATHERS.

JEFFERSON IS EVEN TODAY, IN TRILLING'S PHRASE, THE "PRESIDING SPIRIT" OVER THE NOTION THAT EXERCISE OF THE INTELLECT IS A CHERISHED ELEMENT OF DEMOCRACY AND AN ESSENTIAL PART OF THE FABRIC OF OUR NATIONAL LIFE"

SURELY THEN IT IS WORTHY OF SOME OF THE ATTENTION OF  
A GOVERNMENT TO SEEK APPROPRIATE WAYS TO ENCOURAGE SUCH  
QUALITIES OF KNOWING AND SUCH DIMENSIONS OF LEARNING --  
AS ARE REPRESENTED BY THOSE DISCIPLINES WE CALL THE HUMANITIES.

THESE ASPECTS OF INQUIRY WHICH TOUCH UPON OUR SENSES  
OF RELATION TO A PART -- OUR INQUIRY INTO THE OBLIGATION  
AND SIGNIFICANCE OF HUMAN EXISTENCE TOUCH UPON THE MOST  
FUNDAMENTAL CONCERNS OF OUR NATIONAL LIFE.

WE ARE FORTUNATE, I BELIEVE, IN HAVING IN THE WHITE  
HOUSE A PERSON WHOSE SUPPORT OF THE ENDOWMENT GROWS OUT OF  
THE AWAKENING IN HIS OWN LIFE OF THE MEANING OF CULTURE.  
BY A READING OF WAR AND PEACE AS A YOUNG BOY IN PLAINS,  
GEORGIA. PRESIDENT CARTER HAS DESCRIBED HIS ENCOUNTER WITH

THAT BOOK AS A PIVOTAL EXPERIENCE IN HIS OWN LIFE -- AS  
BOOKS HAVE BEEN IN THE LIVES OF SO MANY OF US.

THE ENDOWMENT HAS RECOGNIZED THE CRUCIAL ROLE OF THE  
BOOK PUBLISHER IN SUSTAINING LEARNING IN THE HUMANITIES IN  
AN INCREASINGLY TECHNOCRATIC CULTURE. IN A MODEST WAY THE  
ENDOWMENT HELPS TO SUSTAIN AND ENCOURAGE THE INTELLECTUAL  
ACTIVITY WHICH IS THE UNDERPINNING OF SERIOUS PUBLISHING.

WE SHARE YOUR CONCERN ABOUT THE FUTURE OF PUBLIC  
AND RESEARCH LIBRARIES. THESE INSTITUTIONS ARE A PRINCIPAL  
RESOURCE FOR LEARNING IN THE HUMANITIES IN THOUSANDS OF  
COMMUNITIES. THEY ARE IN MANY CASES STRUGGLING TO KEEP THEIR  
DOORS OPEN AND THEIR COLLECTIONS CURRENT. THE ENDOWMENT HAS  
MADE GRANTS TO INCREASE LIBRARY USE IN 28 STATES REACHING

9 MILLION PEOPLE.

WE ARE ALSO HELPING TO STRENGTHEN AND RENEW THE HUMANITIES CURRICULUM AT ALL LEVELS OF OUR EDUCATIONAL SYSTEM TO HELP ENSURE THAT THESE OFFERINGS ARE CHALLENGING TO STUDENTS WHO ARE EXPOSED TO A MUCH MORE VARIED FARE OF COURSES, PARTICULARLY IN THE SCIENCES. WE ARE ALSO CONCERNED ABOUT THE QUALITY OF TEACHING IN THE HUMANITIES AT ALL LEVELS.

WE ARE ANXIOUS AS WELL TO SUPPORT EXEMPLARY SCHOLARLY AND CREATIVE EFFORTS OF INDIVIDUALS IN AND OUT OF ACADEMIC LIFE.

FELLOWSHIP GRANTS FOR INDEPENDENT STUDY HAVE RESULTED IN A STEADY STREAM OF SIGNIFICANT BOOKS. TO TAKE ONLY A FEW EXAMPLES: EUGENE AUGUST'S STUDY OF JOHN STUART MILL: A MIND

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AT LARGE, PUBLISHED BY SCHIRIBNER IN 1975 AND DOROTHY  
RABINOWITZ'S BRILLIANT BOOK, NEW LIVES: SURVIVORS OF THE  
HOLOCAUST LIVING IN AMERICA, WHICH ALFRED A KNOFF PUBLISHED  
LAST YEAR.

IN ANOTHER APPROACH, BY UNDERWRITING THE COSTS OF  
EDITING AND PUBLICATION OF WORKS OF HISTORICAL IMPORTANCE,  
WE HOPE TO MAKE AVAILABLE EDITIONS WHICH EXEMPLIFY THE  
HIGHEST LEVELS OF PROFESSIONAL TEXTUAL EDITING. OVER 150  
VOLUMES OF THE WORKS AND PAPERS OF AMERICAN WRITERS HAVE  
BEEN PREPARED. WE ARE ALSO SUPPORTING PRODUCTION OF THE  
PAPERS OF ALL THE MAJOR FIGURES OF THE AMERICAN REVOLUTIONARY  
PERIOD, OF MARK TWAIN'S PREVIOUSLY UNPUBLISHED LITERARY  
MANUSCRIPTS, AND THE CORRESPONDENCE AND AUTHORITATIVE TEXTS

OF WILLIAM JAMES, TO MENTION ONLY A FEW OF SEVERAL HUNDRED PROJECTS.

PERHAPS CLOSEST TO YOUR OWN INTERESTS IS ONE OF OUR NEWEST PROGRAMS, WHICH PROVIDES 40 TO 50 GRANTS A YEAR TO UNIVERSITY PRESSES TO ASSIST IN THE PUBLICATION OF WORKS OF IMPORTANCE WHICH OTHERWISE MIGHT BE PROHIBITIVELY EXPENSIVE IN THE LIMITED NUMBERS IN WHICH THEY CAN BE SOLD. THIS WILL MAKE POSSIBLE, FOR INSTANCE, THE PRODUCTION OF TWO VOLUMES OF THE MIDDLE WORKS OF JOHN DEWEY BY THE SOUTHERN ILLINOIS UNIVERSITY PRESS. THIS PROGRAM, TOGETHER WITH A SMALL EFFORT TO ASSIST IN THE PUBLICATION OF TRANSLATIONS WHICH CONTRIBUTE TO AN UNDERSTANDING OF THE VALUES OF OTHER CULTURES, AMOUNTS ALTOGETHER TO ABOUT \$3 MILLION ANNUALLY.

AAP PAGE 9

IN THESE DAYS OF MILLION DOLLAR ADVANCES -- WHICH WE DO NOT PROPOSE TO SUPPORT -- SUCH EFFORTS MAY SEEM LITTLE MORE THAN TOKEN. I WOULD SUGGEST, HOWEVER, THAT THE ENDOWMENT SHARES A GENUINE SENSE OF MUTUAL CONCERN WITH PUBLISHERS, IN THE SPECIFIC AREAS I HAVE MENTIONED, AND IN THE BROADER SENSE IN WHICH YOUR EFFORTS ARE VASTLY MORE IMPORTANT AS AN INFLUENCE UPON OUR NATIONAL CULTURAL LIFE.

ONE OF THE TWO MAJOR PURPOSES OF THE ENDOWMENT IS TO FOSTER EXCELLENCE AND ACHIEVEMENT IN THOSE DISCIPLINES WHICH PROBE THE MEANING AND SIGNIFICANCE OF THE HUMAN EXPERIENCE. THIS CANNOT BE MEASURED IN QUANTITATIVE TERMS, IN NUMBERS OF INVENTIONS OR ARTICLES IN LEARNED JOURNALS. IT RELATES TO THE QUALITIES AND HABITS OF MIND WHICH INFORM OUR EXISTENCE AND

MAKE IT MEANINGFUL.

ACHIEVEMENTS OF THIS KIND HAVE NEVER BEEN EASY BUT  
IN THE NOISY, COMPETITIVE CONFUSION OF OUR CONTEMPORARY  
SOCIETY, THEY ARE INCREASINGLY RARE. THEY REQUIRE DISCIPLINE,  
REFLECTIVENESS AND MINDFULNESS. THESE ARE ALSO QUALITIES  
WHICH IN THE PAST WE HAVE ASSOCIATED WITH THE ACT OF WRITING  
AND READING BOOKS. THERE HAS ALWAYS BEEN IN OUR SOCIETY A  
MEASURE OF RESPECT AND EVEN AWE FOR THE WRITER AND THE SERIOUS  
READER. LINCOLN READING HIS BOOKS BY CANDLELIGHT HAS BEEN  
AS STIRRING A HISTORY LESSON FOR YOUNG AMERICANS AS ANY OF THE  
SAGAS OF SUDDEN RICHES OF THE GREAT CAPITALISTS.

THE ASSUMPTION HAS BEEN THAT WHEN THERE WERE IMPORTANT  
OR BEAUTIFUL THINGS TO BE SAID, A BOOK WAS THE WAY TO SAY THEM.

AAP PAGE 11

IN THE SPACIOUS INTERIORS OF A BOOK THERE IS ROOM TO SHARE  
THE MOST EXPANSIVE AND INTIMATE THOUGHTS: TO ASK AND TO PONDER  
GREAT QUESTIONS ABOUT OUR SOCIETY AND OUR LIVES. BOOKS HAVE  
ALWAYS BEEN AN ESSENTIAL MEDIUM OF THE HUMANISTIC ENTERPRISE.

I FIND IT DIFFICULT TO USE THE PRESENT TENSE, HOWEVER,  
BECAUSE I AM UNSURE WHETHER WE CAN SAY TODAY THAT THE BOOK  
CONTINUES TO PLAY THIS ROLE IN OUR SOCIETY. MANY OF THE  
REASONS ARE BEYOND YOUR CONTROL, I'M SURE. THAT GROUP IN OUR  
SOCIETY WHICH MOST READS BOOKS, IS ALSO THE MOST BUSY, THE  
MOST BOMBARDED WITH DEMANDS ON THEIR TIME, MONEY AND ATTENTION.

TODAY EXECUTIVES, INTELLECTUALS, AND SCHOLARS HAVE AT  
LEAST ONE COMMON COMPLAINT: THAT THERE IS SIMPLY NOT ENOUGH  
TIME TO READ DEEPLY OR PLEASURABLY. YOU MAY REMEMBER HOW

AAP PAGE 12

WALTER KERR COMPLAINED ABOUT THIS CHANGE IN HIS OWN READING HABITS IN THE DECLINE OF PLEASURE. THE DIFFERENCE IS THIS, HE SAID, "I NO LONGER READ TO READ." HE TRACES THE PROBLEM TO A COMPULSIVE DRIVE FOR ACCOMPLISHMENT IN BOTH WORK AND LEISURE.

YOU MAY HAVE NOTED ANOTHER EXAMPLE OF THIS IN A SURVEY OF THE READING HABITS OF OFFICIAL WASHINGTON IN THE MAY ISSUE OF BOOKVIEWS (THAT IS, IF YOU HAD TIME TO READ IT!)

THE PRESIDENT, IT IS REPORTED, CONTINUES TO BE AN AVID READER, MANAGING TO GET THROUGH TWO BOOKS A WEEK DESPITE SITTING IN JUDGEMENT ON HUNDREDS OF PIECES OF INFORMATION WHICH CROSS HIS DESK. THIS MAY, IN FACT, BE THE FIRST ADMINISTRATION IN RECENT MEMORY THAT IS READING MORE BOOKS THAN IS IS WRITING!

BUT CABINET, AGENCY AND LEGISLATIVE LEADERS, WITH FEW EXCEPTIONS, REPORT THAT THERE IS SCARCELY ENOUGH TIME TO READ THE DAY'S MAIL AND MEMOS. BOOK READING IS CONFINED TO RARE PRIVATE MOMENTS AND LONG PLANE FLIGHTS.

IN WASHINGTON, BUT NOT ONLY IN THE CAPITOL, THERE IS THE CONTINUING DANGER OF REACTING RATHER THAN REFLECTING; AN OUTGROWTH OF THE CONFLICTING DEMANDS ON MENTAL ENERGIES.

THE PROBLEM ACTUALLY IS MORE PERVASIVE THAT AMERICANS IN EVERY WALK OF LIFE ARE CONSTANTLY TEASED AND ENTICED TO SPEND TIME IN LEISURE PURSUITS WHICH OFFER A THIN SUBSTITUTE FOR GENUINE MENTAL EXERCISE, AND ROB US OF THE CALM, DETACHMENT AND CONCENTRATION WHICH ARE ESSENTIAL TO SERIOUS INFORMATIVE READING.

DEMANDS UPON OUR LEISURE TIME CONTINUE TO MULTIPLY BECAUSE THIS IS AN ENORMOUSLY LUCRATIVE MARKET. AMERICANS SPENT NEARLY 150 BILLION DOLLARS ON LEISURE PRODUCTS AND ACTIVITIES LAST YEAR, AND THAT FIGURE MAY DOUBLE BY 1985. IN 1977 MORE THAN ONE AND A HALF BILLION DOLLARS ALONE WAS SPENT ON ADVERTISING THOSE PRODUCTS AND SERVICES.

YOU KNOW FAR BETTER THAN I THE INTENSITY OF COMPETITION AND THE CONTINUING BATTLE WHICH MUST BE WAGED TO MAINTAIN THE SMALL SHARE OF THESE EXPENDITURES THAT ARE DEVOTED TO BOOK PURCHASES. BUT I NOTE THAT SOME OF YOUR COLLEAGUES HAVE NOT LOST THE CAPACITY FOR REFLECTION AND SELF-EXAMINATION UNDER PRESSURE. I KNOW THERE IS SERIOUS QUESTIONING AMONG PUBLISHERS ABOUT WHETHER YOU CAN CONTINUE TO PRODUCE AN ANNUAL AVALANCE OF 40,000 NEW TITLES -- A FIGURE I WAS ASTONISHED TO LEARN --

AAP PAGE 15

WHEN MANY OF THEM SIMPLY DO NOT DESERVE AND CAN'T FIND A PLACE IN OUR BOOKSTORES AND LIBRARIES. "PUBLISH OR PERISH" SEEMS TO BE AS PREVALENT AMONG PUBLISHERS AS SCHOLARS.

SIMILARLY, I SEE THAT AS THE PAPERBACK REVOLUTION RUNS ITS COURSE, THERE ARE VOICES IN THE PUBLISHING COMMUNITY ACKNOWLEDGING THAT THERE ARE TIMES WHEN THE PROMOTIONAL COPY FOR A TITLE IS MORE COMPELLING THAN WHAT IS BETWEEN THE COVERS!

I WOULD LIKE TO SECOND THE COMMENTS OF OSCAR DYSTEL IN PUBLISHERS WEEKLY WHEN HE CRITICIZED "THE LACK OF PUBLISHING VARIETY AND INNOVATION AND THE CONCENTRATION ON THE BIG BOOK AND FADS..." THESE TRENDS, HE SAYS, DO "NOT ALLOW US TO LIVE UP TO OUR CULTURAL AND SOCIAL RESPONSIBILITIES AS FULLY AS WE SHOULD TO PROVIDE THE WIDEST POSSIBLE CHOICE OF BOOKS --

AAP PAGE 16

BOOKS THAT ARE THE LEGACY OF OUR CULTURAL HERITAGE AND BOOKS THAT EXPLORE THE FRINGES OF THE PRESENT AND THE FRONTIERS OF NEW THINKING."

IF THE PROBLEM WAS MERELY ONE OF INTERNAL REFORMS WITHIN PUBLISHING, YOUR CHOICES WOULD BE A GOOD DEAL SIMPLIER. BUT YOU MUST DEAL AS WELL WITH THE EFFECTS OF TELEVISION ON OUR NATIONAL ATTENTION SPAN, AND THE WAY IT HAS ALTERED THE ROLE OF OTHER MEDIA, INCLUDING THE BOOK.

ERIK BARNOUW, THE MEDIA HISTORIAN, HAS DESCRIBED THE IMPACT OF TELEVISION AS A "SCRAMBLING OF GENRES AND FUNCTIONS." "WE USED TO THINK," HE WRITES, "OF JOURNALISM, ENTERTAINMENT, EDUCATION, POLITICS, ADVERTISING AND RELIGION AS SOMEWHAT SEPARATE ACTIVITIES EACH CARRIED ON IN ITS OWN PROPER DOMAIN.

AAP PAGE 17

BUT TODAY THE BRIGHT TUBE, IN LIVING COLOR, HAS BECOME THE  
NEWSPAPER, THEATRE, SCHOOLROOM, PODIUM, BILLBOARD AND  
PULPIT. IN THE PROCESS ALL HAVE GRAVITATED TOWARD THE SAME  
DRAMATURGICAL TECHNIQUES AND APPEALS. IT IS ALL PART OF THE  
FEVERISH STRUGGLE FOR THE CROWNING SPOTLIGHT."

MANY PUBLISHERS SEEMED TO HAVE BEEN SEDUCED BY THESE  
SAME APPEALS AS THEY HAVE WITNESSED THE SUCCESS OF NOVELIZATIONS  
AND "TIE-INS." THIS MUTUAL ATTRACTION CAN BE A SOURCE OF WHAT  
SOME CALL "SYNERGY." BUT THAT ALONE IS HARDLY A SUFFICIENT  
RATIONALE FOR THE GROWING CONGLOMERATION OF PUBLISHERS,  
MOVIEMAKERS AND TELEVISION COMPANIES. THE ECONOMICS OF THIS  
TREND MAY SEEM TO MAKE SENSE, BUT THERE ARE VERY REAL RISKS  
AS WELL. PUBLISHERS MAY FIND THEMSELVES RELEGATED TO THE ROLE  
OF SUPPLIERS OF RAW MATERIAL TO SATISFY THE INSATIABLE DEMANDS

AAP PAGE 18

OF THE VISUAL MEDIA FOR THE NEW AND DRAMATIC.

ALAN SCHWARTS WARNED IN PUBLISHERS WEEKLY OF ONE ALREADY EVIDENT OUTCOME OF THIS TREND. "SERIOUS WORKS OF HISTORY, SOCIOLOGY, POETRY, LITERATURE DO NOT LEND THEMSELVES EASILY, IF AT ALL, TO MOTION PICTURE OR TELEVISION DEVELOPMENT. THEY ARE NOW GIVEN -- AND IN THE FUTURE WILL CONTINUE TO RECEIVE -- A SMALLER SHARE OF A PUBLISHER'S FINANCIAL PIE. THEIR NUMBER IN TERMS OF BOOKS WILL BE FEWER, AND THEIR AUDIENCE -- WHICH STILL EXISTS -- WILL BE DEPRIVED MORE AND MORE OF THEIR COMPANY."

I HAVE READ THE EXCHANGE OF VIEWS AND CONCERNS BEING EXPRESSED BY MEN AND WOMEN IN YOUR INDUSTRY OVER TRENDS IN MARKETS AND ECONOMIC STRUCTURES. I RECOGNIZE, AS DO MOST OF

THOSE WHO HAVE EXPRESSED THEMSELVES, THAT THERE ARE NO EASY ANSWERS. WE ARE NOT LEAVING BEHIND A GOLDEN AGE OF CULTURAL ACHIEVEMENT FOR A CRASS NEW COMMERCIALISM. IN FACT, I BELIEVE THERE IS MORE VARIETY, VITALITY AND CHOICE IN OUR SOCIETY TODAY THEN AT ANYTIME IN THE PAST AND I DO NOT SHARE THE VIEW OF THOSE WHO DEPLORE THE END OF A TIME WHEN A FEW GUARDIANS OF HIGH CULTURE WERE UNCHALLENGED ARBITERS OF TASTE AND STANDARDS FOR THE REST OF US.

STILL, I SHARE THE CONCERN EXPRESSED BY ARCHIBALD McLEASH, JAMES MICHENER AND OTHERS OVER THE FUTURE OF WHAT IS SOMETIMES REFERED TO AS "THE EXCHANGE OF IDEAS IN AMERICAN LIFE."

IF THE TREND TOWARD EVEN FURTHER CENTRALIZATION IN PUBLISHING RESULTS IN DIMINISHED OPPORTUNITIES FOR ALL BUT THE ESTABLISHED WRITERS AND THE "PACKAGED" BOOK THEN THE FEARS EXPRESSED BY MICHENER IN A RECENT LETTER TO CONGRESSMAN ROBERT KASTENMEIER ARE TO BE RECKONED WITH. MICHENER WARNS OF A TIME WHEN "WHOLE AREAS OF HUMAN EXPERIENCE WILL BE OVERLOOKED AND THE FREE EXCHANGE OF IDEAS SLOWLY STRANGLERD."

I URGE YOU TO LOOK WITHOUT DEFENSIVENESS AND WITHOUT NAIEVETE AT THE IMPLICATIONS OF THESE TRENDS AND TO CONTINUE THE DEBATE OVER THEIR IMPLICATIONS. I SUSPECT THE ANSWER TO THESE CONCERNS STARTS PRIMARILY IN THE MUTUAL ENCOURAGEMENT AND EFFORTS OF MEMBERS OF YOUR OWN PROFESSION IN DEFINING A SENSE OF YOUR RESPONSIBILITIES -- NO ACTION OF THE

AAP PAGE 21

GOVERNMENT CAN PROVIDE A SENSE OF OBLIGATION AND PURPOSE TO A PROFESSION IN THE ENTERPRISE YOU REPRESENT OR IN ANY OTHER.

THESE MATTERS ARE OF GREAT CONCERN TO THE ENDOWMENT, SINCE THESE ARE PRECISELY THE AREAS OF CREATIVITY AND SCHOLARSHIP WHICH REPRESENT THE FINEST ACHIEVEMENTS OF THE HUMANITIES.

THE DANGER IN PUBLISHING AND IN JOURNALISM IS THE SAME AS THAT WHICH FACES SCHOLARS, THE RISK OF TRIVIALIZING THE PRINTED WORD, AND ROBBING THE BOOK OF ITS BASIC AND ENDURING FUNCTION. I BELIEVE BOOKS ARE AND WILL REMAIN OUR BEST MEANS OF HUMANISTIC DISCOURSE, OUR MOST ESSENTIAL MEDIUM FOR CULTIVATING THE HABITS OF MIND WHICH ARE ESSENTIAL FOR AC

ACHIEVEMENT. THE INDISPENSIBLE INSTRUMENT FOR COMMUNICATING  
WHAT IS MOST LASTING AND IMPORTANT ABOUT OUR CULTURE.

I DO NOT MEAN TO IMPLY, HOWEVER, THAT THE ONLY SUBJECTS  
WORTH PUTTING BETWEEN COVERS ARE THE DELIBERATIONS OF  
SCHOLARS, OR THE ISSUES OF CURRENT INTEREST TO INTELLECTUALS.  
I DO SUGGEST THAT TOO OFTEN THESE WORKS AND THEMES ARE  
INACCESSIBLE TO ALL BUT A SELECT FEW WHO SPEAK THE  
PROFESSIONAL LANGUAGE OF INCREASINGLY SPECIALIZED DISCIPLINES.

THIS SPEAKS TO THE SECOND GOAL OF THE ENDOWMENT, WHICH  
IS TO MAKE OPPORTUNITIES FOR LEARNING, INSIGHT AND ACTIVITY  
IN THE HUMANITIES AVAILABLE TO AN EVER-WIDENING CIRCLE OF  
THE PUBLIC. IT IS AT THIS POINT THAT SOME MAINTAIN THAT THE  
DISCIPLINES OF THE HUMANITIES MUST REAMIN ESSENTIALLY THE

PROVINCE OF SPECIALISTS AND OF AN "ELITE."

I DO NOT SUBSCRIBE TO THE VIEWS OF THOSE WHO MAINTAIN THAT SEEKING A WIDER AUDIENCE FOR THE BEST IN THOUGHT AND LEARNING IN THE HUMANITIES WILL SOMEHOW COMPROMISE OUR STANDARDS OF EXCELLENCE. AND MY GREATEST EFFORTS WILL BE DEVOTED TO INCREASING ACCESS TO THE RESOURCES FOR LEARNING IN THE HUMANITIES FOR SCHOLARS, TEACHERS, STUDENTS AND CITIZENS ALIKE.

THERE IS, I BELIEVE, A RESPONSIBLE MIDDLE GROUND BETWEEN THOSE WHO ARGUE THAT DEMOCRACY IN CULTURE INEVITABLY BREEDS MEDIOCRITY AND THOSE WHO SCORN THE QUEST FOR EXCELLENCE OF ACHIEVEMENT. AND AS IS SOMETIMES THE CASE, THIS MIDDLE GROUND IS THE PROVINCE OF REASON.

IF THE WORLD OF OVERLY COMMERCIALIZED BOOK PUBLISHING  
THREATENS TO CHEAPEN THE EXPERIENCE OF READING, TO CONVERT  
IT INTO A MINDLESS RHYTHM OF TITILLATION AND INSTANT  
GRATIFICATION, THE WORLD OF HIGHLY SPECIALIZED SCHOLARSHIP  
SOMETIMES LACKS ENTIRELY A VISION OF THE HUMAN EXPERIENCE  
WE CAN ALL APPRECIATE. IT MAY BE AS MUCH A FORM OF SELF-  
INDULGENCE FOR A NARROW GROUP OF EXPERTS AS THE WORST OF  
TELEVISION IS FOR A LARGER PUBLIC.

THE MIDDLE GROUND, I BELIEVE, IS TO SEEK FOR A COMMON  
CULTURE. FOR WHAT MATTHEW ARNOLD, A CENTURY AGO, CALLED  
"MAKING THE BEST THAT IS KNOWN AND THOUGHT CURRENT EVERYWHERE."

I WANT THE HUMANITIES ENDOWMENT TO NURTURE THIS COMMON  
CULTURE BY OFFERING ALL OF OUR CITIZENS, SCHOLARS AND

INTERESTED LAY PEOPLE ALIKE, AN OPPORTUNITY FOR EVER-DEEPER REFLECTION INTO THE MEANING OF THEIR OWN LIVES.

THE ENDOWMENT IS COMMITTED TO WIDENING THE AUDIENCE FOR GOOD BOOKS. IN OUR CONVERSATIONS WITH THE SCHOOLS, LIBRARIES, COLLEGES AND UNIVERSITIES OF AMERICA, AS WITH ITS PUBLISHERS, WE REGARD THE OPPORTUNITY FOR SERIOUS READING AS A CULTURAL BIRTHRIGHT FOR ALL OUR CITIZENS.

GEORGE STEINER, THE CRITIC, HAS WRITTEN OF THE OMINOUS THREAT OF A FUTURE TIME WHEN THE PRACTICE OF SERIOUS READING MIGHT BECOME SIMPLY "THE CRAFT AND PURSUIT OF A MINORITY."

WE ARE COMMITTED TO RESISTING THAT POSSIBILITY.

FOR PUBLISHERS AS BUSINESSMEN, THE WIDENING OF OUR

NATIONAL READERSHIP MAKES GOOD BUSINESS SENSE.

BUT I WOULD URGE YOU TO SEE THAT SUCH AN EXTENSION OF THE HABITS OF READING TO LARGER NUMBERS OF OUR CITIZENS ALSO BE AN INVITATION TO THEM TO INQUIRE MORE DEEPLY. IN THIS CONVERGENCE BETWEEN YOUR INTEREST AND THAT OF THE ENDOWMENT'S PUBLIC MANDATE, I LOOK FORWARD TO A BETTER SENSE OF OURSELVES AS A NATION AND A PEOPLE.

I RECENTLY HAD THE PRIVILEGE OF READING HERBERT BAILEY'S BOWKER LECTURE FOR 1977. AT THE CLOSE OF THAT ESSAY HE PONDERES THE FUTURE OF THE BOOK. LET ME CLOSE WITH HIS REMARKS:

"IF IT (THE BOOK) SHOULD BECOME OBSOLETE, THAT WILL NOT BE BECAUSE WE CAN'T AFFORD IT BUT ONLY BECAUSE SOMETHING ELSE

THAT WE PREFER HAS COME ALONG, SOMETHING CHEAPER AND BETTER.

I CAN'T ENVISION IT. WHO WANTS TO GO TO BED WITH A FLOPPY

DISK -- OR WITH A MICROFILM PROJECTION? IT WAS AT LEAST

TEN YEARS AGO THAT I HEARD CHARLES SCRIBNER SAY, "IF BOOKS

BECOME OBSOLETE, I WILL MAKE CANDLES!' HE DIDN'T EXPLAIN

HIS REMARK, BUT I THINK HE HAD IN MIND THAT, ALTHOUGH THE

ELECTRIC LIGHT HAS MADE CANDLES OBSOLETE, CANDLEMAKING TODAY

IS A HUNDRED-MILLION DOLLAR INDUSTRY -- NOT LARGE, BUT IT

CASTS A LOVELY LIGHT. AND AFTER ALL, BOOKS ARE CANDLES."

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**NI** | National Endowment  
**EI** | for the Humanities

Lists and Examples of Black-Related Grant Projects

FY 1977-78

Note: This material was compiled for the Congressional Black Caucus meeting on the humanities, May 23, 1978.

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Lists and Examples of Black-Related  
Grants Projects  
FY 1977-78

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GRANTS FOR BLACK-RELATED PROJECTS AND TO  
PREDOMINANTLY BLACK INSTITUTIONS  
BY DIVISION, FY 1977

FY 1977 NEH Grants for Black-Related Projects and  
to Predominantly Black Institutions

	Public		Education		Fellowships		Research		Special Projects		Youth Programs		Challenge		Total	
	#	\$	#	\$	#	\$	#	\$	#	\$	#	\$	#	\$	#	\$
Projects Supporting Black Institutions <sup>1/</sup>	7	\$103,860	11	\$655,812	4	\$35,000	4	\$228,530	0	-0-	1	\$6,226	0	-0- <sup>2/</sup>	27	\$1,029,428
Black / Afro-American Projects <sup>1/</sup>	8	307,878	1	30,000	16	185,828	7	172,362	0	-0-	2	11,894	0	-0- <sup>2/</sup>	34	707,962
Black African Projects	2	103,100	2	126,220	14	157,468	6	673,485	3	\$362,329	1	1,598	1	\$50,000	28	1,474,200
<b>Totals</b>	<b>17</b>	<b>\$514,838</b>	<b>14</b>	<b>\$812,032</b>	<b>34</b>	<b>\$378,296</b>	<b>17</b>	<b>\$1,074,377</b>	<b>3</b>	<b>\$362,329</b>	<b>4</b>	<b>\$19,718</b>	<b>1</b>	<b>\$50,000</b>	<b>90</b>	<b>\$3,211,590</b>

<sup>1/</sup> Where projects both support black institutions and study a black topic, they have been included only under the black institutions category.

<sup>2/</sup> An additional five Challenge Grants to black institutions were approved in FY 1977. These grants, however, will actually be obligated in FY 1978 and future years, depending on matching gifts raised by the grantee institutions; the total approved amount for these five awards is \$1,023,000.

revised OPFA  
5/22/78

AWARDS FOR FY 1977

NATIONAL ENDOWMENT FOR THE HUMANITIES

## GRANTS AWARDED TO BLACK INSTITUTIONS FY 1977

<u>Division</u>	<u>No. of Grants</u>	<u>Total Amount</u>
Public	7	\$103,860
Education	11	655,812
Fellowships	4	35,000
Research	4	228,530
Youth Programs	1	6,226
Challenge Grants*	<u>(0)*</u>	<u>(0)*</u>
Totals:	27	\$1,029,428

\*5 awards totaling \$1,023,000 were approved during FY 1977. These grants, however, will be obligated in FY 1978 and future years, depending on matching gifts raised by the grantee institutions. The matching funds for each award appears on the attached list under the Division processing the application.

Revised OPPA  
5/22/78

NATIONAL ENDOWMENT FOR THE HUMANITIES

## GRANTS AWARDED TO BLACK INSTITUTIONS FY 1977

Public Programs

African American Institute, New York, New York, Jane Wilder-Jacqz, <u>Planning Project to Assure Humanistic Content...in AAI's African Art Exhibi- tion.</u>	PM-28154-77-741 \$ 7,095 OR
Bishop College, Dallas, Texas, Harry Robinson, Jr., <u>Challenge Grant.</u>	CM-29271-77-937 \$ 50,000 Matching
Black Archives of Mid America, Inc., Kansas City, Missouri, Horace Peterson, III, <u>Program Develop- ment Grant.</u>	PM-27352-77-447 \$ 5,210 OR
Museum of Afro-American History, Boston, Massa- chusetts, Byron Rushing, <u>Challenge Grant.</u>	CM-29305-77-946 \$148,000 Matching
National Council of Negro Women, New York, New York, Ruth L. Aikens, <u>NCNW-Historical Landmark Interpretation Program.</u>	PM-29569-77-1079 \$ 21,360 OR
National Council of Negro Women, New York, New York, Douglas O'Connor, <u>Mary McLeod Bethune: A Legacy for Humanity.</u>	PN-29527-77-1048 \$ 35,309 OR
Parting Ways, Plymouth, Massachusetts, The Museum of Afro-American Ethnohistory, Inc., Marjorie E.A. Anderson, <u>Parting Ways Planning Colloquim.</u>	PM-29525-77-1082 \$ 10,000 OR
Rhode Island Black Heritage Society, Providence, Rhode Island, Rowena Stewart, <u>Planning Grant for an Interpretation of Black History in Rhode Island During the 19th Century.</u>	PM-29610-77-1168 \$ 14,886 OR
Shaw University, Raleigh, North Carolina, Horace B. Caple, <u>Promoting Humanities to the Public Through the Medium of Radio.</u>	PN-26960-77-116 \$ 10,000 OR

Education Programs

Alabama State University, Montgomery, Alabama, Alma S. Freeman, <u>Consultant Grant.</u>	EC-28676-77-1026 \$ 5,285 OR
Barber Scotia College, Concord, North Carolina, William E. Laukaitis, <u>Consultant Grant.</u>	EC-28036-77-1100 \$ 4,306 OR
Central State University, Wilberforce, Ohio, Luch K. Hayden, <u>Consultant Grant.</u>	EC-27844-77-805 \$ 2,556 OR
Medgar Evers College of the CUNY, Brooklyn, New York, Jamesetta Holliman, <u>Education Consultant Grant.</u>	EC-26667-77-108 \$ 2,877 OR
Fisk University, Nashville, Tennessee, Percy R. Luney, Jr., <u>Challenge Grant.</u>	CE-29479-77-970 \$400,000 Matching
Jackson State University, Jackson, Mississippi, Margaret Walker Alexander, <u>Institute-Conference on Africa and African Affairs.</u>	EH-26985-77-183 \$ 17,500 OR
Rust College, Holly Springs, Mississippi, A.H. Usmani Mufti, <u>Humanities Interdisciplinary Cur- riculum Development.</u>	EI-26692-77-61 \$195,041 OR
Shelby State Community College, Memphis, Tennes- see, David Coomber, <u>Consultant Grant.</u>	EC-28151-77-895 \$ 3,557 OR
Tougaloo College, Tougaloo, Mississippi, Ben E. Bailey, <u>An Interdisciplinary Career-Oriented Humanities Program.</u>	EI-27902-77-1161 \$116,348 OR
Tougaloo College, Tougaloo, Mississippi, Benson E. Snyder, <u>Challenge Grant.</u>	CE-29671-77-998 \$300,000 Matching
Tougaloo College, Tougaloo, Mississippi, Jean- netta Roach, <u>Consultant Grant.</u>	EC-27896-77-784 \$ 4,348 OR
Tuskegee Institute, Tuskegee, Alabama, Youra Qualls, <u>Development of the Humanities at Tuskegee Institute.</u>	ED-26853-77-396 \$300,000 OR
Vance-Granville Technical Institute, Henderson, North Carolina, Nannette Smith Henderson, <u>Education Consultant Grant.</u>	EC-25817-77-54 \$ 3,994 OR
Xavier University of Louisiana, New Orleans, Louisiana, Clarence J. Jupiter, <u>Challenge Grant.</u>	CE-29403-77-964 \$125,000 Matching

Fellowships

Atlanta University, Atlanta, Georgia, Richard A. Long, Beauford Delaney: Odyssey of An Artist. S-77-130  
\$ 2,500 OR

Bowie State College, Bowie, Maryland, Barry A. Crouch, Black Women in Industrializing America, 1880-1920: Social & Cultural Perspectives. R-77-27  
\$ 15,000 OR

Jackson State University, Jackson, Mississippi, Judith K. Krabbe, The Use of Myth in Apuleius. R-77-73  
\$ 15,000 OR

North Carolina A&T State University, Greensboro, North Carolina, Sandra C. Alexander, A Biography of Arna Wendell Bontemps. S-77-3  
\$ 2,500 OR

Research

Bishop College, Dallas, Texas, Harry Robinson, Jr., Southwestern Afro-American Bibliographic Survey. RC-23810-77-424  
\$ 40,000 OR

Central State University, Wilberforce, Ohio, Robert F. Fleissner, Shakespeare in Performance: Focus on King Lear and the Kozintsev Film. RD-27956-77-249  
\$ 3,030 OR

Hampton Institute, Hampton, Virginia, Fritz J. Malval, Investigation & Organization of Hampton Institute's Historical Documents. RC-27627-77-856  
\$ 52,500 OR

Martin Luther King, Jr., Center for Social Change, Atlanta, Georgia, Willie L. Harriford, Jr., King Center Archives of Civil Rights. RC-27812-77-801  
\$133,000 OR

Youth Programs

Black Archives of Mid-America, Inc., Kansas City, Missouri, Marijo Kimbrough, The Impact of Black Religious Organizations (AME, Baptist, Storefront Churches-Pentecostal & Holiness) on the Development of the Black Community. AY-29005-77-1227  
\$ 6,226 OR

NATIONAL ENDOWMENT FOR THE HUMANITIES  
GRANTS AWARDED FOR AFRO-AMERICAN PROJECTS FY 1977

<u>Division</u>	<u>No. of Awards</u>	<u>Total Amount</u>
Public	13	\$394,643
Education	1	30,000
Fellowships	18	203,328
Research	9	345,362
Youth Programs	<u>3</u>	<u>18,120</u>
Totals:	44	\$991,453

NATIONAL ENDOWMENT FOR THE HUMANITIES

## GRANTS AWARDED FOR AFRO-AMERICAN PROJECTS FY 1977

Public Programs

Black Archives of Mid America, Inc., Kansas City, Missouri, Horace Peterson, III, <u>Program Development Grant.</u>	PM-27352-77-447 \$ 5,210 OR
Buffalo Soldiers Historical Society, Inc., Flagstaff, Arizona, L. David Nealey, <u>Buffalo Soldiers Historical Museum and Research Center.</u>	PM-29546-77-1247 \$ 5,000 OR
Cleveland Museum of Art, Cleveland, Ohio, James A. Birch, <u>The Afro-American Tradition in Decorative Arts.</u>	PM-27996-77-589 \$ 85,269 OR
National Council of Negro Women, New York, New York, Douglas O'Connor, <u>Mary McLeod Bethune: A Legacy for Humanity.</u>	PN-29527-77-1048 \$ 35,309 OR
National Council of Negro Women, New York, New York, Ruth L. Aikens, <u>NCNW-Historical Landmark Interpretation Program.</u>	PM-29569-77-1079 \$ 21,360 OR
National Maritime Historical Society, Brooklyn, New York, Michael Platzer, <u>The Ernestina/Effie Morrissey Project.</u>	PM-28031-77-762 \$ 10,000 OR
New Muse Community Museum of Brooklyn, Brooklyn, New York, Charlene Claye Van Derzee, <u>Black Contribution to the Development of Brooklyn.</u>	PM-29519-77-1422 \$ 75,535 OR
North Carolina Museum of History, Raleigh, North Carolina, John D. Ellington, <u>The Black Presence in North Carolina.</u>	PM-27435-77-410 \$ 76,627 OR
Parting Ways, The Museum of Afro-American Ethno-history, Inc., Plymouth, Massachusetts, Marjorie E.A. Anderson, <u>Parting Ways Planning Colloquium.</u>	PM-29525-77-1082 \$ 10,000 OR
Plymouth-Carver Planetarium, Plymouth, Massachusetts, W. Russell Blake, <u>Lost Sky Lore of the Afro-American.</u>	PM-29526-77-1212 \$ 9,997 OR
Radio Free Georgia Broadcasting Foundation, Inc., Atlanta, Georgia, Harlon E. Joye, <u>Living Atlanta.</u>	PN-28024-77-827 \$ 20,000 OR

Public Programs (con.)

Rhode Island Black Heritage Society, Providence, Rhode Island, Rowena Stewart, Planning Grant for an Interpretation of Black History in Rhode Island During the 19th Century. PM-29610-77-1168  
\$ 14,886 OR

University of Texas at Austin-Winedale Museum, Round Top, Texas, Lonn Taylor; Interpreting Slavery in Central Texas. PM-28132-77-843  
\$ 25,450 OR

Education Programs

University of Iowa, Iowa City, Iowa, Darwin T. Tucker, Black Culture in the Second Renaissance: A Study of Afro-American Thought & Experience 1954-1970. EN-28994-77-1372  
\$ 30,000 OR

Fellowships

North Carolina A&T State University, Greensboro, North Carolina, Sandra C. Alexander, A Biography of Arna Wendell Bontemps. S-77-3  
\$ 2,500 OR

University of North Carolina, Chapel Hill, North Carolina, William L. Barney, To War and Beyond: The Evolution of a Black Belt Community, 1850-1875. F-77-6  
\$ 7,930 OR

Adams State College, Alamosa, Colorado, Bonnie Jo Barthold, Cyclic Time in Black Fiction (African, American and Caribbean). S-77-11  
\$ 2,500 OR

Lafayette College, Easton, Pennsylvania, Susan L. Blake, Black and White Critics on Richard Wright. R-77-12  
\$ 15,000 OR

Tarrant County Jr. College, North, Fort Worth, Texas, Euline W. Brock, Black Political Leadership During Reconstruction. S-77-26  
\$ 2,500 OR

Brown University, Providence, Rhode Island, Harold Pfautz & Rhett Jones, The Black American Experience: Insiders and Outsiders. FR-26750-76-1069  
\$ 8,400 OR

Bowie State College, Bowie, Maryland, Barry A. Crouch, Black Women in Industrializing America, 1880-1920: Social & Cultural Perspectives. R-77-27  
\$ 15,000 OR

University of Massachusetts, Boston, Massachusetts, Thadious M. Davis; The Black Experience in the Mississippi of William Faulkner and Richard Wright. R-77-30  
\$ 14,500 OR

Fellowships (con.)

Stanford University, Stanford, California, St. Clair Drake, <u>"Coping and Co-Optation": Values &amp; Ideology in the Black Diaspora.</u>	F-77-41 \$ 15,000 OR
College of William and Mary, Williamsburg, Virginia, Trudier Harris, <u>Lynching and Burning Rituals in Black Literature.</u>	R-77-51 \$ 15,000 OR
Saint Cloud State University, Saint Cloud, Minnesota, David J. Hellwig, <u>The Afro-American and the Immigrant: A Study of Black Social &amp; Political Thought.</u>	R-77-54 \$ 15,000 OR
Old Salem, Inc., Winston-Salem, North Carolina, Hunter L. James, <u>Civil Rights Movement in Greene County, Alabama.</u>	F-77-74 \$ 15,000 OR
University of Chicago, Chicago, Illinois, George E. Kent, <u>Black Autobiography: The Identity Quest.</u>	F-77-85 \$ 20,000 OR
Atlanta University, Atlanta, Georgia, Richard A. Long, <u>Beauford Delaney: Odyssey of An Artist.</u>	S-77-120 \$ 2,500 OR
Evergreen State College, Olympia, Washington, Rudolph Martin, Jr., <u>One Black Church's Influence on Afro-American Socio-economic Assimilation.</u>	R-77-85 \$ 14,998 OR
Illinois Benedictine College, Lisle, Illinois, John T. O'Brien, <u>Contemporary Black Fiction.</u>	S-77-143 \$ 2,500 OR
Stanford University, Stanford, California, Arnold Rampersad, <u>A History of Afro-American Poetry.</u>	F-77-134 \$ 20,000 OR
Sonoma State College, Rohnert Park, California, Clarice Stasz, <u>The Black Woman in Modern America; Myths and Realities.</u>	R-77-123 \$ 15,000 OR
 <u>Research</u>	
Bishop College, Dallas, Texas, Harry Robinson, Jr., <u>Southwestern Afro-American Bibliographic Survey.</u>	RC-23810-77-424 \$ 40,000 OR
University of California, Los Angeles, California, Wayland D. Hand, <u>Hyatt Collection Card-Index.</u>	RT-26047-77-461 \$ 15,354 OR
C. Ralph Hayes, Seattle, Washington, <u>A History of Black Educators.</u>	RS-26673-77-520 \$ 1,500 OR
Martin Luther King, Jr. Center for Soc. Change, Atlanta, Georgia, Willie L. Harriford, Jr., <u>King Center Archives of Civil Rights.</u>	RC-27812-77-801 \$133,000 OR

Research (con.)

University of Maryland, College Park, Maryland, Louis R. Harlan, <u>The Booker T. Washington Papers.</u>	RE-27200-77-1257 \$ 69,100 OR
University of Maryland, College Park, Maryland, Louis R. Harlan, <u>The Booker T. Washington, Papers.</u>	RE-22547-75-573 \$ 9,400 OR
New York Public Library, New York, New York, Otililia M. Pearson, <u>The Schomburg Processing, Preservation, and Extension Program.</u>	RC-25560-76-1144 \$ 28,000 G&M
University of North Carolina, Chapel Hill, North Carolina, Blyden Jackson, <u>Planning Conference on Biographies of Black Writers.</u>	RD-27525-77-794 \$ 8,721 OR
Yale University, New Haven, Connecticut, John W. Blassingame, <u>Index of Letters, Biographies and Obit- uaries in Black &amp; Reform Newspapers 1838-1900.</u>	RT-27242-77-1353 \$ 40,287 OR

Youth Programs

Black Archives of Mid-America, Inc., Kansas City, Missouri, Marijo Kimbrough, <u>The Impact of Black Religious Organizations (AME, Baptist, Store- front Churches Pentecostal &amp; Holiness) on the Develop- ment of the Black Community.</u>	AY-29005-77-1227 \$ 6,226 OR
Carleton College, Northfield, Minnesota, Arthur M. Powell, <u>The Black Experience in Coosa County, Ala- bama and Rockingham, North Carolina.</u>	AY-28964-77-1226 \$ 3,272 OR
Memphis/Shelby County Public Library and Informa- tion Center, K. Hudson and Evelyn Lara, <u>Examination of Discrimination and Segregative Laws in Memphis, Tenn. 1880-1964.</u>	AY-27496-77-328 \$ 8,622 OR

NATIONAL ENDOWMENT FOR THE HUMANITIESNEH FUNDED PROJECTS TO STUDY BLACK AMERICANS IN CONJUNCTION  
WITH OTHER ETHNIC MINORITIES

FY 1977

Public Programs

National Center for Urban Ethnic Affairs, Washington  
D.C., William Watman, Humanists Working in Neighborhoods. PD-27618-77-522  
\$30,000 OR

Fellowships

University of California at Santa Barbara, Santa Barbara,  
California, Paul J. Bohannon, Dual Cultural Heritage  
in the United States. FR-29024-77-779  
\$26,459 OR

Columbia University, New York, New York, James P.  
Shenton, Race and Ethnicity in Industrial America. FR-26708-76-1164  
\$13,200 OR

University of Maryland, College Park, Maryland,  
Geraldine McTigue, The Social History of St. Landry  
Parish. Louisiana. 1850-1900. S-77-127  
\$2,500 OR

Sangamon State University, Springfield, Illinois,  
Douglas F. Morgan, The Supreme Court and the Changing  
Character of Civil Rights. R-77-89  
\$15,000 OR

Manchester Community College, Manchester, Connecticut,  
John F. Sutherland, The Quest for Ethnic Identity. R-77-126  
\$14,500 OR

Research

University of Cincinnati, Cincinnati, Ohio, Wayne C.  
Miller, Supplement to a Comprehensive Bibliography  
for the Study of American Minorities. RT-27320-77-1371  
\$111,000 OR

Winedale Museum of the University of Texas, Austin,  
Texas, Wendy V. Watris and Frederick C. Baldwin, An  
American Experience-An Historical Investigation of  
Four Texas Counties of Diverse Racial and Ethnic  
Composition. RS-25261-77-202  
\$21,759 OR

Youth Programs

West Dallas Community Centers, Dallas, Texas, Karan  
VanFossan Post, The Study of Folk Healing in the Black  
and Mexican-American Cultures. AY-28881-77-1224  
\$9,238 OR

NATIONAL ENDOWMENT FOR THE HUMANITIES  
GRANTS AWARDED TO BLACK AFRICAN RELATED PROJECTS  
FY 1977

<u>Division</u>	<u>No. of Grants</u>	<u>Total Amount</u>
Public	2	\$103,100
Education	2	126,220
Fellowships	14	157,468
Research	6	673,485
Special Projects	3	362,329
Youth	1	1,598
Challenge	<u>-1</u>	<u>50,000</u>
Totals:	29	\$1,474,200

NATIONAL ENDOWMENT FOR THE HUMANITIESGRANTS AWARDED TO BLACK AFRICAN RELATED PROJECTS  
FY 1977Public

Brooklyn College, Brooklyn, New York PM-29750-77-1205  
Willie F. Page, Research and Display of  
African Interpretive Arts Collection \$3,100 OR

Brooklyn Museum, Brooklyn, New York PM-28160-77-567  
Bernard V. Bothmer, Africa in Antiquity:  
The Arts of Ancient Nubia and the Sudan \$100,000 OR

Education

Jackson State University, Jackson, Mississippi EH-26985-77-183  
Margaret Walker Alexander, Institute-Conference  
On Africa and African Affairs \$17,500 OR

Museum of African Art/Frederick Douglass Institute EN-27893-77-785  
Washington, D.C., Warren M. Robbins, Institute  
in the Teaching of the Humanities for College  
Teachers of African Art and Culture \$108,720 OR

Research

Indiana University, Bloomington, Indiana RT-27007-77-517  
Charles S. Bird, A Computerized Dictionary  
of Bambara-Maninka-Dyula \$78,890 OR

Museum of African Art/Frederick Douglass Institute RC-27663-77-743  
Washington, D.C., Frederick Lamp, Organization  
and Access to Eliot Elisofon Archive of African  
Art and Culture \$41,500 OR

Northwestern University, Evanston, Illinois RC-27838-77-858  
James S. Aagaard, Proposal to Establish at  
N.W. University Library a National Center  
for Control of Bibliographic Data \$127,445 OR

Vanderbilt University, Nashville, Tennessee RC-27881-77-863  
Walter Harrelson, Ethiopian Manuscript Micro-  
film Library \$189,200 OR  
\$17,800 G&M

Vanderbilt University, Nashville, Tennessee RO-6356-73-221  
Walter Harrelson, Microfilming of Major Manu-  
scripts of Ethiopian Churches and Monasteries \$18,650 G&M

Yale University, New Haven, Connecticut, RC-27741-77-588  
 Leonard M. Thompson, Ethnic & Racial Conflict  
in Southern Africa Since 1652 \$200,000 OR

### Fellowships

Amherst College, Amherst, Massachusetts S77-149  
 John Pemberton, III, The Ritual Symbolism  
of the Masked Festivals of the Igbomina/  
Ekiti Yoruba, Nigeria \$2,500 OR

University of California, Los Angeles, California S77-193  
 Margaret A. Strobel, Muslim Women in Mombasa,  
Kenya 1890-1975 \$2,500 OR

University of California, San Diego, California S77-109  
 David D. Laitin, Religion and Political Culture \$2,500 OR

Cleveland State University, Cleveland, Ohio F-77-42  
 Henry J. Drewal, Social Realities Affecting  
Art in Yoruba Culture \$18,520 OR

Empire State College, Albany, New York R-77-66  
 Susan B. Kaplow, Theories of State Formation \$14,500 OR

Harvard University, Cambridge, Massachusetts F-77-158  
 Elizabeth M. Thomas, Autobiographical Account  
Relating American Life to Three Other Cultures \$15,000 OR

Johns Hopkins University, Baltimore, Maryland S77-38  
 David William Cohen, Luuka and Buhunde \$2,500 OR

University of Kansas, Lawrence, Kansas F-77-75  
 John M. Janzen, Lemba, Healing Society of  
Western Equatorial Africa \$10,000 OR

University of Minnesota, Minneapolis, Minnesota F-77-76  
 Onwuchekwa Jemie, Igbo Oral Poetry \$20,000 OR

New York University, New York, New York FS-26306-77-128  
 Thomas O. Beidelman, African Systems of Thought \$42,824 OR

Oakland University, Rochester, Michigan S77-183  
 Philip Singer, Medical Model vs. Cultural Model:  
4 Films of Traditional Healing in Nigeria \$2,500 OR

Princeton University, Princeton, New Jersey F-77-135  
 Benjamin C. Ray, Myth, Ritual, and Symbolism  
of the Kingship of Buganda \$19,124 OR

SUNY-Cortland, Cortland, New York, Sidney R. Waldron, <u>From Old City to New: Adaptation of Harari Urban Institution</u>	S77-211 \$2,500
University of Virginia, Charlottesville, Virginia, Joseph Calder Miller, <u>The Portuguese Slave Trade in the Southern Atlantic 1760-1830</u>	S77-131 \$2,500
 <u>Special Projects</u>	
Michigan State University, East Lansing, Michigan David S. Wiley, <u>The Evaluation of African Audio- Visual Materials for Instructional Use in Human- ities Education</u>	AD-29116-77-1029 \$94,829 OR
Museum of African Art, Washington, D.C., Warren M. Robbins, <u>Support of the Museum of African Art</u>	AD-27922-77-179 \$17,500 OR
Museum of African Art, Washington, D.C., Betty Ann Kane, <u>Emergency Assistance to the Museum</u>	AD-27948-77-416 \$250,000 GM
 <u>Youth Programs</u>	
Joseph Opala, Freetown, West Africa <u>Historical and Archaeological Survey of Bunce Island, West Africa</u>	AY-28958-77-880 \$1,598 OR
 <u>Challenge Grant Program</u>	
Museum of African Art, Washington, D.C., Betty Ann Kane, <u>Challenge Grant.</u>	CM-28432-77-700 \$50,000 Matching

AWARDS FOR FY 1978 TO DATE

NATIONAL ENDOWMENT FOR THE HUMANITIES

GRANTS AWARDED TO BLACK INSTITUTIONS FY 1978  
THROUGH MAY 1978

Education

Bishop College, Dallas, Texas, Jerome Keating, <u>Consultant Grant.</u>	EC-30672-78-373 \$ 4,396 OR
Essex County College, Newark, New Jersey, Steve Curry, <u>Interdisciplinary Humanities Program.</u>	EP-31154-78-419 \$ 26,473 OR
Medgar Evers College, CUNY, Brooklyn, New York, Jeamesetta Holliman, <u>Humanities Division Liberal Arts Studies Curriculum.</u>	EP-31239-78-391 \$ 50,000 OR
Hampton Institute, Hampton, Virginia, B. Stith Clark, <u>A Foreign Language Curriculum Model for Minority Colleges: An Ethnic Approach.</u>	EP-31049-78-557 \$ 47,529 OR
Jackson State University, Jackson, Mississippi, Barbara C. Dease, <u>Consultant Grant.</u>	EC-30662-78-361 \$ 4,424 OR
Mississippi Industrial College, Holly Springs, Mississippi, Muriel Wilson Perkins, <u>Consultant Grant.</u>	EC-29151-78-415 \$ 4,050 OR
North Carolina A&T State University, Greensboro, North Carolina, Ethel F. Taylor, <u>Consultant Grant.</u>	EC-28004-78-307 \$ 4,565 OR

Fellowships

Atlanta University, Atlanta, Georgia, Richard A. Long, <u>Alain Locke &amp; Afro-American Culture.</u>	FS-29859-78-116 \$ 41,807 OR
Robert R. Moton Memorial Institute, Inc., Philadelphia, Pennsylvania, Wayne Glick, <u>Moton Center for Independent Studies.</u>	FC-25517-78-54 \$ 60,000 G&M

NATIONAL ENDOWMENT FOR THE HUMANITIES

GRANTS AWARDED FOR AFRO-AMERICAN PROJECTS FY 1978 THROUGH MAY 1978

Public Programs

WPBT-TV, North Miami, Florida, Robert Toplin and R. Shepard Morgan, History of Slavery in America. PN-30546-78-182  
\$76,150 OR

Education Programs

Indiana University, Bloomington, Indiana, Joseph J. Russell, The Role of Afro-American Folklore in Teaching the Arts and Humanities. EH-30744-78-60  
\$5,000 OR

Fellowships

Brown University, Providence, Rhode Island, Harold Pfautz, The Black Experience: Insiders and Outsiders. FS-30290-78-7  
\$46,738 OR

Emory University, Atlanta, Georgia, Bell I. Wiley, The American South, 1800-1865: Slavery, Secession and Civil War. FS-30314-78-4  
\$43,212 OR

Harvard University, Cambridge, Massachusetts, Orlando Patterson, The Comparative Study of Slavery. FS-30202-78-289  
\$47,691 OR

Yale University, New Haven, Connecticut, Michael G. Cooke, Modern Fiction: Portraits in Black and White. FS-30066-78-286  
\$48,270 OR

Research

The Citadel, Charleston, South Carolina, John W. Gordon and David H. White, South Carolina Blacks and the Civilian Conservation Corps: An Anomaly in the Southern Experience. RS-29404-78-212  
\$17,833 OR

Duke University, Durham, North Carolina, William Chafe and Lawrence Goodwyn, A Research Program to Study Race Relations and the Civil Rights Movement. RC-25422-76-1176  
\$10,000 OR

University of Massachusetts, Amherst, Massachusetts, Katherine Emerson and Rob McDonnel, Du Bois Papers Archive. RC-30931-78-372  
\$58,581 OR

University of Missouri, St. Louis, Missouri, George Rawick, Louis Gerteis, and James Roark, The First and Second Reconstructions: The Historical Setting and Contemporary Black-White Relations, 1860-1978. RD-31882-78-410  
\$4,551 OR

Youth Programs

Palmer Junior College, Davenport, Iowa, Hope D.  
Williams, An Oral History of the Black Population  
of Davenport, Iowa.

AY-31310-78-610  
\$8,961 OR

GRANT EXAMPLES -- DIVISION OF PUBLIC PROGRAMS

Format for Information for Black Caucus

1. Grantee: name, city, state, and congressional district.
2. Grantee organization: provide a brief description about the type of organization, whether Black controlled, and/or its relation to the Black community.
3. Grant amount and period: note amount (OR, G&M and total), grant period, and grant number.
4. Project: note and underline the title (or a more descriptive short phrase); and briefly describe the purpose of the grant, the kinds of activities and audiences planned, and whatever outputs are intended. If the project is completed, note its actual results instead of its plans.
5. Significance: briefly note the importance of the project generally and/or to the black community.

1. Grantee: Los Angeles County Art Museum, Los Angeles, California (all Los Angeles Congressional districts).
2. Public museum, financed through tax dollars. Serves the metropolitan Los Angeles area, including the local black community.
3. PM-24270-76-405. \$76,000 outright. December 15, 1975 - January 31, 1977.
4. "Two Centuries of Black American Art." An interpretive exhibition of 200 works by 63 representative black American artists, emphasizing their themes and the social and historical context of their art. It is traveling to three other cities: Atlanta, Dallas, and Brooklyn.
5. Significance: This is the first national exhibition bringing together the works of a large number of black artists. It is a persuasive indication of the quality and scope of the artistic contributions of the black community.

1. Society for the Preservation of Weeksville and Bedford-Stuyvesant History, Brooklyn, New York (12th and 14th Congressional districts).
2. Black-controlled community organization for local history.
3. PM-28127-77-731. \$26,510 outright. September 1, 1977 - May 30, 1978.
4. Planning grant to develop programs and exhibits interpreting the history of the Weeksville and Bedford-Stuyvesant neighborhood of Brooklyn, first settled by free African-Americans in 1827.
5. Significance: an important model for community history activities, and the first public activity to explore the neglected history of this area of Brooklyn.

1. Rhode Island Black Heritage Society, Providence, Rhode Island (1st and 2nd Congressional districts).
2. Black-controlled historical organization with strong community representation.
3. PM-29610-77-1168. \$15,000 outright. October 1, 1977 - September 30, 1978.
4. Planning grant to develop exhibits and a community outreach program conveying the history of black settlement in Rhode Island in the Nineteenth Century.
5. Significance: A model of public outreach activities conducted by a largely volunteer black community organization.

1. North Carolina Museum of History, Raleigh, North Carolina (4th Congressional district).
2. A public-supported historical organization which serves the entire state.
3. PM-27435-77-410. \$76,627 outright. April 1, 1977 - June 30, 1978.
4. "The Black Presence in North Carolina." The grant is supporting production of a traveling exhibition of artifacts and documents explaining black contributions to the heritage of North Carolina from colonial times through the Reconstruction Era. The exhibit will be seen throughout the state after its initial presentation at the museum in Raleigh.
5. Significance: The project is reaching a statewide audience and was developed with extensive assistance from black historians.

1. Brooklyn College, Brooklyn, New York (12th and 14th Congressional districts).
2. Public education institution, part of the City University of New York.
3. PM-29750-77-1205. \$3,100 outright. December 1, 1977 - December 31, 1978.
4. Planning grant to develop a museum exhibition on major themes in African art, relating the objects and themes to the lives of contemporary Black Americans.
5. Significance: will be of special interest to the Brooklyn community.

1. National Council of Negro Women, New York, New York (all New York Congressional districts).
2. The largest and most important organization of black women in the United States, founded in the 1920's by Mary McLeod Bethune.
3. PM-29569-77-1079. \$21,360 outright. October 1, 1977 - July 31, 1978.
4. A planning grant to develop programs interpreting the importance of persons, events and issues associated with Mary McLeod Bethune, a pioneer advocate for black women who was an adviser to Franklin and Eleanor Roosevelt. The programs will be located at the Bethune House on Logan Circle in Washington, D.C.
5. Significance: This is a model use of an historic structure to convey the life and times of an important figure in American history.

1. WPBT, television station, Miami, Florida (13th Congressional district).
2. This is the community public broadcasting station in Miami; not black-controlled, but it has a heavy emphasis on programming for minorities.
3. PN-30546-78-182. \$76,150 outright. January 1, 1978 - December 31, 1978.
4. A grant to develop scripts and treatments for a proposed eight to twelve program series on "Slavery in America," to be broadcast nationally on public television. This grant supports consultations with scholars of black slavery and the preparation of the script materials.
5. Significance: This is a highly promising attempt at a systematic, thorough examination of the reality of slavery in American life in the seventeenth and eighteenth centuries, involving the collaboration of outstanding scholars and production personnel. If the series moves into production, it will be the most important such effort ever undertaken by public television.

GRANT EXAMPLES -- OFFICE OF SPECIAL PROJECTS

1.

1. Grantee: The Crisis (the Crisis Publishing Company), the official organ of the National Association for the Advancement of Colored People (NAACP); New York City, 18th congressional district.

2. Grantee organization: The Crisis was founded in 1910 as the official publication of NAACP, one of the major black organizations.

3. Grant amount and period: \$13,325 OR; 4/1/75-6/30/76; Contract NED-C-38 (the Crisis Publishing Company is profit-making organization).

4. Project: Publication Series for the Implemmentation of the American Issues Forum in the NAACP's magazine, The Crisis. Eighteen articles were specially commissioned to correspond with the nine months of the American Issues Forum during the Bicentennial.

5. Significance: This grant allowed the major publication of NAACP to commission distinguished writers, mostly blacks, to write on the Bicentennial.

6. Other Information: Both the grant and the articles were very well received. In fact, the articles were republished in a book by Arno Press.

2.

1. Grantee: The National Urban League, Inc.; black-controlled; New York City; 17th congressional district.

2. Grantee organization: The National Urban League is headquartered in New York City, with a Washington bureau, four regional offices and 103 affiliates in 34 states and the District of Columbia. It is one of the major black advocacy organizations. It operates a number of service programs in such areas as health, education, housing, and employment, conducts research, and serves as a link between various communities and interest groups.

3. Grant amount and period: \$11,000 OR; 4/1/75-7/31/76; AO-23232-75-464.

4. Project: Publication Series for the Implementation of the American Issues Forum in the National Urban League's magazine, Urban League News (circulation, 10,000). Seven articles were specially commissioned to correspond with the nine months of the American Issues Forum during the Bicentennial.

5. This grant allowed the major publication of the National Urban League to commission distinguished writers, mostly blacks, to write on the Bicentennial.

6. Both the grant and the articles were very well received. In fact, the articles were so successful that other black papers and magazines reprinted them and it is estimated they reached an audience of over 500,000. Six of the lectures have also been printed in pamphlets of 50,000 copies of each, with a grant from Equitable Life Assurance.

GRANT EXAMPLES -- OFFICE OF YOUTH PROGRAMS

## OFFICE OF YOUTH PROGRAMS

## Projects Conducted by Black-Administered Organizations

- I. 1. Better Boys Foundation, Chicago, Illinois, 7th District, Illinois
2. BBF is "a family center for education, social development, and cultural arts" established in 1962
3. \$9,950, September 1, 1974 to January 31, 1975, AY-21282-75-159
4. Study of the Underground Railroad in Illinois. 20 inner-city youths in four teams learned research techniques and studied the Underground Railroad, preparing reports for the community.
5. The project was deemed very successful by all concerned, and in the words of the project director, "to take the so-called uninformed youths and inform them about themselves and in turn inform their peers is a task of fundamental importance, and the Underground Railroad project has done no less."
6. The project generated much publicity, including an article in "Ebony, Jr." magazine in October 1976.
- II. 1. The Black Archives of Mid-America, Inc., Kansas City, Missouri, 5th District
2. Established in 1974, the Archives is "dedicated to the preservation of documents and artifacts relating specifically to the experiences and history of Afro-Americans.
3. \$6,226, January 16, 1978, to August 12, 1978, AY-29005-77-1227.
4. The Impact of Black Religious Organizations on the Development of the Black Community. Project director and four local youths will develop oral history tapes and a written report on the subject for the archives and community.
5. Scholarly approach by local young people to an important element in the development by the Black Community.
6. Grant still in progress with kinks to be ironed out.

(Both are Youthgrants)

## OFFICE OF YOUTH PROGRAMS

## Grant Activities Pertaining to Black History and Culture

- I.
  1. Michael Tiranoff, Baltimore, Maryland, 3rd District.
  2. None.
  3. \$9,770, June 1976 to December 1976, AY-24470-76-406.
  4. A Film Study of the Culture of Baltimore Street-Criers.  
The film followed the life of "Arabbers," Baltimore's horse cart peddlers, a vanishing group whose distinct songs have been a part of Baltimore life for over a century.
  5. Documents a unique and vanishing life-style of Black peddlers.
  6. Film is in the finals of the 1978 American Film Festival in New York. Also, the head of the Black Caucus, Congressman Parren Mitchell, is a Baltimorean.
- II.
  1. City of Atlanta, Bureau of Cultural Affairs, Atlanta, Georgia.
  2. Atlanta is the cosmopolitan center of the New South.
  3. \$5,000, May 1 to September 31, 1978, AZ-31938-78-7000.  
(NEH Youth Project)
  4. Sweet Auburn Neighborhood Project provides opportunities for 100 youth to conduct interviews and perform research on this important historic Black neighborhood.
  5. Sweet Auburn is the center of the Black business community in the South and the home of Martin Luther King.

GRANT EXAMPLES -- DIVISION OF EDUCATION PROGRAMS

1. Grantee: Rust College, Holy Springs, Mississippi. Congressional District 1.
2. Grantee organization: Rust College is a church related, fully accredited, historically black, coeducational, senior liberal arts college. It was founded in 1866 by the Freedmen's Aid Society.
3. Grant amount and period: \$195,041 (OR), January 1, 1977 - December 31, 1979, EI-26692-77-61.
4. Project: Humanities Interdisciplinary Curriculum Development  
The purpose of this grant is to provide an integrated view and unified perception of the humanities at Rust College as well as to improve methodology and instruction in the humanities, especially through a multi-media approach. It is based on preliminary planning made during a pilot grant to the college in 1975-76. In the first year of the project, the college has developed (through faculty workshops and released time for faculty) two history courses, both of which are team-taught and interdisciplinary in nature. One of these courses, History 131-132: World History, has been coordinated with the unit on Black Culture and American Heritage developed during the pilot grant period. A course in Afro-American music has been implemented also. Rust has already been contacted for copies of course syllabi in these interdisciplinary courses by several other black institutions across the country. Future plans include developing and instituting courses on standard and non-standard English, comparative urban study, philosophy and contemporary issues, interdisciplinary fine arts, drama literature, and a writers workshop.
5. Significance: This project is clearly of lasting importance to Rust College faculty and students; it will both integrate humanities offerings and upgrade course content. One of the courses developed has already been voted a permanent part of the curriculum at Rust and the others should follow.
6. Other Information: The locations and history of this institution should be emphasized. Two of the goals of the college when founded were to "prepare for service as teachers and preachers" and "to help change the social environment for a better life for all." This grant should contribute to both goals.

1. Grantee: Tougaloo College, Hinds, Mississippi, Congressional District 3.
2. Grantee organization: Tougaloo College is a predominantly black, four year, coeducational liberal arts college. It was founded in 1869 by the American Missionary Association in response to the educational needs of the recently freed slaves.
3. Grant amount and period: \$154,923 (OR), July 1, 1977 - June 30, 1980, EI-27902-77-1161.
4. Project: An Interdisciplinary Career-Oriented Humanities Major  
The primary objective of this proposal is to install a career-oriented interdisciplinary major in the humanities. This cooperative effort, begun under a NEH Pilot Grant, will strengthen both the quality of teaching within the traditional humanities areas and the support the humanities receive from student registration. Four new interdisciplinary courses will be developed : Arts and Ideas I and II, Seminar in the Humanities, and Independent Study in the Humanities. The Seminar in the Humanities will examine contemporary ethical issues in the professions, government, business, and private life. The proposal hopes to bring together existing career related courses at the college into "clusters" in an effort to have students effectively relate their career interests to humanistic concerns. Essentially, it offers a new and more flexible path to careers than a more traditional program.
5. Significance: The ideas for this proposal have been in ferment among Tougaloo College faculty for nearly ten years. The grant thus allows the college to move toward a new perspective in humanities studies.
6. Other information: Among private colleges, Tougaloo places a remarkably high percentage of its graduates in prestigious professional and graduate schools.

1. Grantee: Tuskegee Institute, Macon, Alabama, Congressional District 3.
2. Grantee organization: Tuskegee Institute is the nation's largest predominantly Black private university. It was founded in 1881 by Booker T. Washington and began as a vocational and technical institute.
3. Grant amount and period: up to \$300,000 (OR), \$146,000 (G&M), June 1, 1977 - May 31, 1982, ED-26853-77-396.
4. Project: Development of the Humanities at Tuskegee Institute  
With NEH funding, Tuskegee is in the process of developing a humanities minor by restructuring and adding more interdisciplinary courses to the existing curriculum. The first phase of the program calls for offering courses in two blocs, African Cultures and American Culture as well as for developing a new interdisciplinary course, American Social and Intellectual History. This latter course will be open to all students and required for those who minor in the humanities. Faculty training and development will take place through colloquia, workshops, seminars, and travel to professional meetings. Some new faculty for the program will be hired and visiting fallows will be invited to the campus each year. Interdisciplinary courses are also planned in the areas of Science and the Humanities and Performance and Expression. Project Directors are committed to adopting as permanent offerings the minor in humanities, the three-hour survey of the humanities, and the bloc structure for interdisciplinary approaches to harmonizing humanities and sciences. It is hoped that the program will provide a more cohesive and vital approach to the humanities for all Tuskegee students.
5. Significance: This program has the unquestionable support of the administration at Tuskegee and thus a unified humanities program should become a permanent feature of the curriculum at this important Black institution. The Institute already has a well-developed science technology and applied science curriculum. This project moves Tuskegee toward serious humanistic inquiry and should prove an important aspect of the fundamental education of the future leadership community of many Black citizens.
6. Other information: 45% of Tuskegee's students come from Alabama and the majority of the remaining are drawn from 9 southern states. The typical student has not traveled widely, has very poor reading ability, and needs financial support to attend school. He thus has extremely challenging educational needs. Such a humanities program is vital to Tuskegee.

Consultant Grant Program

Number of applications to date from black-controlled institutions or institutions a large percentage of whose students are black: 20

Number approved: 20

Number rejected: 0

Approved: Barber-Scotia College  
Essex County College  
Housatonic Community College  
Bethune-Cookman College  
Bishop College  
Central State University  
University of the District of Columbia  
Grambling State University  
Jackson State University  
Medgar Evers College, CUNY  
Miles College  
Mississippi Industrial College  
Morehouse College  
North Carolina A & T State University  
North Carolina A & T State University  
Paul D. Camp Community College  
J. Sargeant Reynolds Community College  
Savannah State College  
Tougaloo College  
Tougaloo College

Grantee: J. Sargeant Reynolds Community College,  
Richmond, Virginia, 3rd Congressional District

Grantee organization: A two-campus (urban and suburban)  
community college. Thirty-nine percent  
of the College's students are black.

Grant amount and period: \$3,847 outright. November 1, 1976  
through July 31, 1977. EC-26409-77-68.

Project: Integrating Afro-American Materials into Existing Courses.

The College's predominantly white humanities faculty, concerned that humanities courses were not dealing adequately with the Afro-American experience, requested consultant help in integrating Afro-American subject matter into existing courses, determining appropriate teaching techniques, selecting textbooks, and recommending new courses. Dr. Darwin Turner, Professor of English and Head of Afro-American Studies at the University of Iowa, worked with the faculty at both campuses to revise and design appropriate courses.

Significance: The fact that an institution which is not predominantly black, or black-controlled, is making a serious effort to provide a balanced humanities program of this type is worthy of attention.

Grantee: Central State University, Wilberforce, Ohio  
7th Congressional District.

Grantee Organization: Central State is a small, predominantly black university serving inner-city youths from Ohio.

Grant amount and period: \$2,556 outright. April 1, 1977 through March 30, 1978. EC-27844-77-805.

Project: Designing an Interdisciplinary, Multi-Ethnic Humanities Program. Central State requested an NEH Consultant Grant in order to receive assistance in expanding its humanities offerings and in implementing an integrated, multi-disciplinary, multi-ethnic humanities program which would provide students with a holistic perspective on man's cultural heritage. Dr. Huel Perkins, Dean of the College of Arts and Humanities at Southern University, worked with Central State faculty and administrators in determining the feasibility of such a program, in identifying the most productive ways to use faculty and library resources, and in designing course content which would insure both synthesis and student response.

Significance: The project will help to insure that disadvantaged students will be exposed to the humanities in effective and productive ways.

Grantee: Morehouse College, Atlanta, Georgia, 5th Congressional District

Grantee organization: An independent men's college founded in 1867 by ex-slaves and missionaries.

Grant amount and period: \$3,325 outright. September 1, 1975 through June 30, 1978. EC-23646-76-283.

Project: Developing a Program in Medicine for Minority Students.

In 1974, Morehouse received a contract from the Health Resources Administration to develop and implement a basic medical sciences program for minority students. The program, which will enroll its first students in September, 1978, will be roughly equivalent to the first two years of medical school; upon completion of the course, students may transfer to degree-granting institutions for the bulk of their clinical studies. The Medical Education Program staff has from the beginning felt it essential that the humanities be represented in the curriculum-building process at the earliest possible stage of planning in order to make it a strong and innovative component of the medical science curriculum. A Task Force of prebaccalaureate faculty formed to explore the possibilities for incorporating the humanities into the medical program joined with the Medical Education Program staff in requesting an NEH Consultant Grant. Under the terms of the grant, Edmund Pellegrino, MD, Chairman of the Board of the Yale-New Haven Medical Center, has been discussing with these groups possible roles and relationships between the humanities and the medical science sequence.

Significance: Morehouse received the Federal contract to help meet the national need for physicians of minority background. Morehouse's medical program is likely to be observed closely as a national model; if the humanities are incorporated into that model as a critical component of medical education, other institutions are likely to follow suit.

1. Institute for Services to Education, Inc.  
District of Columbia, A/L
2. This information is not available.
3. \$105,789; August 1, 1976 to August 1, 1977,  
EH 24744-76-880
4. A thirty-minute film on the life and work of Roger Dickerson, a Black composer from New Orleans. The film has been completed and has been shown on public television. It will be distributed to colleges and universities throughout the nation.
5. It is the first film made about a Black composer of classical music.

1. Boston University, Boston, Massachusetts, 8
2. Not available
3. \$98,524, September 1, 1976 to August 31, 1979,  
EH-24871-76-573
4. Development of a three-semester joint degree program in journalism and Afro-American Studies designed to train professional journalists to report on racial issues in an informed and accurate manner.
5. This is the only program of its kind in the country.

1. University of Iowa, Afro-American Studies Program,  
Iowa City, Iowa, 1
2. No available
3. \$37,336, January 1, 1977 to September 30, 1977,  
EH-25675-76-1170
4. Two week summer institute in Afro-American Studies for  
college teachers who teach at predominantly Black colleges.
5. This is one of several institutes the Endowment has  
supported at the University of Iowa (five all told) that  
have been very successful in strengthening Afro-American  
Studies programs throughout the nation.

1. Grantee: A. Philip Randolph Educational Fund, New York, New York. Congressional District 17.
2. Grantee organization: The A. Philip Randolph Fund is a black-controlled organization headed by Dr. Bayard Rustin. Its goal is to disseminate accurate information about race relations to all segments of the American population.
3. Grant amount and period: \$50,000 (OR) Jan. 1, 1977-- May 31, 1978; EP-25887-76-1192.
4. Project: Experimental Undergraduate Curriculum Pilot Project in the Humanities Through Integrated Studies. The Randolph Fund will lead a consortium of colleges including University of Wisconsin-La Crosse, North Carolina Central University, and North Carolina A and T University. Drawing upon consultants, the Fund will help all three colleges to introduce courses which treat the racial situation in a more balanced way. Course content will include information not only about blacks and whites but also about other ethnic minorities in America.
5. Significance: The project will help to achieve a more balanced treatment of the racial scene in the United States at all three colleges. It will accomplish this task for both white and black audiences and will strive to achieve a high academic level in the process.

The Studio Museum in Harlem  
2033 Fifth Avenue  
New York, New York 10035

19th NY Congressional District

Organization: The Studio Museum in Harlem is a Black institution that was established in 1968 to provide exposure for Black poets, writers, painters, film-makers and other humanists and artists, and to offer the community a center of Black cultural interest. Among other things, the Museum presents 15 - 20 exhibitions a year, which are viewed by 100,000 visitors.

Grant Number: EL-25498-76-407  
Grant Amount: \$8,900  
Grant Period: 3/1 76 through 6/30/78

Title: Black Arts and Humanities Seminar Series  
The purpose of the grant is to support a series of 12 evening lectures on Black Arts and Letters which provide an overview of 20th century intellectual and esthetic influences on today's Black artists. Lectures delivered by Black artists cover topics including The Harlem Renaissance, The Black Expatriate, The Black Press and Black Popular Culture; they are directed at the Black population of working professionals, college dropouts and college students of Harlem, as well as other residents of the area.

Significance: It is a humanities project at one of the leading Black cultural institutions in the country, and an exemplary program that provides opportunities for a predominantly Black audience to study the history and significance of Black culture in America.

GRANT EXAMPLES -- DIVISION OF RESEARCH GRANTS

RC-25422-76-1176  
CHAFE, William  
GOODWYN, Lawrence  
Duke University

A Research Program to Study Race  
Relations and the Civil Rights  
Movement \$299,980 OR  
\$45,000 G&M  
1 September 1976 - 31 August 1979

Under the direction of faculty from the Duke University Oral History Program, scholars from various disciplines of the humanities will come together to undertake research on problems related to race and civil rights in recent Southern history. A central focus of the research is upon the "grass-roots" origin of much of the civil rights activity throughout the South, and scholars will work closely with research assistants from the Oral History Program in collecting primary documentation from individuals directly involved in civil rights activities in local communities. Guided by the Oral History Program's multi-racial approach, scholars and research assistants will interview both blacks and whites in an endeavor to gain a multi-racial perspective on events of recent history.

Mr. Willie Harriford, Jr.  
 RC-27812-77-801  
 The Martin Luther King, Jr.  
 Center for Social Change  
 Atlanta, Georgia

"King Center Archives of Civil  
 Rights"  
 \$133,000 OR  
 August 1, 1977 - July 31, 1980

Implementation of this grant will provide for the permanent preservation and availability to scholars of a great part of the documentary heritage of the Civil Rights Movement of the 1960's. Housed at the Martin Luther King, Jr. Center for Social Change in Atlanta, the collection includes the papers and records generated by the following individuals and organizations:

Dr. Martin Luther King, Jr., 1929-1968;  
 The Southern Christian Leadership Conference, 1957-1968;  
 The Student Nonviolent Coordinating Committee, 1960-1965;  
 The Congress of Racial Equality, 1961-1968;  
 The National Lawyers Guild, 1939-1968  
 The Episcopal Society for Cultural and Racial Unity,  
 1959-1969;  
 The Delta Ministry, 1966-1969;  
 The U.S. National Student Association, 1960-1965;  
 The Coordinating Council of Community Organization (Chicago  
 Movement), 1965-1968.

Endowment support will provide for the physical conservation, sorting, arranging, and maintenance of the manuscript groups listed above. Nine inventories--one for each collection--will be produced. Funds will be used to hire an archivist and two assistant archivists to conduct the work over a three-year period. The archivists will be assisted in their work by an advisory committee composed of senior archivists and representatives of Atlanta-area archival institutions. The work will be under the direction of Willie L. Harriford, Assistant Dean, College of Arts and Sciences and Director of Afro-American Studies, University of South Carolina.

Clifton Johnson and  
Florence Borders  
RC-25515-76-1138  
Dillard University-  
Amistad Research Center  
New Orleans, Louisiana

PROCESSING PRIMARY SOURCE MATERIALS  
FOR THE STUDY OF THE HISTORY OF  
AMERICA'S ETHNIC MINORITIES  
\$104,100 OR  
1 January 1977 - 31 December 1979

This is a straightforward processing grant. The funds are being used to employ staff to process at least seventeen collections concerning the history of America's ethnic minorities and race relations. The collections to be processed, including the Archives of the American Missionary Association (1943-1969), the Catholic Committee of the South (1939-1955), the records of the New Orleans Catholic Council on Human Relations (1961-1964), the papers of Rivers Frederick, and the papers of H. Paul Douglass, deal mainly with twentieth century race relations and black history. The Amistad Center has been very successful in collecting resources since it was established in 1966, and the collections to be processed will be of value to researchers interested in several aspects of American social history.

Fritz Malval  
RC-27627-77-856  
Hampton Institute  
Hampton, Virginia

ORGANIZATION OF HAMPTON  
INSTITUTE'S HISTORICAL  
DOCUMENTS \$52,500 OR  
1 July 1977 - 30 September 1979

Hampton Institute has played an historic role of national significance in the education of blacks and American Indians since its founding in 1868. This grant will provide for the organization of Hampton Institute's Archives, which contain materials, hitherto inaccessible, on the Institute's early role in the education of blacks and Indians in addition to materials relating to the history of American philanthropy.

Mrs. Otilia Pearson	"Processing and Preservation
RC-25560-76-1144	Program"
NYPL/Schomburg Center for	\$170,000 OR
Research in Black Culture	\$390,000 G&M
New York, New York	July 1, 1976 - June 30, 1978

The current NEH Research Collections grant to the Schomburg Center is a continuation of two previous grants to allow the Schomburg to preserve and to gain bibliographic control over its vast and multi-faceted collection of materials relating to black culture. Previous grants have provided for an inventory of materials in the collections and subsequent archival processing of non-print materials. The current award will allow the Schomburg to preserve and extend access to its huge vertical file collection of newspaper clippings by transferring the file to microfiche. Grant funds are also aiding the Schomburg in preserving many of its rare books, microfilming deteriorating documents, and preserving its pamphlet collection. In addition, the Schomburg is cataloguing its record and oral history collections and many of its tapes have been transferred to cassette for easy access by scholars and the public at large.

The Schomburg Center is perhaps the largest, most comprehensive and most heavily-used collection of documents on the history, literature and art of Americans of African descent. The Collection contains representative works of every major black author, some of the earliest books and manuscripts dating back to the sixteenth century. Its vertical files contain a vast amount of information on the history of blacks in the U.S. The materials of the Schomburg have formed the basis for a number of important scholarly works, including the American Heritage Horizon History of Africa, Louis Haber's Black Pioneers of Science and Invention, Gilbert Osofsky's Harlem: The Making of a Ghetto, August Meier and Elliott Rudwick's From Plantation to Ghetto, and Harold Cruse's The Crisis of the Negro Intellectual.

In 1979 the Schomburg is scheduled to move into a new building on its 135th Street and Lenox Avenue site. The projects undertaken with NEH Research Collection funds will insure that the Schomburg's rich collection of materials will be easily accessible for scholarly research and protected from physical deterioration.

RE-22723-75-602 and RE-7762-73-283

Blassingame, John

Yale University

\$150,000 OR (9/1/75 - 8/31/78)

\$79,992 OR (9/1/73 - 8/31/75) Total Funding to date: \$229,992

RE-22723-75-602 and RE-7762-73-283

The Frederick Douglass Papers

The objective of this project is the gathering and editing of the voluminous and widely scattered letters, diaries, speeches, and autobiographies of Frederick Douglass (1817-1895), the most famous Afro-American of the nineteenth century, who articulated the universal demands of Afro-Americans and was a harbinger of many facets of their twentieth-century thought. A sixteen- or seventeen-volume edition, to be published by Yale University Press, is anticipated from this project, of which the first volume was submitted in 1977 and should be available in 1978.

A renewal request for funding has been submitted to the Endowment for the period 9/1/78 - 8/31/81.

RE-25380-76-752

Carter, George E.  
University of Wisconsin - La Crosse  
\$95,000 OR  
9/1/76-8/31/78  
RE-25380-76-752  
Editorial Project on Black Abolitionists

The project objective is to gather, assemble, and make available the widely scattered correspondence, speeches essays, and editorials of a select group of Black abolitionists. The project will make available for the first time primary source materials on the role of Black Americans in the anti-slavery and other social and reform movements during the period 1830-1860. Panelists and reviewers characterized this project as fundamental research which would benefit scholars in American social history and Afro-American history and culture. The project is being funded jointly with NHPRC. A renewal request for additional funding has been submitted to the Endowment for the period 9/1/78 - 8/31/81. Final anticipated results would be a three or five volume selected letterpress edition and a microfilm edition of all materials located.

RT-24919-76-808

Floyd, Samuel A., Jr.  
Southern Illinois University, Carbondale, Illinois  
\$93,666 OR  
8/15/76 - 8/15/78  
RT-24919-76-808

The Music of Black American Composers: An Anthology

This project will make available a multi-volume annotated collection of selected musical compositions by Black composers, spanning the years 1750-1975. Evaluators felt that this project would provide a vital research tool affecting many phases of scholarship in the cultural and social history of America, opening up a neglected field, and that when completed, the anthology will provide in a single collection basic data for a wide range of research efforts, including American music history, cultural history of Black Americans, and related sociological studies.

RE-27200-77-1257

Harlan, Louis R.  
University of Maryland  
\$69,100 OR, \$10,00 G&M, Total: \$79,100  
10/1/77 - 9/30/79  
RE-27200-77-1257  
The Booker T. Washington Papers

The grant is for further support of a projected fifteen-volume edition of the papers of Booker T. Washington. Since 1967, this project has received \$290,028.12 in outright funds from the Endowment representing 8 grants at an average of slightly over \$26,000 per year. As of 1978, 8 volumes have been published. Evaluators have praised highly the published volumes of this editor; several reviewers commented that this is the most significant publishing venture in Black History now in progress in the U.S., with the single exception of the Frederick Douglass Papers project.

RT-25227-76-775

Igo, Joseph  
Unaffiliated Individual  
\$20,852 OR  
7/1/76 - 12/31/77  
RT-25227-76-775  
The Ellington Chronicle

This project is designed to provide a three-part chronicle of the travels of the Ellington band and its commercial and private recordings for the use of ethnomusicologists, jazz scholars, sociologists, and historians of American music and Afro-American history, among others. Panelists and reviewers agreed that such a thoroughly documented work would provide a now unavailable resource for scholars and should be completed as soon as possible.

GRANT EXAMPLES -- DIVISION OF FELLOWSHIPS

1. Grantee: Richard A. Long; Atlanta, Georgia;  
5th Congressional District
2. Grantee Organization: Atlanta University; A Predominantly  
Black University
3. Grant Amount and period: \$41,807; From January 1, 1978  
through September 30, 1978; FS-29859-78-116
4. Project: A Summer Seminar for College Teachers entitled  
Alain Locke and Afro-American Culture

As the principal mentor of the Harlem Renaissance Alain Leroy Locke (1886-1954) served as an indispensable and unique filter of Afro-American culture for over thirty years. With Locke as its central figure, this seminar will survey Afro-American culture from 1924-1954, treating literature, music, the plastic arts, theatre, and social history.

Twelve teachers from two and four year colleges across the country will be chosen to attend the seminar on Locke conducted by Professor Richard A. Long. The seminar will run from June 12 to August 4. Under Professor Long's supervision, the seminarians will have an opportunity to study and research in the rich collections of the Treavor Arnett Library of Atlanta University, one of the nation's major repositories of materials relating to Afro-American culture.

5. Significance: In this period of heightened awareness of, and appreciation for, the contributions of various ethnic groups to American culture, it is only fitting that the Endowment should sponsor a seminar on Afro-American culture in its Summer Seminars for College Teachers program. The twelve college teachers who attend the seminar will return to their institutions better prepared to convey to their students an appreciation for the richness and diversity of Afro-American culture. Existing courses will be revised and new courses will be introduced. Moreover, the college teacher can be expected to produce a number of scholarly articles, papers, and books based, at least in part, on research that was conducted in conjunction with the seminar.

1. Professor Harold W. Pfautz and Professor Rhett S. Jones, Departments of Sociology and History, Brown University, Providence, Rhode Island. Congressional District: 1.
2. Not applicable
3. Amount: \$29,617.  
Grant Period: 3/1/77 - 8/31/78  
Grant Number: FR-26750-76-1069
4. The Black American Experience: Insiders and Outsiders  
Seven college teachers are participating in a year-long Residential Seminar directed by Professors Pfautz and Jones in which members will attempt to develop an appreciation of the qualities and defects of "knowledge about" versus "acquaintance with" in relation to the scholar as "insider" or "outsider" in the case of the Black-American experience. This will involve a consideration of the ideas of "objectivity" and "value-free" social science, a comparison of works by Black and White Americans from a variety of disciplinary perspectives, and a critical consideration of movements among Black scholars in the direction of Black history, Black sociology, Black psychology, and Black literature. In addition, Fellows will work on independent research projects, such as a study of the Black experience in the Mississippi of William Faulkner and Richard Wright and an examination of the impact of a slave culture on the Founding Fathers.
5. The participants will return to their institutions with a greater knowledge of the topic and will be better able to convey their understandings to their students.

1. Grantee: George Kent  
Professor of English  
University of Chicago  
Chicago, Illinois  
Congressional District 1
2. Grantee organization: Fellowship for Independent Study and Research went directly to Kent, who is Black.
3. Grant amount and period: \$20,000  
Tenure: 10/1/77--9/30/78  
F77-85
4. Project: Black Autobiography: the Identity Quest

Kent's study focuses on the quest for identity and order in Black autobiography and autobiographical writings from 1789, the date of Olaudah Equiano's Interesting Narrative, the first major Black autobiography, to 1975. Kent is investigating how the Black copes with the tensions that exist between the vision of man promised by the principles of the Enlightenment and the Constitution and the reality of the political, economic, legal, and social institutions within which the Black actually exists. Authors to be investigated include, besides Equiano, Frederick Douglass, Sonia Sanchez, Richard Wright, W. E. B. DuBois, Muhammed Ali. Intended result: a series of critical articles.

5. Significance: Project will be of importance to scholars, students, and others interested in Afro-American literature and autobiography. According to Professor Kent, "the study would broaden the pioneer status of the study of autobiography and throw into bolder relief the emotional and psychic history of a people."

1. Grantee: Robert F. Engs  
University of Pennsylvania  
Philadelphia, Pennsylvania  
1st Congressional District
2. Grantee Organization: A REGRANT through the Moton Center for Independent Studies, a black-controlled institution designed to address the most pressing needs of minority institutions of higher education.
3. Grant Amount and Period: \$60,000 G&M to the Moton Center (Engs's stipend is \$12,639), 9/1/77-6/30/79, FC-25517-78-54.
4. Project: A Study of the Evolution of Antebellum Free Black Leadership from the Negro Conventions in the 1850's to the End of Reconstruction in 1876.

This project is part of Engs's continuing interest in the problems of black leadership in relationship to the national leadership and its policies. Of special interest in the fellowship year, Engs is studying "men like Douglass, Delaney, Crummell, Garnett, and Turner [who] were instrumental in the creation of conduct of militant abolitionism, in the politicization of that movement, and in the agitation against antebellum Northern discrimination. They played equally important roles in pressing for the Emancipation Proclamation, for the enlistment of black troops, and for equal pay for those troops. These black leaders entered the Reconstruction period with strong alliances with powerful Republican leaders, e.g., Sumner and Stevens. Yet during Reconstruction, these same black leaders seem to have become strangely quiescent and ineffectual as the Republican Party betrayed most of its promises about equality and justice for freed blacks. Our question, to which I have been unable to find a satisfactory answer, is 'Why was this so?'"

5. Significance: Engs's study of the role which black leadership has played in the past will offer a useful perspective of that leadership in crisis, the opportunities it faced, and the challenges it confronted.

GRANT EXAMPLES -- OFFICE OF STATE PROGRAMS

## BLACK CAUCUS MEETING

## GRANT EXAMPLES -- OFFICE OF STATE PROGRAMS

Grantee: PD not known, Amistad House, Hartford, Connecticut.

Grantee Organization: Amistad House (a community center serving the Black North End of Hartford, Connecticut.)

Grant amount and period: \$7,710.

Project: The 20th Century Race Problem in America Today. A series of lectures, broadcast on radio and television, by prominent Black scholars on issues of importance to the Black community as well as the larger society. The speakers included Dr. Lerone Bennett, Dr. David Driskell, Dr. Leonard Barrett, Dr. James Miller, Mr. Adolfus Ealey, Mrs. Edna Negron Smith, Ms. Patricia Lilly, Dr. John Blassingame, Dr. Chester Pierce. For two of the scholars, the Mayor of Hartford proclaimed Lerone Bennett Day and David Driskell day. The sponsors intend to continue the program. The live audience for each lecture averaged around 100 with a substantial radio and television audience as well.

Significance: The project, viewed initially with some suspicion in the community, achieved "the respect, pride and active participation of the audiences" and a second year of programming is planned.

Grantee: PD not known, Emanuel County, Georgia.

Grantee Organization: Emanuel County Junior College.

Grant Amount: \$902.50.

Project: The Place of Black History in American Schools. Representatives of both the Black and White communities were in attendance for this program which consisted of lectures, panels and discussions. A total of about 50 persons participated in each of the ten programs.

Significance: The project provided the opportunity for an increased public understanding of the role of Blacks in the formation of American institutions and sought to employ the humanities to provide alternative points of view on the issue of teaching Black history in the public schools. The sponsors felt that the project made a significant contribution to the understanding of the issue of the educational professionals in attendance.

Black Caucus Meeting - Continued:

Grantee: PD not known, Jackson, Mississippi.

Grantee Organization: Jackson State University.

Grant Amount: \$1,830.

Project: Justice Through Law, a two day forum to examine ways to provide realistic means of insuring justice through the law and the legal system. Discretionary decision-making powers and their development, regulations, and misuse were discussed in the light of maintaining equality of individual rights.

Significance: The forum provided an opportunity for the public of Jackson, particularly the Black community, to share the insights of scholars in the humanities through intense panels and discussions of the issue.

Grantee: PD not known, location was Brandon, Newton and Carthage, Mississippi.

Grantee Organizations: Southern Legal Rights Association, Inc.

Grant Amount: \$3,575.

Project: Changing Role of the Elderly Citizens in Society, a series of three public forums held in three rural communities and attracting largely an elderly Black audience. An average of about 60 persons attended each forum. The questions addressed concerned the society's responsibility to the elderly and the perception of the elderly by the society as a whole.

Significance: Many of these in attendance at these forums had little or no formal schooling, a challenge for the scholars involved as well as for the participants. However, the scholars have been invited back to the communities and the local participants have expressed interest in more such programs.

GRANT EXAMPLES -- CHALLENGE GRANT PROGRAM

Tougaloo College; Tougaloo, Mississippi; 3rd Congressional District, Honorable  
G.V. Montgomery

Tougaloo College was founded in 1869 by the American Missionary Association of New York; the school was established on five hundred acres near Jackson, Mississippi to train young people "irrespective of their religious tenets, and conducted on the most liberal principles for the benefit of our citizens in general." Today, Tougaloo is a private, predominantly black four-year liberal arts institution, coeducational, with a full-time enrollment of about 720 students. It is affiliated with the Congregational Church, and the Disciples of Christ in particular. Its student body is comprised primarily of persons from low income families

Grant Number: CE-29671-77-998  
\$300,000 over three years, fiscal 1978 through fiscal 1980.

Project: Support of Humanities Programs

Principal elements of the grant include reduction of cumulative operating deficit generated by humanities, partial support of Humanities Division faculty salaries, and library acquisitions in the humanities. Matching contributions will be sought from coroproations, foundations, church denominations, individual friends and alumni. The matching funds will be put specifically to deficit reduction, endowment of a humanities program, establishment of an endowment of a revolving professorship in the humanities, and the salaries of an assistant development director and secretary. The total program contributes to the long-term financial stability of the College, broadening its capability to secure both operating and capital funds and strengthening humanities offerings.

Museum of African Art; Washington, D.C.; non-voting delegate, Walter Fauntroy.

The Frederick Douglass Institute/Museum of African Art was founded in 1964 as an interdisciplinary teaching institution demonstrating how knowledge and insights from the fields of the humanities and social sciences, and the arts can be integrated and responsibly popularized in behalf of interracial and intercultural understanding. The institution serves the general public, universities, public and private school systems, and community and church groups. Occupying eight restored 19th century row houses on Capital Hill, the Museum/Institute began in the residence of Frederick Douglass, often called the "Father of the Civil Rights Movement." The Museum houses a collection of over 7,000 items of traditional African sculpture, musical instruments, artifacts and textiles; the Institute contains an archives of over 100,000 slides and films on African art and culture; and together the Museum/Institute have a specialized library, a small auditorium, a bookstore, and a Boutique exhibiting (for sale) contemporary African crafts.

Grant Number: CM-28432-77-700

\$225,000 over three years, fiscal 1977 through 1979

Project: General Support

Funds raised through a Challenge Grant will be used to close the gap between present income and funds essential to sustain and strengthen present operations -- specifically to carry on educational programs which are dependant upon the maintenance, display and interpretation of the Museum's collections, and also to give proper attention to creation of a development office with the capability of generating continuing sources of support. Private funds will be sought from corporations, foundations, businesses with interests in Africa, special fund-raising events, and increased memberships. The overall purpose is to put a solid financial foundation under current programs. No expansion is planned.

REMARKS PREPARED FOR  
AMERICAN ASSOCIATION OF UNIVERSITY PRESSES  
BALTIMORE, MARYLAND - JUNE 12, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I am grateful for the invitation to join you at this meeting.

Among all the various groups I've met and talked with in the last year, yours is as close as any in letter and spirit to the work of the Humanities Endowment. Both of us are constantly enticing scholars to put forward their best efforts--and then disappointing some of them with negative judgments.

We both speak proudly of the importance of scholarship to American life: but in the privacy of the back offices you have to balance those claims against sound business judgments about the marketability of books as we do with competing claims for Endowment support.

I'm sure we could spend a pleasant hour or two swapping stories about the contortions we have to go through to pry the thumbs of some of our constituencies, ever so gently, off those scales to try to keep them in balance. But I thought it wiser to use this occasion to think about the relationship of the Endowment to the world of the University Press, and particularly about some problems which confront us both.

Let me begin by relating a story told me recently by a friend, a young museum exhibit designer. He was participating in an exhibit design conference with several museum staff members, graphic designers, film-makers, writers, and researchers. They were outlining the plans for a future exhibit, dreaming up wild notions and scoffing at everything they'd seen or heard before. They finally agreed upon a list of the criteria for a good exhibit.

The exhibit must, they concluded, have a clear sequence, and be easy to follow. It must be interesting to people of different ages and backgrounds. It should be attractive and illustrated, with good graphics. It should have some elements which could be taken home by visitors, to remind them of the experience and to encourage their further investigation. It should be a personal experience, and yet also something which could be shared by a group. It should be easily and inexpensively arranged, perhaps capable of being transported to other sites.

Finally, as the list of criteria got longer and longer, my friend looked it over and said, "Well, it's obvious! What we're trying to invent is the book!"

The book is, despite the premature notice of its demise served by Marshall McLuhan fifteen years ago, still the richest and most flexible medium we have for conveying the knowledge and insight of the humanities.

The National Endowment for the Humanities is deeply involved in supporting other kinds of instructional and expressive media--museum exhibits, television and radio programs, discussion forums and lecture series. But all of these are, in a sense, momentary epiphanies of understanding which arise out of the course of long days of reading and reflection.

All of these forms of expression rest upon the efforts of many readers and writers. If they are well conceived, all of them will whet the appetite of viewers and participants for feasts of more reading. The place of the humanities, we have to keep reminding ourselves in this day of large universities and multinational communications industries, is still in what Virginia Wolff described once as "those rooms, too humble to be called libraries, yet full of books, where the pursuit of reading is carried on by private people."

But while the image of the solitary reader and the stack of books is so deeply planted in our cultural memory, some observers fear that it may become only a memory. All of you know how rapid is the pace of change in American publishing--and tough questions abound. Are rising publishing costs and declining library budgets creating a price-cost squeeze which will make books an outrageously expensive luxury? What will be the effect of the continuing purchase of publishing houses by conglomerates? Is the market for the serious books for the general reader being threatened by the industry's emphasis upon mass market paperbacks, on the one hand, and on textbooks and technical publications, on the other? In what ways will the electronic revolution be helpful or harmful to the publishing industry?

Scholarly publishing, perhaps inevitably, has been hardest hit by recent economic trends. And among scholarly books, those in the humanities have been the most adversely affected. We can all see these trends in the diminution of your annual lists, and in the escalation of prices for even the thinnest volumes of literary criticism and historical scholarship, or philosophical analysis. Some fear that the research monograph, which might expect to sell at best 1500 copies, has already become an endangered species.

I have no special expertise to add to the analysis of these economic trials of scholarly publishing. I am, however, concerned that the Congress and the American public understand that the impact of these problems reaches far beyond the university presses or the scholars whose books you publish.

University presses are more than functional agencies for producing and distributing pieces of research among small groups of scholars. The work you do is also a contribution to a larger conversation among Americans about ideas and the meaning of our lives. So it isn't only the fact of your continued operation that we need to insure in the future, but also the special qualities, the values and the commitments, which serve as the fundamental assumptions of that work.

As an outside observer, but one with personal concern and professional interest, let me try to mention a few of these commitments and how I believe that they are vital to intellectual life in America.

The primary commitment of the university press has always been to the publication of research monographs. Since a publishing record has become so important to the career advancement of scholars, we often neglect to mention the deeper meanings of the act of publishing one's scholarship. The real compensation for a scholar's thoroughness and clarity of mind is not a material reward. It is to have one's work out in public, subject to the attention of others, to live long enough to be reviewed, criticized, affirmed, rejected and then perhaps to influence the work of another student decades later. The hope then for a scholar who completes patient work, is to meet with patience of another sort. His ideas will not be treated as news or information, used up and discarded. Nor, at least in the humanities, are they simply a contribution to a body of knowledge, part of an ever-growing reference book. Though to be sure, good scholarship is continually referred to--as we always go back to discover what Richard Hofstadter or Perry Miller said about this or that aspect of American history. But such scholarship is not valued for its supply of fact. What we find in our re-reading is the rediscovered pleasure of a mind moving through difficult questions. The commitment to publish scholarship, then, and to keep books in print, is an expression of encouragement to all who are today working patiently through difficult intellectual questions.

University presses have also always had a special commitment to the work of younger scholars and teachers in the humanities. That first book, often wrested from the clumsy folds of dissertation garb, has to be understood rather differently from a scholar's later efforts. All of us in this room know how much more urgent this problem has become of late, with the

declining job market for recent Ph.D's in the humanities. Wayne Booth of the University of Chicago recently pointed to the ominous implications of losing a whole generation of college teachers in terms of the impact of this upon the continuity of scholarship. I believe that it is vital that the scholarship of those whose minds were shaped by the experience of the Civil Rights movement, by Vietnam, by the zeal and heartache of the 'sixties takes its place on the shelves alongside that influenced by the Depression, World War II, and the more optimistic 'forties and 'fifties. The commitment of university presses, then, to the young writer is evidence that the world of the humanities is a process of growth as well as continuity, that a lively culture is always absorbing new energy and accommodating new points of view.

Thirdly, I want to commend university presses for committing themselves to genres of scholarship and literary expression which are unfashionable or unprofitable to other publishing houses. I am thinking here of translations, of volumes of new poetry and short fiction, of the occasional lecture and the periodical series. The audiences for these genres may be small, too small to bear their true cost. But in keeping alive a form of discourse immensely important to some Americans, university presses make it possible for all of us to know something of the range and diversity of human articulation.

In a similar way, the commitment of university presses, particularly over the past decade, to the study of regional culture and of local history, exemplifies this respect for diverse minority audiences of readers. Dovetailing with the attention which historians are giving to the study of local communities and to the experience of family life, of work, of ethnic and racial subcultures, this new regional consciousness has already had a great impact on the ability of citizens across the country to understand the historical texture of their local environments. Such regional history and folklore is not a return to antiquarianism or to fileo-pietism; it subscribes to the highest standards of academic scholarship, and is suffused with the same critical spirit which scholars have brought to the study of political or intellectual history in earlier generations. It is probable that without a geographically diverse publishing industry like yours, with a sympathy for excellent local studies, many of these works would not have been published. They remind us that excellence in the humanities is not incompatible with an acceptance of the pluralism of our culture.

Fifth and last, it is among university presses that one finds a commitment to the highest standards of craftsmanship in printing. On this point, I want to acknowledge Herbert Bailey's recent Bowker lecture, The Traditional Book in the Electronic Age. Even beyond Bailey's superb strictures on the use of acidic papers and less than perfect bindings is his evocation of the

epicurean pleasure of holding a well-made book in one's hands, flipping through its pages, bringing one's eyes and memory and reason to a kind of miraculous convergence. Many university presses seem uniquely to understand that books are made for the ages, for generations of readers who will repeat those physical and intellectual gestures as they come to understand the work of our generation of writers. By this commitment to the future reader, as much as in our efforts to preserve the books of the past, the university presses help us see ourselves in a historical continuum.

In these, and in many other ways, your work is infused by commitments which help all of us understand what the humanities are and how they enrich our lives. Our cultural life would be the poorer without the contribution of our university presses.

To be sure, the economic straits you face will make it difficult to maintain all these commitments. None of the things I have mentioned are auspiciously helpful in making money for you, as I'm sure you realized. I can sympathize with the hard decisions each of you must make every month. They are of a piece with the kind of deliberations which often take place in panel meetings at NEH--can we afford to support a piece of exciting, but highly specialized and even esoteric research? Is it better to have an expensive critical edition, or to keep a standard edition of an American classic in print? When does the respect we pay to the social and economic health of our constituencies--as in supporting the work of younger scholars or teachers at smaller colleges--outweigh strictly meritocratic considerations?

Yet, I come here today to urge that you persist in asking these difficult questions, that you sustain these commitments and working assumptions even in the face of trying circumstances. I want to pledge the help of NEH in dealing with these problems. Our success this year in subventing the publication costs of NEH-funded research has encouraged us to begin planning for an even broader program of support for publication. We are also awaiting the results of the national inquiry into scholarly communication, and look forward to working with you as we consider the implications of that survey.

But I hope you will see the Humanities Endowment as assisting your efforts much more broadly: by encouraging the improvement of humanities education in elementary and secondary schools, in colleges, and in new forms of adult education as well; by urging that in addition to the oft-heard call for a "return to basics," we also want our educational institutions to get "back to complexity," to a concern for thinking logically, for weighing

alternatives carefully, and for tolerating ambiguities; and finally, by seeing to it that the support we give to museums and libraries and to the media is infused with the same interest in the profound questions of the humanities as the support we give to research teams and individual scholars.

I am not deluded that anything which the NEH does will magically expand the number of readers (or even better, of purchasers) of serious books in the humanities. But it is equally wrong to think that each of the distinct cultural activities which comprise the humanities in the United States is independent of the others.

Instead, I want to emphasize our common interest in the life of the mind in America. Not as it is viewed by those waving the banners of elitism or populism, but as it is expressed in our shared commitment to inquire, to learn to ponder, to entertain ideas, to mull and muse over them, to puzzle over and meditate upon them, to engross oneself in them, and to share in all those endeavors which celebrate the joys of the mind!

Thank you.

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REMARKS PREPARED FOR  
AMERICAN ASSOCIATION OF UNIVERSITY PRESSES  
BALTIMORE, MARYLAND - JUNE 12, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I AM GRATEFUL FOR THE INVITATION TO JOIN YOU AT THIS  
MEETING.

AMONG ALL THE VARIOUS GROUPS I'VE MET AND TALKED WITH  
IN THE LAST YEAR, YOURS SEEMS CLOSEST IN LETTER AND SPIRIT  
TO THE WORK OF THE HUMANITIES ENDOWMENT. BOTH OF US ARE

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CONSTANTLY ENTICING SCHOLARS TO PUT FORWARD THEIR BEST EFFORTS  
AND THEN DISAPPOINTING SOME OF THEM WITH NEGATIVE JUDGMENTS.

WE BOTH SPEAK PROUDLY OF THE IMPORTANCE OF SCHOLARSHIP  
TO AMERICAN LIFE: BUT IN THE PRIVACY OF THE BACK OFFICES YOU  
HAVE TO BALANCE THOSE CLAIMS AGAINST SOUND BUSINESS JUDGMENTS  
ABOUT THE MARKETABILITY OF BOOKS, AS WE DO WITH COMPETING  
CLAIMS FOR ENDOWMENT SUPPORT.

WE COULD, I'M SURE, SPEND A PLEASANT HOUR OR TWO SWAPPING  
STORIES ABOUT THE CONTORTIONS WE HAVE TO GO THROUGH TO PRY  
THE THUMBS OF SOME OF OUR CONSTITUENCIES, EVER SO GENTLY, OFF  
THOSE SCALES TO TRY TO KEEP THEM IN BALANCE. BUT I THOUGHT  
IT WISER TO USE THIS OCCASION TO THINK ABOUT THE RELATIONSHIP  
OF THE ENDOWMENT TO THE WORLD OF THE UNIVERSITY PRESS, AND

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PARTICULARLY ABOUT SOME PROBLEMS WHICH CONFRONT US BOTH.

LET ME BEGIN BY RELATING A STORY TOLD ME RECENTLY BY  
A FRIEND, A YOUNG EXHIBIT DESIGNER. HE WAS PARTICIPATING IN  
AN EXHIBIT DESIGN CONFERENCE WITH SEVERAL MUSEUM STAFF MEMBERS,  
GRAPHIC DESIGNERS, FILM-MAKERS, WRITERS, AND RESEARCHERS. THEY  
WERE OUTLINING THE PLANS FOR A FUTURE EXHIBIT, DREAMING UP WILD  
NOTIONS AND SCOFFING AT EVERYTHING THEY'D SEEN OR HEARD BEFORE.  
AS AN ORGANIZING DEVICE, THEY CAME UP WITH A LIST OF THE CRITERIA  
FOR A GOOD EXHIBIT.

THE EXHIBIT MUST, THEY CONCLUDED, HAVE A CLEAR SEQUENCE,  
AND BE EASY TO FOLLOW. IT MUST BE INTERESTING TO PEOPLE OF  
DIFFERENT AGES AND BACKGROUNDS. IT SHOULD BE ATTRACTIVE AND  
ILLUSTRATED, WITH GOOD GRAPHICS. IT SHOULD HAVE SOME ELEMENTS

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WHICH COULD BE TAKEN HOME BY VISITORS, TO REMIND THEM OF THE EXPERIENCE AND TO ENCOURAGE THEIR FURTHER INVESTIGATION. IT SHOULD BE A PERSONAL EXPERIENCE, AND YET ALSO SOMETHING WHICH COULD BE SHARED BY A GROUP. IT SHOULD BE EASILY AND INEXPENSIVELY ARRANGED, PERHAPS CAPABLE OF BEING TRANSPORTED TO OTHER SITES.

FINALLY, AS THE LIST OF CRITERIA GOT LONGER AND LONGER, MY FRIEND LOOKED IT OVER AND SAID, "WELL, IT'S OBVIOUS! WHAT WE'RE TRYING TO INVENT IS THE BOOK!"

THE BOOK IS, DESPITE THE PREMATURE NOTICE OF ITS DEMISE SERVED BY MARSHALL McLUHAN FIFTEEN YEARS AGO, STILL THE RICHEST AND MOST FLEXIBLE MEDIUM WE HAVE FOR CONVEYING THE KNOWLEDGE AND WISDOM OF THE HUMANITIES.

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THE NATIONAL ENDOWMENT FOR THE HUMANITIES IS DEEPLY INVOLVED IN SUPPORTING OTHER KINDS OF INSTRUCTIONAL AND EXPRESSIVE MEDIA -- MUSEUM EXHIBITS, TELEVISION AND RADIO PROGRAMS, DISCUSSION FORUMS AND LECTURE SERIES. BUT ALL OF THESE ARE, IN A SENSE, MOMENTARY EPIPHANIES OF UNDERSTANDING WHICH ARISE OUT OF THE COURSE OF LONG DAYS OF READING AND REFLECTION.

ALL OF THESE FORMS OF EXPRESSION REST UPON THE EFFORTS OF MANY READERS AND WRITERS. IF THEY ARE WELL CONCEIVED, ALL OF THEM WILL WHET THE APPETITE OF VIEWERS AND PARTICIPANTS FOR FEASTS OF MORE READING. THE PLACE OF THE HUMANITIES, WE HAVE TO KEEP REMINDING OURSELVES IN THIS DAY OF LARGE UNIVERSITIES AND MULTINATIONAL COMMUNICATIONS INDUSTRIES, IS STILL IN WHAT

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VIRGINIA WOLFF DESCRIBED AS "THOSE ROOMS, TOO HUMBLE TO BE CALLED LIBRARIES, YET FULL OF BOOKS, WHERE THE PURSUIT OF READING IS CARRIED ON BY PRIVATE PEOPLE."

BUT WHILE THE IMAGE OF THE SOLITARY READER AND THE STACK OF BOOKS IS SO DEEPLY PLANTED IN OUR CULTURAL MEMORY, SOME OBSERVERS FEAR THAT IT MAY BECOME ONLY A MEMORY. ALL OF YOU KNOW HOW RAPID THE PACE OF CHANGE IN AMERICAN PUBLISHING HAS BEEN OF LATE, AND TOUGH QUESTIONS ABOUND. ARE RISING PUBLISHING COSTS AND DECLINING LIBRARY BUDGETS CREATING A PRICE-COST SQUEEZE WHICH WILL MAKE BOOKS AN OUTRAGEOUSLY EXPENSIVE LUXURY? WHAT WILL BE THE EFFECT OF THE CONTINUING PURCHASE OF PUBLISHING HOUSES BY CONGLOMERATES? IS THE MARKET FOR THE SERIOUS BOOKS FOR THE GENERAL READER BEING THREATENED BY THE

AAUP PAGE 7

INDUSTRY'S EMPHASIS UPON MASS MARKET PAPERBACKS, ON THE ONE HAND, AND ON TEXTBOOKS AND TECHNICAL PUBLICATIONS, ON THE OTHER? IN WHAT WAYS WILL THE ELECTRONICS REVOLUTION BE HELPFUL OR HARMFUL TO THE PUBLISHING INDUSTRY.

SCHOLARLY PUBLISHING, PERHAPS INEVITABLY, HAS BEEN HARDEST HIT BY RECENT ECONOMIC TRENDS. AND AMONG SCHOLARLY BOOKS, THOSE IN THE HUMANITIES HAVE BEEN THE MOST ADVERSELY AFFECTED. WE CAN ALL SEE THIS IN THE DIMINUTION OF YOUR ANNUAL LISTS, AND IN THE ESCALATION OF PRICES FOR EVEN THE THINNEST VOLUMES OF LITERARY CRITICISM, HISTORICAL SCHOLARSHIP, OR PHILOSOPHICAL ANALYSIS. SOME FEAR THAT THE RESEARCH MONOGRAPH, WHICH MIGHT EXPECT TO SELL ONLY 1500 COPIES AT BEST, HAS ALREADY BECOME AN ENDANGERED SPECIES.

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I HAVEN'T ANY SPECIAL EXPERTISE TO ADD TO THE ANALYSIS OF THESE ECONOMIC TRIALS OF SCHOLARLY PUBLISHING. BUT I AM CONCERNED THAT THE CONGRESS AND THE AMERICAN PUBLIC UNDERSTAND THAT THE IMPACT OF THESE PROBLEMS REACHES FAR BEYOND THE UNIVERSITY PRESSES OR THE SCHOLARS WHOSE BOOKS YOU PUBLISH.

THAT IS BECAUSE UNIVERSITY PRESSES ARE MORE THAN FUNCTIONAL AGENCIES FOR PRODUCING AND DISTRIBUTING PIECES OF RESEARCH AMONG SMALL GROUPS OF SCHOLARS. THE WORK YOU DO IS ALSO A CONTRIBUTION TO A LARGER CONVERSATION, IF I MAY CALL IT THAT, AMONG AMERICANS ABOUT IDEAS AND THE MEANING OF OUR LIVES. SO IT ISN'T ONLY THE FACT OF YOUR CONTINUED OPERATION THAT WE NEED TO INSURE IN THE FUTURE, BUT ALSO THE SPECIAL QUALITIES, THE VALUES AND THE COMMITMENTS, WHICH SERVE AS THE FUNDAMENTAL ASSUMPTIONS OF THAT WORK.

AS AN OUTSIDE OBSERVER, BUT ONE WITH PERSONAL CONCERN  
AND PROFESSIONAL INTEREST, LET ME TRY TO MENTION A FEW OF THESE  
COMMITMENTS AND HOW I BELIEVE THAT THEY ARE VITAL TO INTELLECTUAL  
LIFE IN AMERICA.

THE PRIMARY COMMITMENT OF THE UNIVERSITY PRESS HAS  
ALWAYS BEEN TO THE PUBLICATION OF RESEARCH MONOGRAPHS. SINCE  
A PUBLISHING RECORD HAS BECOME SO IMPORTANT TO THE CAREER  
ADVANCEMENT OF SCHOLARS, WE OFTEN NEGLECT TO MENTION THE DEEPER  
MEANINGS OF THE ACT OF PUBLISHING ONE'S SCHOLARSHIP. THE REAL  
COMPENSATION FOR A SCHOLAR'S THOROUGHNESS AND CLARITY OF MIND  
IS NOT A MATERIAL REWARD. IT IS TO HAVE ONE'S WORK OUT IN  
PUBLIC, SUBJECT TO THE ATTENTION OF OTHERS, TO LIVE LONG  
ENOUGH TO BE REVIEWED, CRITICIZED, AFFIRMED, REJECTED AND THEN

AAUP PAGE 10

PERHAPS TO INFLUENCE THE WORK OF ANOTHER STUDENT DECADES LATER.

THE FATE OF A SCHOLAR'S PATIENT WORK, THEN, IS TO MEET WITH

PATIENCE OF ANOTHER SORT. HIS IDEAS WILL NOT BE TREATED AS

NEWS OR INFORMATION, USED UP AND DISCARDED. NOR, AT LEAST

IN THE HUMANITIES, ARE THEY SIMPLY A CONTRIBUTION TO A BODY

OF KNOWLEDGE, PART OF AN EVER-GROWING REFERENCE BOOK. TO BE

SURE, GOOD SCHOLARSHIP IS CONTINUALLY REFERRED TO -- AS WE

ALWAYS GO BACK TO DISCOVER WHAT RICHARD HOFSTADTER OR PERRY

MILLER SAID ABOUT THIS OR THAT ASPECT OF AMERICAN HISTORY. BUT

SUCH SCHOLARSHIP IS NOT VALUED FOR ITS SUPPLY OF FACT. WHAT

WE FIND IN OUR RE-READING IS THE REDISCOVERED PLEASURE OF A

MIND'S MOVING THROUGH DIFFICULT QUESTIONS. THE COMMITMENT TO

PUBLISH SCHOLARSHIP, THEN, AND TO KEEP BOOKS IN PRINT FOR MANY

YEARS, IS AN EXPRESSION OF ENCOURAGEMENT TO ALL WHO ARE TODAY

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WORKING PATIENTLY THROUGH DIFFICULT INTELLECTUAL QUESTIONS.

UNIVERSITY PRESSES HAVE ALSO ALWAYS HAD A SPECIAL COMMITMENT TO THE WORK OF YOUNGER SCHOLARS AND TEACHERS IN THE HUMANITIES. THAT FIRST BOOK, OFTEN WRESTED FROM THE CLUMSY FOLDS OF DISSERTATION GARB, HAS TO BE UNDERSTOOD RATHER DIFFERENTLY FROM A SCHOLAR'S LATER EFFORTS. ALL OF US IN THIS ROOM KNOW HOW MUCH MORE URGENT THIS PROBLEM HAS BECOME OF LATE, WITH THE DECLINING JOB MARKET FOR RECENT PH.D'S IN THE HUMANITIES. AS A NUMBER OF SENIOR SCHOLARS, MOST NOTABLY WAYNE BOOTH OF THE UNIVERSITY OF CHICAGO, HAVE SAID, WE ARE FACED WITH THE PROSPECT OF LOSING A WHOLE GENERATION OF COLLEGE TEACHERS. IT IS VITAL THAT THE SCHOLARSHIP OF THOSE WHOSE MINDS WERE SHAPED BY THE EXPERIENCE OF THE CIVIL RIGHTS MOVEMENT,

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BY VIETNAM, BY THE ZEAL AND HEARTACHE OF THE 'SIXTIES TAKES ITS PLACE ON THE SHELVES ALONGSIDE THAT INFLUENCED BY THE DEPRESSION, WORLD WAR II, AND THE MORE OPTIMISTIC 'FORTIES AND 'FIFTIES. THE COMMITMENT OF UNIVERSITY PRESSES, THEN, TO THE YOUNG WRITER IS EVIDENCE THAT THE WORLD OF THE HUMANITIES IS A PROCESS OF GROWTH AS WELL AS CONTINUITY, THAT A LIVELY CULTURE IS ALWAYS ABSORBING NEW ENERGY AND ACCOMMODATING NEW POINTS OF VIEW.

THIRDLY, I WANT TO COMMEND UNIVERSITY PRESSES FOR COMMITTING THEMSELVES TO GENRES OF SCHOLARSHIP AND LITERARY EXPRESSION WHICH ARE UNFASHIONABLE OR UNPROFITABLE TO OTHER PUBLISHING HOUSES. I AM THINKING HERE OF TRANSLATIONS, OF VOLUMES OF NEW POETRY AND SHORT FICTION, OF THE OCCASIONAL

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LECTURE AND THE PERIODICAL SERIES. THE AUDIENCES FOR THESE GENRES MAY BE SMALL, TOO SMALL TO BEAR THEIR TRUE COST. BUT IN KEEPING ALIVE A FORM OF DISCOURSE IMMENSELY IMPORTANT TO SOME AMERICANS, UNIVERSITY PRESSES MAKE IT POSSIBLE FOR ALL OF US TO KNOW SOMETHING OF THE RANGE AND DIVERSITY OF HUMAN ARTICULATION.

IN A SIMILAR WAY, THE COMMITMENT OF UNIVERSITY PRESSES, PARTICULARLY OVER THE PAST DECADE, TO THE STUDY OF REGIONAL CULTURE AND OF LOCAL HISTORY, EXEMPLIFIES THIS RESPECT FOR DIVERSE MINORITY AUDIENCES OF READERS. DOVETAILING WITH THE ATTENTION WHICH HISTORIANS ARE GIVING TO THE STUDY OF LOCAL COMMUNITIES AND TO THE EXPERIENCE OF FAMILY LIFE, OF WORK, OF ETHNIC AND RACIAL SUBCULTURES, THIS NEW REGIONAL CONSCIOUSNESS

AAUP PAGE 14

HAS ALREADY HAD A GREAT IMPACT ON THE ABILITY OF CITIZENS  
ACROSS THE COUNTRY TO UNDERSTAND THE HISTORICAL TEXTURE OF  
THEIR LOCAL ENVIRONMENTS. SUCH REGIONAL HISTORY AND FOLKLORE  
IS NOT A RETURN TO ANTIQUARIANISM OR TO FILIOPIETISM; IT  
SUBSCRIBES TO THE HIGHEST STANDARDS OF ACADEMIC SCHOLARSHIP,  
AND IS SUFFUSED WITH THE SAME CRITICAL SPIRIT WHICH SCHOLARS  
HAVE BROUGHT TO THE STUDY OF POLITICAL OR INTELLECTUAL HISTORY  
IN EARLIER GENERATIONS. IT IS PROBABLY THAT WITHOUT A  
GEOGRAPHICALLY DIVERSE PUBLISHING INDUSTRY LIKE YOURS, WITH A  
SYMPATHY FOR EXCELLENT LOCAL STUDIES, MANY OF THESE WORKS WOULD  
NOT HAVE BEEN PUBLISHED. THEY REMIND US THAT EXCELLENCE IN THE  
HUMANITIES IS NOT INCOMPATIBLE WITH AN ACCEPTANCE OF THE  
PLURALISM OF OUR CULTURE.

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FIFTH AND LAST, IT IS AMONG UNIVERSITY PRESSES THAT ONE FINDS A COMMITMENT TO THE HIGHEST STANDARDS OF CRAFTSMANSHIP IN PRINTING. ON THIS POINT, I WANT TO ACKNOWLEDGE HERBERT BAILEY'S RECENT BOWKER LECTURE, THE TRADITIONAL BOOK IN THE ELECTRONIC AGE. EVEN BEYOND BAILEY'S SUPERB STRICTURES ON THE USE OF ACIDIC PAPERS AND LESS THAN PERFECT BINDINGS IS HIS EVOCATION OF THE EPICUREAN PLEASURE OF HOLDING A WELL-MADE BOOK IN ONE'S HANDS, FLIPPING THROUGH ITS PAGES, BRINGING ONE'S EYES AND MEMORY AND REASON TO A KIND OF MIRACULOUS CONVERGENCE. MANY UNIVERSITY PRESSES SEEM UNIQUELY TO UNDERSTAND THAT BOOKS ARE MADE FOR THE AGES, FOR GENERATIONS OF READERS WHO WILL REPEAT THOSE PHYSICAL AND INTELLECTUAL GESTURES AS THEY COME TO UNDERSTAND THE WORK OF OUR GENERATION OF WRITERS. BY THIS COMMITMENT TO THE FUTURE READER, AS MUCH AS IN OUR

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EFFORTS TO PRESERVE THE BOOKS OF THE PAST, THE UNIVERSITY  
PRESSES HELP US SEE OURSELVES IN A HISTORICAL CONTINUUM.

IN THESE, AND IN MANY OTHER WAYS, YOUR WORK IS INFUSED  
BY COMMITMENTS WHICH HELP ALL OF US UNDERSTAND WHAT THE  
HUMANITIES ARE AND HOW THEY ENRICH OUR LIVES. IT IS HARD TO  
IMAGINE HOW DEPRIVED OUR CULTURAL LIFE WOULD BE WITHOUT THE  
CONTRIBUTION OF OUR UNIVERSITY PRESSES.

TO BE SURE, THE ECONOMIC STRAITS YOU FACE WILL MAKE IT  
DIFFICULT TO MAINTAIN ALL THESE COMMITMENTS. NONE OF THE  
THINGS I HAVE MENTIONED ARE AUSPICIOUSLY HELPFUL IN MAKING  
MONEY FOR YOU, AS I'M SURE YOU REALIZED. I CAN SYMPATHIZE WITH  
THE HARD DECISIONS EACH OF YOU MUST MAKE EVERY MONTH. THEY ARE  
OF A PIECE WITH THE KIND OF DELIBERATIONS WHICH OFTEN TAKE

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PLACE IN PANEL MEETINGS AT NEH -- CAN WE AFFORD TO SUPPORT  
A PIECE OF EXCITING, BUT HIGHLY SPECIALIZED AND EVEN ESOTERIC,  
RESEARCH? IS IT BETTER TO HAVE AN EXPENSIVE CRITICAL EDITION,  
OR TO KEEP A STANDARD EDITION OF AN AMERICAN CLASSIC IN PRINT?  
WHEN DOES THE RESPECT WE PAY TO THE SOCIAL AND ECONOMIC HEALTH  
OF OUR CONSTITUENCIES -- AS IN SUPPORTING THE WORK OF YOUNGER  
SCHOLARS OR TEACHERS AT SMALLER COLLEGES -- OUTWEIGH STRICTLY  
MERITOCRATIC CONSIDERATIONS?

YET, I COME HERE TODAY TO URGE THAT YOU PERSIST IN ASKING  
THESE DIFFICULT QUESTIONS, THAT YOU SUSTAIN THESE COMMITMENTS  
AND WORKING ASSUMPTIONS EVEN IN THE FACE OF TRYING CIRCUMSTANCES.  
I WANT TO PLEDGE THE HELP OF NEH IN DEALING WITH THESE PROBLEMS.  
OUR SUCCESS THIS YEAR IN SUBVENTING THE PUBLICATION COSTS OF

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NEH-FUNDED RESEARCH HAS ENCOURAGED US TO BEGIN PLANNING FOR AN EVEN BROADER PROGRAM OF SUPPORT FOR PUBLICATION. WE ARE ALSO AWAITING THE RESULTS OF THE NATIONAL ENQUIRY INTO SCHOLARLY COMMUNICATION, AND LOOK FORWARD TO BEING RESPONSIVE TO ITS RECOMMENDATIONS.

BUT I HOPE YOU WILL SEE THE HUMANITIES ENDOWMENT ASSISTING YOUR EFFORTS MUCH MORE BROADLY: BY ENCOURAGING THE IMPROVEMENT OF HUMANITIES EDUCATION IN ELEMENTARY AND SECONDARY SCHOOLS, IN COLLEGES, AND IN NEW FORMS OF ADULT EDUCATION AS WELL; BY URGING THAT IN ADDITION TO THE OFT-HEARD CALL FOR A "RETURN TO BASICS," WE ALSO WANT OUR EDUCATIONAL INSTITUTIONS TO GET "BACK TO COMPLEXITY," TO A CONCERN FOR THINKING LOGICALLY, FOR WEIGHING ALTERNATIVES CAREFULLY, AND FOR TOLERATING AMBIGUITIES;

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AND FINALLY, BY SEEING TO IT THAT THE SUPPORT WE GIVE TO MUSEUMS AND LIBRARIES AND TO THE MEDIA IS INFUSED WITH THE SAME INTEREST IN THE PROFOUND QUESTIONS OF THE HUMANITIES AS THE SUPPORT WE GIVE TO RESEARCH TEAMS AND INDIVIDUAL SCHOLARS.

I AM NOT DELUDED THAT ANYTHING WHICH THE NEH DOES WILL MAGICALLY EXPAND THE NUMBER OF READERS (OR EVEN BETTER, OF PURCHASERS) OF SERIOUS BOOKS IN THE HUMANITIES. BUT IT IS EQUALLY WRONG TO THINK THAT EACH OF THE DISTINCT CULTURAL ACTIVITIES WHICH COMPRISE THE HUMANITIES IN THE UNITED STATES IS INDEPENDENT OF THE OTHERS, EACH ENTITLED TO ITS SPECIAL CLAIMS UPON THE FEDERAL COFFERS.

INSTEAD I WANT TO EMPHASIZE OUR COMMON INTEREST IN THE LIFE OF THE MIND IN AMERICA. NOT AS IT IS VIEWED BY THOSE

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WAVING THE BANNERS OF ELITISM OR POPULISM, BUT AS IT  
IS EXPRESSED IN OUR SHARED COMMITMENT TO INQUIRE, TO LEARN  
TO PONDER, TO ENTERTAIN IDEAS, TO MULL AND MUSE OVER THEM,  
TO PUZZLE OUT AND MEDITATE UPON THEM, TO ENGROSS ONESELF  
IN THEM, AND TO PARTAKE OF ALL THOSE OTHER WORDS WHICH EXPRESS  
THE JOYS OF THINKING.

THANK YOU.

Statement Submitted for the Record  
Subcommittee on International Operations of the  
Committee on International Relations  
U.S. House of Representatives

by

Joseph Duffey

Chairman, National Endowment for the Humanities

August 1978

International education is a topic as vast as the world itself. In an age when interdependence is no longer a slogan but has long since become a hard reality, informing ourselves accurately and reliably about the international environment is an urgent -- and permanent -- national need.

Nowhere is that need more evident than in coping with other major world powers, in particular the USSR (and its East European neighbors), and the People's Republic of China.

The United States has now been involved in organized academic exchange programs with the USSR and Eastern Europe for two decades and, if recent reports are accurate, may expect to become similarly involved with the People's Republic rather soon and perhaps on an even larger scale.

While the need for research and training in other world areas is surely no less urgent, the case of Eastern Europe and the USSR is particularly instructive for a number of reasons: 1) our overall relations with these nations are, by definition, difficult and sensitive; 2) they involve complex problems of access for American researchers; 3) American

humanists and social scientists have nevertheless already accomplished a great deal under gradually improving conditions; 4) the organization of American programs with Eastern Europe and the USSR has involved a delicate but effective balance of interests between the government and the private sector in the United States that may serve as a helpful example to this Subcommittee in its quest for the most effective ways to stimulate and to nurture the considerable national resources that are in fact already at our disposal. As for the People's Republic of China, there is yet no comparable experience to draw upon, but it promises to become an active and major exchange partner in the near future, and at least some of the conditions with which we are familiar from our Soviet and Eastern European experience will probably apply. In any event, this Subcommittee will surely wish to encourage these new opportunities.

Over the coming decades, the conditions under which American scholars work in the USSR and Eastern Europe are likely to be mimicked in much of Asia, Africa and Latin America as governments there become increasingly self-conscious about controlling the outward flow of social and cultural data. The relatively open experience of Americans conducting research in Western Europe is already the exception rather than the rule, and the mechanisms developed to cope with the restrictive formalities in Eastern Europe and the Soviet Union are likely to become models for relationships in other areas of the world.

The National Endowment for the Humanities has been engaged in the exchange process with Eastern Europe and the USSR since 1971, when a decision was made to afford partial support to IREX, the International Research and Exchanges Board, which had been created in 1968 by the American Council of Learned Societies and the Social Science Research Council for the purpose of conducting such exchanges. NEH funding has taken the form of support for American exchange participants in the humanities and the humanistic aspects of the social sciences. With funding from the ICA and the Ford Foundation as well as NEH, IREX conducts the principal U.S. scholarly exchanges with Eastern Europe and the USSR. In addition, although on a much smaller scale, the Endowment has funded directly a number of individual research projects in the humanities which have involved cooperation with Eastern Europe and the USSR.

What have we learned from that involvement that is pertinent to the Subcommittee's inquiry?

First, fundamental research in the humanities and social sciences by scholars who are experts on the area and in their respective disciplines has, in many respects, already revolutionized our comprehension of the social, cultural, economic, and political aspects of life in Eastern Europe and the USSR. While there have been a number of related benefits (in particular the use of exchange programs to foster or to symbolize improved relations at the diplomatic level, the exposure of foreign scholars and scientists to American life, and the like) the most important contribution of the exchanges from our point of view has been in the

realm of international education. A decade or two ago, most of the academic and government experts on Eastern Europe and the USSR were trying to comprehend societies many of them had never seen, and in which almost none of them had lived for any length of time. Today, we have a new generation of specialists in the universities, in government, business, and journalism, who are veterans of academic exchange experiences that have given them a subtle and tactile sense of the realities and internal dynamics of those changing societies. These experts have now begun to create a new scholarly and policy literature that provides a much more accurate and "multi-colored" description of cultural, social, and political processes in the exchange countries.

Let me cite only a few current examples of the new access that has been created through these exchange programs. A team of American anthropologists has spent several years living in Romanian peasant villages studying the complex transition to modernity being brought about by a combination of economic change and deliberate government policy. Their studies not only contribute to our understanding of Romanian society, but will enrich our appreciation of the more general process of social change and how it comes about. In the Soviet Union young American scholars are undertaking research for the first time in non-Russian, non-Slavic areas of that nation where emerging ethnic consciousness problems of rapid modernization and explosive population growth will make the Central

Asian nationalities a major force to be reckoned with both within the USSR and on the world scene within our lifetimes. In the German Democratic Republic, long closed to American view, our scholars are now conducting inquiries into such topics as health-care delivery systems, church-state relations under the communist government, and patterns of technological innovation. There are, literally, hundreds of such research projects now being pursued in the USSR and Eastern Europe by American experts, and their findings not only inform our scholarly literature but are becoming a basic reference for our general understanding of those systems.

Second, it is important to know that the research being conducted is of high quality, and is carried on by American experts who are very much at home in the languages and cultures of the host countries. Indeed, one of the primary reasons for NEH involvement in this undertaking is to help guarantee both scholarly quality and objectivity by assuring support for fundamental research in the humanities and social sciences as an aspect of international education. The presence of NEH and private foundation funding in these exchanges helps assure that, alongside the more immediate diplomatic concerns reflected in these East-West contacts, their long-term developmental research aspects will be enhanced and emphasized.

Third, the combination of private sector initiative with government support and encouragement has been a key ingredient in the great success

of these exchanges. The private sector's financial contributions (the Ford Foundation for many years was the main source of funding for these exchanges, with the government until recently funding the smaller share of the costs) are only the most obvious. Even more important, the administration of the exchanges by non-governmental organizations has provided an undeniable insulation from otherwise potentially disruptive shifts in the international political climate. Furthermore, it has made the exchanges particularly responsive to the long-term needs of the scholarly community in the slow and painstaking process of developing expert knowledge of foreign areas. Separating the administration of the exchanges insofar as possible from the often overburdened machinery of diplomatic relations has not only saved these programs from becoming politicized, but also has made it possible to move more quickly and flexibly in response to new opportunities -- particularly in the area of collaborative projects in the humanities and the social sciences -- than would not otherwise have been possible.

Nevertheless, the decline of foundation support for the exchanges, a general phenomenon affecting virtually every aspect of U.S. higher education, necessarily entails an increasing role for the government, a tendency which has been furthered by the new prominence given by the Helsinki agreement to government-sponsored efforts, and by the practice, new for the United States, of entering into formal cultural and educational

agreements at the governmental level. To the extent that these developments foster a sense of national responsibility for international cultural and educational participation, they are on the whole quite positive (although it must be noted that the Congress has yet to respond with the kind of significant new appropriations that realistically would be required to meet these obligations). But such opportunities raise the question of how to preserve a dynamic and creative balance between the government and the private sector in this area.

In summary then, we have already made very impressive progress through these programs of international education in developing a comprehensive capacity to understand and to interpret Soviet and East European cultures and societies, an achievement which is all the more impressive in light of the inherent difficulties of access that characterize our research there. The substantial investment of resources in area studies and exchange programs that began soon after the Second World War has borne fruit in the study of other world areas as well. But the maintenance and improvement of that capacity now demands sustained, long-range attention by the government, particularly in light of the declining ability of the private foundations. We must not allow those capacities to decay. Ambassador Marshall Shulman has commented that the lead-time involved in preparing a generation of area experts is substantially greater than that needed for a new series of ballistic missile!

Fortunately, most of the machinery required for this purpose is already in place if only adequate funding can be assured. The transfer of cultural and educational exchange functions from the Department of State to the new ICA provides an opportunity to give these activities the prominence and support that were sometimes lacking when they were combined with other pressing responsibilities of the Department of State. The NEH, to the extent that its appropriations allow, ought to expand its support for those aspects of international education that are appropriate to its larger mission. An appropriate channel is available as well in the Office of Education, whose program of support for international education activities ought also to be better funded.

I do not believe that any major structural reorganization of our efforts is required at this time; the emphasis, rather, should be on paying more attention to the mechanisms already in place, especially those in the private sector. While there may be an understandable temptation to tidy up these international education and exchange activities through the creation of some kind of single, centralized program or agency, the well-known disadvantages of large-scale bureaucracies would far outweigh whatever cosmetic advantages which might be gained. Moreover, the requirements of international education and exchange vary so substantially from one area to the next and from one academic discipline to the next, that a certain degree of decentralization is essential. Indeed, I understand that a study on this subject currently underway by the GAO sees little advantage in any comprehensive effort to coordinate all exchange activities even within the government.

What we do need, however, is a general policy and a long-term commitment to support international education. At the advanced research and teaching level, there are some obvious priorities.

While the foundations will continue to be involved to some extent in supporting international education and exchange activities, the main burden must now be borne by the government. Fortunately, although amounts required are significant, they are by no means prohibitive.

-Some subsidy for international educational activities at our universities is indicated. The most urgent need is support for faculty salaries that will provide teaching and research opportunities for foreign area experts. Because of the current decline in university employment, many of our finest experts have been unable to find suitable positions where they might concentrate their efforts in their fields of specialization, and thus give us the full advantage of their accumulated experience.

-The development of foreign area expertise is a long and arduous process demanding additional years of training beyond those normally required in a conventional academic discipline, and subjecting the student and researcher to special career liabilities. If we are to continue to attract the best minds to these studies, we ought to have a national policy that will foster a stability

of expectations concerning the availability of graduate student grants, research exchange opportunities, and employment possibilities. A clear commitment by the federal government to this process, in cooperation with the private sector, is an urgent need.

International education is a critical national need in an increasingly interdependent world. On the one hand, this nation has in the past been caught short time and time again -- in Korea, in China, in the USSR, in Vietnam, in the Middle East, and in Africa -- because of a lack of special area expertise and understanding. Complex international policies must be formulated on a comprehensive and precise vision of regional and national realities. On the other hand, the increasingly obvious imperatives of global problems compel our more active involvement in international cooperation. The universal problems of food, energy, environment, disease, and disarmament entail a range of common human interests in which international education and cooperative international studies play a central role.

Mr. Chairman, I am submitting for the record a listing of recent grants by the National Endowment for the Humanities in the area of international education.

REMEMBERING TOLSTOY

REMARKS BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

PREPARED FOR THE CELEBRATION OF THE

150th ANNIVERSARY OF THE BIRTH OF LEO TOLSTOY

WOODROW WILSON INTERNATIONAL CENTER FOR SCHOLARS

WASHINGTON, D.C.

SEPTEMBER 7, 1978

For those of us who have been able to read Tolstoy only in translation, there is a handicap of being unable to feel the texture of his prose, the meter and craft of the original tongue and so the joys of admiring a virtuoso in the use of his own language (the kind of delight which Shakespeare provides for the readers of English) are denied to us.

Tolstoy's gifts to us, however, are those of a writer who evokes memorable characters, men, women and children who linger in our imagination. And, the model of a writer whose ambition it was to paint on a large canvas, themes of a whole epoch, as in War and Peace. And then a third gift, that of those cryptic insights into human nature which light up the landscape of the human condition like bright, phosphorus flares.

For example, the opening sentence of chapter two of The Death of Ivan Ilych: "Ivan Ilych's life had been the most simple and most ordinary -- and therefore most terrible"!

We remember and cherish Leo Tolstoy because of his literary genius. But to this day, much of our fascination with the man and his life, lies with his character; his very human struggle

Tolstoy, 2

with guilt and responsibility and his often hectic search for a sense of obligation and duty. There is something charming and winsome in Tolstoy's anguished search for a sense of his own destiny -- which he did not keep apart from his writings. His life and his art are unabashedly merged. He does not seek to hide from us his personal doubts and struggle.

There is something winsome I say about the very human antics of the man in search of the serious life -- and something, too, that invokes a kind of terror. I do not know whether we today understand his life better than he did in his own time, with our insights into psycho-analysis and psycho-history and all the rest. I should be skeptical that we can. But I believe we can see more clearly from our vantage point, some of the dynamics of his life and struggle.

He was torn with the guilt of having been born into privilege. Many men and women still struggle with that problem, some with more, some with less grace than Tolstoy himself!

He tried to subsume his ego in acts of renunciation. He was clearly not a hypocrite -- as some of his contemporaries accused of him of being -- and he was just as clearly not a saint!

He tried to renounce violence in all its forms, to renounce fame, to renounce wealth and privilege. Yet there was about him just a slight bit of ambivalence with respect to the principle of coercion.

George Orwell had Leo Tolstoy in mind when he wrote the following:

There are people who are convinced of the wickedness both of armies and of police forces, but who are, nevertheless, much more tolerant and inquisitorial in outlook than the normal person who believe that it is not necessary to use violence in certain circumstances. They will not say to somebody else, 'Do this, that or the other or you will go to prison.' But they will, if they can, get inside his brain and dictate his thoughts for him in the minutest particulars. Creeds, like pacificism and anarchism, which

seem on the surface to imply a complete renunciation of power, rather encourage this habit of mind. For if you have embraced a creed which appears to be free from the ordinary dirtiness of politics -- a creed from which you yourself cannot expect to draw any material advantage -- surely that proves that you are in the right? And the more you are in the right, the more natural that everyone else should be bullied into thinking likewise.

Perhaps there was just a touch of this in Tolstoy. But if so, it was a very human failing. Leo Tolstoy was not the first man to try to escape what George Orwell again, calls the ordinary "belly to belly selfishness" of human life and society and he was not the last!

He was not the first to believe that happiness can only be attained by doing the will of God and that doing the will of God means casting off all worldly pleasures and ambitions and living only for others. And he was not the first to discover in his latter years, that renouncing the world with the expectation that this will make one happier, can be a delusion.

Nor was he the first of great and gifted writers to have ended his life with a certain pathos and bitterness. One can think of others!

In his later years, he renounced his estate, his title, his copyrights and attempted to escape from his privileged position and live the life of a peasant. There is a deep and tragic pathos to the ending of his life. The sudden, unplanned flight across the countryside and death in a strange village.

It is rare that a would be saint dies without a certain measure of bitterness or anguish and so there are lessons that we can learn even from this distance from his life as well as his art.

Tolstoy, 4

The luminous mind which gave us War and Peace, Anna Karenina and other creations which have been translated into so many languages, reminds us of the marvelous gift and functions of literatures and of the opportunities we have to learn what men and women had on their minds and reflected about the most private and human aspects of their lives. Even a century and a half after their birth. That opportunity can lead us to an affirmation which, as George Orwell points out is the essential affirmation of humanism and which is one that apparently Leo Tolstoy, at the end of his life could not himself make: "That although life is full of sorrow, it is worth living and that man is a noble animal."

Three billion people live on the earth today. They share a widespread fundamental desire to communicate with one another. Three billion people -- but they share only one fundamental message; that of reaching out to understand the significance of the human experience. That one message is why Tolstoy is so admired and appreciated in Tokyo and Rio, and why the tale of Ginji reads so well in Moscow and London, and why Sophocles and Euripides go over so well everywhere.

THE "FUNCTIONAL" AND "SOCIAL" USES OF LITERACY

REMARKS PREPARED FOR CONFERENCE

INTERNATIONAL LITERACY DAY

SEPTEMBER 8, 1978

ACHESON AUDITORIUM

STATE DEPARTMENT, WASHINGTON, D.C.

by

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I am honored to share in this meeting with those of you who are making contributions to the work of literacy education here in the United States and around the world. The ability to communicate, to understand and be understood, to use language to capture a conviction, express an emotion or clarify a concept is the most fundamental of human skills.

It is not inappropriate that a representative of the National Endowment for the Humanities should participate in these deliberations. We define the humanities today in terms of certain fields of knowledge -- history, philosophy, the study of language and culture. In the Middle Ages, however, the university curriculum in Western Europe was divided into several categories of knowledge and the term humanities referred specifically to those disciplines and skills related to human expression: grammar, logic and rhetoric. The term comes from a Latin term "humanitas" which means the mental cultivation befitting a man or a woman -- the human arts.

For citizens of the United States, literacy also has a political significance. One of our Founding Fathers, Thomas Jefferson, two hundred years ago wrote "democracy demands an educated citizenry." He envisioned a community in which access

## Literacy Day, 2

to knowledge would be a right for all citizens rather than a privilege accorded to only a few. Extraordinary social, technological and demographic changes separate Jefferson's world from ours, but nothing has happened to loosen the bonds between literacy and democracy. Indeed, that tie today is as critical as it ever was.

It is significant and, I believe, a hopeful sign that we have acknowledged in the context of this conference that the task of providing the tools of basic literacy for all our citizens is still unfinished here in the United States as well as being a problem with international dimensions.

It is also significant that we acknowledge that we are no longer in a situation where a so-called "developed" world will relate to the so-called "under-developed" world simply as mentor and teacher. For today here in the United States we have much to learn from the remarkable strides that have been made in literacy and basic education by our brothers and sisters in the less industrialized parts of the world. We look for inspiration and instruction from the remarkable experiments in citizen education in Britain and Guinea-Bissau and in the Peoples' Republic of China as well as to the work of scholars and teachers here in our own land. And today we listen and learn from the voice of philosophers of education like Paulo Freire as well as to our own John Dewey and the British philosopher, Whitehead.

We have come to see ourselves, then, as collaborators with those of other nations, large and small -- collaborators in an unfinished task, students as well as teachers, learning as well as instructing.

Without mass literacy, neither modern technology nor modern nations could exist. Yet the idea of widespread literacy is still something of a historical novelty. As late as 1850 only about half of the adults in the advanced European countries could read and as late as the nineteenth century, the social value of universal literacy was still a subject of debate. In 1746, for instance, the Academy of Rouen debated the following question: "Is it advantageous or harmful to have peasants who know how to read and write?" Two decades later, in his essay on National Education the French Attorney General wrote that "Educators are pursuing a fatal policy. They are teaching people

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to read and write who should have learned only to draw and to handle planes and files.... The good of society demands that the knowledge of the people should not exceed what is necessary for their occupation. Every man who sees further than his dull daily round, will never follow it out bravely and patiently." And in 1807 the president of the British Royal Society was arguing that teaching the poor to read and write would "impair their morals and happiness. It would teach them to despise their lot in life. It would enable them to read seditious pamphlets and ...books."

Here in the United States we live in a pluralistic nation where many of us look back upon grandfathers and great-grandfathers who fled from societies in which barriers of established privilege reduced opportunities for literacy and learning and came to settle a new nation in quest of such opportunities for all.

The quest for universal literacy is inextricably linked to certain values in the modern world: equality of social and economic opportunity; self-determination in the political sphere; and the development of the critical spirit in the realm of thought.

Many of your deliberations today have focused upon literacy in terms of "basic skills" and what we have come to call "functional literacy." I want, however, to say a few words about another kind of literacy. In addition to the kind or level of literacy that we call "functional" or "basic" we must also keep in mind the concept of "social" literacy.

Perhaps this is not the best term for what I have in mind. I am not referring to the tasks of writing invitations to tea or of composing dissertations on urban problems. (Although there is nothing wrong with writing invitations or studying urban problems!) What I am trying to express here is the sense in which these skills and capacities provide us with the opportunity to become a part of a society. And for those of us who live in various societies, to transcend our own national heritage and gain some sense of ourselves as citizens of the world.

All of us, even the simplest, humblest and most innocent, lead complex and often lonesome lives, lives that no one else ever sees. Some of the time no one else is even around, or everyone is too busy talking about something else. Or the important things that are happening even when other people are around and interested, happen invisibly inside us.

Literacy Day, 4

This lonesomeness is a part of the human condition. We seek to overcome it in many ways. We sing, dance and we draw pictures. But the most subtle, persuasive and all-encompassing way in which we get through to other people is with words, we talk and we listen.

Such activity is very important to the maintenance and expression of our humanity. When people are beside us or on the other end of a telephone wire, we feel less alone. We delight in talking to them and listening. But there are limitations to talking and listening. For one thing, there are many people with whom we will never have personal contact and others who in the past spoke as you and I speak, but whose voices are not with us today.

It is said that dead men and women tell no tales, but that is not quite the whole truth. Thanks to literacy and thought and human expression, we have records from the past. We can learn from the great thinkers who have gone before us. And so, in addition to the importance of "basic" and "functional" literacy which is necessary for every man and woman to live an adequate life, there are requisites of what I am here calling "social" literacy. Beyond our ability to read the directions on a box of cake mix or the instructions that tell us how to use a plow are other opportunities that literacy provides. The opportunity to hear what other people have had on their minds in the past about the private and most human aspects of their lives. To hear that past, we have to read it and by the same token, written expression allows us to insure that our children and our children's children may know what is on our minds about the inner and private and most human aspects of our own lives.

The purpose of literacy is to express and transmit more than technical information and insight.

Take the example of Nate Shaw, the former slave and tenant farmer who served a term in prison for participating in union organizing. Nate Shaw was discovered when he was 84 years old in Tuskegee, Alabama by Theodore Rosengarten. A few years ago, Rosengarten took down with a tape recorder Nate Shaw's remarkable memories and reflections upon his life. First the tape recording and then the book became a marvelous instrument for releasing

Literacy Day, 5

what was locked up inside this man who was not able to read or write. His deep feelings of compassion, of a sense of justice and an appreciation of life are expressed in remarkable passages from the book:

"I never tried to beat nobody out of nothin' since I've been in the world, never has, but I understands that there's a whole class of people tries to beat the other class of people out of what they has. I've had it put on me; I've seen it put on others with these eyes. Oh, it's plain! If every man thoroughly got his rights, there wouldn't be so many rich people in the world. I spied that a long time ago. Oh, it's desperately wrong! I found out all of that because they tried to take, I don't know what all away from me....

"Somebody got to stand up. If I'm sworn to stand up for all the poor colored farmers and poor white farmers, if they take a notion to join, I've got to do it.

"If you don't like what I've done, then you are against the man I am today. I ain't going to take no backwater about it. If you don't like me for the way I have lived, go on off into the woods and bushes and shut your mouth and let me go for what I'm worth and if I come out of my scraps, all right. If I don't come out, don't let it worry you, this is me and for God's sake, don't come messin' with me. I'd fight this morning for my rights. I'd do it for other folks' rights if they'll push along.

"How many people is it today, that needs and requires to carry out this movement? How many is it knows just what it's goin' to take? It's taken untold time and more time and it'll take more before it's finished.... The unacknowledged ones... that's livin' here in this country, they're gonna win." \*

\*All God's Dangers, The life of Nate Shaw, Avon Books, New York, 1974.

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Nate Shaw may have been illiterate but his testimony was not lost thanks to Theodore Rosengarten, and it reminds us to this day of how deep and sensitive and rich the human spirit can be.

It is estimated that there are 3 billion people in the world today. Everyone of them has observations, reflections, emotions and intuitions on his or her mind. If we live today, as someone said, in a "global village" then getting to know what other people have on their minds and to know and trust each other and to sense our relationships with those whom we may never see but with whom we share a common globe, is of the utmost importance. To do this, every one of the 3 billion of us must learn something of what the other 299,999,999 have to say or feel. But this is a mind-boggling thought for we can not all speak to each other and we cannot possibly all listen to each other. Yet there can be writing, there can be the reading of messages transmitted in writing.

As widely and as differently as the many people that populate the earth today at the level of our humanity, there are, I believe, not 3 billion messages to translate but only one fundamental message, "What are we to make of the human experience?"

The expressions of that message are infinitely varied, overwhelmingly complex, unfathomably deep -- which is to say they are human.

But there is only one message and the fact that it is one message is why Shakespeare plays so well in Tokyo and Rio and why the tale of Ginji reads so well in Moscow and London -- and why Sophocles and Euripides and Plato go over so well everywhere: in Harlem and Hunts Point, in Walla Walla and Kankae, in Tobasco and Perth, in Mwanca, Omsk and Zaragoza.

You will note that I have slipped from talking about the theme of this conference which you have been so intensely and rightly concerned with today, basic skills and functional literacy, to a topic with which I am intensely and, I believe, rightly concerned. Perhaps I made the transition to avoid revealing the little I understand about what all of you know so well. But I did it also to try to illustrate a fundamental aspect of human literacy to which I referred at the beginning of these remarks.

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There is an advertisement which is running lately in some of our American newspapers and magazines and on our subways and buses. It is an ad for the United Negro College Fund and it asks for contributions to those colleges. The ad has a picture of a young man sitting alone in a room with a single sentence. It says, "A mind is a terrible thing to waste."

I believe that ad poignantly expresses for all 3 billion of those of us who inhabit the earth, an emerging and fundamental conviction -- any one of our 3 billion minds is a terrible thing to waste -- and that, from my point of view, is what the quest for universal literacy is all about.



NATIONAL ENDOWMENT FOR THE HUMANITIES

WASHINGTON, D.C. 20506

November 3, 1978

Mr. Edwin Newman  
NBC News  
30 Rockefeller Plaza  
New York, New York 10020

Dear Mr. Newman:

As you may know, plans are underway to publish the proceedings of the International Literacy Day Conference, at which you so ably officiated a few months ago.

I am enclosing an edited transcript of your opening remarks, for you to approve or improve, as you see fit. I hope to take the project to press in a few weeks, and would appreciate your comments and sign-off as soon as conveniently possible.

Let me express, too, my thanks for all your efforts in support of the Conference. All of us who worked with Jerry Fill in planning the conference recall your presence there with pleasure and with gratitude.

Sincerely

A handwritten signature in cursive script that reads "Stu Diamond".

Stu Diamond  
Conference Coordinator

/lm

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Edited Transcript of Opening Remarks  
by Edwin Newman  
International Literacy Day Conference  
September 8, 1978

Thank you, Tom Reston

Speaking for myself, I have to say that I rather regard coming to Washington in connection with language and literacy as a foray, if not into enemy country, at any rate into alien country. Language does not enjoy its finest flowering here in Washington. But perhaps that makes it appropriate for us to be here, because it seems to me that we have no hope of dealing with our problems except by chance, unless we understand them. And understand one another. And I do not see how we can do that unless we can dig ourselves out from under the jargon, the mush, the smog, the dull pompous boneless gassey language under which we Americans have been burying ourselves. And beneath which we have very nearly disappeared here. That may not seem as dramatic a challenge as some others that face the country, it may not be thought to be something by which a nation lives or dies, but I think that in the long run it is as pressing as any.

And it may be in the short run as well. It has unfortunately become typical of American English that enough is never enough. Was an expense account padded? The New York Times tells us it

was falsely padded. Has Alaskan oil given us a reprieve? President Carter tells us it has given us a temporary reprieve. The Federal Bar Association here in Washington -- and with the exception of sociologists, language has no worse enemy than lawyers -- urged its members to join a group tour of Europe, and pointed out that one of the attractions of the tour was a non-regimented freedom to do as you wish. That sounds as though it might degenerate into license.

Last June a number of physicians -- who don't do much for English either-- gathered at the University of California School of Medicine at San Francisco to discuss the psychological issues surrounding terminality. Not death -- terminality. Oh terminality, where is they sting? The Elmo Roper Polling Organization did a report last year on medical care insurance -- that should be of some interest in this city -- and it asked people among other things whether they intended to have children. The younger the people asked the fewer the children they said they would have. The Roper Organization commented in a sentence of astonishing silliness. "Thus, a large part of the generation under thirty has adopted childlessness as a viable option." Childlessness will not lead to much viability.

But for many social scientists I am sorry to have to say almost any nonsense will serve. I was sent, not long ago, an example of a paragraph of a job application in the field of social work.

The applicant said of herself, "I have substantial and intensive experience in these major fields -- criminal justice, human service delivery systems, and volunteerism. My work experience is unique in that it encompasses both the direction of complex programmatic efforts and the applications of consultative and evaluative skills and techniques. In addition, the major aspect of my work experience has been focused on the design and implementation of linkages and pragmatic interfaces among service delivery systems to provide a system to target populations ordinarily not reached or serviced." Well, you ask yourself, "What work does she propose to do?" Is the designing and implementation of pragmatic interfaces something we should want to happen? I do not know. And of course this kind of writing spreads. The book reviewer in the Washington Post did not want to use so untechnical a term as mother, he spoke of the maternal parent. I was thinking recently of the Boy Scout's Motto - Be Prepared. Two words, three syllables and it says everything that has to be said. Now if the scouts were getting a motto today, it would speak of contingency plans, spectrum of calculated response reactions -- it would certainly not be, "Be Prepared."

We have reached the point in the United States where it is not enough for children to get an education, or even a good education, they must have, according to the latest fashion, a quality educational experience. Well, there are many examples

of this kind and I shouldn't go on very much longer. But I cannot forbear to mention the Head of the Federal Drug Administration, who said of some report going around Washington, "This information cannot be characterized in the fashion I would represent as conclusionary." I would like to think that nothing exists that could be represented as conclusionary. Now you will notice that this kind of language can be found almost anywhere in the country. A reader in Georgia sent me a card that she received from her optometrist, and it read. "It is time for your progress case study to see how your visual system is operating in its new environment." Come in and have your glasses checked.

Well, what ought to be done about all of this? What ought to be done about the problem we are dealing with today, because the problem we face here today is largely a matter of people who are deprived of the opportunity of becoming literate. For reasons beyond their control they are illiterate. My concern is principally with people who have every opportunity to be literate but abuse that opportunity. How can you make people believe that language matters?

Well, I spoke recently to two thousand high school students near Philadelphia and I tried to tell them why language was important and I will paraphrase briefly here what I said then. I told them that they might be unconvinced by my arguments in favor of precision, correctness of language. That they

might tell themselves that language does not matter, and that they could see this from the fact that so few people do use it well. They might think that those who think language is important are snobs who simply want them to sound as they do. I told the pupils that I understood that point of view. If the level of speaking and writing in this country falls, the disadvantage that goes with using the language poorly must fall with it. But, equally, the advantage of using the language well increases -- precisely because that advantage is less widely shared.

And there are other points. Using the language imaginatively, amusingly, sardonically, poetically, economically, arrestingly can be fun and can be satisfying. It can be one of the factors that shape your attitude toward the rest of the world. It gives you, or helps to give you, a position from which to look at life. It does something else. Speaking and writing clearly require that you think clearly, require that you frame your thoughts in concrete and specific ways. That helps you to see what is happening when other people do not. And that is a means of self-protection. A means of self-defense. And ladies and gentlemen, if you have that self-defense and self-protection you will be fooled less often. And that is worth a great deal.

I thank you for listening to me. I know you have come here far more to listen to the keynote speaker this morning, to whom I intend to give the briefest introduction possible. He is the United States Commissioner of Education and it seems to me that should be a sufficient recommendation for his speaking here today -- Ladies and gentlemen, Ernest L. Boyer.

DRAFT LETTER

*of the original  
suitable for framing*

Dear :

In September, President Carter will ~~sign~~ an International Literacy Day Proclamation. We have requested the White House office which handles the distribution of copies of the Proclamation to send a copy ~~of it~~ to you.

While it may not be possible to grant all requests, we do anticipate that a copy will be prepared and forwarded to you sometime in the near future.

Best wishes.

Sincerely,

Joseph Duffey

*Letter mailed 9/7/78  
to attached addresses*

UNITED STATES GOVERNMENT

# memorandum

August 25, 1978

TO: Lyn Maxwell *LM*

SUBJECT: Persons recommended to receive copies of the President's International Literacy Day Proclamation

TO: Joe Duffey

1. Professor Elaine Maimon  
Director of Writing  
Beaver College  
Glenside, PA 19038  
(Dr. Maimon has written and lectured on the teaching of writing; she currently directs an NEH Development Grant to strengthen the humanities through emphasizing instruction in writing and reading at Beaver College)
2. Dr. Joel Conarroe  
Executive Director  
The Modern Language Association  
New York, New York 10011
3. Professor Walker Gibson  
Department of English  
University of Massachusetts at Amherst  
Amherst, Massachusetts 01002  
(Professor Gibson has written and lectured extensively on the teaching of writing, and has directed NEH sponsored summer seminars on the subject)
4. Dean Harriet Sheridan  
Carleton College  
Northfield, Minnesota 55057  
(Dean Sheridan has had a strong influence on the teaching of writing both at Carleton and as a consultant to other colleges throughout the country)
5. Professor Carl Klaus  
Department of English  
University of Iowa  
Iowa City, Iowa 52242  
(Co-Director of an NEH sponsored Institute at the University of Iowa for Directors of Freshman English from Colleges and Universities across the country)



Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

OPTIONAL FORM NO. 10  
(REV. 7-76)  
GSA FPMR (41 CFR) 101-11.6  
5010-112

Memo to Joe Duffey  
August 25, 1978  
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6. Professor Richard Lloyd-Jones  
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Iowa City, Iowa 52242  
(Co-Director of the NEH sponsored Institute at the University of Iowa for Directors of Freshman English from Colleges and Universities across the country)
7. Mr. A. Graham Down  
Executive Director  
Council for Basic Education  
725 Fifteenth St., N.W.  
Washington, D.C. 20005  
(Project Director for an NEH supported commission on the teaching of writing)
8. Dr. John Shumaker  
Dean of the College of Humanities  
SUNY/Albany  
Albany, New York 12203  
(Dr. Shumaker directed a major project in the development of foreign language instruction while he was Dean at Ohio State; he combines this interest with a concern for continuing education and general education)
9. Professor David Keller  
Department of English  
Kingsborough Community College  
CUNY  
Brooklyn, New York 11235  
(Professor Keller has been project director for an NEH grant stressing composition and communication; he has also served as a consultant in the field of adult education, and has a strong commitment to improving literacy broadly)
10. Dr. Roger M. Peel  
Director of the Language Schools  
Middlebury College  
Middlebury, Vermont 05753  
(Dr. Peel has contributed to the development of foreign language instruction in this country; he has served as co-director of an NEH supported program at Middlebury)

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2006 Pinetop Road  
Charlottesville, Virginia 22903  
(Professor Hirsch is an outstanding scholar in the  
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conducting major research projects for the NEH)
12. Mr. William D. Schaefer, Vice Chancellor  
University of California - Los Angeles  
Los Angeles, California 90024  
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MEMORANDUM

THE WHITE HOUSE

WASHINGTON

August 23, 1978

FOR: PRESIDENTIAL PROCLAMATION CONTACTS  
FROM: LANDON KITE *LK*  
SUBJECT: Distribution of Presidential Proclamation

An International Literacy Day proclamation is scheduled to be issued during September. A draft proclamation is attached for your information. There will be approximately 40 copies of the proclamation distributed.

Please prepare a list of names and complete addresses of those individuals who, because of their personal or professional interests, might be suitable to receive a copy of the proclamation. These names should be ranked either A, B or C to assist in determining the priority for receipt of the proclamation. If you have suggestions for sources of additional names which would be pertinent to this proclamation please indicate those sources also.

If your office has a specific interest in this particular proclamation and you wish to become the "Lead Office" for the balance of the distribution process, please notify Mary Martha Seal, secretary to the Director of Correspondence, x2733, by August 28.

All names and complete addresses should be submitted to the Director of Correspondence by August 30.

Thank you for your assistance.

*Proclamation to follow.*

*Rm 94  
OEAB*

cc: Bob Anderson  
Bob Linder  
Frank Matthews

INTERNATIONAL LITERACY DAY PROGRAM

September 8, 1978

Program

- 10:00 Welcome  
Edwin Newman, Master of Ceremonies
- 10:15 Keynote Address  
Ernest G. Boyer  
Commissioner of Education
- 11:00 Presentation of Awards  
National Award - Joan Ganz Cooney  
President, Children's TV Workshop  
Presenter  
Patricia Graham *Sesame Street*  
Director, National Institute of Education
- International Award - Welthy H. Fisher  
- Founder of Literacy House, *India*
- Presenter  
C. William Maynes  
Assistant Secretary of State  
Bureau of International Organization Affairs
- 11:45 Lunch
- 1:00 National Panel
- Mrs. Robert McNamara  
Chairman, Reading is Fundamental
- Reverend Jesse Jackson  
President, Operation PUSH
- Mr. Alexander Burke  
President, McGraw-Hill Publishers
- ~~Mr. John Ryor~~ *not confirmed*  
~~President, National Education Association~~
- Moderator - Mary F. Berry  
Assistant Secretary for Education

*Craig Phillips*  
*State Dept, N.C.*

2:30 Break

2:45 International Panel

Dr. James Grant  
President, Overseas Development Council

Dr. Seth Spalding  
Department of International Education  
University of Pittsburgh

Aklilu Habte  
Director, Education Department  
The World Bank

Dorothy Strickland  
President, International Reading Association

Moderator - David Bronheim  
Assistant Administrator  
Intergovernmental and International Affairs  
Department of State

4:15 Closing Remarks  
Dr. Joseph Duffey  
Chairman, National Endowment for the Humanities

Reception immediately following

*Grant - absolute # of illiterates always rising  
Foreign aid ad specifies overcoming world aspects of poverty, includes all literacy  
## # # # # # # #*

*Habte - the poor, not just literacy*

Office of the White House Press Secretary

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THE WHITE HOUSE  
INTERNATIONAL LITERACY DAY, 1978

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BY THE PRESIDENT OF THE UNITED STATES OF AMERICA  
A PROCLAMATION

Throughout our history, the United States has stood for the protection and promotion of human rights for all peoples. Central to these concerns are the political, social, and economic rights of all human beings. Our dedication to these rights stems from the belief that all people should be allowed to live their lives to the fullest of their capabilities, that the talent and character given each person by God should not be wasted.

Education is one of the most important gifts our society can give to its people in helping them fulfill their human potential. Especially in our modern world, adequate communication skills are essential. Education and training to promote literacy are central to our efforts to improve the lives of all people, and guarantee their basic human rights. Every illiterate adult is an indictment of us all.

In our own nation, and in nations across the world, significant efforts have been made to advance literacy, and bring its benefits to every man and woman. Our concern and dedication to this cause have brought results, but there still remains great progress to be made. Around the world, eight hundred million people lack effective reading or writing skills.

For the past 12 years, the United Nations Educational, Scientific, and Cultural Organization has set aside September 8 as Literacy Day. The United States has always joined with other nations in recognizing the need to advance literacy among people everywhere, to promote our cherished human rights.

NOW, THEREFORE, I, JIMMY CARTER, President of the United States of America, do hereby proclaim September 8, 1978, as International Literacy Day, and I call upon the people of the United States to assess and strengthen our commitment to eliminating illiteracy both at home and abroad, recognizing that in so doing we are helping people everywhere open a gateway to many other human rights as well.

IN WITNESS WHEREOF, I have hereunto set my hand this Twenty-first day of August, in the year of our Lord nineteen hundred seventy-eight, and of the Independence of the United States of America the two hundred and third.

JIMMY CARTER

# # # # #

FIRST DRAFT

A NATIONAL COMMITMENT TO LITERACY

KEYNOTE ADDRESS TO INTERNATIONAL LITERACY DAY CONFERENCE

SEPTEMBER 8, 1978

*Boyer*

Literacy is increasingly recognized as a basic human right. Why is this so? Because literacy is a central tool of human communication. And communication is the foundation of society.

It is a simple yet essential fact that to a large extent, how well we communicate makes us who we are, and helps determine our whole life in society.

The sending and the receiving of messages

- o distinguishes us from other forms of life
- o binds us together in the profound interdependence we call society.
- o and ultimately, gives us our identities.

Language is, in short, the centerpiece of what we share in common.

Moreover, the process of communication reaches to the very basis of our existence, for all of human experience--all we know, all we fear, and all we hope--is created and conveyed through symbols.

When our nation was founded, the recording and transferring of knowledge was often a slow and laborious process.

- o Messengers rode on horseback for days to deliver a letter
- o Only a small elite was privileged to read and write
- o and it took weeks for news of the American rebellion to reach the ears of King George.

Today we live in the midst of a communication blitz.

From cradle to grave, we are bombarded by an array of information-packed sounds and sights far richer than anything our ancestors could have imagined. Radio and television, magazines and newspapers, billboards and telephones--each transmits a virtual world of information, and pushes us to the limits of our capacity to absorb what we see and hear. New information is generated so rapidly that more accumulates each day than the total of the knowledge available to mankind throughout the Renaissance. This is an age of tremendous potential for the growth of human intelligence.

But it is also an age of tremendous peril, for in the face of so much stimulation, we tend to grow passive. We are soaking up the messages of others and becoming less effective in formulating messages of our own.

All across America tonight, millions of families will be transfixed by their glowing television screens. Millions of people will spend from three to five hours in those darkened rooms--watching, listening, absorbing.

They will be sponges--soaking up the messages.

They will be passive, not active, communicators.

○ Instead of speaking, they will be listening.

○ Instead of formulating their own ideas, they will be the targets for thoughts hurtled at them.

We are becoming a nation of receivers, not of senders.

Small wonder that signs point to a decline in our ability to

express ourselves clearly and precisely.

This is the challenge we face as we celebrate International Literacy Day:

- o to equip all of our citizens to be senders as well as receivers of messages
- o to help us to be discriminating and informed receivers
- o to give our citizens the critical tools which hold the key to effective communication
- o to make humanity the master rather than the slave of the very information it produces.

Language is by far the most pervasive, and the most universal, of our human skills. It is the currency of social encounter. Unless an individual thoroughly masters the language of his society, he cannot fully participate in that society--he or she is shut off from its benefits, its challenges, and indeed from its very life. In affirming that literacy is a fundamental human right, we recognize language as the sole lever by which we move the world.

In a strict sense, literacy is simply an extension of spoken language.

- o It magnifies many times our ability to master our environment
- o It enables us to master more information, and more complex ideas, in an age when ever-increasing amounts of information are needed for effective mastering of our lives, and

o perhaps most important, it increases the power and durability of our thoughts.

But while literacy extends the language we speak, it also adds a new dimension to it. In writing, man not only transmits information, he must also act critically upon it. He thinks, he integrates past perceptions with present ones, and he emerges into the fullness of time. In the words of the Brazilian educator Paolo Freire,

"In the art of critical perception, men discover their own temporality. Transcending a single dimension, they reach back to yesterday, recognize today, and come upon tomorrow."

At present, nearly 1/5 of the world's adult population, some 800 million men and women, are functionally illiterate. Despite a significant decline in the illiteracy rate over the past 25 years, the rapid growth of world population has caused an actual increase in the number of illiterates since 1950. Moreover, in some of the 25 least developed countries, where per capita income is less than \$100 per year, illiteracy rates rise to over 80%. Many of the difficulties these nations encounter, in their struggle for economic and social development, stem from this basic problem.

Despite the high level of educational development in the United States, the issue of illiteracy is of equal importance for our country. The Harris Survey of 1970 found 23 million

Americans unable to read or write at a minimum level of competence. Further reports estimate that over 50 million adults are functionally illiterate. Moreover, the illiteracy rate climbs alarmingly when we turn to the plight of blacks and other minorities, to inner-city dwellers, and those in the lowest-paying job categories.

- o Nearly a quarter of our minority population has inadequate basic reading and writing skills
- o 8% of our population cannot successfully complete an application for a driver's license; 11% have difficulty with an application for a personal bank loan; and 34% fail to complete an application for Medicaid
- o A man or woman whose earnings are below poverty level is four times as likely to be illiterate as his or her better-paid counterparts.

But no statistic can begin to suggest the losses which illiteracy causes throughout our entire society.

A man or woman without literacy skills cannot fully participate in American society.

- o His job will never reflect his potential for creative work, and the loss of his earning power will be felt throughout all sectors of our economy
- o He cannot take advantage of job-training opportunities, or available social services, for he is unlikely to know of their existence and still less likely to qualify for employment

- o He cannot bear arms to serve his country, for lacking the ability to read and write, he cannot pass entrance examinations to join our increasingly sophisticated military forces.

In short, his illiteracy is a virtual blueprint for underachievement, exploitation, crime, and poverty.

We would not accept without concern, without alarm, a report that 10-20% of our population could not talk. If our society is to be truly free, we can no more allow one-tenth of our citizens to remain illiterate than to exist as deaf-mutes. Moreover, the problem must be attacked at its source.

I propose that--as a national goal--every child in school should be taught to read and write effectively by grade four. As President Carter remarked to me not long ago, "....." (Insert Dr. Boyer's recollection of President's statement about wishing above all to have 3rd graders literate.) Schooling cannot be endlessly postponed. High schools and colleges should not be teaching students how to read.

What is being done now?

We have sent to Congress the "Basic Skills and Educational Proficiency Act," which proposes

- o To assist in coordinating all available educational resources so that all children are able to master the basic skills of reading, mathematics, and effective communication
- o To encourage states to develop comprehensive and systematic plans for improving achievement in the basic skills

- o To develop means of including parents in schools' efforts to improve the educational achievement of their children
- o To expand the use of television and other technology in the teaching of basic skills curricula
- o To provide assistance and information to the private sector, in order to establish an effective partnership in improving our citizens' achievement in basic skills
- o And to establish an inexpensive book distribution program for reading motivation.

(We have requested \$9,000,000 to fund this Act for fiscal year 1979, to rise to \$12,000,000 by fiscal year 1982.)

This new initiative is to be the centerpiece of our efforts to unite the private sector and all levels of government in a campaign to eradicate illiteracy.

In addition, existing Federal programs such as Head-Start, Follow-Through, and Title I have greatly increased their commitments to basic skills education over the past few years. Some 80% of all funds now spent on education by the Federal Government are earmarked for primary and "pre-school" instruction.

(Here primary and preschool programs should be described, in 1/2 page or so.)

In addition to our efforts to eliminate illiteracy at its source through early education, we are also increasing our efforts to bring basic literacy skills to youths and adults who currently live without them.

Through the Adult Education Act, we are reaching some two million adults annually, giving instruction in speaking, reading, and writing, as well as in computational skills. This remedial activity is crucial, considering that 750,000 youths drop out of high school, and 400,000 immigrants enter the country, every year. In addition, our efforts must reach out to the 15 million adults who have had less than eight years of schooling.

The Right-to-Read program provides further support through non-traditional kinds of adult education. In cooperation with CETA, HUD, ACTION, and the Navy, it has brought reading and writing instruction to people who had been beyond the reach of the classroom. Through the cooperation of ACTION, the program is using the expertise of \_\_\_\_\_ older Americans, who act as instructors across the country.

Effective citizen participation is also at the heart of the National School Volunteer Program, funded in part through the Office of Education. It encourages private enterprise to involve itself in public education by advocating programs which allow employees to devote certain hours in the work week to tutoring and counseling in local schools.

As an example of what can be done through other government agencies, I might mention Project READ, sponsored by the Office of Juvenile Justice and Delinquency Prevention of the Department of Justice. It is based on the idea that teenagers in trouble with the law should be provided with the skills needed for survival in a highly literate society. Using both traditional and alternative schools, Project READ has been highly successful in increasing the reading capacity of its students, and in giving participating teachers innovative methods of instruction.

The National Institute of Education is carrying on important work for literacy as well....

[Insert a paragraph here on NIE.]

These have been examples of our efforts nationally.

And what are we doing internationally?

The Agency for International Development spends roughly a hundred million dollars annually on educational programs at all levels. Learning from past programs, AID is giving increasing support to nonformal, out-of-school instruction and to primary education; they propose to spend twenty million dollars on such programs in the coming fiscal year.

Further, they are supporting many programs oriented toward linking literacy and daily needs.

- o One such program in the Integrated Family Life Education project of the Ethiopian Women's Association.
- o There, literacy is taught as part of a rounded program aimed at improving nutrition, family planning, health, agricultural techniques, and income.

AID has also been researching ways

- o to increase people's motivation to learn
- o to reduce instructional costs
- o to increase people's motivation to learn
- o and to deal with instructional problems in multilingual settings.

Our government also supports literacy efforts through its contributions to international organizations. Within the United Nations system, most literacy work is carried out by UNESCO, a

quarter of whose budget is supplied by the United States. UNESCO has established regional centers in Mexico and in Egypt. Their Experimental World Literacy Program from 1966 to 1973 provided important evidence of the need to link literacy with overall development.

This is an issue which concerns the World Bank as well; last year the Bank loaned almost three hundred million dollars for educational research and programs. Through the affiliated International Development Association, last year our country contributed \$120 million for primary and secondary education loans to the poorest developing countries.

We must remember, however, that these amounts, even when added together, represent only a fraction of a dollar for each illiterate person in the world.

We must continue to seek ways of making the most of the available funds.

We must seek to increase the level of our commitment, if it is to become adequate to the size of the problem.

Today's conference brings together an impressive array of experts on illiteracy, both in this country and around the world. The experts whose ideas will be aired today are not only those on the podium, but those in the audience as well.

As we focus on ways the government can improve its response to illiteracy, let us keep one fact in mind. The problem is too large to be handled by the government alone. As

the presence of so many private-sector people here testifies, literacy is a concern of society as a whole.

- o Parents wish their children to be well educated
- o Publishers and authors desire their publications to be read.

We must work to make the public more aware of the problem, and we must harness the creativity and energy of private citizens and private enterprise.

Literacy, after all, comes down to two people: teacher and pupil. In Edgar Rice Burrough's original novel, Tarzan taught himself to read, using an illustrated primer he found in the jungle.

Most of us are not blessed with such excellent interior resources.

- o We need a teacher.
- o And illiterate people around the world need innovative ways to bring teachers to them.

Laubach Literacy International provides a heartening example of what can be done through enthusiasm, hard work, and low budgets based on volunteers. Dr. Laubach's principle of "each one teach one" has caused tens of thousands of volunteers to bring literacy to tens of millions of illiterates, using materials specially prepared in over three hundred languages.

In the absence of massive new funding, such volunteer-oriented approaches need to be more fully used. And the private sector can help toward that end.

Teachers can also be brought to pupils through radio and television, the very media which too often work against literacy now.

- o Today's award to Ms. Cooney of Sesame Street recognizes the enormous positive impact the electronic media can have.
- o We should also work to provide more material of relevance to the student.
- o We are working to see that in our own country, learning materials have more direct relation to students' backgrounds and interests than they often did in the days of Dick, Jane, and Spot.

In some countries, newspapers too have actively joined the process, by printing special pages in simplified language for new readers.

Literacy will only become meaningful to illiterate people if it is clearly a gateway to an improved life. Literacy requires a teacher, it is true; but it also requires a student. Most illiterate people in this country never even seek help from available programs. Certainly the problem is partly one of publicity; we must see that more people learn about the options open to them. In this area our colleagues in the advertising field could offer valuable advice and assistance to governmental administrators of educational programs.

The problem goes beyond the need for greater publicity,

however. As we know,

- o many of the functionally illiterate live permanently on the fringes of our nation's economic life
- o The little education they have received has not brought them notable benefits in their standard of living.

The problem is serious in this country, and acute abroad, where foreign aid programs too often have been directed via the local elite, and have not "trickled down" to those most in need.

We know this; and so do the poor.

They see no reason to suppose, even in America, that improved literacy will be worth the investment.

Business as a whole has both an opportunity and a responsibility in this area. Business can only gain by the existence of an expanded force of literate workers. Many costly mistakes, some of them fatal, could be avoided by workers better able to read safety instructions.

In addition to providing tutors, business can make a greater effort to key job openings into literacy programs. Such has been the effort of a number of private, non-profit organizations, such as Opportunities Industrialization Center, "OIC", which provides practical training in functional literacy and basic skills. OIC works hard to place its graduates in jobs, and has had considerable success in many cities around the country.

With more active involvement by the business community, their success could be vastly increased.

What I am calling for is nothing less than a national commitment to literacy. We must work together to do all we can to eradicate illiteracy, both here and abroad. Literacy is a key to our own social and economic wellbeing, as it is a key to development in the developing countries. And their economic and social wellbeing are increasingly essential to our own.

This Administration is committed to improving literacy.

- o The education bill makes education a central priority, perhaps for the first time.
- o The President's commitment to creating a separate Department of Education results from a recognition of the crucial importance of literacy, and of education as a whole, in the life of our nation.
- o This Administration is firmly committed to the advancement of all human rights, and we recognize with UNESCO that education is one of these fundamental rights.

Let us make the most of this conference and this day, as an opportunity to find more effective ways to deal with illiteracy; as an opportunity to strengthen our commitment; and as an opportunity to build public support for this important effort.

STATEMENT BY  
JOSEPH DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES  
REGARDING THE  
INAUGURATION OF PROJECT 87,

PHILADELPHIA, PENNSYLVANIA - SEPTEMBER 22, 1978

A joint undertaking of the American Historical Association and the American Political Science Association "to examine and celebrate the major political institutions and processes originating in the Constitutional Convention of 1787." This project is funded, in part, by the National Endowment for the Humanities.

I am pleased that the National Endowment for the Humanities has joined with several major American foundations to provide encouragement and sponsorship for this study of the Constitutional Convention of 1787.

The Convention of 1787 was a remarkable event. Charles Beard said of the gathering, "There never was in the history of assemblies, a convention of men richer in political experience and in practical knowledge or endowed with a profounder insight into the springs of human action and the intimate essence of government." Of course, that was written years afterwards. At the time, Benjamin Franklin said to his fellow delegates at one point, "I cannot help expressing the wish that every member... might doubt a little of his own infallibility."

The men who gathered in 1787 were active in every phase of American political, social and economic life. They represented a tremendous divergence of points of view arising from different political theories but also from sectional loyalties, unequal social position and financial status. At the end, only 39 of the 55 delegates were willing to sign the document that was hammered out over the hot summer and brought to resolution on September 17th.

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In going back to look again at this particular period in our history, Project 87 will express, in a dramatic way, the meaning and importance of scholarly work in the humanities. And, I believe, provide a vivid example of why our government deems it in the public interest to provide encouragement and support for such activities.

Like most of you, I believe that the joy of learning is its own reward and needs no justification. But, as one charged with responsibilities for the use of public monies, I have the obligation of defining a public interest in scholarship. The National Endowment for the Humanities is committed to the encouragement of scholarship as a public act in the disciplines we call the humanities -- language, literature, history and philosophy among others. In my judgment, Project 87 is important because the task of reexamining periods in our history such as the Constitutional Convention of 1787 -- attempting to better understand the texture, the fabric and the context of the decisions made then -- is related to issues we confront today.

The citizens of a thoughtful society are always asking new questions of the past and seeking to put together the puzzle of history in differing configurations as our perceptions, understandings and questions change. This is why work in the humanities is important as a public act and may dramatically affect our capacity for policy making in the present. It is one reason why scholars and teachers in the humanities are important national resources and serve us well.

To take a recent example, look once more at the debate this past year over the ratification of the Panama Canal Treaties. That debate was centered on assessments of current United States strength and policy objectives, of course. But the debates, both in the public arena and on the floor of the Congress, were filled with comments and analyses of our historical relationship with Latin American nations. Precepts were argued in the United States Senate that were of a piece with the rhetorical flourishes heard at other crucial times in American foreign policy -- in 1912, in 1898 and in 1970. The notions of national interest and national security, and of the amity of nations in those debates, were all of a piece with Thucydides' account of the debates in Athens 22 centuries ago.

Nothing demonstrates better the contribution which the perspective of the humanities may bring to the present, as the recent events at Camp David. On the face of it, relatively little was decided in those treaties signed last Sunday night. The location of military forces and air bases, the eligibility of certain people to participate in long-term decisions, the establishment of a number of diplomatic offices. This is a technical description of the events and documents. From the perspective of the historical enmity between the Egyptians and the Israelis, and a sense of the significance of the contested land of three major religious traditions, and given the contemporary geo-political importance of the Middle East, which is to say, given all the human meanings which are attached to those technical movements of personnel and equipment, the agreement was an event of tremendous consequence.

There are some today who would just as soon not be bothered with the nuances and human meanings and the complexities that may be raised by another more penetrating analysis of our origins. They ask, "Don't these matters simply confuse the issue by bringing into play, all kinds of political and emotional prejudices and nuances?" Some who take this position would go on to ask, "Wouldn't it be best if we could simply design power plants which were not an environmental threat and find ways of arresting criminals which do not also pose problems of sixth amendment rights?"

But a quest for such simplicity, in addition to being naive and futile, is the dream of exhausted men and women and its ultimate implications are far more dangerous than the visions of those who welcome and struggle with the complexities of historical interpretation. We cannot leave the major decisions which affect our public life in fields such as medical care, legal justice and environmental quality to the technicians and experts.

A political order such as ours cannot survive the devolution of power into the hands of a technocratic elite. The best results of bringing considerations of the humanities to bear upon public decision making, is that it may help us to preserve the possibility of democratic order and polity.

A great experiment was implicit in the work of the Founding Fathers. This was the first nation born with an obligation to the mindfulness of its people. The first nation conceived to be

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dependent upon the active moral and intellectual commitment of its citizens in addressing its national problems. So while the states and the Federal government have been barred constitutionally from the suppression of opinions, they have also been committed to educating our people, to arming their intellectual faculties with the power to make informed decisions. I would be bold to express the hope that Project 87 will contribute in some measure to this task.

The National Endowment for the Humanities represents a modest effort on behalf of the government to provoke attentiveness, mindfulness, thoughtfulness and curiosity among the American people.

Project 87 will be about historical research, digging again through old documents attempting to understand theories, positions and arguments. But it will finally be in our own time, just as the Convention of 1787 was in its day, a struggle with the basic human inquiries about justice, responsibility and community. These inquiries are even more critical today than they were for the men who gathered in Philadelphia 191 years ago. The essential elements of the inquiry are the same, the effort to reaffirm our past and understand our inheritance, to assess our resources and come to some sense of priority of individual and social needs over unlimited appetites and wants and to struggle again to define a conception of equity which provides for all persons a sense of fairness.

We at the National Endowment for the Humanities are proud to be part of this enterprise.

"THE HUMANITIES AND PUBLIC POLICY"

REMARKS PREPARED FOR  
UNIVERSITY OF ALABAMA CONFERENCE  
TUSCALOOSA, ALABAMA  
SEPTEMBER 27, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

(This conference included members of planning groups, public interest organizations, public/private regional organizations and state humanities committees from several Southern states. The group met for two days in Tuscaloosa at the invitation of President David Matthews.)

This is a truly remarkable gathering of men and women concerned with leadership and public policy on the one hand and with the areas of learning and knowledge we call the humanities on the other. I am grateful to David Matthews and Bob McKenzie of the University of Alabama Law Center, and others, for bringing us together.

In outlining my assignment in a letter recently, Dr. McKenzie gave me a modest assignment. He suggested I try to "provoke some deep thought on how the humanities relate to public policy." He further expressed the hope that I might speak in what he described as "conceptual terms which make sense to both poets and planners." I don't know how often Bob McKenzie and David Matthews make those kinds of requests for outside speakers, but such an assignment is no small challenge. Looking over this audience, however, I can, of course, immediately tell who the poets are and I think I have spotted the planners, so I am going to watch you closely in the next few minutes to see how I'm doing!

Last week, I finished my first year as Chairman of the National Endowment for the Humanities. Most of those twelve months have been occupied with trying to join the rich resources of the humanities with the constraints and opportunities of making public policy. Much of this past year I have been meeting with scholars and academic administrators, trying to persuade them that a concern on their part for the broader issues of contemporary society could enrich our common lives. I have also met with Congressmen, with Mayors and Governors and other public officials urging them to consider that the problems they face are related to questions of value and judgment, to the province and insights of those fields of learning we call the humanities.

You are well aware of both of these arguments. The original charter, drafted by Congress for the National Endowment for the Humanities, asks us to relate the "humanities" to "public policy." We can define both of those fields with reasonable precision, although definitions will differ. But the bringing together of "humanities and public policy" is another matter. I'm afraid most of us have trouble with that. To many people the humanities connote something private; like the image of scholars reading and writing alone in book-lined studies and libraries. Public policy, on the other hand, is something that has to do with solemn pronouncements by men in business suits who we see so often in the evening news. How do we fit those two together?

Recently, I was talking with a midwestern Congressman about the possibility of joining the humanities and public policy and he quoted Mark Twain. One of Mark Twain's characters spotted a rather forlorn looking mongrel on the street one day and said to his friend, "I wish I owned half that dog." His friend asked him why. The reply was "because I would shoot my half."

I hope that none of you would want to shoot your half or the other. It is, I think, time that we attempted to better understand how the humanities relate to public policy. The State Committees on the Humanities have worked for nearly a decade now and offer some compelling examples, illustrating how the humanistic perspective on public issues can be made interesting to the general public. There is no question that scholars and teachers are interested in participating in these endeavors. Nor is there any question that the range of issues explored can be wonderfully broad or that the citizens who wish to participate are remarkably diverse. Each of us who has been involved in this national experiment in public thoughtfulness has learned something from the experience. Let me share with you now some of the things which have impressed me.

University of Alabama,

These programs have shown that the humanities are not worlds apart. They are not islands which can be bridged only by elaborate constructions. To use a better metaphor, I understand the humanities and public policy to be something like two currents in the stream of human consciousness flowing past and pushing against the same events sometimes merging together.

I suppose, when it comes to the humanities, I am something of what in Scotland they would call a "broad church" man. I don't want to say that any and all subjects belong to this area of human inquiry. I am satisfied with the list of disciplines which Congress wrote into the National Endowment for the Humanities legislation thirteen years ago -- language, literature, history, philosophy, and so forth. But I understand also, that these disciplines are simply the formal way in which we study key questions which underline the humanities as a whole. Questions which have to do with the non-quantifiable, unmethodical aspects of human nature and culture.

As soon as you say that the humanities concern these fundamental questions, you admit that something in these questions makes them endlessly insoluble, and perpetually challenging. This is why the humanities, in addition to being a kind of inquiry, have a special sort of historical development and why they differ from the sciences. It is generally believed, though not without challenge, that progress in the sciences is made incrementally by the discovery of new knowledge concerning the nature of the physical world; our understanding always increasing by progressive steps. But knowledge in the humanities develops quite differently. The humanities are always circling back, always rescuing bits of Plato to help us understand Nietzsche, always borrowing ideas from Hobbes to analyze the political legitimacy of a tribal leader in a part of the Third World, or to explain the motivations of a contemporary politician.

For most of us, the starting point of these inquiries into the human condition is found in our everyday lives. Some would argue that the humanities have nothing to do with our ordinary lives, that they are a way of looking at the world which is far removed from everyday, mundane existence. Some have suggested that study of the humanities is a kind of ornamental activity, to be practiced only by a few well prepared and inspired individuals. There are indeed those who never tire of saying in almost condescending tones, that "most people don't understand the humanities."

But most people do have a certain curious streak, an impulse to know something about themselves and their lives. The role of the humanities is to encourage this curiosity and to help people find a broader context for their individual lives. The learning of the humanities tells us that everything we do -- our politics as much as our art, our economic order as much as our religion and philosophy -- is part of building a culture. Through the humanities we see that in every moment of activity, we are selecting one aspect of our cultural heritage for preservation, and another for oblivion.

This is true when we paint our houses in Greek Revival white or Williamsburg blue, when we spend Sundays visiting relatives or watching the ball game, when we send our children to Sunday School or ballet lessons.

It is equally true when we choose nuclear power -- with all its risks -- over greatly reduced energy consumption and its attendant discomforts; when we decide that sex education is a necessary responsibility of the schools, or a matter best left to parents.

Every public decision, then, means taking a stand -- a stand not only between the competing arguments for each side, but a stand vis a vis for humanistic traditions. Take one recent and important example, the decision to ratify the Panama Canal treaties. That decision, of course, finally was based upon assessments of current United States strength and policy objectives. But the debates on the floor of the Senate and in the public arena, were also filled with comments and analyses of our historical relationship with Latin American countries and our understanding of who we are as a nation. Further, the precepts argued in the Senate were of a piece with the oratorical flourishes heard at other crucial times in American foreign policy in 1812, 1898, and 1970. And the notions of national interest, of security, of amity among nations could all have been found in Thucydides' account of the debates in Athens 23 centuries ago.

Issues of public policy, then, have always been prime subjects for the scrutiny of students of the humanities. Our political decisions identify who we are and what we want and therefore, very much relate to our sense of cultural identity.

Having said this much, I hasten to admit, that humanistic inquiry in areas of broad public concern is not the same thing as making public policy. Many intellectuals entertain the fantasy that the two worlds are the same, but it is only that, a fantasy. I am convinced that there has probably never been a perfect conjunction of action and reflection except, perhaps, in the world of Athens, as some scholars have imagined it!

The aim of decision making, after all, is to resolve ambiguity, not to cherish it, to eliminate alternatives not to savor their contrast.

We have to be careful in defending the relationship of the humanities to public policy, not to promise that decisions will be made easier by a consideration of the philosophical implications of such decisions. The humanities make the world more complex, even if at times they may make it more comprehensible and that is their paradox.

One way to phrase the difference between the two has to do with the sense of pleasure we receive from thinking, and reflection. Even when we come across the most difficult dilemma in the humanities, our minds feel a certain joy in knowing the intellectual challenge. It is as though we could -- for the moment -- stand apart from the two sides of our argument and feel our freedom to choose between them perfectly, to think of ourselves as thinking. That brings a sort of happiness quite apart from what we are thinking about.

When we are involved in making policy decisions, on the other hand, we are impelled from uncertainty as fast as possible. We seem driven by the prospect of clearing away the clutter in front of us and reaching a state of perfectly stable order. Until the decision is made, we feel the pain of irresolution, and the more difficult the choice, the more painful is our condition. Only when the die is cast and the decision is made, do we feel a sense of pleasure even for just a moment, as though we had made the whole world over in our own minds. And then, new complexities and uncertainties emerge, and the process begins all over again. The illusion of a stable unity is inevitably shattered. But it is really no more illusory than the sense of perfect freedom we have when we are engaged in thinking and reflecting about a problem.

If these two activities, thought and action, are so different, what then can be the relationship between the two? If an attention to the humanities cannot make policy decisions easier, then what value do the humanities have for our public deliberations?

The humanities represent only one dimension of knowledge. Decision and action require an awareness of the facts. The world of the humanities principally belongs to the world of meaning, not of fact. But the question of what facts mean, facts which often constitute a kind of puzzle that must be put together to determine some meaning, this is where the humanities may add to our considerations of policy questions.

In practice, the humanities are always telling us that much more is happening than we first suspect. The highway we designed across the cities, it turns out, is not simply a method of improving transportation. At the same time the highway is altering the geography of a city or the social process of a particular neighborhood, or the preservation or loss of environmental or historical landmarks or the aesthetics of the urban scene for years to come. We discover that around that band of steel and asphalt are clustered many distinct humanistic ways of seeing the city. We could cite similar human issues in the humanities in nearly every other arena of public decision.

Nowhere was this displayed more than in the recent Camp David agreements achieved by President Carter, President Sadat and Prime Minister Begin. On the face of it, relatively little was decided at Camp David -- the location of some military forces and air bases, the eligibility of certain people to participate in long-term decisions, the establishment of a number of diplomatic offices. But given the historical enmity of the Israelis and the Egyptians, given the significance of the contested land to three major religious traditions, given the contemporary geo-political importance of the Middle East, that is, given the various human meanings which attach to these technical movements of personnel and equipment, the agreement was an event of tremendous consequence for us all.

Of course, there are those who would just as soon not be bothered with these other meanings. They suggest that such nuances and subtleties simply confuse the issue by bringing into play all sorts of emotional and political prejudices. Wouldn't it be good, they ask, if we simply could design a power plant that was not also an environmental threat, and conceive a way of arresting criminals which was not also a test of sixth amendment rights?

But these are the dreams of exhausted men and women. The ultimate implications of this kind of technical thinking about social problems is far more dangerous than the dreams experienced by those who think seriously and face difficult questions. For in a quest for technical simplicity, there is often a desire to withdraw from responsibility, simply to leave major decisions to technical experts, to those who call a power plant a power plant, or a highway a highway, and leave it at that.

A democratic political order like ours, can never, I am convinced, survive the devolution of power into the hands of a technocratic elite. Therefore, I believe the best results of bringing considerations of the humanities to bear upon public decision making is that it might help to preserve the possibility of democracy. The humanities speak with diverse voices. They do not permit a single test of superiority to be applied to any idea. There are, to be sure, many scholars and teachers in the

humanities who can phrase their questions more adroitly than the ordinary citizen, but they are no more capable than you or I at answering the most difficult moral, political and aesthetic questions. For there are no certified experts in the area of humanities and public policy. The humanities teach, if nothing else, the skepticism of the claims of easy solutions and slogans.

Much has been made in the study of American history of the singularity of the experiment here of the separation of church and state and the national espousal of freedom of conscience. This was the first nation born of this experimental idea that the state should not impose its ideas upon the people.

But there was another experiment also implicit in the work of the founding fathers. This was the first nation born with an obligation to the mindfulness of its people. The first nation dependent upon their active moral and intellectual commitment to addressing its national problems. So while the states and the federal government have been barred, constitutionally, from the suppression of opinions, they have also been committed to educating our people, and to arming their intellectual faculties with the power to make and form decisions.

In a marvelously provocative book written some years ago and just issued in a new edition, Daniel Bell writes of what he described as the 'cultural contradictions of capitalism.' He speculates about the future of our present economic, political and social structures and processes. Toward the end of that book, Professor Bell described three factors which have traditionally bound together the peoples of a nation: a charismatic leader, an ideological doctrine and a sense of destiny. All three, he says, are often present in the history of a nation or a people. Bell then describes these three factors as they have related to our own history: the number of our presidents who have been heroes on the military field; puritanism as the basic ideological doctrine with its attendant justifications for self restraint; and the sense of destiny in Jefferson's vision of the unfolding of a new society on a virgin continent.

In the concluding passage of the book, Bell comments on what has happened to these three factors in American history. In commenting on our recent experience, he writes, "In the heyday of the imperial republic, the quiet sense of destiny and the harsh creed of personal conduct were replaced by a virulent 'Americanism,' a manifest destiny that took us overseas and a moral hedonism which provided the incentives to work. Today that manifest destiny is shattered, the Americanism is worn thin and only the hedonism remains. It is a poor recipe for national unity and purpose."

And then Bell concludes the current edition of The Cultural Contradictions of Capitalism with the following passage: "Yet in trial and defeat -- and there has been defeat -- a virtue emerges: the possibility of a self-conscious maturity (what the Stoics called the tragic sense of life) that dispenses with charismatic leaders, ideological doctrines and manifest destiny and which seeks to redefine oneself and one's ...society on the only basis on which it can survive. This basis must be created by conjoining three actions: the reaffirmation of our past, for only if we know the inheritance of the past, can we become aware of the obligation to our posterity; the recognition of the limits of resources and the priority of needs, individual and social, over unlimited appetites and wants; and an agreement upon a conception of equity which gives all persons a sense of fairness and inclusion in the society and which promotes a situation where, within the relevant spheres, people become more equal so that they can be treated equally."

These three themes which Daniel Bell has outlined are becoming the themes of a national conversation, that is occurring in many ways today. The themes are critical to the problems of gaining our bearings as a nation: The reaffirmation of our past; the recognition of "the limits of resources and the priority of needs, individual and social, over unlimited appetites and wants;" "an agreement upon a conception of equity which gives all persons a sense of fairness."

Many of you here today have played important roles in the leadership of what has been described as the new South. As you continue the explorations begun in this meeting, I can offer no better prescription than to suggest that these themes are really what work in the humanities is, finally, all about. And, if you can pursue an exploration of and a conversation about these three themes, you will be engaged in the work of relating the humanities to public policy. And what is more, the whole nation will be listening and looking over your shoulder.

THE "SOCIAL FUNCTION" OF THE HUMANITIES

Remarks prepared for

Conference on the Humanities

Winthrop College, Rock Hill, South Carolina

October 8-9, 1978

by

Joseph Duffey

Chairman, National Endowment for the Humanities

I am grateful for the opportunity to share in this important conference. This past month I have completed my first year at the National Endowment for the Humanities and I would like to use this occasion to reflect a bit on the "social function" of the humanities in American life.

I prefer to view the humanities as a set of disciplines and activities by which we explore fundamental questions about the human condition and certain ways of thinking about our past and our future. The humanities are difficult to define in the abstract. It helps, however, to contrast them with other ways of thinking which are available to us. This is easily done in the academy. Whatever the present difficulties of the humanities on American campuses, these disciplines are clearly distinguishable from the sciences, from the quantitative social sciences, and from the dozens of technical specialties which have entered the curriculum in the past quarter century.

It is in the area of public programs, the kind of endeavors which state humanities committees have so imaginatively pioneered, that the definition of the role of the humanities becomes more troublesome. What is a public program in the humanities? What kinds of questions in a public discussion are humanistic ones? Of what value is knowledge in

the humanities to the everyday lives of those who do not work as scholars and teachers? This last question in particular will be the focus of my remarks today.

From the academic perspective, the humanities seem to have a self-propelling energy of their own, each discipline pushing ahead to open up and clarify new questions. But in society at large, the humanities are only one of many ways to pose questions. In fact, the perspectives of the humanities usually compete with other disciplines and perspectives.

Let me begin by suggesting three major shifts which have occurred in the way Americans think about their own lives and about society, and then explore the consequences of these changes for the study of the humanities. I am not so much concerned, at this point, with the content of our beliefs or attitudes as with the manner and form of ordinary thinking.

The three shifts to which I refer are: 1. the increasing complexity of choices and decisions in our daily lives, 2. the increasing specialization of our work and vocational life and 3. the new awareness of cultural diversity and pluralism in American society.

The first shift has to do with the increasing complexity of the choices which all of us are called upon to make in everyday life. We live in a society of ever-increasing complexity. In part this is due to the expanding options which we confront in our daily lives. We must choose what to wear, how to talk, where to work, how to bring up our children. It is interesting that we have come to the point where we speak easily of "life styles" and "alternative life styles", assuming a great measure of freedom of choice and option for the individual in this regard.

There is, to be sure, a constant barrage of advice coming to us from commercial advertisers, newspaper columnists, clergy, teachers, neighbors and dozens of other experts touting the advantages of one course of action or another. So much "advice" comes to us that many of us can hardly be said to ever make a decision alone. There are, moreover, many conventions which help narrow the range of choices available to us: cultural values, religious faith, group loyalties and other matters. Not the least of these is our home financial circumstances, which may often be a crucial factor in limiting options in our personal

lives. But despite often-expressed fears about the regimentation and homogenization of American life, most of us experience our lives as an evergrowing number of alternatives.

Scholars in social history, in the philosophy of ordinary language, in anthropology and in other disciplines have described for us how a culture is built up, moment by moment through such decisions. They tell us how our decision to purchase an urban townhouse or a suburban ranch-style home will have a substantive effect upon our personal lives, and how such decisions, on a collective scale, may affect economic and political events for years to come. Scholars can also tell us something about the history and traditions of the options we confront in our daily lives. They can show us that the Sunday Schools to which we send our children are the products of furious theological battles about the efficacy of religious instruction. They can remind us that the brilliant pinks and oranges of a sunset which make our eyes squint as we drive home in the evening, have been in the past, both a challenge to investigators of optics and a subject for impressionist painters.

Most Americans, however, feel challenged enough by having to perform the complex manipulations and make the difficult decisions of their lives from day to day without considering these humanistic questions or issues. Many have come to consider so much that happens in their lives as problematical that it hardly helps to know the historical and philosophical and aesthetic aspects of these common concerns.

We cannot claim that the humanities make any of these decisions in daily life easier. Nor can we argue that they will smooth the transactions of our daily lives. Of what value are they, then to us? How do they function in everyday life?

The value of the humanities, obviously, is never simply instrumental. Far from making decisions in daily life easier, the humanities often make them more complex. They show us what the world looks like while we are in the midst of constructing it by our own decisions. They reveal that each of our actions has an analogue elsewhere and an antecedent before us. Thus they may help diminish the self-professed importance of the present and make us all a bit humbler and more modest in our expectations. This is not a bad contribution!

Winthrop, 4

The truth is that although our lives are filled with choices, the range of alternatives is often narrow, like the choice between a Ford or a Chevrolet when we purchase a family automobile. Through the awareness afforded by the humanities, we may be rescued -- I have no other way of saying it -- from a life of uncritical consumerism. Perhaps the greatest gift of the humanities in the face of this proliferation of choices, is to free us from believing that these are all genuinely important decisions for our lives.

In view of Americans' increasing concern about the impact of mass communications and mass culture, the humanities may play a genuine role in preserving opportunities to reflect and gain perspective on aspects of our everyday lives.

A second major change in the way we think and live today follows upon this. If the pursuit of ordinary social and cultural activity appears to be increasingly complicated how much more so, then, is the specialized work that most of us engage in for our livelihoods?

In every professional and occupational category, complex technical language and symbol systems have emerged in recent years which, by definition, are outside the layman's purview. From wiring diagrams and blueprints to environmental impact statements and OSHA guidelines, from the formula of chemical engineering to the quantitative calculations of the "cliometricians" in history departments, from the statistical projections of the air traffic controller to the structuralist poetics of the literary critic, abstraction and jargon and intricate puzzle-making have won the day. I must personally admit, here and now, to having mastered more bureaucratic categories during the past year than I would have thought imaginable!

We have manuals of instruction available telling us how to operate all the life-enhancing equipment we can lay our hands on. We have code books to find quick answers to all our problems so that our fingers can do the walking, our telephones do the greeting, our calculators and computers do the reckoning and our consultants do the worrying. With such an arsenal of technical aids at our disposal, many questions which are faced on the job, become -- to stick with the military metaphor -- logistical ones. Where and when should we apply this technical scheme or that methodology?

Is there a place for the humanities amidst this explosion of technical specialization? When each of our professions speaks a language unto itself, often incapable of being translated into another, what role is there for the traditional language of the humanities or must that language itself become technicized? (I notice that a recent article in the Journal of American History begins with a sentence which reads, "Individual choice is the essence of aggregate political affiliation." A friend of mine tells of overhearing a graduate student explain to another that "Ralph Waldo Emerson achieved a considerable expertise in creating messages." Aristotle's Greek, even in the original, was clearer than that!)

I can hardly begin this evening to respond to the complex set of issues raised by the impact of specialization and technical language upon vocational life, but I do want to suggest that one response lies in finding and making explicit the legitimate limits to any of these new artificial languages and so-called problem orientations. It is reassuring to find, at least in some books on the sociology of management, that the authors admit that any system for processing problems may have its limitation. Or that corporation executives and managers finally may actually be forced to rely in some measure upon "intangibles" like experience, intuition and wisdom. But these intangibles are seldom described in terms of opportunities for reflection, for a deeper sort of education in the midst of the work process itself. They are, indeed, often presented as temporary obstacles which can and will be cleared away, as the systems approach is perfected.

Humanists are inevitably dubious about such pretensions. We sense that at the edge of every discipline there arise not more technical problems, but questions of value and choice. These are the province of the humanities, and we need to clarify them as our field of interest. At the limits of the statistical computations of the air traffic controller's charts, for example, there are definitions of risk which are fundamentally moral and political, not statistical or technical. At the boundary of the historian's analysis of the reasons for choosing between rebellion or loyalty in 1776 or 1861, there is a vision of the human self as a political animal which cannot be controverted merely by the accumulation of more evidence.

In debates on such issues as energy policy or medical care, it is becoming common to hear "expert" testimony on each side of the case arguing over the economic and technological data which buttress the competing claims of technical experts. But fundamental issues in many of these cases are, finally, political in the highest sense. They relate to our collective aspiration for the sort of life and kind of community we want to have. Every decision on energy is thus a part of our society's platonic dialogue on the relative merits of convenience, comfort and safety. Every plan to provide health care is an expression of our notions of personal freedom, communal responsibility, and justice.

The humanities do not deny the power of technical thinking, but they do remind us that each technical field is ultimately based in thoughtfulness of another kind. The personnel practices of the modern corporation or university, for example, can be described within categories of Aristotelian, Hobbesian or enlightenment political theory. The cityscapes drawn by architects and urban planners and sometimes even the plans for student recreational centers are often derived from aesthetic models which go back to medieval and renaissance cities.

Because the humanities always relate the phenomena of modern life to elements of a long tradition, they help to integrate our distinctive technical specialties. At their best, they can make every scientist, technician and expert practitioner in our society feel himself or herself a part of -- a product of -- the humanistic traditions which we all share. This task -- far more than the training of apprentice scholars and teachers -- seems to me to be the greatest educational challenge before teachers in the humanities today. We must explicate and communicate the sense of a social world of value and meaning which surrounds the technical realm of expertise and thought. Correspondingly, our goals for the students of the humanities should be to strive to see that cultural traditions are preserved not only in the work of critics and scholars, but also in the material and intellectual practice of everyday life.

The process of technical specialization to which I have referred is one which threatens to fragment our language, our culture and, finally, our social order. It is critical, therefore, that the humanities play the role of finding and conjoining the issues of meaning and purpose in each specialized area of knowledge and then stress the interrelationship of these issues.

A similar task lies ahead when we turn to the third major shift in American thought. This has to do with our changing sense of America as a nation of nations, as a pot-pourri, not a melting pot composed of many diverse ethnic, racial and religious traditions. For a long time we feared that conferring legitimacy on the diction of Black Americans or respecting the child-rearing traditions of American Indians or keeping alive the courtship customs of various ethnic groups, was somehow equivalent to destroying "our" culture. But increasingly, I am glad to say, we have learned that "our culture" comprises these diverse strands of thought and actions as much as it does that of middle class Americans of Northern European descent. It is now clear that the recognition of diversity has begun to stimulate excellent scholarship in linguistics, literature, urban and family history and other fields of the humanities.

I do not want to minimize or deny the fragmenting effects of this heightened awareness of American pluralism. I have argued that the humanities can serve to rejoin the fragments of technical jargon by stressing the universality of the questions at the edges and junctions of the disciplines. But perhaps the more crucial question is this: Can the humanities play a role in overcoming fragmentation in a culture composed of sharply differing traditions, a culture which has come late to a recognition of its own rich diversity?

Here the task is, if anything, harder. It is necessary I believe, to find the disjunctions between each of our "mother tongues" -- that is, the ways our own local and familiar cultures teach us to think -- and the various languages of the humanities. Again, however, recognizing disjunctions is a prelude to discovering common ground. Even the private and intimate issues, our sense of inner being and solitude, are expressed in the humanistic tradition, in terms accessible to others, indeed, to a public of quite distinct backgrounds. In this way, the humanities are the source of a genuinely public language.

As an illustration, let me take the case of the American writer, Richard Wright, and one of his stories, "Almos' a Man" which was recently a part of the American Short Story television series funded by a grant from the National Endowment for the Humanities. Wright's story is that of an adolescent boy's foolish play with a rifle, which results in the death of a horse belonging to the family for which his mother and father were tenant farmers. Set in the Mississippi delta, the account is haunted

by images of the Black family's embarrassment and powerlessness. It is as much a revelation of a local and particular world as anything could be.

And yet, the theme of Richard Wright's story, the coming of age, is a universal one -- and the horror of the story can be felt as strongly in Madras or Quito as in Charlotte or Chicago. My point is simply that Wright could not have written this story or his masterpiece, Native Son, without burning his personal and local experience in the crucible of the humanistic tradition. It was Dostoyevsky's self-consuming "underground man" which provided the forum for Richard Wright's telling account of black manhood in mid-twentieth century America.

In a similar way, and in every generation, our readings of the great texts of the past free us from the provincialisms of our own background. President Jimmy Carter remembers the impact of reading War and Peace in Plains, Georgia, in just this way. Each of us here could recite his or her own litany of themes and characters in literature which contributed to our liberation from the provincialism of assuming that we alone had experienced the agony and bittersweet pathos of groping for maturity. Did most of us here this evening cherish, as children, the superior companionship of Ivan Karamazov, of Hamlet, of Holden Caulfield over that of the local bullies in our own neighborhood or the constant reminders of our parents that there were more chores to do?

As we grew older, of course, we began to recognize that such heroes were particularly significant to us because of, not in spite of, our backgrounds. Gradually, we became reconciled to living in two cultures at once -- in the one we were born into and the one we had adopted as an intellectual cloak. That experience of doubleness should teach us a tolerance for those who are more painfully acculturated into American life, and it should also teach us that the humanities are not a native garb for any of us but the common task of all who breach the edges of their distinctive heritage.

Taken together, these three upheavals in the exercise of mindfulness in America -- the increasing complexity of ordinary life decisions, the fragmentation and specialization of technical forms of action and communication, and the acknowledged diversification of our cultural traditions -- have made precarious our old and trusted sense of the humanities. Each of these transformations is a challenge to the old "commonplace" tradition whereby our society enthroned certain conventions of thought as being authoritative and normal for all. Today, new products, new ways of improving our lives, and new ideas are constantly

dangled in front of us. We are intimidated by specialization. We no longer insist that complicated technical statements be translated into languages which every citizen can understand. Differing standards of diction, dress, and manner can now be approved as products of an individual's background.

If the humanities are to survive and thrive in the face of these changes in our ordinary ways of thinking, they will have to alter their basic purpose in our society. Instead of being the guardians of historical truths, they will have to become avenues to contemporary meaning. For it is meaning, not truth, which is the province of the humanities today. The world of fact belongs to other ways of knowing, most particularly to science. The role of the humanities is that of interpreting facts, telling what we mean in doing something or thinking in this way or that.

As teachers of the humanities, I sometimes believe that we find ourselves in a situation akin to that of Moliere's philosophy master who reveals that his pupil had unwittingly been speaking prose for more than forty years. Can we convince Americans that they have been speaking and thinking "the humanities" all their lives? Can we begin to assist students and citizens to make more coherent sense of the extraordinarily varied experiences they are undergoing? Can the humanities, which for so much of their history has been divorced from and set above the concerns of ordinary life, serve this need? This is the great experiment which confronts all of us who cherish the liveliness of these intellectual and cultural traditions: how do we preserve and nurture a privileged order of language or meaning or purpose in a society without a privileged social order? That was Jefferson's question two centuries ago and it is even more important for us today.

REMARKS PREPARED FOR  
PRESENTATION AT THE 20th SESSION OF THE  
GENERAL CONFERENCE OF UNESCO  
PARIS--NOVEMBER 8, 1978

FINAL

ENCLOSURE I

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

UNITED STATES OF AMERICA

(These remarks are prepared for presentation during the Session on Culture and Communication.)

Mr. Chairman:

As a member of the U. S. Delegation and as Chairman of our National Endowment for the Humanities, I am grateful for the privilege of sharing in this Twentieth General Conference of UNESCO, both for the honor of representing my own nation and of learning from those who have come to share experiences and insights in important areas of common concern.

I am encouraged by the program goals set forth by UNESCO in the section of our agenda relating to "Cultural Development." The two areas of concern under Themes 3.5 and 3.6 express objectives which the United States fully supports. These goals represent needs in our own society which we are seeking to address:

- The promotion of wider participation in cultural life and
- The stimulation of artistic and intellectual creativity.

In both of these areas there are government responsibilities as well as limitations which bear upon our common efforts to find

appropriate actions and policies.

No government can for long coerce its citizens to participate in officially prescribed patterns of cultural activity. But governments can enhance opportunities for choice and cultural expression and they can respect the diversity of heritages and cultures which constitute a pluralistic society.

No government can legislate creativity. But governments can and should foster opportunities for human growth and they can act to preserve the resources to which individuals in each generation must turn as they encounter the mysteries and challenges of our common aspirations.

Much of UNESCO's attention has been devoted, correctly I believe, to the problems of cultural activity in the developing nations. I have been impressed with the proposition that the creation of plural cultural identities within a single nation--often deliberately in contrast to the colonialist cultures which preceded them--can be an important way of building a sense of national identity. Much of what I have read has confirmed my own conviction that cultural citizenship is continuous with and necessary for political citizenship.

Even in my own country too many citizens have experienced the sense of living in a kind of "colonial culture." That is, a culture defined and shaped by others. Just as many of the developing nations have had to confront the legacy of colonialist cultures, and are seeking today to build a new sense of national identity, so too, do we in the United States face a similar problem.

We strive to become one people with a sense of national unity. But we resist the idea of single uniform national cultural patterns which will not permit the life and strength and freedom of diversity.

Our people want to be themselves, to be different from one another, to be proud of their own distinctive heritages, to be many peoples. But like the nations of the world, our people know, too, that we must together form one nation, share one vision, express common hopes and work toward common goals.

Thirteen years ago, the United States Congress created two national endowments: one for the humanities and one for the arts. The two endowments--as well as the Library of Congress, the Department of the Interior, and the Smithsonian Institution--have sought to nurture and sustain the scholarly and artistic resources available to our peoples and to insure for all our citizens, opportunities to participate more fully in our broad and diverse cultural life. These agencies do not form a ministry of culture, neither do they dominate nor set the cultural policy of my country. Rather, they seek to offer encouragement to scholars, artists and citizens--each of whom yearns for fuller self-expression, self-understanding and self-esteem through the creation and study of the manifold cultural forms that define who we are as a nation. Our legislation requires that endowment funding be awarded on a competitive basis for activities related to the development of the arts and the humanities within our society.

That is why these several agencies of my government care so deeply about the role of the artist and scholar, why they seek to

relate the arts and humanities to the widest possible audience. The support they provide is but a mirror reflection of the hopes and expectations of the people of the United States who have come to expect scholarship and artistic creativity to address a variety of human issues and concerns and to bear testimony to the cultural pluralism that has shaped our heritage. And likewise, we have come to understand that support for the arts and humanities must go to our most highly trained and sophisticated scholars and artists as well as to those laymen and non-professionals who prize highly the pleasures and benefits of participation in the shaping of our cultural heritage.

In recent years a major change has taken place in the way in which we define culture in the United States. It was not so long ago that our citizens were likely to think of culture simply as participation in the great traditions of western European art and thought, isolated from the ordinary circumstances of most American lives. These traditions lent an ornamental nobility to the humdrum qualities of everyday existence. Increasingly, however, in recent year, the intellectual and artistic interests of citizens of the United States has turned to the exploration of how we derive meaning from our day-to-day circumstances.

In many areas of intellectual inquiry, in ethnic studies, in the sociology of knowledge, in the micro-sociology of behavior in public situations--Americans are placing a mirror up to their ordinary selves. Our social historians have rescued the historical traces of thousands of ordinary American citizens. They have studied how patterns of family, work and community life were changed

when those who came to our shores began to participate in the processes of industrialization, urban growth and technological development.

In our art and music, the images and sounds of our daily experience have become the raw materials for contemporary creativity. Perhaps the widespread new interest in photography in the United States, both as a historical and as an aesthetic medium, is the most revealing indicator of our deep interest in the meaning of our most local circumstances. All this suggests that we are today viewing culture as continuous with the rest of our lives, changing with the rest of our society, encompassing all our peoples.

The historical traditions of the United States, which are those of the whole world from which our citizens have come, are helping us to see that the questions of everyday life are, indeed, cultural questions. To be a citizen with a sense of culture means, then, to know that one's own life is deeply rooted in and deeply connected to the lives of other peoples.

Much of what is happening in my country exemplifies the commitment we share with UNESCO to the concepts of "participation" and "endogeneity" in the field of culture. We would like our broadening sense of culture in the United States to be seen as continuous with that of other nations and to learn from the experience of other nations just as we hope our experiments will be helpful to others. We are coming to understand we have much to learn from programs of literacy in many of the new and developing nations. Increasingly, our scholars are turning to the work of philosophers and artists among the "new nations" as well as "old."

Recognizing the parallels in our commitment to the arts and cultural activity within the social world is a way of bridging apparent differences between national approaches to cultural development. If we can do this, we may see international cooperation in cultural affairs in a new light.

I would hope that we could see more cooperation between American artists and scholars and those of other nations who are addressing common questions of importance to us all. We have, in fact, already begun collaborative efforts in cultural documentation and translations. We are considering further cooperative endeavors. And we have hopes that the recently established Commission on Foreign Languages and Area Studies will serve to bring the United States more closely in line with the UNESCO commitment to heightened cross-cultural communication through a renewed emphasis on the teaching and use of foreign languages and area studies programs in our schools, colleges and universities.

I conclude as I began with the conviction that we have much to learn in exchanges with the nations represented here. I also hope we may contribute to the common effort of nations both to acknowledge cultural diversity and to foster human unity.

There is a peril for all of us if we allow the celebration of pride in our own heritage to blind us to an appreciation of the traditions of others. Every issue we study in the United States, every effort we make to express ourselves on canvas or on stage, can be more clearly seen and more accurately understood through a familiarity with the work of others around the globe.

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For today we all live at the intersection of traditions that are both global and particular and we can all learn at once both how to glory and to feel humble by participation in the common work of humanity.

Thank you, Mr. Chairman.

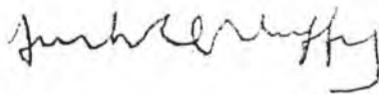
# National Endowment for the Humanities

## In Appreciation of Claude Lévi-Strauss

November 8, 1978  
Paris, France

I hope that the happiness of this occasion will afford me a degree of license which I might otherwise never enjoy—I would like to begin with an anthropological reference. It was the great French sociologist-ethnologist, Marcel Mauss, I am told, who shed brilliant light on the social nature of a basic human institution by his comparative analysis of reciprocity, of giving and receiving, among and within groups. Such gift-giving, it would appear, typifies the human condition, more the rule than the exception. Among the Native Americans of the Great Plains, horses became a classic gift; and horses were given publicly, in honor of third parties, so that giver, receiver and namesake alike shared and benefitted from the doing of good works. By Professor Lévi-Strauss's gracious accession to our request that he permit the National Endowment for the Humanities of the United States to honor him with this little gathering of international scholars, he has enabled us to engage in a very modest form of reciprocity; by allowing us and his colleagues to manifest our esteem, he does us honor in turn.

The occasion of the Twentieth Session of the UNESCO General Conference is a happy one; it coincides, indeed, with the twentieth anniversary of the decision of the Collège de France to establish a chair of social anthropology, a post that has since been occupied by the guest of honor. I would not presume to recount for this company the accomplishments of that guest. But I should like to mention the genuine pride many Americans take in knowing that, from 1942 to 1945, he worked at the New School for Social Research, in New York City. It is impossible to read Professor Lévi-Strauss's recounting of his discovery of those volumes of Annual Reports of the Bureau of American Ethnology in a New York City bookstore without sharing his excitement; it is impossible to read his prophetic commentary on the discovery of the New World, in *Tristes Tropiques*, without sharing his sadness. It has been his special gift to international humanistic endeavor to illuminate what is at once uniquely human, yet universal within our species. Though his work has been concentrated upon those societies of the sort called "primitive"—dare I say, in his words, "cold"?—his contributions have stimulated scholars in a score of disciplines, and around the world. Linguists, literary critics, art historians, folklorists, philosophers—indeed, it is difficult to encounter a field of humanistic inquiry today that has not been quickened and enlivened by his insights. It is in our recognition of what he has given to all of us that we can rejoice in this opportunity to memorialize an important international occasion by honoring Professor Claude Lévi-Strauss.



Chairman  
Washington, D.C.

REMARKS PREPARED FOR PRESS CONFERENCE

MARKING PUBLICATION OF THE

ENCYCLOPEDIA OF BIOETHICS

BY

JOSEPH DUFFEY, CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

I am happy to join today with those who have made possible the preparation and publication of the Encyclopedia of Bioethics to note the publication of this important work.

As the name suggests, bioethics is an effort to relate the study of moral values on one hand, and the life sciences and health care on the other. Bioethics is a contemporary discipline born of the critical human responsibilities which have emerged with modern technology. Humankind today cannot afford the luxury of dividing itself into those who are "thinkers" on the one hand and "doers" on the other. We live in an age when genetic engineering, in vitro fertilization, the prolongation of life and organ transplantation have come within the grasp of bio-technicians. Therefore, humanists and technician-scientists can no longer afford to go their separate ways.

For the past five years, the National Endowment for the Humanities has funded programs in the area of science, technology and human values. It is under this program that the Encyclopedia of Bioethics has been funded. Through this program, the Endowment has maintained a continuous and productive collaboration with the National Science Foundation.

The publication of this Encyclopedia marks the coming to maturity of the new field of bioethics, the bringing together of "bios" and "ethike." I am proud that the National Endowment for the Humanities has provided encouragement and support, drawing on an exceptional range of individuals of learning and skill in the humanities, the social sciences, the natural sciences and medicine. The project has been multi-national, bringing to bear the cross cultural perspectives of religious and philosophical thinkers from a number of nations. The project will be of major use to scholars, but certainly as well as to educators, students, doctors, lawyers, public officials and journalists.

Funding provided by the National Endowment for the Humanities was offered on a Gifts and Matching basis. Approximately half the \$500,000 required for this project was provided by contributions from private donors; we are pleased with this opportunity to acknowledge gifts from the Joseph P. Kennedy, Jr. Foundation, the Raskob Foundation, the Loyola Foundation, the Commonwealth Fund, and the Green Foundation. I believe this sharing of government and private support is in the best tradition of our society. I want to thank, personally, all those whose efforts have joined with the interest of the government in making possible this important publication. I know they join with me in congratulating the contributors, the editors and the publishers.

LITERATURE AND LITERACY

Remarks prepared for Forum on "Language in American Life"

Annual Meeting of the "Modern Language Association"

Hotel Americana - Thursday, December 28

by

Joseph Duffey

Chairman, National Endowment for the Humanities

I am honored to share this program with two men whose work I have come to admire.

Bart Giamatti, in the few months since he has taken up new responsibilities, has cheered many of us with his humane, sensitive and sensible comments on higher education. George Bonham has given Change magazine a bold and often prophetic voice in American higher education.

I approach the topic of "Language in American Life" with different responsibilities from those of my two esteemed colleagues this afternoon. One of my principal duties is to witness, in the halls of government, and in the public arena, as forcibly as I can, to the fact that issues of language and literature are related to the public weal, the common good, and the national interest--so much so that these areas of endeavor merit a measure of public resource and attention.

I want to address my remarks to two distinct but related perspectives on the nature and role of language. The first perspective is the understanding of language as a medium of communication. The ability to name reality and exchange symbols of reference, from the most elementary acts of expression to highly sophisticated logical analyses, is the singular ability which distinguishes the human animal.

The second perspective sees language as what John Updike once called "a raw material. A man-made ore. The stuff of Memesis. The most nearly complete and most uniform, plastic and reverberant and even mysterious alternative creation (which) Man has set beside the received creation."

I begin, then, with these two perspectives on language, as a medium of communication and as the raw material out of which we shape a world--a world we call culture.

These two functions of language correspond to two areas of endeavor--two spheres of pedagogy--two professional pre-occupations, which consume the hours and days of most of you gathered here this afternoon. These are "literacy" and "literature."

A good measure of the efforts of the National Endowment for the Humanities is invested in the encouragement of scholarship and the conservation of resources which serve the ends of "literature." But much of the attention of the American public today has been captured by alarums and statistics which hail the crisis of "literacy."

Assuring opportunities for all Americans to gain competency in basic literacy is a matter of vital interest to our nation. The U.S. Office of Education bears primary responsibility for the government's efforts in this area. The National Endowment for the Humanities has also invested nearly 3.5 million dollars in grants for projects which relate "literacy" to "literature." That is, relating the teaching of more basic skills to the task of shaping and comprehending a sense of tradition and culture.

But the major areas of concern of the National Endowment for the Humanities are with that illusive realm we call "culture"--with the "uses of literacy" rather than with literacy itself. The areas of scholarship and learning which we call the humanities command a measure of government attention and merit public support precisely because these areas of learning relate to a concern for cultural literacy--to a conscious sense of culture, of tradition, of our need to interpret human experience.

The work of teachers of language and literature, however, is not confined to these voyages of intellectual and spiritual exploration. As we return to a greater awareness of, and

focus upon, undergraduate teaching, more and more teachers of literature have the responsibility of teaching basic skills of good reading, expository writing, and in the case of teachers of foreign language or English as a second language, the acquisition of language itself.

These responsibilities have often been the ugly step-children of the marriage of inquiring minds and difficult texts. But as we are all frequently reminded, our perceived failures in this area have become notorious of late. At all levels of our educational system, the inability of our students to think and write and read clearly is repeatedly deplored.

Professor Donald Hirsch has argued eloquently that "teachers of literacy are unwisely separated from each other in separate domains of literature, reading and writing." "Literacy," he maintains, "is a larger and more important world than any of its components." "Literature, reading and writing are a single subject rather than three subjects."

The tasks of literacy are as complex as they are urgent in contemporary American higher education. Let me say once more that I am not yet persuaded that we understand why it is that a significant number of advanced students should have difficulty writing coherent paragraphs and dealing with more complex conceptual problems. Reactions to this troubling phenomenon range, as Benjamin DeMott has noted, from attitudes of condescension to irony, muckraking and to despair.

I personally cannot accept the arguments that this phenomenon is due to the decline of capitalism, the waning of western civilization or some form of moral laxity. None of these perspectives contributes to our understanding of what is happening. My own suspicion is that these problems are related to seismic shifts in our cultural references, to heightened expectations and most importantly, to the fact that we are venturing toward greater educational opportunities for more of our citizens.

Fortunately, from the veterans of programs like those instituted when "open admissions" was introduced at the City University, we are beginning to learn some things which make it easier to see a relation between "literacy" and "literature." Teachers like the late Mina Shaughnessy, for example, have gone beyond being competent in their own classrooms to illuminating the psychological and cultural processes by which mastery of standard English is achieved.

Through such efforts, we are beginning to see that working with recalcitrant students may not be so different from working with recalcitrant texts. In a negative sense, the fear which many college teachers have about teaching basic education is not very different from the fear which non-language majors express about their ability to "read" correctly.

To put the question in a more positive way, how can the patience, the imagination and the thrust for complexity which characterize our study of Bronte or Balzac be applied to the teaching of English composition?

Students of literature are guardians of a "higher literacy"--of special forms of "hearing" and "seeing." Today we know that what we "hear" and what we "see" in the world about us is conditioned by training, opportunity and expectation.

The Australian historian, Manning Clark, has written about the various accounts of early travelers to his native country. He tells a marvelous story of the English visitor in the 1860's who came upon a particularly luxuriant area of that southern continent known today as Dingley Dell. The traveler, according to Clark, reported that though he saw many bright flowers and brilliant birds in the new continent, the flowers gave no scent and the birds made no sound. Clark asks, "Could it be that the Britisher, straining to hear the songs of familiar English birds, heard nothing at all in the Australian Dell?"

Many of us have had the same experience. We often say of our students that they don't know what to listen for, what to look at? But we are sometimes guilty of the same provincialism, of listening for certain tones of speech, and missing entirely the complexity and even the loveliness of others?

The teaching of literacy, as well as the teaching of literature, demands attention to our ability to hear. If we have learned gradually to catch the nuances of irony and understatement in the great texts which we revere, perhaps we can come at last to catch similar subtle inflections in the voices of our students. There are many cultures alive in our students' voices--the influence of ethnic traditions, the resonance of commercial jingles, the jargon of the technological era, and the hopeful and disparate fragments of ideological slogans. To the attuned ear, there may also be evidence of specific stages of intellectual and psychological development.

Teachers have to exercise the same selectivity in dealing with students as critics do with texts. It is not possible to attend to every intonation, or to attach every possible meaning to those we hear. But how shall we learn to listen and hear our students better? Only if our literary senses are keen and our minds open to new contexts--perhaps to the lessons of linguistics, anthropology, cognitive psychology, philosophy and the sociology of knowledge. We need not give up being good readers to become theorists or social scientists. But we can learn from insights in these disciplines, as critics in the past have turned to The Golden Bough or Moses and Monotheism or Tristes Tropiques to bring new ideas out of familiar texts.

It is possible to teach literacy in the narrowest, most technical way, simply as the development of skills. But it is also possible to recognize that the students' voices are a part of a culture and that the mastery of language skills is a way of becoming an active participant in that culture. In that sense the teaching of language skills is a kind of cultural enfranchisement. it is a process of building a society just as surely as the study of literature helps to build a tradition.

What I mean to suggest is that the tasks of literacy and of literature both proceed from sounds to meaning to culture and vision.

It helps clarify both tasks to put them in the same frame of reference; both help to build a culture. One pulls culture towards the towering intellectual and spiritual demands of tradition. That is the role of literature. The other pulls culture towards the pressing material and communal needs of society. This is the demanding task of literacy education.

Your work as teachers of language is to lend suppleness to culture so that it can accommodate contemporary concern without losing its traditional coherence. Our task at the National Endowment for the Humanities is to do everything we can to help you succeed.

I am confident that this challenge can be met. The Modern Language Association, after all, began its life in the struggle to widen the scope of literary attention, to subject modern literatures to the same fine scrutiny which had long been applied to classical works. Through its history, the Association has been the arena for a continuing

tug-of-war between those seeking to broaden the canon and those seeking to limit it. Partisans of both sides have been so zealous because they believed that literary criticism was a precious form of human meaning.

I too believe that, and I take my stand with those who for generations have argued that the study of language cannot be separated from the transmission of culture.

Professor Reuben Brower of Harvard once wrote this description of the teacher of literature:

His prime object is to maintain fineness of response to words, and his students rightly assume that he will be adept in discovering and illustrating refinements in writing, whether in a great book or a student essay. This guardianship, once performed by teachers of the ancient Latin and Greek classics, now falls to the teachers of English and other modern literatures. Why is this so? Because they are committed to the principle that the study of letters is inseparable from the study of language.

Let me, in closing, refer to my earlier suggestion about the importance of the capacity to hear. There are visitors to our gardens who report hearing no song birds. And there are some who claim that their ears are trained only to hear the lovely Hermit Thrush. We need to help them all to listen more closely and to know otherwise.

Thank you.

THE CASE FOR PUBLIC SUPPORT OF THE HUMANITIES

Remarks Prepared for Meeting of

The National Council on the Humanities

February 22, 1979

by

Joseph Duffey, Chairman

The winter and spring cycles of each year bring to the NEH the tasks of preparing and defending a budget request. These events remind us of one recurring responsibility of this agency. That is the obligation we have to state the case for public support for scholarship and learning in the humanities.

Stating the case for public support is a task distinct from celebrating the various disciplines of the humanities. The joys and benefits - of what Dr. Johnson once called taking a "second look" at a particular human event or experience - can be extolled without ever addressing the question of whether or how public subsidy should assist such ventures. I have come to regard this duty of presenting the case for public support for the humanities as one of the most important responsibilities of the National Endowment for the Humanities. In the eighteen months since I have assumed my present role, I have tried to encourage conversation where possible and debate where necessary about how this case for the humanities is most effectively presented in the public arena.

It is budget time again and between the study of G & M projections, statistical charts of the number of applications being processed, and studies of the implications of personnel ceilings, I have begun once more to consider how we might most persuasively argue the case for public support of the humanities. There are two areas of controversy and confusion which make this question interesting just now. One has to do with debates within the community of learning about how to define the work of the humanities. The second has to do with the current, pervasive public skepticism about government programs, particularly at the federal level.

My concern here will be primarily with the second problem. This is a difficult time for public servants in America. Opinion polls reveal that many of our fellow citizens feel overtaxed, skeptical about the benefits of government programs and suspicious of special interests which corrupt decisions in the public forum. Government is supposed to serve the public will but at present it appears that for many Americans there is little sense of a clear public interest; only the swelling discord of private interests. Amid that cacaphony, many Americans have come to feel that their voice is unlikely to be heard. Representative government itself is being questioned.

In some ways this situation seems new and unprecedented in our national experience. But a little reflection upon history indicates that there have been times of equally great popular disaffection in the past. In 1870, Henry Adams complained of the excessive influence of special interests and the mutual checkmating of Congress and the Executive Branch in Washington. He wrote that year "everyone in the least acquainted with the processes of American government know that the public business is not being performed." In the early years of this century, after a decade of scandal and muckraking, Walter Lipman wrote ... (1914) "the average American will condemn in an alderman what in his partner he would consider reason for opening a bottle of champagne."

Our nation has survived these times of skepticism and confusion in the past, and we will survive our present malaise. Though the clamor sometimes seems strident, the public's insistence upon a more open and accountable government must however, shape the work of all public agencies, including the National Endowment for the Humanities. The Endowment is now challenged to make a more cogent case for public support. Too often we have stated our case by a fierce insistence upon parity with the Arts Endowment. Or by bemoaning the disparity between federal support for the sciences and the humanities. Or else we have called for more money simply to meet the higher number of applications received.

I should be the first to reaffirm the responsibilities of the Chairman and of this Council for providing some representation for those who find their careers in the study and teaching of the humanities. But the strongest case for this agency is not made on the basis of a special interest group. We need, particularly now, to state our rationale for public support in terms which avoid tired truisms - pieties - to which no one can take exception but which hardly seem to make a difference. I took the occasion of a recent snow storm in Washington and an afternoon at home to reread the Report of the Commission on the Humanities which fifteen years ago led to the creation of the National Endowment. The Report is an excellent and literate call for a public awareness of the importance of the humanities. But even there, one finds a kind of heightened rhetoric that I would hesitate to use today (although I must confess, I've come close to it at times!):

"Upon the humanities depend the national ethic and morality; the national aesthetic and beauty or lack of it; the national use of our environment and our material accomplishments."

No one can take exception to such language. But since the humanities do not, by any means, depend entirely upon the National Endowment, and since such a statement seems to reduce itself quickly to banality, it is little help in building a case for public support.

Finally we can no longer hide behind the obscurity of the word "humanities" and use it to exclude our fellow citizens from helping to shape the long-term goals of the NEH. Instead we need a ground for public support of the humanities which avoids self-righteous proclamation,

but which is a celebration of the work itself rather than a jealous claim to a particular slice of the public pie.

Where shall we find this ground? The legislation which created the Endowment in 1965 is of course a starting point. But it is equally important to look at what the Endowment actually does with its funds. Our work has always been better, I believe, than the public statements we make about it.

Mere lists of NEH grants may make dull reading. But not when one pauses to think that each award is making it possible for particular citizens to exercise their curiosity, to ponder age old dilemmas or current perplexities, or to gain some critical perspectives on their lives. We do indeed grant money to museums, libraries, universities and research centers, to civic groups and learned societies. But the real story of the National Endowment for the Humanities is not our support for institutions per se, but rather, that support for those activities may make it possible for individual Americans to probe more deeply into the nature and perplexity of the human condition.

Because of the National Endowment for the Humanities, and projects funded during the last year, for example;

- Men and women in a dozen different Ozark Mountain communities will be able to view films on the traditional cultural forms of that region and pressing economic and social choices confronted by citizens today.
- A teacher in a small college in Massachusetts will spend a year writing an account of the literary ferments in Chicago and London at the start of World War I which created a whole new poetic voice in the English speaking world.
- A young student of American technological history will examine stunning and inventive construction drawings made for the Brooklyn Bridge a century ago.
- A student in Alaska will consult the first comprehensive dictionary of that state's native languages.
- College classes in Florida and Nebraska will see for themselves a version of a Medieval Spanish mystery play as it has survived since the fourteenth century and been captured on film by the Folger Library.
- Five hundred youngsters in Watts will come to their Boys Club meetings and learn about the cultures which have contributed to life in contemporary Los Angeles.
- And one of our most respected historians, now in his eighties, will continue drawing the authoritative account of Thomas Jefferson's life as our third president approached that venerable age himself.

What ties these and the hundreds of other NEH-funded programs together is their common commitment to nurture the curiosity, the mindfulness, the understanding of the American people about human history, culture and social life.

In the Federal government, only the National Endowment for the Humanities commits itself fully to encouraging our citizens to devote an hour or a lifetime to understanding. Other agencies support the transmission of technical information and advice, or the acquisition of basic skills in literacy and computation. Some try to make available moments of great beauty to our citizens, or a deeper insight into the properties of matter and energy. But the Humanities Endowment, in assisting both great scholars and elementary-school children, is asking only one question: Is that grant-making it possible for our citizens to understand the complexity of our common culture better?

I don't want to pass over the differences between scholars and ordinary citizens, or to minimize the importance of the long periods of schooling and apprenticeship which go into making scholars. But the links between experts and lay people are equally important, especially as they distinguish the humanities from the arts and the sciences. In both those fields, the work of experts is very distant, indeed even impossible, for amateurs to understand.

But in the humanities, the curiosity of a layman and a scholar converge in two ways. First, even the most recondite research may be eventually absorbed into the popular literature. It may take generations, as in philology, or only months, as in the recent popular interest in archaeology or American social history. And secondly, the inquiry of scholars and that of ordinary citizens converges in the great, enduring questions they both ask, in their common endeavor to shape a vision of humanness.

For scholars are doing not only their own work in searching out the narrow corners of their particular disciplines -- in finding the roots of Chaucer's poetics or the intricate relationship between capitalism and the state in nineteenth-century Prussia. Each such investigation also is a commentary on our own culture and society, on how our language works or how business and government interact today.

The National Endowment for the Humanities, in its grants both for scholarly and public activities in the humanities, is sponsoring a great national dialogue. I think it is reasonable to expect that those who receive our grants consider them forms of public trust; they are endowed with the people's money not only to pursue their individual interests but to help build and shape a common culture.

As they go about their work, they help our nation reconsider its fundamental credos, exploring, for example, the competing claims of freedom and obligation, the goodness or finitude of man's environment, or the relative effects of our natural and cultural environments in shaping our behavior.

In much more immediate terms, our scholars frame the choices we make every day of our lives. By recovering images of human communities and detailed accounts of how men and women used their spaces, they pose alternatives to contemporary urban planners, developers, public officials and homeowners. By analyzing how vocational, social, and intellectual intentions affect the process of education, they shape the expectations which parents, school administrators, teachers and taxpayers have for the schooling of our youth. They help us understand our ideals of personal self-sufficiency, and how they are challenged by our best impulses to assist those who suffer in our midst. They show us how our criminal justice system reflects our sense of social cohesion, of tolerance for deviance, of equity and due process.

I am not suggesting that the humanities are to be assessed in utilitarian terms -- for they will not solve the practical problems confronting American society. But their help in shaping the terms of our great democratic dialogue, the counterpoint of fact and idea, the ceaseless searching for what is true and beautiful and just, is what makes the humanities precious to all the people of the United States. It is this role, to ennoble the ideal of democratic citizenship, that is the highest public purpose of the Humanities Endowment. And it was never needed so much as in this time of public suspicion and cynicism.

---

Statement of

Mr. Joseph D. Duffey

Chairman, National Endowment for the Humanities

before the

Subcommittee on the Department of the Interior  
and Related Agencies

of the

Committee on Appropriations

of the

United States Senate

National Endowment for the Humanities

FY 1979 Supplemental and FY 1980 Appropriations Request

Mr. Duffey is accompanied by:

Patricia A. McFate, Deputy Chairman  
John Whitelaw, Deputy Chairman for Management  
Thomas V. Litzenburg, Jr., Assistant Chairman  
Armen Tashdinian, Director, Office of Planning  
and Policy Assessment  
James H. Blessing, Director, Division of Fellowships  
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Channing E. Phillips, Congressional Liaison Officer

Statement Submitted for the Record

by

Joseph Duffey  
Chairman, National Endowment for the Humanities

Senate Appropriations Committee  
Subcommittee on Interior & Related Agencies  
FY 1980 Appropriations Hearings  
March 29, 1979

Mr. Chairman:

The winter and spring of each year bring to the National Endowment for the Humanities the tasks of preparing and defending a budget request. At the heart of this request is the need to state the case for public support for scholarship and learning in the humanities.

One can more easily proclaim the importance of the study of the humanities than argue for federal support for such learning. The joys and benefits of what Samuel Johnson once called "taking a second look" at particular human experiences and events are obvious to every one, and are enshrined in the high regard we have for the wisdom of the ages.

But it is harder to suggest how the study of history, of philosophy, of language and literature, is best aided by the federal government. And yet the task of expressing the national interest in these fields of knowledge is one of the most important responsibilities of the Chairman of the National Endowment for the Humanities.

In the past eighteen months as Chairman, I have welcomed this obligation, and traveled widely in the United States to engage

our citizens in debate and discussion about the proper role of the government in cultural activity.

The job of articulating the national interest in the humanities has been complicated by the obscurity of the word "humanities" for most of our citizens outside the universities, by confusion about distinguishing our work from that of the Arts Endowment, and most important, by the very real and serious economic problems facing the institutions which nourish work in the humanities in this country--the declining enrollments at our colleges, the underemployment of recent Ph.D.'s, the shrinking of private philanthropic support.

Perhaps the most difficult obstacle in the path of clarifying why the government should be involved in the sustenance of scholarly and public programs in the humanities has been the attitude that the value of these fields of knowledge is known only by those with the proper training and credentials. That, in other words, the humanities are highly specialized disciplines, which lay people and their representatives in Congress cannot understand very well. That the tough decisions about where scarce federal dollars should go is a matter for insiders to decide, not something which can be a matter for public debate.

I disagree with this viewpoint, and want instead to find a ground for public support of the humanities which is comprehensible and convincing to all our citizens. In seeking such a ground, there is no better place to start than the work of the Endowment itself.

For when you look at what actually happens because of NEH funding, you see immediately how the lives of all Americans are enriched.

To be sure, the Endowment does grant money to museums, libraries, universities and research centers, to civic groups and learned societies. But the real story of the National Endowment for the Humanities is that its grants make it possible for individual American citizens to exercise their curiosity, to ponder age-old dilemmas and modern perplexities, to keep their minds alive to all the great issues about the human condition.

Because of the National Endowment for the Humanities, and projects funded during the last year, for example:

-- Men and women in a dozen different Ozark Mountain communities will be able to view films on the traditional cultural forms of that region and pressing economic and social choices confronted by citizens today.

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In the federal government, only the National Endowment for the Humanities commits itself fully to encouraging our citizens to devote an hour or a lifetime to understanding. Other agencies support the transmission of technical information and advice, or the acquisition of basic skills in literacy and computation. Some try to make available moments of great beauty to our citizens, or a deeper insight into the properties of matter and energy. But the Humanities Endowment, in assisting both great scholars and elementary-school children, is asking only one question: Is that grant making it possible for our citizens to understand the complexity of our common culture better?

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And secondly, the inquiry of scholars and that of ordinary citizens converges in the great, enduring questions they both ask, in their common endeavor to shape a vision of humanness.

For scholars are doing not only their own work in searching out the narrow corners of their particular disciplines--in finding the roots of Chaucer's poetics or the intricate relationship between capitalism and the state in nineteenth-century Prussia. Each such investigation also is a commentary on our own culture and society, on how our language works or how business and government interact today.

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they are endowed with the people's money not only to pursue their individual interests but to help build and shape a common culture.

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States. It is this role, to ennoble the ideal of democratic citizenship, that is the highest public purpose of the Humanities Endowment.

Thank you.

**The National Endowment  
for the Humanities  
presents**



**The Jefferson Lecture  
in the  
Humanities**



**Departmental Auditorium  
Washington, D.C.  
Monday, April 9, 1979**



"This institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead, nor to tolerate any error so long as reason is left free to combat it."



(Comments on his plans for the University of Virginia in a letter to William Roscoe, English historian, pamphleteer, and verse writer. Written at Monticello, December 27, 1820.)

### Cover

The multiple photographs of Thomas Jefferson on the cover are reproductions of his 1800 life portrait by Rembrandt Peale. The portrait is among the earliest of Jefferson. Engravings of the portrait were widely distributed in America and Europe soon after its completion. The portrait itself was lost for many years until it was discovered in Baltimore's Peabody Institute in 1959 when it was purchased by Paul Mellon and presented to the White House. This reproduction has been provided through the courtesy of the White House.

### The Departmental Auditorium

Built in 1935, the Auditorium was formerly known as the *connecting wing* between the Department of Labor and the Interstate Commerce Commission. All three structures are the work of Arthur Brown, providing a single dominant expanse of monumental classic architecture along Constitution Avenue.



Program

Welcome and Remarks

Joseph D. Duffey  
Chairman  
The National Endowment for the Humanities

Introduction of the Lecturer

Robert Hollander  
Vice-Chairman  
The National Council on the Humanities

The Eighth Jefferson Lecture in the Humanities

Edward Shils

*Render Unto Caesar . . . : Government, Society and the  
Universities in Their Reciprocal Rights and Duties*

Part I  
*The Claims of Caesar and Their Limits*

Subsequent Presentations

Part II  
*The Conflict of God and Caesar*  
April 10, 1979. Chicago, Illinois

Part III  
*A New Declaration of Rights & Duties*  
April 17, 1979. Austin, Texas

## Edward Shils

Professor Edward Shils is Distinguished Service Professor in the Department of Sociology and the Committee on Social Thought at the University of Chicago. His association with the University of Chicago began with his first appointment as Research Assistant in 1934, and has continued unbroken since that time. Born in New England, he grew up in Philadelphia and attended the University of Pennsylvania, where he discovered the work of Max Weber and read widely in the social sciences, although modern languages and literature were his special subjects. After graduation, he was a social worker first in New York and then in Chicago where he attended an occasional seminar at the University of Chicago. He served as research assistant to Professor Louis Wirth, translating with him Mannheim's *Ideology and Utopia*. He began to teach in the College at the University in 1938.

During World War II, Professor Shils served with the British Army and the United States Office of Strategic Services. He returned to the University of Chicago after the war, and in the ensuing years taught at the London School of Economics, the University of Paris, and the University of Manchester. In 1951, he became a full Professor at the University of Chicago in the Committee on Social Thought. In 1961 he was elected to a fellowship at Kings College, Cambridge, and a fellow at Peterhouse College, Cambridge in 1970. During this period he spent part of each year teaching at Cambridge while performing his duties through most of

the academic year at the University of Chicago.

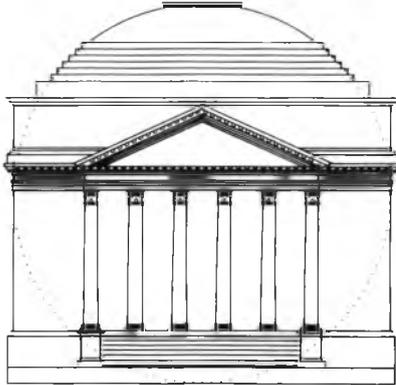
Professor Shils' early writings covered a wide range of subjects, including studies of urban education and of academic freedom published before the war, and a long paper on the cohesion and disintegration of the Wehrmacht in the second world war.

In 1946, he cofounded the Bulletin of the Atomic Scientists and contributed frequently to it for about fifteen years. In 1951, he published (with Talcott Parsons) *Toward a General Theory of Action*, a work which has been at the foundation of certain important developments in sociological theory. He subsequently published *The Torment of Secrecy* (1955), an analysis and criticism of the activities of the late Senator Joseph McCarthy which formulated some of Professor Shils' ideas about the rights and duties of universities and of intellectuals with which he has been concerned ever since.

Professor Shils spent 1955 and 1956 mainly in India where he gathered material for a book on Indian intellectuals which was published in 1961 under the title: *The Intellectual Between Tradition and Modernity: The Indian Situation*. In the late 1950's, he cofounded the Committee for the Comparative Study of New Nations, and served as Chairman until the latter part of the 1960's.

In 1961, Professor Shils founded the quarterly, *Minerva: A Review of Science, Learning and Policy* which is devoted to problems in higher education and science policy on an international scale.

Professor Shils is particularly concerned with the standing and role of intellectuals in advanced and underdeveloped countries. The first volume of his selected papers, *The Intellectuals and the Powers and Other Essays* (1972), deals with various aspects of this subject; his large book on the relations between intellectuals and politics is near completion. The second volume, entitled *Center and Periphery: Essays in Macrosociology* (1975), sets forth the fundamental themes of the analysis of modern societies within which the intellectuals and universities have come to play such an important part. The third volume of his selected papers, *The Calling of Sociology*, now in press, deals in a broad historical perspective with the ethical problems of social research and its practical application. He has written extensively on the history of universities in *Minerva* and has recently published in *The American Scholar* a long paper on the "Academic Ethos" in which he takes the first step towards promulgating a professional code of ethics for university teachers. He also contributed frequently to *Daedalus*, the organ of the American Academy of Arts and Sciences of which he is a member; his last important paper in *Daedalus* was "Faith, Utility and Legitimacy of Science" which deals with the historical and contemporary relations between pure science and the application of science in practical affairs.



Reproduction of Thomas Jefferson's elevation drawing for the Rotunda, University of Virginia. (Courtesy of the University of Virginia Library.)

### The Jefferson Lecture

The Endowment created the Jefferson Lecture in the Humanities in 1972, and has since sponsored the Lecture on an annual basis. The Lectures strengthen the assertion that the humanities are instruments of judgment without which we cannot make the decisions necessary to the moral conduct of our national life. The Jefferson Lecture is the highest honor that this nation pays to an eminent humanist. The Lecturer, in turn, brings the wisdom of experience to bear on matters of broad public concern and thus affirms the relationship between thought, scholarship and action.

### Previous Lectures

1972

The first Jefferson Lecturer, *Lionel Trilling*, in his address "Mind and the Modern World," examined contemporary culture in relation to the humanities.

1973

*Erik H. Erikson*, in the second Lecture, "Dimensions of a New Identity," examined the American identity as it evolved during Jefferson's lifetime and into contemporary society.

1974

In the third Lecture, "Democracy and Poetry," *Robert Penn Warren* probed poetry's role in modern industrial society, with special attention to the concept of self.

1975

*Paul A. Freund*, in the fourth Lecture, "Liberty: The Great Disorder of Speech," focused on the benefits of freedom of speech and of the press, as well as on the responsibilities of those who exercise these freedoms.

1976

The fifth Jefferson Lecturer, *John Hope Franklin*, explored in his lecture, "Racial Equality in America," the foundations of racism and its implications for contemporary society. Dr. Franklin spoke in Chicago and San Francisco, as well as Washington.

1977

The sixth Jefferson Lecture, "The Writer and his Country Look Each Other Over," was *Saul Bellow's* nostalgic recollection of his growth as a writer in Chicago during the Great

Depression. The two-part Lecture was given in Washington and Chicago.

1978

*C. Vann Woodward*, in the seventh Lecture, "Europe's America," addressed historical and contemporary European views of America. He gave his lecture in Washington and Seattle.

### The Endowment

The National Endowment for the Humanities has supported the development of the nation's humanities resources since its establishment thirteen years ago as an independent agency of the Federal Government. The Endowment's grantmaking activities are administered through six units: the Division of Public Programs, the Division of Education, the Division of Fellowships, the Division of Research, the Division of Special Programs, and the Division of State Programs. The Endowment also supports special studies, a small number of innovative and experimental projects, and special events. Among these projects is the Jefferson Lecture in the Humanities.

### **Reception**

The National Endowment for the Humanities invites those attending the Lecture to a reception in honor of Edward Shils immediately following his address in the National Museum of History and Technology.

Music for the reception will be provided by the "Classic Winds" led by Robert E. Sheldon. The ensemble will perform late 18th-Century compositions representative of the composers Jefferson most admired and who held a place in his personal music library at Monticello. Music of the Jeffersonian period was traditionally written for an octet, similar to the group performing tonight, which will employ pairs of oboes, clarinets, bassoons, and horns.

The Office of Horticulture of the Smithsonian Institution has generously provided the plants and flowers for the reception area.

### **The National Museum of History and Technology**

The National Museum of History and Technology, authorized by Congress in 1954 and opened to the public in 1964, was designed in a modified classical style, faced with rose-white Tennessee marble. The site of the reception is adjacent to the Foucault Pendulum, introduced by the French physicist, Leon Foucault in 1851 to demonstrate the earth's rotation.

## Donors

The National Endowment for the Humanities wishes to thank those listed below whose contributions have helped sustain this event:

Mrs. Howard Ahmanson  
American Council for Learned Societies  
American Telephone and Telegraph Co.  
Dr. Rosemary P. Anastos  
Dr. Germaine Breé  
Mr. and Mrs. Frank L. Davies, Jr.  
John Deere Foundation/Mr. William Hewitt  
Mr. Luis A. Ferré  
Dr. John Hope Franklin  
Mrs. John D. Gordon  
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Dr. Robert Hollander  
Dr. Kaye Howe  
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Mrs. Ruth D. Wells  
Mrs. Harriet Zimmerman

The Endowment also wishes to thank those whose contributions or pledges were received after this program was printed.

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Marvin Sadik  
Director  
National Portrait Gallery  
Smithsonian Institution

James R. Buckler  
Horticulturist  
Smithsonian Institution

Th Jefferson

REMARKS PREPARED FOR THE OPENING OF THE 8TH ANNUAL JEFFERSON LECTURE, DEPARTMENTAL AUDITORIUM, WASHINGTON, DC, BY JOSEPH DUFFEY, CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES.

ON BEHALF OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES, IT IS MY PLEASURE TO WELCOME YOU TO THE 8TH IN THE ANNUAL SERIES OF THE JEFFERSON LECTURES IN THE HUMANITIES.

DURING AN EARLY LECTURE OF THIS SERIES, PROFESSOR LIONEL TRILLING OF COLUMBIA UNIVERSITY SPOKE OF THOMAS JEFFERSON AS THE "PRESIDING SPIRIT" OVER THE CONCEPTS OF INTELLIGENCE AND LEARNING AS IMPORTANT TO THE WELL-BEING OF AMERICA AS A DEMOCRATIC SOCIETY.

IN 1972, IN INTRODUCING THE JEFFERSON LECTURE, DUMAS MALONE OF THE UNIVERSITY OF VIRGINIA, THE GREAT JEFFERSON SCHOLAR AND BIOGRAPHER, SPOKE AGAIN OF THE IMPORTANCE OF THOMAS JEFFERSON'S LIFE AND ROLE IN AMERICA. HE DESCRIBED JEFFERSON'S RETIREMENT IN MONTICELLO TOWARD THE END OF HIS LIFE. HIS RETIREMENT, SAYS MALONE, WAS INTERRUPTED BY "NUMBERLESS COMMUNICATIONS FROM PERSONS ALL OVER THE COUNTRY - STUDENTS SEEKING ADVICE ABOUT BOOKS, OBSERVERS OF NATURAL PHENOMENA WHO HASTENED TO REPORT THESE TO HIM, INVENTORS OF POTENTIALLY USEFUL AND OBVIOUSLY ABSURD DEVICES."

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THOMAS JEFFERSON WAS, EVEN IN HIS 70's AND 80's, MALONE REMINDED US, THE TOUCHSTONE OF AMERICAN CURIOSITY, A PERSONAL REGISTER OF AMERICAN INQUISITIVENESS, THE ONE-MAN NATIONAL PATENT OFFICE OF AMERICAN INVENTIVENESS.

ODDLY ENOUGH, THIS DID NOT CEASE WITH JEFFERSON'S DEATH IN 1826. WE STILL GO TO THOMAS JEFFERSON FOR CONSULTATION. WE FEEL IMPELLED TO ASK HIS COMMENT UPON OUR LIVES THROUGH HIS WRITINGS. WE CONTINUE TO TELL HIM HOW LOYAL WE HAVE BEEN TO HIS VISION OF THE AMERICAN REPUBLIC, HOW CAREFULLY WE HAVE TREASURED HIS AMERICAN LANDSCAPE, AND HOW WELL WE HAVE NURTURED HIS HABITS OF LEARNING AND WISDOM.

OTHER AMERICAN PRESIDENTS HAVE PROVIDED DIFFERENT CHALLENGES: GEORGE WASHINGTON MAKES US FEEL MORE REASSURED THAN JEFFERSON, LINCOLN INSPIRES MORE COURAGE, FRANKLIN ROOSEVELT IS STILL A MODEL OF ENERGY, IMAGINATION AND SHREWDNESS IN POLICY-MAKING.

WHY IS IT WE FEEL ABOUT THOMAS JEFFERSON SOMETHING SPECIAL, AS THOUGH WE WANT TO TELL HIM EVERYTHING, AS THOUGH WE DO NOT WANT HIM TO BE ASHAMED OF US?

IT IS NOT BECAUSE WE LOOK TO THOMAS JEFFERSON AS THE FOUNTAINHEAD OF

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AMERICAN ORTHODOXY, WE DO NOT HAVE TO CARRY AROUND LITTLE RED BOOKS OF HIS WORDS TO BE READ ALOUD ON EVERY OCCASION.

IN FACT, ON MANY SCORES, WE FEEL UNCERTAIN ABOUT PARTICULAR PIECES OF THE JEFFERSON CREDO. MANY OF US FEEL A BIT EXCLUDED AND INSULTED BY HIS VEHEMENT AGRARIANISM, BY HIS SCORN FOR URBAN WORKERS AND THE LIVES OF MASSES OF OUR CITIZENS. HIS ATTITUDE TOWARD SLAVERY IS A NEVER ENDING PERPLEXITY FOR OUR GENERATION, AS IT WAS PERHAPS FOR HIM AS WELL. HIS REVERENCE FOR CIVIL LIBERTIES SEEMS TO HAVE BEEN MARRIED BY THE INCONSISTENCIES OF HIS PRESIDENTIAL YEARS.

THOMAS JEFFERSON WAS NOT A SYSTEMATIC THINKER. HIS ONLY BOOK, THE NOTES ON VIRGINIA IS A LIVELY COLLECTION OF NATURAL HISTORY AND MORAL REFLECTION IN THE FORM OF A REPORT TO INQUIRERS ABOUT HIS NATIVE STATE. MUCH OF HIS WISDOM IS LEFT TO US IN INCIDENTAL CORRESPONDENCE.

BUT WHERE JEFFERSON IS CONSISTENT IS WHERE WE REVERE HIM MOST. HE NEVER LOST HIS COMMITMENT TO THINK DEEPLY, TO ACT THOUGHTFULLY EVEN IN THE MIDST OF THE FRAY.

AND FRAYS THERE WERE. TO READ THE HISTORY OF JEFFERSON'S 50 YEAR STRUGGLE WITH THE VIRGINIA STATE LEGISLATURE TO ADVANCE THE CAUSE OF PUBLIC EDUCATION

WOULD MAKE EVEN THE MOST EMBATTLED STATE UNIVERSITY PRESIDENT TODAY FEEL A LITTLE LESS LONELY. JEFFERSON'S FIGHT FOR A SYSTEM OF ELEMENTARY AND SECONDARY SCHOOLS ENDED IN COMPLETE FAILURE, AND EVEN HIS GREAT TRIUMPH - THE FOUNDING OF THE UNIVERSITY OF VIRGINIA - FOR WHICH HE WANTED TO BE REMEMBERED EVEN MORE THAN FOR HIS PRESIDENCY - REQUIRED PAINFUL SACRIFICES, COMPROMISES AND PLENTY OF CHANGES OF OPINION.

THAT HISTORY IS INTERESTING, HOWEVER, BECAUSE IT IS THE STORY OF A VERY HUMAN POLITICAL AND INTELLECTUAL FIGURE TRYING TO KEEP HIS IDEAS A STEP OR TWO - BUT NOT TOO FAR - AHEAD OF THE POLITICAL POSSIBILITIES OF HIS TIME.

JEFFERSON WORRIED ABOUT THE CURRICULUM, ABOUT PEDAGOGY, ABOUT THE HOUSING AND DISCIPLINE OF STUDENTS, ABOUT THE ARCHITECTURE OF THE UNIVERSITY, ABOUT THE RECRUITMENT OF FACULTY AND STUDENTS, AND MOST OF ALL ABOUT THE RELATIONSHIP BETWEEN EDUCATION AND PUBLIC LIFE.

HIS ANSWERS TO THESE QUESTIONS ARE QUITE FRANKLY OUTDATED AND OFTEN IRRELEVANT TODAY, THOUGH THEY ARE INSPIRATIONAL IN TONE.

HIS ANSWERS WILL HARDLY SOLVE OUR PROBLEMS.

BUT THE FACT THAT JEFFERSON THOUGHT SO DEEPLY AND SO WELL ON THESE MATTERS

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IS THE REAL INHERITANCE HE LEAVES TO SUCCEEDING GENERATIONS OF AMERICANS.

WE ARE JEFFERSONIANS IN OUR QUESTIONS, NOT IN OUR ANSWERS.

WE BETRAY JEFFERSON NOT IN STRAYING FROM HIS SPECIFIC IDEAS, BUT IN BECOMING LAZY, UNMINDFUL, HEEDLESS OF THE IMPORTANCE OF THE EVENTS WHICH SURROUND US.

THE NATIONAL ENDOWMENT FOR THE HUMANITIES EXISTS TO KEEP ALIVE THE JEFFERSONIAN TRADITION OF MINDFULNESS IN AMERICA, AND FEW CONTEMPORARY AMERICANS BETTER EXEMPLIFY OUR CONTINUING NATIONAL DESIRE TO CORRESPOND WITH THOMAS JEFFERSON, TO THINK DEEPLY ABOUT STATECRAFT AND LEARNING, THAN PROFESSOR EDWARD SHILS, WHO IS THE JEFFERSON LECTURER IN THE HUMANITIES FOR 1979.

IN LISTENING TO PROFESSOR SHILS TONIGHT, WE HONOR THOMAS JEFFERSON BY PONDERING THE SAME QUESTIONS HE ASKED IN HIS TIME.

AND WE HONOR EDWARD SHILS FOR CARRYING OUR ANSWERS TO MONTICELLO FOR US.

TO INTRODUCE PROFESSOR SHILS I WOULD LIKE TO TURN THE ROSTRUM OVER TO PROFESSOR ROBERT HOLLANDER OF PRINCETON UNIVERSITY, THE VICE CHAIRMAN OF THE NATIONAL COUNCIL FOR THE HUMANITIES. THANK YOU.

REMARKS PREPARED FOR THE OPENING OF

THE 8TH ANNUAL JEFFERSON LECTURE

APRIL 9, 1979

DEPARTMENTAL AUDITORIUM

WASHINGTON, D.C.

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

On behalf of the National Endowment for the Humanities, it is my pleasure to welcome you to the 8th in the annual series of the Jefferson Lectures in the Humanities.

During an early lecture of this series, Professor Lionel Trilling of Columbia University spoke of Thomas Jefferson as the "presiding spirit" over the concepts of intelligence and learning as important to the well-being of America as a democratic society.

In 1972, in introducing the Jefferson Lecture, Dumas Malone of the University of Virginia, the great Jefferson scholar and biographer, spoke again of the importance of Thomas Jefferson's life and role in America. He described Jefferson's retirement in Monticello toward the end of his life. His retirement, says Malone, was interrupted by "numberless communications from persons all over the country - students seeking advice about books, observers of natural phenomena who hastened to report these to him, inventors of potentially useful and obviously absurd devices."

Thomas Jefferson was, even in his 70's and 80's, Malone reminded us, the touchstone of American curiosity, a personal register of American inquisitiveness, the one-man national patent office of American inventiveness.

Oddly enough, this did not cease with Jefferson's death in 1826. We still go to Thomas Jefferson for consultation. We feel impelled to ask his comment upon our lives through his writings. We continue to tell him how loyal we have been to his vision of the American

Republic, how carefully we have treasured his American landscape, and how well we have nurtured his habits of learning and wisdom.

Other American Presidents have provided different challenges: George Washington makes us feel more reassured than Jefferson, Lincoln inspires more courage, Franklin Roosevelt is still a model of energy, imagination and shrewdness in policy-making.

Why is it we feel about Thomas Jefferson something special, as though we want to tell him everything, as though we do not want him to be ashamed of us?

It is not because we look to Thomas Jefferson as the fountainhead of American orthodoxy, we do not have to carry around little red books of his words to be read aloud on every occasion.

In fact, on many scores, we feel uncertain about particular pieces of the Jefferson credo. Many of us feel a bit excluded and insulted by his vehement agrarianism, by his scorn for urban workers and the lives of masses of our citizens. His attitude toward slavery is a never ending perplexity for our generation, as it was perhaps for him as well. His reverence for civil liberties seems to have been marred by the inconsistencies of his presidential years.

Thomas Jefferson was not a systematic thinker. His only book, the Notes on Virginia, is a lively collection of natural history and moral reflection in the form of a report to inquirers about his native state. Much of his wisdom is left to us in incidental correspondence.

But where Jefferson is consistent is where we revere him most. He never lost his commitment to think deeply, to act thoughtfully even in the midst of the fray.

And frays there were. To read the history of Jefferson's 50 year struggle with the Virginia State Legislature to advance the cause of public education would make even the most embattled state university president today feel a little less lonely. Jefferson's fight for a system of elementary and secondary schools ended in complete failure, and even his great triumph - the founding of the University of Virginia - for which he wanted to be remembered even more than for his presidency - required painful sacrifices, compromises and plenty of changes of opinion.

That history is interesting, however, because it is the story of a very human political and intellectual figure trying to keep his ideas a step or two - but not too far - ahead of the political possibilities of his time.

Jefferson worried about the curriculum, about pedagogy, about the housing and discipline of students, about the architecture of the university, about the recruitment of faculty and students, and most of all about the relationship between education and public life.

His answers to these questions are quite frankly outdated and often irrelevant today, though they are inspirational in tone.

His answers will hardly solve our problems.

But the fact that Jefferson thought so deeply and so well on these matters is the real inheritance he leaves to succeeding generations of americans.

We are Jeffersonians in our questions, not in our answers.

We betray Jefferson not in straying from his specific ideas, but in becoming lazy, unmindful, heedless of the importance of the events which surround us.

The National Endowment for the Humanities exists to keep alive the Jeffersonian tradition of mindfulness in America, and few contemporary americans better exemplify our continuing national desire to correspond with Thomas Jefferson, to think deeply about statecraft and learning, than Professor Edward Shils, who is the Jefferson Lecturer in the Humanities for 1979.

In listening to Professor Shils tonight, we honor Thomas Jefferson by pondering the same questions he asked in his time.

And we honor Edward Shils for carrying our answers to Monticello for us.

To introduce Professor Shils I would like to turn the rostrum over to Professor Robert Hollander of Princeton University, the Vice Chairman of the National Council for the Humanities. Thank you.

REMARKS OPENING SECOND DAY OF HEARINGS  
HOUSE COMMITTEE ON APPROPRIATIONS -- U.S. CONGRESS

BY

JOSEPH DUFFEY, CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

MAY 8, 1979

Mr. Chairman:

Let me begin with some comments upon one of your questions yesterday. You detected accurately that I was somewhat diffident and uncomfortable when you asked me several times how much more money and how much more staff the Endowment needs.

My restraint in asking for more money and staff does not come from a sense that our government is providing support in the areas of the humanities commensurate with the importance of these fields, or even with the current needs of our institutions. I have presented the case as forcefully as I can that more support is needed and justified. I am however, uncomfortable with playing a game of speculation about the size of budgets, at least in the current economic situation. Such games usually end up as exercises in wishing and fairy tale theorizing. Federal spending in this area can, of course, be described as infinitely expanding, depending on how one defines purposes and goals. There are some people who describe continually escalating needs and expectations and refuse to recognize any leveling off of growing needs and demands. I don't believe such descriptions are credible.

Government spending after all cannot alone guarantee that people will read serious books or think reflective thoughts or have respect for scholars and teachers who serve us well. Hopefully, what we do spend on behalf of the government will help to stimulate private sectors and will nurture attitudes of respect and appreciation for the work of humanities scholars and teachers. But there are limits to what the government can do to will great scholarship or a society's appreciation of it.

Spending by our government in the area of the arts and humanities depends upon the context in which decisions are to be made at any given time. The question is not simply one of how much our nation can afford. We are a wealthy nation and we can afford to spend more than we do. Indeed, for the sake of the quality of our life and the nurturing of resources which make for the development of our civilization, we should be spending more. But there are times in the lives of society and the

processes of government which call for restraint and this is such a time. Certainly government spending in this area should be restrained until we have stabilized our economy.

I believe the budget we have submitted for FY 1980 is restrained. It reflects priorities and is for the support of serious and important work. But I would say that one of the most important things that we can all do for this area at the moment, is to try to curb inflation. Inflation has a devastating impact upon non-profit institutions which do the work of the humanities; our libraries and universities, our historical associations and museums. We must restrain inflation for the sake of the overall stability and health of the economy, as well as for the health of this area.

We have to consider as well, issues of policy priorities. I refer you to the testimony of Mr. W. McNeil Lowrey, formerly of the Ford Foundation, before your committee on the 24th of April. Mr. Lowrey suggested that there are some categories of Federal spending to which we have made commitments in the past, (I think he described them as "continuing adult education activities") which though important, are a kind of "bottomless pit" for Federal spending. He suggested we should be guided by some restraint and some sense of priority in these areas, particularly recognizing that our appropriations and programs in these areas may build constituencies and expectations which have no limit.

With respect to the number of staff we need, we need more hands at the National Endowment for the Humanities, more good people to do our work with our constituents. And we will ask for what we need. But we also recognize that government employees, like everyone else, must live within certain restraints and try to increase their productivity. I am not inclined therefore, to describe to you endless needs and expansion in this area. We will do the best we can. We will ask you, if you increase our program support, to increase administrative support as well. That is something that the Congress has not always been willing to do in the past. At the moment, we could use more support staff in order to be able to provide technical assistance to those people and institutions who have a difficult time competing in the great American game of grantsmanship. We also need staff to provide for closer monitoring and analysis of the impact of the work we are doing. But again, we are trying to keep those requests modest and credible.

I think if we do these things, we may assist in making a contribution to the restoration of credibility to political rhetoric and to the government itself, and I hope that these efforts will be appreciated by the Committee in that spirit.

"WHY OUR GOVERNMENT CARES ABOUT  
THE FUTURE OF U.S.-SOVIET SCHOLARLY EXCHANGE"  
REMARKS PREPARED FOR DELIVERY AT CONFERENCE OF THE  
INTERNATIONAL RESEARCH EXCHANGE BOARD

by

Joseph Duffey, Chairman

National Endowment for the Humanities

Johns Hopkins School of International Studies

Washington, D.C.

Saturday, May 12, 9:00 a.m.

As some of you are aware, we arranged last year for a breakfast on Capitol Hill attended by a number of Senators, at which four American humanist scholars, all alumni of the IREX exchanges with the Soviet Union, spoke of their experiences and of the value of those exchanges. As the breakfast began, a distinguished Congressional guest arrived and sat down next to a member of the Endowment staff. Taking a sip of coffee, he turned to his neighbor and observed, in what appeared to be only partially in jest, "You know, I only come to these things for the free breakfast." With that, the first of the IREX scholars began to speak. He had only been speaking a few minutes when the Senator turned again to his neighbor. This time, taking out a pen, he whispered, "Do you have a piece of paper?" He spent the rest of his time at the gathering taking notes, completely forgetting about his breakfast.

There are several lessons in that scene and I shall touch on one or two of them in what I have to say this morning.

The first and most obvious, perhaps the most important observation, is this - IREX should not hide its light under a bushel.

This Conference is devoted to - among other things - an examination of what the exchange programs have accomplished, an assessment of their impact on this nation's relations with the Soviet Union and Eastern Europe, and the potentials for the future. We can, I think, properly begin by extending sincere congratulations and thanks to IREX in its eleventh year.

IREX has handled a delicate, demanding, complex - I think I may say esoteric - task with truly admirable skill. More than merely administering an exchange program, IREX has been steadfast in protecting the principles on which free and independent scholarship depends. It has served us well -

on both sides of the exchanges - in steadily pressing to enlarge the opportunities for scholars, to improve access, and to whittle away at the fences labelled "sensitive."

From the specific point of view of the National Endowment for the Humanities, IREX has abundantly justified the support which our Government has provided.

By law, the Endowment is required to "support research and programs to strengthen the research and teaching potential of the United States in the humanities." Of the more than 1,500 Americans who have participated in the exchanges with the Soviet Union and Eastern Europe, a thousand or more were engaged in research in the humanities.

The Endowment is also required to "foster the interchange of information in the humanities." What could be more productive of such interchange than IREX's grants for Collaborative Activities and New Exchanges, its travel grants for Senior Scholars in the Humanities and Social Sciences, or the symposia, joint research, and surveys which come under the ACLS-Soviet Academy of Sciences Commission on the Humanities and Social Sciences?

The Endowment is also required to "support the publication of scholarly works in the humanities." We have not directly subsidized the publication of the over 3,000 books and articles which have flowed into the mainstream of American scholarship from the exchanges. But the Endowment is certainly proud to have contributed to making possible the research which inspired the 2,000 or so publications in the humanities which the total represents.

Impressive as these figures are, I find them completely inadequate to convey the contribution to knowledge in this country that they embody. Some statistics are in order to portray the order of magnitude. I have taken those I have mentioned from the 1977-78 Report of the Executive Director of IREX. But frankly, Allen, I find the really exciting part of your Annual Report not in your figures in the front, but in the listings of individual research projects at the back. What a variety of interests! What perception of the richness of the human endeavor! What a tribute to the industriousness of scholarship!

Let me cite a few of these research projects:

- 1) Study of mime, clown, and puppet theatre in Czechoslovakia.
- 2) Hanns Eisler (1898-1962): a socio-musicological study.
- 3) Directions of morphophonemic change in Bulgarian dialects.
- 4) Exile and regrouping of the Hungarian Left, 1919-1939.
- 5) An intellectual history of the University of Cracow in the 15th century.
- 6) The historical development of the Rumanian Orthodox Church since 1885....
- 7) Accentuation of English loan words in the Serbocroatian speech area.
- 8) Women of the Black Mountain: an anthropological study of the social, political, and economic roles of women in Montenegro.

- 9) The structure of the Soviet archival system.
- 10) Soviet social experiments in the 1920's.
- 11) Analogy in the East Slavic infinitive.
- 12) The role of Hamid Alimjan in the development of the Soviet Uzbek literary community.
- 13) Political attitudes of the Russian nobility during World War I.
- 14) Russian southern expansion: Muscovite relations with the Ottoman Empire and Safavid Persia, from Ivan III to Boris Godunov.
- 15) Contemporary philosophical developments in aesthetics in the USSR.
- 16) The Soviet-American Symposium on General Problems in Anthropology.

And so on.

As an intellectual proposition, I find the variety of this list highly stimulating. But the two most important things about the list are not visible. Here again we owe thanks to IREX. The first invisible point of the list is that the initiative for these topics, in all their richness, lies with the individual American scholars themselves. The other is that the choice of the topics to be supported from the limited funds available reposes not in an Olympian committee of the state, but in the American scholarly community, as expressed in the peer review process.

This is, I believe, as it should be.

Now, and in the future.

We must rely in these matters of direction and choice on the scholarly community - in its individual and organized expressions. In saying this, I mean to condone neither academic arrogance nor wilful isolation from the broader social conditions of the society in which the academy exists.

It will come as no surprise to this audience that pressures upon the exchanges, upon their content, their method, their very existence, are without cease.

Some of the most regrettable of these pressures are those which combine a well-meaning patriotism with a subconscious disdain for the humanities and a failure to understand what is involved in the exchanges.

I quote a well-known columnist, writing in The Washington Post:

"For most of our history, Americans have been famous for their shrewd business sense and bargaining ability. But in recent years we have been out hustled and outmaneuvered in trade by the Germans, the Japanese, the Russians, and even the Taiwanese. Now there is evidence that we are being hornswoggled in a number of cultural and scientific exchange agreements with the Soviet Union...The practical-minded Soviets send scientists to the United States to pick

our technological brains, but 'the overwhelming majority of American scholars have concerned themselves with Russian history, culture, and linguistics.'"...

Without in the least discounting the value of our scientific exchanges with the Soviet Union and Eastern Europe, I submit that the passage I have just quoted describes in fact a good exchange. For it is in the nature of the given equation that scientists, technicians, are indeed much more influential in Soviet society, and government, than humanists. The underlying purposes of the exchanges are therefore being well served. For those underlying purposes are not a swap of knowledge, or an arithmetic calculation of advantage.

The essential purpose is to increase the depth of understanding and, above all, the accuracy of perception, of the other. On both sides.

Which brings us to the questions of what the exchanges have accomplished and of their impact on this nation's relations with the Soviet Union and Eastern Europe.

Incontestably, the exchanges have produced both quantitative and qualitative changes in American understanding and perceptions of the Soviet Union and Eastern Europe. I referred to quantitative change when I cited the numbers of Americans involved in the exchanges - but the quantitative change I am speaking of is closely allied to the qualitative exchange. That is - I do not know the numbers of young men and women who, in the 1950's, were hastily trained in, say, the Russian language, and then utilized for our various defense needs. But they surely well exceeded 1,500 people. While I do not denigrate even a rudimentary grasp of the Russian language, there is obviously no comparing the understanding and perceptions of those military trainees with those of the IREX alumni. So there has been a quantitative increase in the number of Americans with valuable and authoritative insights into the peoples and societies of the Soviet Union and Eastern Europe.

Above all, there has been a qualitative change. Marshall Shulman has observed that it is not "sufficiently understood or appreciated in this country... that the political life of the Soviet Union involves a very rich and complex spectrum... There are people who are involved in the system and yet are critical of it in one way or another... There are many forces for change which are not sufficiently appreciated in this country..."

Let me quote Stephen F. Cohen's remarks to that breakfast meeting I mentioned earlier.

"Though I had already worked as a Soviet specialist for more than thirteen years, had visited the USSR several times, and was already an adherent of the 'multi-colored' view of Soviet politics... my stay [as an exchange scholar] enormously enhanced my understanding, alerted me to new things, and generally persuaded me that Soviet realities

were even more complex than I had thought. In regard to my own research I saw, for example, among other things:

----The stunning diversity of opinion and political attitudes among Soviet officials as well as ordinary citizens.

----The importance, and deep-rooted character, of conflicting trends and groups inside and outside the Soviet political establishment.

----The great historical, social, and political dimensions of their domestic problems.

----The important role of social-political factors (nationalism, patriotism, etc.) which are so little noted from afar and which are often obscured by our fixation on Communist ideology."

One of the tragic results of the Russian upheaval, and most particularly of Stalin's reign, was to cut off those Russian cultural ties with the West which had been growing from the time of Peter the Great. The tragedy cut two ways. Russian society and its intellectuals were driven into an enforced and artificial isolation vis-a-vis the West. But this also affected our own perceptions. Russian painting, for example, ceased to be an element in Western artistic conceptions, and thirty years ago the idea that American painters were in fact learning or borrowing from, or were descendants of, Russian painters, would have been met with popular incredulity, if not laughter. But listen to Charlotte Douglas, another IREX alumni speaker at that same breakfast:

"...I spent ten months in the History of Art Department at Moscow State University, working on early Russian abstract art. Shortly after the turn of this century such Russian painters as Kandinsky, Malevich and Lissitzky made the transition from representational art to an art of pure color and form. They are our roots. Abstract painting, which has now developed into a great American art (form) - Newman, Pollack, Rothko, Reinhardt - and which is so brilliantly represented here in Washington at the Hirshorn and National Galleries, began in Moscow and Leningrad before the Revolution and by the 1920's had developed into a major 'school' of art. Since then this Russian work has not been seen..."

Charlotte Douglas also has this to say about the results of studying art history in the Soviet Union:

"Unlike the scientist, the humanist must always set his work in its social context, so that the US/USSR humanities exchangee must, for his own purposes, acquire a kind of 'anthropological' knowledge of the Soviet Union. This is far from theoretical information, it must be applied immediately, not only on the level of ideas but on the most mechanical level of conducting research. The

IRES exchanges have, over the years, enabled scholars to acquire an important body of factual data, but in addition to this, the exchanges are responsible for teaching a large and varied group of American professionals the nuts-and-bolts function of the Soviet system, a collective experience from which we, as a nation, derive an increasingly accurate perception of the country and the culture."

As a result of all that has gone before, and in large measure thanks to the continuous efforts of IRES, there are today a host of new opportunities for American humanities research in the Soviet Union and Eastern Europe, and there is a new generation of scholars - on both sides - building on past achievements, probing, getting access to hitherto inaccessible materials.

On the other side, we have witnessed a phenomenon which is also insufficiently understood in this country. This is the growth in the Soviet and East European perceptions of America. As Allen Kassof tells us in his Annual Report, "The miasmatic visions of America on which several generations of Soviet citizens were raised during the Stalin years have not only given way to depictions that are at least grudging approximations of the reality, but in some cases are astonishingly accurate and insightful. ...At the upper decision-making levels there is now access to an elaborate, heavily funded, and influential complex of research institutions that, in little more than a decade, has created a veritable army of Americanists. We have seen these people move through the exchanges and return for repeat visits, and can testify that the group includes a number of exceptionally able observers and analysts of the American scene ...There can be no doubt that the Soviet leadership now has at its disposal an impressive array of new perceptions that these programs make possible. Moreover, there is some reason to think that the current leaders are in fact beginning to incorporate these perceptions into their understanding of the United States."

I am particularly taken by the picture evoked by Richard Barnet when, in his book The Giants, he reports that, "An M.I.T. political science professor, Lincoln Bloomfield, has arranged political games in Moscow along the lines of those customarily played at the Pentagon. In a recent game on the Middle East, Anatoly Gromyko, the son of the foreign minister and himself a diplomat, played Sadat."

All this is not to say that the millenium has arrived. History - that mainstay of the humanities - reminds us of the folly of such expectations. But great progress has been made in fulfilling the principal aims of the exchanges - to increase the depth of understanding and the accuracy of perceptions on both sides.

I suspect that the progress made thus far is one of those elements which have played a beneficial role in the course of relations between the United States and the Soviet Union in recent years, and I hope that perhaps the panels and discussions which are part of this Conference may cast some light on this.

If in these remarks I seem to refer most often to Soviet examples from the exchanges, it is not in any sense a slight of the work that has been done with Eastern Europe. Our ties with the Eastern European peoples have long and intimate histories. Forty years ago, those states and peoples were culturally and politically distinct and integral figures in the European and Western worlds. Americans could not be comfortable with what followed - I have heard the figure of 20% of our population tracing their origins, many not too long ago, to the East European lands. It is therefore gratifying to note Allen Kassof's comments that "progress [in Eastern Europe] has been more rapid than with the USSR in establishing or re-establishing significant intellectual communication," and that, with respect to the "great variety of the region and the uniqueness of each of its countries...the exchanges have played some part in opening our eyes to those differences, and have helped to modify the earlier, simplistic view of uniformity and homogenization under Soviet postwar control."

I think it is evident to all of us who are concerned with the exchanges that the potentials for the future are a double challenge.

The first stems from the fact that there are more opportunities now than ever before - thanks in good measure, as I said earlier, to the efforts of IREX. These opportunities must not only be seized, they must be pressed even further. Detente must be tested. Soviet scholars have no hesitation in these matters - some have even been here studying the Cuban missile crisis - and American scholars should certainly have none. American scholars' perceptions of research opportunities should not lag behind the reality. It would be a great mistake to engage in any kind of self-censorship in the choice of research topics because of fears about sensitivity, or to recast topics in an effort to accommodate fears about sensitivity.

Fears about sensitive topics are for those who suffer from them, not for those whose purpose is scholarly inquiry. I like those American researchers who, in an effort to trace the awful swath of the Soviet purges in the 1930's, have recently examined the Soviet telephone books of that period.

Another aspect of this first challenge has to do with that lesson to which I pointed at the beginning of these remarks - IREX should not hide its light under a bushel was the larger formulation. But there is a possibility, indeed, a responsibility, for the scholars themselves. They should seek to bring a broader public to share their increased understanding and perceptions. The benefits of the exchanges - again, and I repeat, on both sides - should not be confined to specialists. Neither IREX nor individual American scholars can do anything about broader dissemination of understanding and perceptiveness in the Soviet Union and Eastern Europe. But they can address the problem in this country. Scholars should be aware that there is public interest in their work. There is a responsive audience for their work and observations - business-

men are one part of it - if they will write to that audience.

I am acutely aware of the second part of the double challenge which I have mentioned. It is, of course, the matter of funding of the exchanges. The truth is that we do not know the actual limits of research in these exchanges because we do not have the resources to test them fully. If today we received agreement from the other side on certain fields of research, we would not have the resources to exploit them. We are not even utilizing the range of new opportunities now open to us.

Private support is diminishing. Yet private funding of the exchanges must continue. It is not merely that the American formula of a partnership between the public and private sector is a vital element in maintaining the independence and scholarly integrity of the exchange programs; it is a vital support for the platform from which the scholarly community speaks in these matters. It is also a valuable adjunct in the process of public dissemination of the results of the exchanges. And it is a useful key to the expression and maintenance of public interest in the exchanges.

At the same time, sources of Government funding are faced with increasing, and competing, demands on their resources in a period of relative stringency. Academic exchanges are but one of a number of activities which have legitimate claims on Government funds in the area of international exchanges. And international exchanges are but one of a range of activities with legitimate claims on Government funds in general.

With foresight, good will, accomodation, and most of all, persistent, effective advocacy, I believe the case for greater public support in this area can be made and find response from the Congress.

I have stressed this morning the underlying purposes of the exchanges with the Soviet Union and Eastern Europe - the increase, on both sides, of the depth of understanding and the accuracy of perceptions. But government, as you know, functions by means of separate charters. The underlying purposes of which I have spoken are drawn and articulated only at certain junctures in our system of government - between the President and the heads of concerned agencies and departments, between the Executive and Legislative Branches. There is nothing in the charter of the National Endowment for the Humanities which permits me to authorize funding of activities because they increase depth of understanding or accuracy of perceptions. The Endowment is, however, required - as I stated earlier - to fulfill certain functions with respect to the humanities and their well-being in the United States. IREX, and the exchange programs that it administers, insofar as they concern the humanities, meet those requirements. We look forward to continued association with you.

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Statement of

Mr. Joseph D. Duffey

Chairman, National Endowment for the Humanities

before the

Subcommittee on the Department of the Interior  
and Related Agencies

of the

Committee on Appropriations

of the

United States Senate

National Endowment for the Humanities

FY 1979 Supplemental and FY 1980 Appropriations Request

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Mr. Duffey is accompanied by:

Patricia A. McFate, Deputy Chairman  
John Whitelaw, Deputy Chairman for Management  
Thomas V. Litzenburg, Jr., Assistant Chairman  
Armen Tashdininian, Director, Office of Planning  
and Policy Assessment  
James H. Blessing, Director, Division of Fellowships  
Geoffrey Marshall, Director, Division of Education Programs  
Ramon E. Ruiz, Director, Division of Public Programs  
Harold C. Cannon, Director, Division of Research Grants  
B. J. Stiles, Director, Division of State Programs  
Martin E. Sullivan, Division of Special Programs  
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Channing E. Phillips, Congressional Liaison Officer

Statement Submitted for the Record

by

Joseph Duffey  
Chairman, National Endowment for the Humanities

Senate Appropriations Committee  
Subcommittee on Interior & Related Agencies  
FY 1980 Appropriations Hearings  
May 15, 1979

Mr. Chairman:

The winter and spring of each year bring to the National Endowment for the Humanities the tasks of preparing and defending a budget request. At the heart of this request is the need to state the case for public support for scholarship and learning in the humanities.

One can more easily proclaim the importance of the study of the humanities than argue for federal support for such learning. The joys and benefits of what Samuel Johnson once called "taking a second look" at particular human experiences and events are obvious to every one, and are enshrined in the high regard we have for the wisdom of the ages.

But it is harder to suggest how the study of history, of philosophy, of language and literature, is best aided by the federal government. And yet the task of expressing the national interest in these fields of knowledge is one of the most important responsibilities of the Chairman of the National Endowment for the Humanities.

In the past eighteen months as Chairman, I have welcomed this obligation, and traveled widely in the United States to engage

our citizens in debate and discussion about the proper role of the government in cultural activity.

The job of articulating the national interest in the humanities has been complicated by the obscurity of the word "humanities" for most of our citizens outside the universities, by confusion about distinguishing our work from that of the Arts Endowment, and most important, by the very real and serious economic problems facing the institutions which nourish work in the humanities in this country--the declining enrollments at our colleges, the underemployment of recent Ph.D.'s, the shrinking of private philanthropic support.

Perhaps the most difficult obstacle in the path of clarifying why the government should be involved in the sustenance of scholarly and public programs in the humanities has been the attitude that the value of these fields of knowledge is known only by those with the proper training and credentials. That, in other words, the humanities are highly specialized disciplines, which lay people and their representatives in Congress cannot understand very well. That the tough decisions about where scarce federal dollars should go is a matter for insiders to decide, not something which can be a matter for public debate.

I disagree with this viewpoint, and want instead to find a ground for public support of the humanities which is comprehensible and convincing to all our citizens. In seeking such a ground, there is no better place to start than the work of the Endowment itself.

For when you look at what actually happens because of NEH funding, you see immediately how the lives of all Americans are enriched.

To be sure, the Endowment does grant money to museums, libraries, universities and research centers, to civic groups and learned societies. But the real story of the National Endowment for the Humanities is that its grants make it possible for individual American citizens to exercise their curiosity, to ponder age-old dilemmas and modern perplexities, to keep their minds alive to all the great issues about the human condition.

Because of the National Endowment for the Humanities, and projects funded during the last year, for example:

-- Men and women in a dozen different Ozark Mountain communities will be able to view films on the traditional cultural forms of that region and pressing economic and social choices confronted by citizens today.

-- A teacher in a small college in Massachusetts will spend a year writing an account of the literary ferments in Chicago and London at the start of World War I which created a whole new poetic voice in the English speaking world.

-- A young student of American technological history will examine stunning and inventive construction drawings made for the Brooklyn Bridge a century ago.

-- A student in Alaska will consult the first comprehensive dictionary of that state's native languages.

-- College classes in Florida and Nebraska will see for themselves a version of a medieval Spanish mystery play as it has survived since the fourteenth century and been captured on film by the Folger Library.

-- Five hundred youngsters in Watts will come to their Boys Club meetings and learn about the cultures which have contributed to life in contemporary Los Angeles.

-- And one of our most respected historians, now in his eighties, will continue drawing the authoritative account of Thomas Jefferson's life as our third president approached that venerable age himself.

What ties these and the hundreds of other NEH-funded programs together is their common commitment to nurture the curiosity, the mindfulness, the understanding of the American people about human history, culture and social life.

In the federal government, only the National Endowment for the Humanities commits itself fully to encouraging our citizens to devote an hour or a lifetime to understanding. Other agencies support the transmission of technical information and advice, or the acquisition of basic skills in literacy and computation. Some try to make available moments of great beauty to our citizens, or a deeper insight into the properties of matter and energy. But the Humanities Endowment, in assisting both great scholars and elementary-school children, is asking only one question: Is that grant making it possible for our citizens to understand the complexity of our common culture better?

I don't want to pass over the differences between scholars and ordinary citizens, or to minimize the importance of the long periods of schooling and apprenticeship which go into making scholars. But the links between experts and lay people are equally important, especially as they distinguish the humanities from the arts and the sciences. In both those fields, the work of experts is very distant, indeed even impossible, for amateurs to understand.

But in the humanities the curiosity of a layman and a scholar converges in two ways. First, even the most recondite research may be eventually absorbed into the popular literature. It may take generations, as in philology, or only months, as in the recent popular interest in archaeology or American social history.

And secondly, the inquiry of scholars and that of ordinary citizens converges in the great, enduring questions they both ask, in their common endeavor to shape a vision of humanness.

For scholars are doing not only their own work in searching out the narrow corners of their particular disciplines--in finding the roots of Chaucer's poetics or the intricate relationship between capitalism and the state in nineteenth-century Prussia. Each such investigation also is a commentary on our own culture and society, on how our language works or how business and government interact today.

The National Endowment for the Humanities, in its grants both for scholarly and public activities in the humanities, is sponsoring a great national dialogue. I think it is reasonable to expect that those who receive our grants consider them forms of public trust;

they are endowed with the people's money not only to pursue their individual interests but to help build and shape a common culture.

As they go about their work, they help our nation reconsider its fundamental credos, exploring, for example, the competing claims of freedom and obligation, the goodness or finitude of man's environment, or the relative effects of our national and cultural environments in shaping our behavior.

In much more immediate terms, our scholars frame the choices we make every day of our lives. By recovering images of human communities and detailed accounts of how men and women used their spaces, they pose alternatives to contemporary urban planners, developers, public officials, and homeowners. By analyzing how vocational, social and intellectual intentions affect the process of education, they shape the expectations which parents, school administrators, teachers, and taxpayers have for the schooling of our youth. They help us understand our ideals of personal self-sufficiency, and how they are challenged by our best impulses to assist those who suffer in our midst. They show us how our criminal justice system reflects our sense of social cohesion, of tolerance for deviance, of equity and due process.

I am not suggesting that the humanities are to be assessed in utilitarian terms--for they will not solve the practical problems confronting American society. But their help in shaping the terms of our great democratic dialogue, the counterpoint of fact and idea, the ceaseless searching for what is true and beautiful and just, is what makes the humanities precious to all the people of the United

States. It is this role, to ennoble the ideal of democratic citizenship, that is the highest public purpose of the Humanities Endowment.

Thank you.

REMARKS PREPARED FOR DELIVERY  
TENTH ANNIVERSARY MEETING  
WITH THE  
COLUMBIA UNIVERSITY LAW SCHOOL - NEW YORK, NEW YORK

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

JUNE 22, 1979

I am grateful for the opportunity to share in this celebration of the tenth anniversary of the Hastings Institute. I distinctly remember the day nearly a decade ago when Dan Callahan called me in New Haven to talk of his plan to create a center where scholars from many disciplines might meet to consider together the ethical implications and public dilemmas of current biomedical research and practice.

The achievements of Dan and his colleagues at Hastings have, in the years since, been widely noted. The Hastings Institute emerged at a most appropriate moment, just as the processes of ethical reflection have been changing radically in American society. All of us can remember when ethics was considered largely a matter of private meditation, when Barry Goldwater could defend his vote against the 1964 Civil Rights Act because he doubted that morality could be a subject of legislation.

The events of the last decade have brought ethical deliberations to the heart of political dialogue in this country, sometimes in painful and tragic ways. I refer not only to the horrors of Vietnam and the veniality of Watergate, but also to the continuing explosion of technological and organizational complexity in our lives. Pick up a daily newspaper, and you find that the headlines only rarely now speak of the action of particular people. Instead, they often feature the motions of abstract forces (like "nuclear development," "rapid modernization," "transportation systems") or the minutiae of technical operation ("flaws," "leaks," "miscalculations," "collapses), or the heavily freighted dramas of exhausted emotions ("danger seen," "catastrophe feared," "disaster averted," and so on).

It is more urgent and difficult than ever, in the depersonalized world we see depicted in such headlines, to locate ethical responsibility. That urgency has made the work at Hastings even more important today than at its founding a decade ago. Beneath and within the complexity of every

advance in biology and medicine in the past decade, the Hastings staff and workshop leaders have been able to see - and equally important, to help doctors and scientists see - the crucial moral and philosophical issues.

In one of Moliere's plays we read of "A Bourgeois Gentleman" who was surprised to learn one day that he had been unwittingly and unknowingly speaking "prose" for more than forty years. Those who have come to Hastings have probably been equally surprised to learn that they have been speaking "epistemology" and "normative ethics" and the "philosophy of science."

At the heart of this enterprise there is the excitement of common discovery, when a group of scientists and philosophers and lay people peer together into the cloud chamber of medical decisions, and discover the traces of ethical choice as much as those of biological science. Not only facts, but also value.

What makes Hastings so unusual has been its refusal to debunk the complexity of modern scientific investigation, or to turn away from the responsibility of non-scientists for attempting to understand the shapes, the goals, and the impulses of scientific labors. All the words in the Institute's name - society, life, sciences, and ethics - are significant in this process.

Rather than plead for the special significance of ethical deliberations, as might be expected of a specialized group, the Institute has been more open to the diverse languages of the scientific disciplines. The Hastings Center Report is not a monologue, but an honest recording of dialogue, a fascinating transcription of the languages of professionals and scholars as they connect and conflict with one another.

The professional study of applied ethics has clearly been advanced during this process. But from the first, Hastings has refused to collapse its interdisciplinary interests into a new casuistry, a single method. Instead, the distinctive premises of the different disciplines - of natural science, philosophy, jurisprudence, religion, and social science - are cherished for their distinctiveness, even as they converge on subjects of common concern such as genetic engineering, abortion, and mental health.

For those of use who bear responsibilities for public policy and public advocacy in behalf of learning in the humanities, the Hastings Center is an important object lesson. One major task confronting those who would argue for Federal attention and funding for work in the humanities is the statement of a cogent case for public support.

I have come to the conclusion that this case cannot be creditably argued on the basis that scholarship and learning in the humanities somehow

adorns the society - the way the case for public support for the arts is often argued. Nor can we creditably argue that the humanities will contribute to the solution of social and personal perplexities.

To build the case for public support and social seriousness for the humanities we must begin with a sense of the importance of what Lionel Trilling once described as the exercise of mind - the active, forceful engagement of intellect with the tasks of shaping a culture, of making a world. If we are to demonstrate the national interest in the support of learning in the humanities, we need to show how the whole intelligence of our people is interrelated. Hastings, by being a place where the different currents of our scholarly disciplines, of our professions and economic interests, and of our ethnic and religious traditions may all come to play in serious dialogue about human choice and value serves as a striking example of what humanistic learning is all about.

In 1965 when the National Endowment for the Humanities was created, Congress, in a bold step, provided for government funding of scholarship and public programs in history, philosophy, literature, and the non-quantitative social sciences.

We were saddled with the name "humanities," a word of little significance to those outside academe. But when I am asked what it is that the "humanities" are to do, I can point to the exemplary work being done at Hastings!

The influence of the Hastings Institute has been considerable. More than two-thirds of the medical schools in the United States now require that students invest some of their coursework in the examination of the social and ethical implications of medical practice. And such programs have moved far beyond medicine, to other professions such as law, engineering, business, journalism and design.

I am proud that the National Endowment for the Humanities has helped support many of these programs in professional ethics, and grateful that Dan Callahan and Willard Gaylin have been so willing to share their knowledge and experience with those organizing these new programs.

Are there any dangers in this development? Pleased as I am by the success of Hastings and of these other efforts to expand the public understanding of the ethical problems of contemporary society, I do have some questions and fears.

I worry about the confusion of ethics with professional or scientific ethics. President Bok of Harvard recently referred with some disdain to those engaged in business education who say of issues of ethics and values: "As far as ethics are concerned, we figure that our students either have them or they don't." Bok is perceptive of the need for business students to become aware early in their careers of corporate responsibility, of

the relationship between business and government in our mixed economy, and of the moral problems of commercial and technical development. But I am not certain that such awareness can be substituted for the more basic sort of ethical commitments which are possible for every thoughtful person in a democratic society.

Correspondingly, I fear that the discussion of ethical issues might be preempted by groups of professional insiders. While a personal knowledge of the intricacies of organizational life is a good thing, we must be careful not to disqualify from our conversations those who haven't had the thorough training in ethical analysis we are now offering to professionals and experts. As much as in technical decision-making itself, it is vital that we do not exclude others who lack the proper qualifications. Participation in ethical deliberation can never be subject to a demand for credentials.

In turn, this is part of a larger fear I have about the overly cognitive emphasis we occasionally give to ethical deliberations. Perhaps it is my evangelical upbringing, but there do seem to me to be decided limits to what moral education can achieve, even with a modern-day acquaintance with Piaget's theories of cognitive development and sophisticated participatory teaching strategies. Too many of the factors in ethical and moral commitment - the emotions, group loyalties, religious teachings, parental models, economic and social well-being - can never be made a matter of reasoning.

And while a clearly demarked succession of stages of moral development is a useful tool for analysis, the passage from one to another is not entirely the province of philosophers and teachers.

In the end, what I fear most is an ethical aristocracy or oligarchy - if that is not too extreme a way of putting it - trying to work its will within a political democracy. Nothing puts this more sharply than the recent article I.F. Stone wrote on Socrates for the New York Times magazine. Stone was seeking to solve a 2,500 year old puzzle, why did the people of Athens condemn Socrates? What was his offense? The conventional explanation, from the text of the trial, is that his teaching corrupted the young. But what he taught that was considered such a threat to the Republic remains a mystery. Stone proposes an explanation based upon careful exegesis and examination of the original text.

It may be instructive that a non-expert like Izzy Stone, a non-academically-credentialed-classicist - a public citizen and democrat if there ever has been one in America - should have concluded that Socrates was condemned to die because he had been the teacher and at least the silent supporter of Critias and the thirty tyrants who terrorized the democrats of Athens in 422 and again in 404 B.C.

Even after the restoration of democracy and free speech, Stone says, Socrates continued to teach an aristocratic political and ethical doctrine, and thereby to corrupt the youth of the city.

I cherish the concept of political democracy and the freedom of speech in America. Yet more and more speech about ethical choice is highly technical, and addressed only to those who can follow specialized languages and argument.

And so in conclusion I want to urge that in addition to the excellent work of analysis which has been achieved at Hastings, there be as well some attention given to the tasks of synthesis. We need men and women whose mission is to connect insights we have into the timely, intricate problems of modern scientific and technological practice with the common language, the common ethical imperatives, the common aspirations of our people.

This is a great challenge, one which will demand the patience and care of the scholar, the thoughtfulness of the philosopher, the patience of the teacher, and the perceptiveness of the journalist. Those are, of course, the traits which have made Dan Callahan and his colleagues here so successful, and that make me confident that they will address and meet these challenges in the years ahead. I look forward to the twentieth anniversary of Hastings - and to celebrating it with all of you!

STATEMENT OF  
JOSEPH D. DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES  
BEFORE THE  
SUBCOMMITTEE ON EDUCATION, ARTS AND THE HUMANITIES  
OF THE  
COMMITTEE ON LABOR AND HUMAN RESOURCES  
OF THE  
UNITED STATES SENATE

JUNE, 1979

PREPARED STATEMENT OF JOSEPH DUFFEY, CHAIRMAN  
NATIONAL ENDOWMENT FOR THE HUMANITIES

AUTHORIZATION HEARINGS OF THE SUBCOMMITTEE ON EDUCATION,  
ARTS AND THE HUMANITIES  
OF THE  
SENATE COMMITTEE ON LABOR AND HUMAN WELFARE

June 27, 1979

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PREPARED STATEMENT OF JOSEPH DUFFEY, CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES, AND CHAIRMAN, NATIONAL COUNCIL ON THE HUMANITIES

I am as convinced now as I was when I last testified before this Committee 21 months ago, of the wisdom of the legislation creating, and subsequently authorizing, the National Endowment for the Humanities. This legislation is admirably suited to its purpose. One of its great features is that it makes clear, as one works with both its letter and spirit, that the purpose of the Endowment is the advancement of the humanities for the benefit of all our people. The Endowment's concern is not for any one of the many institutions and constituencies with which we work; it is for the state of the humanities in the nation and the broadest possible access to them. The Endowment was entrusted with a public mission.

I and my colleagues on the staff of the Endowment are committed to the fulfillment of that mission.

I am particularly sensitive to the hazards along the way. One of the most dangerous was pointed out 15 years ago in the Report of the Commission on the Humanities, the document which contributed so greatly to Congressional consideration of the state of the humanities and the legislation that followed. "We must unquestionably increase the prestige of the humanities and the flow of funds to them," said the Report. But then it cautioned, "At the same time, however grave the need, we must safeguard the independence, the originality, and the freedom of expression of all who are concerned with liberal learning."

I believe that the Endowment has done so.

An important such safeguard lies in our own tradition of a mixture of governmental and private support for cultural institutions and activities. The high proportion of private support in this mix has been almost unique to this country. Unfortunately, as my report to you which follows makes clear, private foundation support for the humanities in the United States is now declining markedly.

We have therefore sought, and continue to seek, to encourage the private sector - especially the large foundations and corporations - to retreat no further in exercising their philanthropic responsibilities and to join with the Endowment in a partnership of support for the humanities that will provide a hedge against an unwarranted increase in the Federal share.

Before requesting your favorable consideration of the President's recommendation for authorization of the National Endowment for the

Humanities, I wish to report to you on the operations of the Endowment since your last authorization in 1976 - its programs, its management, and some of the problems we discern for the future.

## I. THE ENDOWMENT SINCE 1976

### A. Growth of the Endowment

The appropriations provided by the Congress since the last reauthorization have produced a steady expansion in the number and kind of projects supported by the Endowment throughout the nation. With the \$76 million appropriated in 1976, 1,614 separate projects were assisted; the requested appropriation of \$139.3 million in program funds for FY 1980 should support over 2,300 projects.

This expansion in funded projects has not kept pace with the growth in demand. While appropriations will have increased 75 percent since support requested by applicants has increased since the last reauthorization by 110 percent: from the \$216.6 million requested in 1976 to \$455 million in 1978. The Endowment is likely to be asked for \$500 million for project support in FY 1980.

One result of this growth in demand will be a decline in the proportionate number of applications which can be funded. Of the 6,141 applications received in 1976, 26 percent were awarded at least partial support, but we expect to be able to offer grants to only 23 percent of the 10,000 applications projected for FY 1980.

The growth in applications and grants - expected in 1980 to be 69 percent and 49 percent, respectively, over the 1976 levels - has been accompanied by a marked increase in the productivity of the Endowment staff - the size of the staff having increased since the last reauthorization by only 27 percent. The growth in the number of panelists and panels advising the Endowment corresponded more closely to that in the number of applications: in 1978, 964 panelists participated in 153 separate panel meetings, as against 690 panelists and 111 meetings in 1976.

The increase in applications and in panels are both connected, in part, with the introduction into the Endowment's programs of new or more precise areas of grant support since the 1976 reauthorization - Challenge Grants, youth projects, publications, translations, research conferences, and independent study fellowships for undergraduate faculty - which I shall report on below.

### B. The Endowment's Programs

In order to most effectively discharge its responsibilities under the reauthorization legislation of 1976, in what it is now clear must be

an era of limited growth in public funding for the humanities, the Endowment last year established four goals for its work. They are:

- To promote public understanding of the humanities, and of their value in thinking about the current conditions of national life;
- To improve the quality of teaching in the humanities and its responsiveness to new intellectual currents and changing social concerns;
- To strengthen the scholarly foundation for humanistic study, and to support research activity which enriches the life of the mind in America;
- To nurture the future well-being of those essential institutional and human resources which make possible the study of the humanities.

During the past year all of the Endowment's programs have been carefully examined to determine whether they serve - and serve well - one or another of these goals. This survey suggested the desirability of certain changes in NEH programs, and they have been made. The survey also showed significant progress and a generally high level of accomplishment in each of the four areas since reauthorization of the Endowment by the Congress in 1976:

## 1. PROMOTING PUBLIC UNDERSTANDING OF THE HUMANITIES

### a. State Programs

The reauthorizing legislation of 1976 formally recognized the State programs in the humanities then operational in all 50 States. In doing so, it established membership and reporting procedures which were designed to assure greater accountability of these programs to the people and to the government of each State, and it expanded the program opportunities for State humanities committees. I would like to report to you on the fulfillment of these provisions of the law.

Section 7 (f) (2) and (3) of the 1976 legislation contained a number of provisions whose effect was to require State committees and their activities to become accountable and accessible to State governments and to the citizens of the States. Governors were authorized to appoint half the members of the State humanities committees, provided that the State appropriates funds to the committee according to a graduated formula. If the State does not wish to allot funds to the committee, the Governor is expected to appoint two members of the governing body. Other provisions called for a membership policy "designed to assure broad public representation;" a "nomination process which assures opportunities for nomination to membership from various groups within the State involved...including individuals who, by reason of their achievement, scholarship or creativity in the humanities, are especially qualified

to serve; "a process of regular rotation of members and officers of the committee; a system for regular reporting to the Governor on the State committee's activities; and "procedures to assure public access to information" relating to State committee activities; and finally, in States not appropriating funds to their committees, or allotting funds insufficient to meet the graduated formula, the committees are required to "provide, from any source, an amount equal to the amount of Federal financial assistance received."

The State committees' compliance with these provisions of the law was to be embodied in a "plan" accompanying the State committees' applications to the National Endowment for grants, the Chairman of the Endowment being charged with determining whether the "plan" effectively fulfilled the legislation's requirements.

In a paper dated November 16, 1976, and entitled Comments of the National Council on the Humanities Regarding the "Plan" Required of State-based Committees by the New Legislation, (Annex 1), the National Council on the Humanities suggested various procedures which it judged would constitute full compliance with the legislation. The Council encouraged the State committees to be in close communication with the Governor's office on a formal and informal basis, advising the committees to fulfill the reporting requirement through, at a minimum, a publicly available annual report and regular mailings to the Governor. State committees were advised to make their minutes and records of votes publicly available, and to inform rejected applicants of the reasons for rejection; to solicit nominations for committee membership in writing from a broad range of groups, institutions, and organizations in the State; and to establish a membership policy which provides for rotation of members every three or four years, and of officers every two years. The Council expressed the view that the membership should represent both public members from "business, labor, agriculture, the professions, minorities, and civic organizations," and "those individuals who by reason of their achievement, scholarship, or creativity in the humanities, are especially qualified to serve."

In addition, although not mentioned specifically in the law, the Council strongly advised the State committees to establish conflict-of-interest policies which would ensure that they were fully accountable in their use of public funds.

The provision of a 1:1 cost share from project sponsors and participants had always been a National Endowment policy for State Programs, but now continued with the force of law.

The Chairman of the National Endowment informed the Governors about the opportunities to appoint members of the State committees, and encouraged them to do so. The State committees have also urged the Governors to exercise at least one of the options available to them under the law.

The Endowment required each State to submit by May 31, 1977, a plan which met the provisions of the legislation. These "compliance plans" were reviewed by the Endowment and presented to the Committee on State Programs of the National Council on the Humanities at its August 1977 meeting. By autumn 1977, all of the States were in compliance with the legislation. Since then, the Endowment has required an update of the compliance plans, and monitors the procedures annually to assure accountability.

In all but three States (New Hampshire, Texas, and Puerto Rico), the Governors have appointed members to the State humanities committees. There are currently 84 gubernatorial appointees.

Many State committees have gone well beyond the technical requirements of the law, as interpreted by the National Council, in an effort to be fully accountable to the State. Connecticut, for example, gives an annual "Report to the People of Connecticut" in the form of a Statewide meeting to accompany its published annual report. The Nebraska Committee, among many others, conducts public meetings at which grant applicants are permitted to hear the discussion of their applications. All States provide full reasons for decisions on all applications to applicants on request. Although the National Council judged that four-year terms for members and two-year terms for officers were sufficient to ensure "regular rotation," a number of States allow only one three-year term for members and one-year terms for officers.

The membership of State committees has been broadened significantly since 1976: almost 10 percent of the committee membership is black, 4 percent is Hispanic, 2.5 percent is Native American, and 1.6 percent is Asian-American. A third of the members are women. Of the 1,079 members, business people from large and small enterprises represent over 8 percent of the total, and public officials represent just under 8 percent. Other significant public groups are representatives of civic and other non-profit groups, about 10 percent; farmers and laborers, about 5 percent; lawyers and doctors, about 5 percent; media professionals, about 5 percent. Some 62 college presidents serve on State committees. A range of humanities interests are represented from anthropology to classics. Representatives of cultural institutions, such as libraries, museums and historical organizations, form about 4 percent of the membership. Traditionally black colleges are represented by 28 of the members and two more come from Native American institutions. Gubernatorial appointments to the State humanities committees have strengthened relationships between the States and the committees. Of the 84 such appointments, 20 were either elected or appointed public officials, often from the Governor's office. About 78 percent were from the public sector, with the remainder representing a field of the humanities or a cultural institution. An analysis of State humanities committee membership is attached to this statement as Annex 2.

The State committees have worked diligently to make the humanities accessible and useful to the broad public. About 75 percent of all funded projects in the last year and a half were sponsored by non-academic groups. Community organizations were the largest single group of sponsors: 49.3 percent. State and local governments sponsored almost 8 percent of the projects, with libraries, museums and media accounting for 16 percent of all projects. An analysis of project sponsorship is attached as Annex 3.

State and local governments' cost share of sponsored projects over the past year-and-a-half has been about \$1,700,000. Private gifts to State committees above the 1:1 cost share required of all State program grants have added another \$1.4 million in the last fiscal year, the amount being matched with Federal funds through the "gifts and matching" provision of the Endowment's funding authority. State appropriations to the State humanities committees have been difficult to obtain. The Alaska legislature has granted the State humanities program about \$50,000 to that State's humanities program for a two year period. Conversations are underway in several other States about the possibility of direct appropriations.

Originally, the States were restricted, by NEH policy, to funding public humanities programs which focused on issues of public policy of particular interest to the citizens of the various States. The 1976 legislation expanded the States' opportunities to support a range of projects comparable to those of the Endowment itself.

In February 1977 the National Council on the Humanities, after reviewing those provisions of the legislation, approved an advisory document, Comments of the National Council on the Humanities (February 1977): The Endowment's Reauthorizing Legislation and the Programs of the State Committees for the Humanities, (Annex 4). In the paper the Council underscored Congressional concern that the State Programs "...seek imaginative new means of service to the State" through activities which "will be addressed to a multiplicity and variety of worthwhile projects," but encouraged the State committees to make their plans for future programming only after careful consultation throughout the State. The Council advised the State committee members that these new choices for programming would not be accompanied by significantly greater funding, and stressed the consequent need to set clear priorities and "to make informed, perceptive choices" about new program directions. The State committees were urged to avoid the "redundancy, inefficiency, and waste of limited resources" which would be likely to occur if they attempted to duplicate all Endowment programming. They were also encouraged to explore other sources of support for humanities activities within the States. It was made clear that the full responsibility for determining "how best to serve the humanities interests of the citizens of the State" resides in the State committees.

The Endowment offered up to \$10,000 in additional administrative support to help the State committees to consult widely with citizens,

organizations, and institutions as they planned new guidelines and programs. State committees also received up to \$20,000 for management studies of their structure, grants and fiscal procedures, public outreach, and other relevant policy and planning activities.

The State committees' responses to the reauthorizing legislation have been constructive and thoughtful. They have established program goals and guidelines which serve broader constituencies, and which seek new meanings and larger understanding of the humanities. Most of the committees took advantage of the Endowment's offer to provide additional administrative funds to consult throughout the States and to plan new programs; more than forty State committees conducted management analyses of their operations as well.

A recent editorial in the Fayetteville (N.C.) Times, written in tribute to the late Charles Frankel, declared that the "perceptions that...scholars evoke can be integrated into the stuff of day-to-day knowledge, strengthening society's ability to understand itself and cope with change and with the pressures playing upon it." The editorial identifies how this idea has been "dramatically brought home in North Carolina through projects financed by the North Carolina Humanities Committee..." and describes some of its impact:

Urban Fayetteville, of course, has provided what many consider THE most striking example of how the humanities can interact with the community to produce benefits for both...

A rough accounting over the past five years shows that a dozen institutions and individuals have received over \$93,000 for 35 projects in the Cape Fear Region...The topics have ranged widely, from film series to serious discussions of the impact of technology on values.

Urban growth, women's rights, the cultural contribution of North Carolina Indians, country-wide forums discussing the future of America at her bicentennial, human values in the all-volunteer army, and a series on medieval history. All these have been approached through this unique merging of scholarship with everyday concerns of ordinary people.

This diversity of the current humanities programs in the States is the result of tailoring them to the needs, resources and interests of particular States rather than to one central national focus. "Mini-grants" have enabled many small communities without the resources or experience to plan their own humanities program to apply to the committees for modest grants to bring an already produced humanities presentation to their towns. In a number of States "humanists-in-residence" have developed programs in isolated and otherwise hard to reach areas; there have also been professional historians, archaeologists, philosophers,

and other humanists "in-residence" in hospitals, historical societies, libraries, and in city and State governments, aiding their staffs to exploit humanities resources and to make them more accessible and useful to the community.

One of the more significant aspects of the broadened program focus has been the State committees' response to the reawakened interest Americans have in their "roots." Expanding this interest beyond narrow genealogical concerns to a new and changed perception of the whole society, and of how various groups shape and contribute to it is one of the achievements of this kind of program focus. The examples are myriad, even though the new program lines have only been in effect for about year and a half.

The enlarged opportunities for State programming have not resulted - as some feared might happen - in programs with a traditional academic orientation. No State has developed grant lines which have final products or goals that do not benefit the broad public directly.

The State humanities programs cannot be fully understood or their significance measured in the abstract or through generalities. That is, perhaps, their strength. The diversity of America is fully represented in these programs. They reflect the interaction of the traditional disciplines of the humanities and the specific traditions, history, concerns and resources of each State and the thousands of communities within those States. The example of North Dakota illustrates the vitality and effectiveness of this approach. The report to the people of North Dakota published by the North Dakota Committee for the Humanities and Public Issues (NDCHPI) at the end of 1978 begins with this statement:

If you live anywhere in North Dakota, except for the sparsely-peopled area of the Badlands, you have been within a half-hour drive of a humanities program funded by NDCHPI...

NDCHPI funds humanities programs for the state's out-of-school adults because it believes that citizens will make better decisions about North Dakota's future if they better understand themselves and their heritage with the help of the humanities.

Currently, the membership of the North Dakota Committee is almost evenly divided geographically between the Northeast, Northwest, Southeast and Southwest areas of the State. The public members include the director of a nursery school, a businesswoman, two public television officials, a superintendent of schools, a member of the Governor's Council on Human Resources, a retired telephone company executive, two ranchers and a State Government official. The academic members include three from two-year community colleges, including one Native American institution, and eight from other campuses.

Gifts raised from private individuals in North Dakota for the program over the past year totalled more than \$100,000, with few gifts over \$1,000 and the bulk of the gifts under \$100. Some of the larger donors to the North Dakota program include the North Dakota AFL-CIO, the Otto Bremer Foundation, the Campbell Foundation and the Northwest Area Foundation. For a TV program of interpretive coverage of the North Dakota legislature last winter, 354 people gave gifts of \$100 each.

The North Dakota "mini-grant" program, which this Committee pioneered and which has been used successfully by many other States, has permitted the program to reach into towns with populations well under 500. The Executive Director judges that very soon every town in the State will have participated in the program.

The most striking change in the North Dakota program, in the opinion of that Committee, is the public outreach - a result of the expanded program opportunities presented by the 1976 legislation. Two films, both prize-winning productions, have had particular impact in the State, one becoming a commercial success. The films, "Prairie Fire" and "Northern Lights," present in documentary and in dramatic form, respectively, the history of the Non-Partisan League, an early 20th century populist farm movement in North Dakota which had significance far beyond its borders and long after the League's dissolution. These films responding to North Dakotans' deep interest in their own past, throw new light on the uniqueness of the heritage and outlook of the people of this region and their contribution to American labor history.

Sponsors of North Dakota projects have included the Dickinson Rotary Club, the Dakota Indian Rights Association, the Tioga Chamber of Commerce, the Governor of North Dakota and Staff, the First Presbyterian Church of Jamestown, the Devils Lake Sioux Tribe Otanka Club, the Still Homemakers Club in Wilton, Rugby Sons of Norway, Hazen Jaycees, Velva Senior Citizens, Crosby Kiwanis Club, North Dakota State Penitentiary, the American Legion of Wilton, Grand Forks Public Library, and the Cass County Mental Health Association among about three hundred other groups. Less than a quarter of the projects funded were grants to an academic institution. The average grant in North Dakota this year is under \$2,000.

Helping the State humanities committees to share new ideas, to raise new questions and to present a strong independent voice in discussions with the Endowment, is the Federation of Public Programs in the Humanities, to which 42 State committees belong. Located in Minneapolis, it has an Executive Committee of 15 State chairmen and directors who meet regularly with the Endowment on matters of mutual concern. The Federation was formed in 1976, and is funded through dues from the member committees. It has a contract from the Endowment for a newsletter, Federation Reports, and for the annual meeting of State programs in the humanities, to be held this fall in Philadelphia.

In the past four years, and particularly since the 1976 legislation, the State committees have developed fund-raising plans, working relationships with the Governor's office in most States, and comprehensive plans of accountability reponding to the legislation, and they have begun dialogues with State legislatures to develop new funds for rapidly expanding programs. The tightening of the Federal budget promises to accelerate this search for new money within the States, and we are optimistic that with the increasing impact of the State humanities programs, additional dollars will be found from private and State sources.

This year, with Federal funding of \$22.1 million, the State humanities committees will be supporting 2,400 projects reaching up to 24 million persons.

b. Dissemination of the humanities through the media

The Endowment's grants to radio and television seek to bring to adult audiences a richer understanding of the humanities, and with it, a lively appreciation of the history and diversity of the American people and of their cultural heritage. The grants themselves require collaboration between humanities scholars and writers, producers, and directors. They support the production of radio and television programming of the highest possible quality for both national and regional audiences. By further assisting in the secondary distribution of these productions, the grants also make them continuously available to wider audiences over a number of years.

The grants are made in a milieu in which entertainment looms large. The bulk of the daily flow from the media is light entertainment. Programs focusing on the humanities are available for only a few hours of any given week. In 1977-78 the three commercial networks, combined, presented only 41 hours of humanities-related programs out of more than 1,100 hours of special programs. Leaving aside the contribution of NEH-supported programs, public television did only slightly better with 95 hours of humanities-related programs - about one-half of one percent of the total of original programming.

These figures show what was offered. They do not describe demand. For demand there is. The response to Endowment-supported programs such as "The American Short Story Series," "In Pursuit of Liberty," and "The Best of Families," shows that there is a substantial audience for high quality humanities programming. These series are still drawing some of public television's largest audiences - cumulatively more than 10 million people each week, concurrent with their additional use in public schools, libraries, colleges, and by local civic groups.

Our effort with the Endowment's media grants has been not only to fulfill demand, but to stimulate growth. Of the more than 258 hours of television and 125 hours of radio programming, national and regional,

plus regionally-oriented productions and research and development for new programs which have resulted from the Media Program's grants since its establishment in 1972, some 40 percent came from our 1977-78 grants alone. Internal modifications in the Media Program were aimed at assisting this growth. Prior to the current reauthorization period a program of planning grants to public broadcast organizations to help them review and strengthen their commitment to humanities programming was developed. But during the current period it became clear that independent filmmakers and unaffiliated radio and television producers should also be eligible for such grants, and such grants were initiated in FY 1977. They are now an intrinsic form of support, and 22 such grants have been made to date.

At the same time, the Media Program sought to broaden the subject matter of its grants to reflect the advances which have been made in humanities research in recent years in the fields broadly embraced by the term social history. As a result, 102 radio and television projects in the areas of social and labor history and women's and ethnic studies were funded during the current reauthorization period, at a total cost of \$15,192,000. This was 50 percent of the total of the Program's grants during the period.

The potential for increased media production in the humanities is great: the institutional constituency includes 250 public television outlets, 200 public and non-commercial radio stations, and more than 3,750 independent film, television, and radio producers; there is also strong interest in the private sector - "The Best of Families," for example, attracted more than \$2.3 million in corporate and foundation support, and four new series, not yet launched publicly, have received \$4.1 million from sources outside the Endowment.

This potential for growth is evident in other aspects of our media work. A particularly encouraging sign is the number of new applicants and grantees. Whereas the previous reauthorization period produced 132 first-time applicants for media grants, the current period will have doubled that by the end of FY 1980. Between the same two periods the number of new grantees will have quadrupled, from 42 to more than 160.

Another important aspect of the Media Program evidencing growth is the audience for its products. The cumulative identifiable audiences for the products of Endowment grants to radio and television are estimated at 23 million for FY 1977, 27 million for FY 1978, 29 million for FY 1979, and 30 million for FY 1980.

A number of Endowment-funded media projects are of such outstanding quality as to serve as models within the radio and television industry. Among them I would cite "The American Short Story Series," which can properly be characterized as a unique achievement. It is the first series produced by American public television to be purchased by the

BBC; it represented the United States with great distinction and to general acclaim at the 20th General Conference of UNESCO; and it has received the Black Filmmakers' Hall of Fame Special Award for Outstanding Contribution to Black Culture and Black Life. It has been enthusiastically received in this country by both public and critics, and has been sold thus far to nine countries abroad. It has prompted creation of a paperback anthology, is being distributed free to thousands of public and civic groups, and will be used by libraries, schools, and universities over the next decade.

I may also cite "The Best of Families," a landmark in the presentation of American social history initially viewed by more than 4.5 million people; "In Pursuit of Liberty," regarded by both industry professionals and scholars as a masterful and important contribution to our understanding of liberty and individual rights; "The Scarlet Letter," a television presentation of a major American novel of striking quality which has already been seen and - with the help of a companion radio series - heard by the largest audience for a dramatic series in public broadcasting history; "The World of F. Scott Fitzgerald," the first major presentation by National Public Radio of the work of an American author; and "Odyssey," which, though still in production, is already being eagerly awaited as the first major effort to present archaeology and anthropology to the American public.

#### C. Interpretive programs in museums and historical organizations

Museums and historical organizations, because of their interests, their collections, their intimate connection to history, and their actual and potential audiences, are prime national resources for promoting public understanding of the humanities. It is this characteristic which prompts the Endowment's program of grants to them for interpretive exhibitions. In the case of historical organizations, the connection with the humanities is clear. In the case of museums, there has been some confusion - largely, I suppose, because of the popular association of museums with art. But the study of art, its history, criticism, theory, even the study of its practice, is an integral part of the humanities - as the Congress recognized in its definition of the humanities incorporated in the National Foundation on the Arts and the Humanities Act of 1965. Art and artifacts are also - when accompanied by scholarly interpretation and elucidation - classic vehicles for illustrating and explaining the various other disciplines of the humanities, from history through archaeology and philosophy to comparative religion and, above all, comparative cultures. The Endowment therefore does not support a museums and historical organizations program; it supports an interpretive humanities program through museums and historical organizations.

In order to avoid confusion in this regard, and to eliminate the possibility of duplication in the various Federal programs dealing with museums, the Federal Council on the Arts and the Humanities undertook during this past year to arrive at an understanding among the agencies

concerned as to the role of each in relation to museums. This understanding was reached in May of this year among the Institute of Museum Services, which was established by separate legislation accompanying the 1976 reauthorization, the National Endowment for the Arts, the National Endowment for the Humanities, the National Science Foundation, and the Smithsonian Institution.

Since the 1976 reauthorization, the Endowment has emphasized four specific areas of support in this field: 1 - permanent interpretive exhibitions; 2 - sharing collection resources; 3 - historic site interpretation; and 4 - general planning grants. While continuing to support temporary interpretive projects, we have recognized the importance of institutions strengthening the interpretation of their permanent collections - of enhancing the humanistic utility of those objects for which, usually, the institution is known to the public. We have also recognized the need of institutions with extensive collections which are underutilized to place such objects on view and the simultaneous need of other institutions with excellent ideas for interpretive exhibitions to gain access to the necessary objects. Our emphasis on sharing collection resources meets these two complementary needs, and has had the added benefit of frequently developing productive relationships between institutions that would not otherwise have taken place. We have found that our emphasis on historic site interpretation happily responds to an increased interest on the part of Americans in their history, in the cultures of pre-Columbian peoples on this continent, in the concepts of ecological balance, the economic history of local communities, and other significant humanities themes. Lastly, our general planning grants, which respond to the needs of institutions seeking to assess the potentials for humanities programs using their collections, print materials, and educational services, have turned out to be particularly useful for organizations approaching the Endowment for the first time; the better understanding of the Endowment's mandate in this field leads in turn to more competitive applications.

Beyond these emphases, the Endowment has made a concerted effort in the past three years to elicit applications from the nation's small museums and historical organizations (a small museum being defined as one staffed by fewer than six persons as listed in the American Association of Museums directory). The results have been encouraging. A significant increase in the number of applications from small museums has been accompanied by a noticeable improvement in their quality, with the result that the 158 grants to small institutions in FY 1978 represented 62 percent of the program's total grants that year.

The great exhibitions from abroad - "Pompeii A.D. 79," "Treasures of Tutankhamun," "Splendor of Dresden" - which with Endowment support have toured the nation, giving millions of Americans new and affecting insights into the rich cultures to which we are heir, have excited wide comment. But we feel that our numerous grants to small museums fulfill as effectively, if on a smaller scale, our main purpose of promoting

public understanding of the humanities. Typical are the Endowment's grant of \$6,648 to the Stuhr Museum of the Prairie Pioneer in Grand Island, Nebraska to plan interpretive programs on 19th century Midwestern and agricultural history; a grant of \$4,704 to the Western Heritage Center in Billings, Montana for installation of an exhibit on the history of American Indians in the Yellowstone Valley from late prehistoric times to the early 19th century; and a grant to Old Salem, in Winston-Salem, North Carolina, of \$82,513, to install three exhibits in the Wachovia Museum portraying the lives and cultural contributions of Moravian settlers between 1753 and 1848 through an examination of the Moravian Brethren's concepts of church and community government, of education, and their innovative public water system.

Although as a practical matter the Endowment's interpretive programs have so far operated chiefly through museums and historical organizations, they are in no way limited to those institutions. Accordingly, and since the 1976 reauthorization legislation, we have sought to encourage applications for similar kinds of public interpretive programming from other institutions such as zoos, botanical gardens, planetariums, aquaria, and science-technology centers. Through sponsorship of workshops and staff participation in various conferences, our interpretive programs have witnessed a rise in funded applications from these sources.

So far in the current reauthorization period we have awarded over 600 grants in the field of interpretive programs. This means that annually we are providing funding to only some 4 percent of the estimated number of eligible institutions in the field. But it also means that interpretive programs funded by the Endowment are presently reaching 14-15 million people each year.

d. Humanities programs in libraries

This nation's 19,000 public, academic, and special libraries are among our most important community resources in the humanities, and yet until recently they were not really viewed as such. With physical facilities and book collections assembled over the years by the multi-billion dollar commitment of private, local, and State funds, America's libraries now have a potential for providing all citizens with the opportunity to study the humanities at little cost. The challenge is how to organize the material resources now available, to link them with humanities scholars and other pertinent talents, and to formulate effective learning programs suitable for individual or group pursuit. Increasingly, such opportunities are being sought as a rising public interest in life-long learning has drawn large numbers of adults into their local public libraries.

The Endowment, which had been making grants to libraries on an experimental basis for some years, responded to this growing interest with the establishment on October 1, 1978, of a Library Program, in the Division of Public Programs, with an allocation of \$1.8 million. This program is intended for all libraries - public, academic, special, historical society -

that serve the adult public, and is the only Federal funding program that acknowledges libraries as the primary humanities resource available to the public at the community level. With Endowment funds libraries are able to develop such materials as pamphlets, booklets, slide shows, video shows, and films that draw attention to the rich opportunities for humanistic learning and understanding that these institutions afford. Librarians have begun to report increases in the circulation of their humanities collections as a result of public participation in their humanities programs. Many of these projects generate donations of valuable books, manuscripts, photographs, and memorabilia to permanent collections.

The process is illustrated by the Endowment's grant of \$50,000 to the Alpha Regional Library in Spencer, West Virginia, for the support of weekly workshops, lectures, and newspaper articles on West Virginia history, folklore and folkmusic, and technology, and for the production of county histories. Public interest has been high, and has resulted, among other things, in increased financial support for the library from the City Council. In addition, personal papers and mementos have been donated to the library, and a gift of 2,500 negatives from the local newspaper will help establish a photographic history of the region.

A particularly effective feature of these programs is their focus on the community's unique history, the people who make up the community, their values and the heritage they bring to the community's problems. This includes ethnic history and relationships: 19 of the Library Program's awards have been for projects dealing with ethnic history or the relationships between ethnic groups.

The 1980 appropriations request sets aside \$3.7 million for the support of humanities programs for the public originating in libraries. With that level of activity, we hope to reach some 8 million persons with such programs.

e. The humanities and the world of work

The Endowment's program of Fellowships and Seminars for the Professions is designed to infuse understanding and use of the humanities for professionals whose training generally neglects the humanities, but whose responsibilities affect the quality and direction of our national life. Both professional-school training and the demands of professional work are concerned primarily with practical or clinical skills and performance, offering little opportunity for the practitioner to examine the values, traditions, and goals of society or the profession, or to apply humanistic scholarship to any such examination. The Endowment provides this opportunity to professional-school teachers in the fields of law and medicine, and to leaders in the fields of business, journalism, labor, law, medicine and health care, and public and school administration. The universe they comprise totals 3.7 million Americans.

Since the last reauthorization period, the number and kinds of practitioner seminars have been expanded. Twelve practitioner seminars covering the professions of law, medicine, public administration, and school administration were supported in FY 1976. In FY 1980 the number will increase to 25, with men and women from the fields of business, journalism, and labor being added to the existing four. Inter-professional seminars - seminars open to men and women in various professions - were inaugurated in FY 1977. During the past four years, 72 journalists have held fellowships; and 1,016 men and women from the fields of business, journalism, labor, law, medicine, public and school administration have attended one-month summer seminars. These individuals are typically in positions which give them the potential to have a significant impact on the lives of their communities and of their fellow citizens.

The Endowment has complemented these practitioner seminars with seminars for teachers of the professions. Three seminars for law teachers were funded in 1978, and their success resulted in the inauguration of a parallel program for medical and other health-care teachers in 1979. A total of eight professional-school teacher seminars (enrolling a total of 100 teachers) in law and medicine are being offered in 1979, and we plan to continue at the same level in 1980.

These seminars exert a multiplier effect in two ways. The first is through the participants' students - future lawyers, judges, physicians and other health-care professionals who will be more aware of the humanistic implications of their disciplines, and of the relationship between their professional lives and the values and goals of society. The second is through the participants' professional and community associations.

A significant example of such a seminar is that directed by Dr. H. Tristram Englehardt, Rosemary Kennedy Professor of the Philosophy of Medicine at Georgetown University in 1979. Its purpose was to offer medical and other health-care faculty members an opportunity to explore intensively the philosophical and ethical core of their fields. Classic and modern philosophical theories were also applied to some of the most important contemporary areas of bioethical controversy: patients' rights, informed consent, the morality of the allocation of scarce medical resources, and the right to health care and treatment. These controversies were explored against the background of more basic ethical issues such as the sanctity of life, human dignity, the quality of human existence, and the meaning of fairness and justice. Among the 14 participants selected in a national competition were a professor of psychiatry from Galveston, Texas; a professor of nursing from East Lansing, Michigan; a professor of pharmacy from Philadelphia; and a professor of physiology from Greenville, North Carolina.

f. Non-traditional audiences and techniques

At various points the National Foundation on the Arts and the Humanities Act of 1965, as amended, makes clear the intent of the Congress that the Endowment shall not limit its support of the humanities to the

academic world. Section 7 (c) (5) authorized the Chairman to "foster... education in, and public understanding and appreciation of the humanities;" while Section 7 (c) (7) authorizes the Chairman to ensure that the benefits of its programs will also be available to our citizens where such programs would otherwise be unavailable due to geographic or economic reasons." While the Endowment's programs in the media, museums and historical organizations, and libraries, and seminars for the professions, noted above, reach important sectors of the public, they by no means fulfill the stated intent of the legislation. In recognition of this fact, the Endowment, beginning in the early years of this decade, instituted from time to time various programs, frequently on an experimental basis, which employed non-traditional techniques for dissemination of the humanities, or were aimed at non-traditional audiences for the humanities, or both.

On October 1, 1979, all such programs were assembled under one organizational roof in the Endowment's new Division of Special Programs. This Division will help focus the Endowment's initiatives and efforts directed toward more effective dissemination of the humanities to audiences with special needs (e.g., the handicapped); and to non-traditional audiences. It will encourage the application of the humanities to important issues of public policy and to the interests of the general citizen; and will support activities that do not fit into the other operating divisions of the Endowment, or that fall between divisions, or are in a totally new area.

There have been some remarkable accomplishments by these various non-traditional programs since the 1976 reauthorization legislation. Of particular note is the continued success of "Courses by Newspaper" (CBN), conducted by the University of California at San Diego. CBN has continued to grow, and now runs in over 500 newspapers with a combined circulation of over 20 million. More than 650 colleges and universities have offered one or more of the courses for credit through supplementary reading and instruction, and approximately 50,000 newspaper readers have earned credit during the past five years. The Endowment has now supplemented this sizable impact by special public library programs, "community forums" on CBN topics in local two-year colleges, and production of Spanish-language materials. And this autumn, public television - without Endowment funding - will broadcast a Time-Life/BBC series linked to the CBN Technology course, a combination which promises to be the largest public education program ever mounted in the United States.

Another innovative "delivery system" for involving the public in the humanities is the series of international symposia to which the Endowment has been contributing. The first such symposium was held in 1977 here in the capital. Concerned with Canada, the compound of lectures, seminars, exhibitions, films, and performing arts (with the aid of the Arts Endowment), proved itself a viable and popular means for citizen education in the complexities of other cultures. A second symposium, on Mexico, opened in Washington in the fall of 1978, and then travelled

to a number of other cities. A third, "Japan Today," coordinated by the Japan Society, is currently bringing the thought of eminent literary scholars, historians, philosophers, and writers from both Japan and the United States, plus the art, films, drama, music, and dance of Japan to the public in Washington, New York, Chicago, Denver, and Los Angeles.

Since 1972 the Endowment, through its Youthgrants program, has been extending access to the humanities beyond the classroom by awards for humanities projects which young people themselves have initiated, designed, and executed. An example of this kind of grant is that given in FY 1976 to Steven Plattner, of St. Paul, Minnesota, who conceived and assembled "American Images," an exhibition of Farm Security Administration photographs depicting the FSA itself and the America of the Depression. "American Images" was subsequently distributed by the Amarillo Art Center to fifteen museums throughout Texas and the Midwest, and will be travelling to a variety of community organizations, schools, museums, and cultural institutions through 1980.

There have been no significant changes in the Youthgrants program since the 1976 reauthorization, though a major revision of administrative procedures which will be effected by FY 1980 will allow the awarding of some 100 grants per year, compared to FY 1977's 45 grants, without significantly greater staff or administrative expense.

In FY 1977 an important new youth program, NEH Youth Projects, was inaugurated to reach younger teenagers and children who need professional guidance and supervision. For professional in youth programming, from the staffs of Girls Clubs and 4-H to museum educators and historians, no funds were previously available at the Endowment - or any other agency or organization - to provide young people with substantive humanities experiences outside the classroom. The objective of the Youth Projects program is to provide large numbers of young people with an opportunity for real involvement in the humanities at a low per capita cost. Eligible institutions include the hundreds of thousands of community organizations, youth groups, media, and cultural institutions concerned with the educational development of youth.

The program is growing rapidly. In FY 1978 the number of applications quadrupled. Between January and June 1978 the Office of Youth Programs, which administers both Youthgrants and Youth Projects, received over 4,000 requests for copies of the booklet containing guidelines and application forms for that one grant program alone. Also in FY 1978 the Endowment conducted a special "Planning Award Competition," to assist interested organizations in bringing together the necessary expertise and in designing effective programs. Over 700 applications were received, most from groups which had never before received Endowment funding. Of the resulting 120 awards, 86 percent went to "first-time" grantees. It should also be noted that approximately 35 percent of the applications rated fundable in the Youth Projects program could not be supported

because available program funds limit grants to only about 20 percent of total applications received.

An outstanding example of a Youth Project is "History Day," a participatory program modelled after Science Fairs. Beginning in Ohio in 1977, this project has spread to 17 States for 1980, and hopes to reach all States by 1983. It has the support of all major national historical groups, and involved 7,500 young people in exhibits, research, and performances on historical themes. For this year the theme was "Migrations in History: People, Ideas, and Culture."

The Endowment's youth programs are now supported at the level of \$1.5 million per year, and reach about 25,000 young people directly. Hundreds of thousands more are reached indirectly through the continuing use of materials produced under our grants.

We have also been giving attention to the elderly. A grant to the National Council on the Aging produced humanities discussion material and cassettes for use at 500 senior centers throughout the country. The Endowment has also given a similar grant to the National Farmers Union for the development of material on rural themes to be used by NFU groups in 18 States. Grants have also gone to labor unions; urban groups; and black, Hispanic, and other ethnic organizations for the development of humanities programs for their members and communities.

During the past decade many important ethical and value controversies have been created - or raised in new forms - by scientific and technological developments. We need only note the controversial experiments with human subjects, in vitro fertilization, nuclear energy technology, and environmental damage. As a basis for sound policies and public understanding, there is a major need for scientific and humanistic cooperation in research and education. The Endowment is considering this problem through its Science, Technology, and Human Values Program. A 1978 survey by the American Association for the Advancement of Science found 117 coordinated science-values programs at colleges and universities, most of which have been established since 1973. The Endowment has awarded grants to 30 of these programs, or a fraction over 25 percent. They include Lehigh University's "Humanities Perspectives on Technology," and the introduction of humanities components into the curricula of medical schools such as the University of Texas Medical Branch, Galveston, and the University of Delaware.

A major effort of this program has been to increase cooperation with the National Science Foundation (NSF). Joint funding with NSF has increased from an Endowment contribution of \$90,000 in FY 1975 to an anticipated \$700,000 for FY 1979. In addition, in the current fiscal year the first joint funding with the Department of Energy has taken place. An Endowment contribution of \$50,000 insured the consideration of humanistic issues examined in four energy education institutes for high school and college teachers. We plan to explore cooperation with other Federal agencies which support science research and education through

joint funding of projects involving collaboration of scientists and humanists.

A particularly notable achievement in the field of science and the humanities was the completion and publication in 1978 of the first Encyclopedia of Bioethics. This valuable four-volume work was the result of a grant to the Kennedy Institute of Ethics at Georgetown University.

We shall be continuing our efforts with non-traditional techniques and audiences. To take the measure of the possible, and to indicate possibilities to organizations which have not hitherto been active in dissemination of the humanities, the Endowment will be offering professional humanities advice and consultant assistance to a broad range of civic, cultural, minority, social service organizations, and other groups serving the public.

## 2. IMPROVING THE QUALITY OF TEACHING IN THE HUMANITIES

By every available measure, American education in the humanities is experiencing severely troubled times. Student performance on the humanities portions of national examinations has declined for at least a decade. Foreign language enrollment and courses have decreased, and the collapse of acceptable student writing has received national attention. The percentage of undergraduate humanities majors nearly halved in the first six years of the 1970's. Declining enrollments, reflecting the decline in the traditional age cohort for colleges, have helped produce a collapse of the job market for humanities Ph.D.'s in higher education.

We are in danger, as a nation, of losing the ability to sustain a proud standard of cultural literacy, a standard that has always formed the basis of complete citizenship. The democratic vision of an informed citizenry - independent, diverse, and analytical - shows signs of weakening into a reality of marginal skills and narrow vocational and professional training.

The 1980's call for imagination and efficiency, new ways to use existing resources, and means to sustain the energy and enthusiasm of teachers and faculty who may serve the same school or college for 30 years.

Other Federal agencies provide general support for the nation's education system, aid for the education of certain groups - the disadvantaged, handicapped, low-income - and assistance for specialized training. Only the Endowment, however, has the special responsibility, established by law, for promoting and strengthening teaching and learning of the full spectrum of the humanities at all education levels.

### a. Elementary and secondary education

There are approximately 94,000 elementary and secondary schools in

the nation, and virtually all of them have courses of study in the disciplines of the humanities. Evidence exists, however, of growing public concern about what appears to be the decreasing emphasis on the humanities disciplines. Areas such as foreign languages, history, and expository writing are frequently mentioned as being in need of serious attention. Further, all schools, even those with a strong emphasis on the humanities disciplines, need to relate the findings of recent humanities scholarship to their humanities curricula.

The Endowment's Elementary and Secondary Education Program began operation as a discrete program in 1977. (Previously, elementary and secondary grants had been made within the general category of Education Projects.) With relatively few funds the Elementary and Secondary Education Program has made numerous grants and combinations of grants which have had nationally significant impact by helping to revitalize humanities studies in a number of areas.

Most notable is the work being done under Endowment auspices to improve the teaching and learning of expository writing. A grant to the Council for Basic Education sponsored a Commission on the Teaching of Writing. The Commission Report, entitled Empty Pages: A Search for Writing Competency in School and Society is being published by Fearon Pitman this summer and was featured at a national conference on writing in March of 1979. Several writing projects have been aimed primarily at training teachers in the theories and classroom applications of composition and improving them as participants in the writing process. The major effort of this sort is the National Writing Project, which began as the Bay Area Writing Project of the University of California at Berkeley. Originating as a single summer institute for teachers of composition, the National Writing Project has over 40 different national dissemination sites representing all regions of the country. (Work with some of the Defense Department's overseas dependent schools has also taken place.) At least 50 percent of the funding for each of these sites in the National Writing Project is contributed by local sources and is then matched by the Endowment.

Funding from the Endowment has also played a prominent role in international education and non-Western studies. A wide range of projects is represented, almost all involving a combination of curriculum development and teacher training. Some examples are:

- Kansas State University's project in South Asian studies for teachers from Kansas, Nebraska, Oklahoma, Colorado, Missouri, and Indiana;
- the University of Illinois' project in African studies for teachers from Missouri, Arkansas, and Illinois;
- an East Asian studies project sponsored by the Great Lakes Colleges Association, open to teachers from the entire country;

- the University of Texas at Austin's project in Latin American studies for teachers from the southwest United States; and
- the University of Maine at Orono's project in Canadian studies for teachers from New England, New York, and Louisiana.

The Elementary and Secondary Education Program has also received national acclaim through its support of two major projects in the area of law-related education. The American Bar Association is sponsoring a major effort ("Law and the Humanities: Designs for Elementary Education") to stimulate interest in and disseminate information about programs in law-related education at the elementary level. Nearly all of the previous developmental work in this burgeoning field has been at the secondary or post-secondary levels. The ABA project builds upon the work of the Endowment-sponsored "Law in a Free Society" project of the State Bar of California, which has been developing K-12 curriculum materials (case studies, teacher and student guides, and filmstrips) on eight themes of the humanities for use in history, civics, and social studies curricula. The materials already produced have been used in over 30 States and in several other countries.

As concrete measures of the impact of the Endowment's Elementary and Secondary Education Program, one might note that during the past four years:

- more than 16,000 schools were assisted.
- 39,000 teachers were assisted through in-service experiences and use of new curricular materials developed in Elementary and Secondary Education grants.
- the curricular materials and teachers reached 2,300,000 students in humanities courses or in other courses with humanities units.

b. Higher education

There are more than 3,000 institutions of higher education in our country, and most are facing serious difficulties created by the economy and by demography:

- few State institutions have funds available for improvement of the curriculum; some State systems (e.g. California) are reeling from the impact of budget cuts.
- private education also faces rising costs and a shrinking student pool.
- most institutions have a large proportion of tenured faculty, with little potential for fresh perspectives from new staff.

Carnegie Foundation surveys show a decline in humanities majors from 9 percent of all undergraduates in FY 1970 to 5 percent in FY 1976. The social science majors in that period dropped from 18 percent to 8 percent. In the wake of the relaxation or elimination of general education requirements in many schools, a great many students receive no significant or coherent exposure to the humanities.

To meet the current problems faced by institutions of higher education, the Endowment now helps colleges and universities to undertake a variety of activities including planning, experimentation, and reorganization of their own curriculum; design and dissemination of exemplary course materials; and refresher training for their faculties. Many institutions need to revise their general education programs so that they give all students a good exposure to humanistic values and concerns. Some are concerned with ways to reintroduce the broad study of foreign language and culture. Others are interested in preparing students to cope with the technological world from a perspective of history and values.

1. Consultant grants: At the time of the 1976 reauthorization the Endowment's Consultant Grants Program had just been instituted. Through this program of small grants (usually less than \$5,000), outstanding scholars help institutions assess their strengths and weaknesses in the humanities and plan improved instructional programs. Such grants will have gone to 480 different institutions in the period FY 77-80. We are especially pleased that the program has been of particular interest and assistance to two-year colleges, vocational/technical schools, and colleges seeking to meet the needs of older, "non-traditional" students. By the conclusion of a consultancy, many colleges have devised strategies for strengthening the humanities which can be carried out by judicious realignment of the institutional budget; others, who need outside funding to meet their needs, are able to present much stronger cases for support in subsequent applications to the Endowment and other agencies.

2. Pilot and implementation grants: As financial pressures cause institutions to reduce the size of their humanities faculty, course-by-course, piecemeal efforts to strengthen the humanities are far more difficult to undertake than they once were. Moreover, piecemeal efforts cannot meet current needs; only through a concerted, coordinated, planning effort and outside help can institutions effect the sort of substantial changes that appear necessary. The Endowment helps institutions test new approaches in the classroom before making commitments to major restructurings which might draw off already limited institutional funds, and it helps institutions, once the plans have been carefully tested, to implement a reorganized curriculum.

A number of significant changes have been made in the Endowment's curriculum support since the beginning of FY 1977. Two grant categories - Program Grants and Development Grants - have been combined into a single program, Implementation Grants, which is much more streamlined in its

operations. Before FY 1977 an institution could request as much as one million dollars over a five-year period for revision of its humanities curriculum. Applicants are now limited to a maximum of \$300,000 in Endowment funds and are asked to provide 50 percent cost sharing as a demonstration of institutional commitment to the project. The Endowment also places a high priority on programs that are central to the curricular needs of the institution. Expensive tangential or elective programs that would depend upon increased enrollments for post-grant survival cannot be risked in the current economic climate, no matter how "innovative." Institutions are encouraged to bring innovation and imagination to bear on central needs, such as the retraining of highly specialized or traditionally trained humanities faculty members to enable them to teach general education courses for students in the professions or non-traditional students as enrollment patterns shift.

In the period 1977-80, 211 different institutions in each of the 50 States and Puerto Rico have been, or will be, aided with Pilot Grants to test revised programs. During the same period 20 institutions have, or will have, received Implementation Grants to restructure or create a "general education core curriculum;" fourteen institutions to implement regional studies programs; eight institutions to implement programs in humanities and medicine or health science; and twenty institutions to develop interdisciplinary studies programs.

Literally tens of thousands of students are benefiting from Endowment aid. Some examples:

- the University of Kentucky is developing an Appalachian Studies program, while the Maricopa County Community College District in Arizona is developing a Southwest Studies program, and Southwest Missouri State University has developed a two-semester, team-taught course on its region.
- the University of Tennessee is developing a clinical humanities residency for medical educators, while the University of Kansas is implementing a three-year program designed to enable business students gain a better understanding of social and ethical issues involving the business world.
- Northland College in Wisconsin has developed four courses as additions to a curriculum which has been focused on environmental issues, and a core curriculum for an undergraduate major in Law Studies was developed with a grant to the University of Wisconsin, Milwaukee.

3. Regional and national grants: While aiding individual colleges and universities to meet the needs of their particular student body, the Endowment supports the design and dissemination of exemplary materials which large numbers of institutions can use. Through this type of aid

high quality materials can be economically produced and made available to enrich the education of students in small colleges across the nation. Some examples:

- with Endowment aid, the University of Maryland is developing curriculum materials bringing philosophy to bear on critical issues of public life, such as morality in foreign affairs or in the allocation of scarce resources.
- the Anti-Defamation League of B'nai B'rith is producing twelve films and slide presentations which use the family history of individuals to give insights into American ethnic groups. These films will be used in courses on ethnicity, history, and sociology.
- the Center for Middle Eastern Studies, University of Texas at Austin, edited out-takes from BBC material to create a film, "Saints and Spirits," on contemporary practices in Moroccan Islam for use in high schools, community colleges, four-year colleges, and universities; a teachers's manual accompanies the film.
- the University of Wisconsin at Madison produced three 16mm documentary films on South Asian culture.
- the University of Southern California, with an Endowment grant, prepared a script and scenario for a film on the history of medicine and the physician in the West for use in undergraduate courses and schools of nursing and medicine.

An estimated two-thirds of the nation's higher education institutions are benefiting from these and other national/regional education grants.

4. College teachers: Many teachers in two-year and undergraduate colleges have heavy teaching loads and committee assignments and little opportunity to discuss their special areas of research with colleagues with similar interests. Their situation has been aggravated in the past three or four years by the financial limitation accompanying declining enrollments, and by the lack of mobility in the profession, particularly among teachers of humanities courses.

The Endowment's Summer Seminars provide these teachers with opportunities to work for eight weeks with distinguished scholars in their fields at institutions with libraries suitable for advanced study. Through research, reflection and frequent discussions - both formal and informal - with the seminar director and other teachers from across the country, seminar participants can increase their knowledge of the subjects they teach and enhance their ability to impart this knowledge to undergraduate students.

The program, which began in 1973 with 25 seminars in English and History, is offering 123 seminars this year in 21 humanities disciplines. Responding to the demand for more seminars in Composition and Rhetoric, 18 have been offered in this field in the period 1977-1979. Seminars in Afro-American and American studies, film studies, and humanities issues pertaining to science and technology were also introduced in 1978 and again in 1979. In order to encourage more applications from two-year college teachers and to respond to their particular needs, five seminars are open only to this group in 1979 on an experimental basis.

During the period 1977 to the end of FY 1979, 351 Summer Seminars will have served 4,167 teachers from over 1,000 different undergraduate and two-year colleges representing all fifty States, Puerto Rico, Samoa and Guam. Assuming that the 1,460 college teachers in the 1979 Seminars each teach 75 students, 109,500 college students will be secondary beneficiaries of the program this year alone.

### 3. STRENGTHENING THE SCHOLARLY FOUNDATION FOR HUMANISTIC STUDY/SUPPORTING RESEARCH

Fundamental to all Endowment-supported activities, and to its goals--whether they involve the public or the academy--is scholarly knowledge. The Endowment is now the single most important agency furthering the discovery, analysis, presentation, maintenance, and revision of humanistic knowledge in the nation. This degree of importance has not been sought by the Endowment. It has come about through external developments: the general financial difficulties afflicting our educational/scholarly enterprise; the impact of inflation on fixed institutional endowments; the shift in the interests and the reduced financial resources of private foundations.

We are fully aware of the potential hazards of such prominence. I quote again the Report of the Commission on the Humanities of 1964: "A government which gives no support at all to humane values is careless of its own destiny, but that government which gives too much support--and seeks to acquire influence--may be more dangerous still." We therefore make every effort, in the structuring of our programs, in our review process, in our grants, in our relations with scholarly organizations, with centers of learning, and with individual scholars, and in the interplay between the Endowment and private sources of funding, to maintain that balance, that sense of proportion, that perspective alert to consequences, which spell the difference between public service and governmental interference.

#### a. Individual study

Opportunities for intellectual growth are vital to the profession of the humanities. Foremost among such opportunities, certainly for

those who profess the humanities in our colleges and universities, is the periodic release from classroom responsibilities which permits the pursuit and free expression of intellectual curiosity. It is this private work of individual scholars which is the building block of the humanities edifice; its sum is a major and indispensable part of any effort to strengthen the scholarly foundations of humanistic study. But the number of such opportunities available has always been disproportionately small. At the time of the Endowment's creation, there were fewer than 500 post-doctoral fellowships available annually for the nearly 200,000 college and university teachers in the humanities. That there are today roughly twice that number of such fellowships available is only due to the Endowment.

The increase in the number of applications to and awards by the Endowment is striking: in place of 1967's 1,200 fellowship applications we are expecting 4,300 in the current fiscal year, exclusive of applications to the various Endowment-supported re-grant programs. In 1967 the Endowment awarded 157 fellowships, in 1978 we awarded 435.

This growth has taken place in a situation in which the prospects for private support of individual study are not encouraging. Only a relatively small number of colleges and universities have ever offered sabbatical leaves to faculty members, and many who did are now being forced to curtail the practice in the economic pinch of recent years. Private foundation support of fellowships threatens to decrease rather than increase. Further, few privately supported fellowships are available for teachers of undergraduates.

The Endowment has responded to this situation with an increase in the number of fellowships it offers for individual study and, this year with a restructuring of its fellowship programs. We are introducing a new category of fellowship which provides study opportunities for teachers in undergraduate colleges and for younger scholars in major universities who are also engaged principally in undergraduate teaching as opposed to research or the teaching of graduate students. This new program is a reaffirmation of the importance of the humanities in our nation, of undergraduate teaching, and of a more diversified pool of researchers.

We are continuing our established programs of independent study, year-long residential seminars, aid to advanced study centers, and summer stipends. The latter are particularly noteworthy: during the current reauthorization period some 907 persons from 372 different institutions will have been aided.

A remarkable number of books, monographs, and teaching materials have resulted from our fellowships and stipends. Their principal audience is, quite properly, scholars and students. But not infrequently they attract wider audiences. Among the latter it is a pleasure to note Dorothy Rabinowitz's New Lives: Survivors of the Holocaust Living in

America; Paul Fussell's The Great War and Modern Memory, which won a 1976 National Book Award; and Richard B. Davis's Intellectual Life in the Colonial South, 1585-1763, which received a National Book Award this year.

b. Basic research

Our basic research grants, so far as individual scholars are concerned, are largely distinguishable from our fellowships and stipends by their larger scope and longer duration. But our research grants also support collaborative research, most often under the aegis of an institution, and the work of specialized research organizations which re-grant the funds provided by the Endowment to individual scholars or teams of scholars. It is a measure - and a happy one - of the vitality of American humanities research that the demand in this field appears inexhaustible. Less happily, the Endowment's resources do not share this characteristic. A rigorous review and selection process is therefore imperative - and is operative. We are nonetheless pleased that the Endowment was able in FY 1978, for example, to support by its basic research grants the work of 3,139 scholars and support personnel. This basic research is the heart of the humanities enterprise.

The Endowment's grants for fundamental research projects that are collaborative, interdisciplinary, and open to all fields of the humanities, are unique in the Federal Government. The variety in subject matter is limitless. But several broad fields of endeavor - some, such as "grass roots" historical work, specifically encouraged by the Endowment - can be noted.

Through our State and Local History program, the cooperation of local professional historians and citizens in developing and using regional and local documents and resources is actively encouraged. A noteworthy achievement in this field has been the Bicentennial State Histories, which were just being launched at the time of the last re-authorization of the Endowment. With a total investment of \$1,696,150, the project is making possible a concise, authoritative, and readable history of each of the 50 States and the District of Columbia. The remaining four works of the series will appear this fall. Paperback editions are being prepared, with Tennessee, South Carolina, and Michigan paperback titles already available. As of May of this year 275,000 hard-cover copies have been sold.

This project has inspired a number of urban history projects, and we now are funding such projects in 10 major cities; they include, for example, a "History of Atlanta." This work has developed model projects involving innovative methodologies and team research in several fields - architecture, history, and historic archaeology. We have also made grants for writing the histories of the two largest confederations of American Indian tribes, the Sioux and the Iroquois,

that should develop new methods for studying the internal relations among Indian tribes. Other such grants are producing studies of three Pueblo tribes, the Zuni, Jemez, and Santa Clara.

Our basic research grants have also supported American legal studies, through a pioneering project concerning civil liberties and 19th century American State courts, and a major study of the development of the Constitution. The latter is in preparation for the bicentennial of the Constitutional Convention.

At the very time that opportunities are opening up for American scholars to conduct research in China, the Soviet Union and the East European states, Africa, and Latin America, funding from private foundations to support international scholarly exchanges is being drastically curtailed. This kind of research is both essential for the well-being of American scholarship and clearly in the national interest. In these circumstances, the Endowment is increasingly the major source of support for international exchange programs. Recent grants, of great importance to international studies, have supported international conferences in 1978 and 1979 between American and Soviet historians, the preparation of a book on American historiography which will constitute the agenda for the 1980 International Conference of Historians, re-grants by the Social Science Research Council for foreign area studies, the exchange program with the People's Republic of China, and the exchange program of the International Research Exchange Board (IREX) with the Soviet Union and Eastern Europe. In such exchanges, Endowment funds support only American scholars.

Still another vital area covered by our basic research grants is archaeology. This is a costly kind of scholarship which throughout the world benefits from government support. Without the opportunity to compete for permits for foreign excavations and thus to have direct access to excavation material, American archaeologists would be dependent on secondary analysis, and the selection of sites for excavation and interpretation of the data would be wholly beyond the control, knowledge, or influence of American scholars. The Endowment supports foreign archaeology only on a gifts-and-matching basis, the gifts coming mostly from private citizens in relatively small amounts. Major projects include the preparation of the first archaeological map of the Theban Necropolis in Luxor, Egypt (the first time non-French scholars have been involved in this area); the UNESCO-sponsored project to survey archaeological sites and undertake digs before the construction of the Upper Euphrates Dam in Turkey floods an historically invaluable region; and the excavation of the agora in Athens, generally considered the most important of the sites of antiquity.

American archaeology has also been assisted with grants like that to Virginia's Historical Landmarks Commission for study of the British fleet sunk in the York River during the Revolutionary War battle at Yorktown.

c. Research materials

The Endowment is the sole source of long-term support, in either the Federal Government or the private sector, for the creation of major reference works, scholarly editions, and translations of national and international significance in the humanities. While the immediate recipients of the Endowment's grants for research materials - whose professional skills are essential to the nation's research potential - are of necessity a small number, there are legions of researchers, scholars, students, and members of the public who make use of the archival materials, the dictionaries, bibliographies, atlases, and encyclopedias which are the end-products of the grants. To illustrate: The Atlas of Early American History, a superb example of the collaboration of modern scholarship, design, and technology, has already sold over 4,000 copies to libraries, schools and individuals since its publication in late 1976. Four of the bibliographies currently receiving Endowment support have a combined total of 6,126 institutional and 34,143 individual subscribers; it is estimated that even the smallest of these is consulted by researchers 1.1 million times in the course of a single year.

Since 1977 Endowment grants have helped make possible bibliographic control in the following fields of the humanities: American and English Literature, Modern Foreign Languages, American History, Philosophy, History of Art, History of Music, Asian Studies, History of Law, History of Science, Classics, Women's Studies, and Black Studies.

Endowment grants are also making possible the preparation of the first dictionaries for the Assyrian, Hittite, and Sumerian languages - reference works which will open to scholars the hitherto inaccessible documents and literature of these significant cultures. By supporting the lexicographical research and compilation of native American language dictionaries - such as the Navajo-English/English-Navajo Dictionary, a Commanche-English/English-Commanche Dictionary, three dictionaries for the Salish Indian tribes of the Pacific Northwest, and ten dictionaries for various Alaskan native languages - not only the preservation of these languages has been ensured, but these peoples have also been aided in their efforts to maintain their cultural identity.

Grants have also been made to create distinguished biographical or historical dictionaries and encyclopedias, e.g.: Notable American Women, an historical Dictionary of Chinese Official Titles, the Encyclopedia of American Folklore, the Harvard Ethnic Encyclopedia, the Encyclopedia of Islam, the Encyclopedia of American Forest and Conservation History, and a planning study for an Encyclopedia of Mexican-American Culture.

Some grants have also established important precedents and support for the application of computer technology to the preparation of reference works for the humanities, for example, the Thesaurus Linguae Graecae,

a data base of all Greek literature written between the time of Homer and 700 A.D.

Over 100 of the Research Materials projects contribute directly to the creation of basic resources essential for the study and writing of American social history, an important Endowment objective. These include preparation of authoritative editions of the works of Frederick Douglass, George Washington, Mark Twain; of the papers of black abolitionists and of the Women's Trade Union League; and the preparation of the Dictionary of American Regional English, which is considered the most important lexicographic project since the Oxford English Dictionary.

A new Endowment initiative, the American Newspaper Project, has been identified as of first priority by the Organization of American Historians and by a large number of State libraries and historical associations. No other Federal agency provides support for this effort. By this means, each of the 50 States will be able to locate and gain bibliographic control over their newspaper archives and to microfilm important and endangered titles, thus preserving for future generations these resources essential to an understanding of the regional and local sources of American history and culture.

d. Translations

In FY 1977 the Endowment inaugurated a program for the translation of significant humanities texts from foreign languages. This step was taken in the knowledge that a good translation with notes and an introduction to establish the cultural context of the work is a research tool of great and lasting value both to scholars and to the public at large (that such work has not been celebrated or rewarded in the academy is both regrettable and well known, and this furnished an additional stimulus to the Endowment). The program has evoked a strong response - 240 applications were received for the first deadline - and competition is keen. Initially, "modern" works were excluded (to guarantee the lasting value of the works translated), but it became clear that many works of the modern era have lasting significance, and this restriction has been dropped.

With \$1 million now allocated annually for translations, projects in 41 different languages have received support representing the following geographic areas: Africa, 1; Asia, 27; Russian and Eastern Europe, 19; Meso and South America, 6; Middle East, 24; Northern Europe, 25; and Southern Europe, 22. The program has already had an impact on publication policies for translations: new series are being undertaken in Near Eastern, Chinese, Japanese, Indic, and Slavic languages by university presses, and many more translations are being accepted for publication generally.

e. Publications

Subsidy for scholarly publications, an area of expressed Congressional interest, was instituted by the Endowment in 1977 to assure that important texts resulting from its research support would be made available to the field.

Throughout FY 78, the program continued to be restricted to products of the Endowment's own grants, but this restriction was relaxed this year. This was done to heighten competition and guarantee the quality of what is supported, to broaden the constituency of presses eligible for support, and to avoid the implication that one Federal grant was an entitlement to a second.

Since its inception in the spring of 1977, the Publications program has offered much-needed title support to presses (95 percent of them non-profit) for the publication of works in the fields ranging from American history and literature to ancient Greek grammar and the Japanese Constitution. Apart from works by individual scholars, the program has helped publish computerized bibliographies and other reference works, visual catalogues of collections of art on microfiche, transcriptions of oral epics, and previously unpublished documents such as Mark Twain's letters and the "Anti-Federalist Papers."

It is fair to say that without such a program, scholarly publishing would be hobbled at all but the largest and most prosperous university presses.

f. Research collections

Perhaps no area of the humanities presents a stronger case for increased support than research libraries, archives, and other collections of research materials. At the same time the growing problems in this field give pause: rising costs, increasing volume of material, and deteriorating stocks combine to indicate that new solutions are essential.

The prices of U.S. periodicals have increased annually by an average of 17.5 percent, and hard-cover books 11.6 percent, the last few years. Coupled with these increases is the sharp decline in the dollar with the resultant effect on the purchase of foreign books and periodicals. Research libraries are forced to divert funds previously used for operations to acquisitions. As a result, they are no longer able to maintain research collections and service levels at the point they were in the last two decades.

The processing of backlogs and special materials has fallen behind at a time when statistics reveal that the volume of records to be processed has accelerated dramatically. For example, the volume of records created in the Ford White House in two years is roughly equivalent to the

volume of holdings from Franklin Roosevelt's twelve years as President. If those records are not collected, weeded, processed, and preserved today, they will not exist to be consulted tomorrow.

The National Enquiry on Scholarly Communication has drawn attention to the need for establishing national bibliographic networks. The development of such a network or networks is still in the formative stage and will require significant additional funding before it is completed.

A most compelling area of need is the conservation and preservation of documentary resources. It is estimated that in the Library of Congress alone, six million volumes are so brittle that they cannot be given to a user without significant risk of damage to the book. The Endowment's Research Collections Program clearly has insufficient funds to tackle problems of this magnitude, but has made grants for model projects.

With the increasing use for research purposes of non-print documentation such as photographs, architectural drawings, oral history tapes, videotapes, and sound recordings, pressure is placed on repositories to collect these materials and make them accessible. Few standards have yet been developed for arranging and describing this material, not to mention the lack of information on how best to store and preserve it.

The range of activities supported by the Endowment during the past three years in an attempt to meet these needs can be divided into several primary areas. The first concerns processing of collections in order to make them more accessible for research, surveys to identify and ensure the deposit in an appropriate repository of materials important for research, and guides both to the holdings of a single institution and to certain classes of material wherever they may be found throughout the country. With Endowment grants, dozens of collections of books have been catalogued and archival materials of all kinds have been organized, have been put in acid-free folders and protective containers to ensure their preservation, and have had finding aids prepared so that scholars and others can use them. As a result, whole fields such as women's history, Puerto Rican history, and American coal mining have been or are being opened up for research.

Second, Endowment grants for oral history and microfilming have helped ensure the survival of key records in a number of important areas such as ethnic history and labor history.

Third, a few grants have been made since 1976 to encourage the development and application of national standards in a number of areas. One example is an award to the Society of American Archivists to develop and promote the adoption of an archival security program by all repositories holding valuable research resources. The Endowment has also made consultant grants to provide institutions with authoritative advice on how to deal with the problems of archival management.

Endowment grants support networking and other less formal modes of inter-institutional cooperation in order to encourage institutions to share both information and scarce resources of manpower and material. During the past three years, most responsible library administrators have come to accept the fact that no single institution can continue to collect comprehensively in all fields and all media. Even the Library of Congress now recognizes that it must rely on other libraries to collect more deeply in certain fields and also to do the original cataloging for such materials. Endowment grants have been instrumental in encouraging the adoption of the concept of "distributed cataloging," resource-sharing, and other cooperative arrangements which will help libraries make their scarce funds and personnel stretch further.

Finally, the gifts-and-matching mechanism used by the Endowment in several of its grants has helped to alert the public to the needs of research collections. Most notable is the \$14 million in private support - double the amount of Federal support - which has been raised since 1972 on behalf of the nationally important collections of the New York Public Library. About half of this amount was raised in the last three years in response to the Endowment's two-for-one grant offer.

#### 4. NURTURING ESSENTIAL RESOURCES IN THE HUMANITIES

##### a. Challenge Grants

In 1976 the Congress amended the National Foundation on the Arts and Humanities Act to include under Section 7 (h) a broad new program designed to help the nation's "cultural organizations and institutions" achieve financial stability, improve their economic well-being, and encourage new and increased sources of income. This initiative, of resounding importance to our humanities resources, was rapidly translated into the Endowment's Challenge Grants program.

Early in 1977 the Endowment staff sponsored a three-pronged publicity drive to notify eligible applicant institutions of the Challenge Grant program. First, a series of meetings was held which roughly coincided with the President's first public announcement of the program. Second, each of the Endowment's operating Divisions made special mailings to organizations and institutions regularly engaged in humanities programs. Third, the Public Information Office conducted a mass mailing to more than 30,000 persons affiliated with cultural institutions, professional associations, former grantees, and representatives of institutional interests.

The response to the program has been formidable: against four application deadlines, 850 institutions sought funds totalling more than \$287 million. The Endowment, employing a set of review standards and criteria reflecting the legislative intent, has been able to honor

464 of those requests, fully utilizing the \$80.5 million appropriations made, or requested, through FY 1980. This four-year Federal appropriation will have generated at least \$241 million in non-Federal money on behalf of these 464 institutions. The initial two-year Federal appropriation for FY 1977-78 of \$26.5 million produced new and/or increased contributions from the private sector to the grantees of \$105,547,632. The ratio of these figures is 1:3.98 - well in excess of the three-to-one matching requirement of the Challenge Grant program.

The Endowment has made the Challenge Grants program accessible to more than a small, continuing clientele; the agency recognizes its constituency numbers somewhere around 20,000 institutions eligible to receive its support. The Endowment, therefore, has extended Challenge Grants to help not just important national resources, but as many widely spread community resources as possible. The spread of grant recipients has been broad, embracing a wide range of organizations and institutions concerned with the humanities, including colleges and universities; public and research libraries; centers of advanced study and independent research institutes; museums; genealogy societies; historical societies, villages, and archives; folklore centers; university presses, and local and national organizations.

Because of the high volume of applications and the limited funds available, the Endowment limits Challenge Grants to no more than one to an institution. Large institutions, some of whose constituent parts have a function and purposes quite distinct from the primary business of the parent body - university presses are an example recognized by the Endowment - may claim exceptions on behalf of such components. Recipients of institutional Challenge Grants may also apply for Bicentennial Projects Challenge Grants. The Endowment does not currently entertain second applications from grantees already in receipt of a Challenge Grant.

The Endowment and the National Council on the Humanities do not regard the Challenge Grants program as a vehicle to provide permanent aid, nor as a means of enlarging the scope of the humanities by helping to create new institutions or extraneous and new ventures. Rather, we consider that it is intended to secure more effective, long-term, private and non-Federal support for existing institutions in the humanities; to generate, by such support, relatively stable management and operations; and, in time of economic need, to help prevent an attenuation through financial distress of institutions' capacities and the services they render to the humanities generally.

Challenge Grant applications seeking support of "projects" eligible for funding consideration through the Endowment's regular

grant programs are not accepted. An exception is made for Bicentennial Challenge Grants, which encourage a continuing observance of the Bicentennial period through support of humanities projects which bring the public and private sectors together to assess "where our society and Government stand in relation to the founding principles of the Republic" and to find "new processes for solving problems facing our Nation in its third century." So far, few Bicentennial applications have been received, and only two such grants have been made. Neither grantee has requested a lower matching ratio. One Bicentennial grant, for \$375,000, is to the Bicentennial Council of the Thirteen Original States Fund, Inc., to help support its thirteen-year "Great American Achievement" program. The other is for "Project '87," sponsored jointly by the American Historical Association and the American Political Science Association. With Endowment funds of \$250,000, these two associations will undertake a three-year program of studies of the American Constitution which, in turn, will provide material for curricular development and public-oriented programs in subsequent years.

Not until Challenge Grants are completed - and they run generally from two to three years - will we have a full sense of the real impact they are making. However, based on annual narrative reports, it is clear that the grants are serving institutions well. The funds generated by the Federal Challenge are contributing to the creation or expansion of endowments; the beginning or strengthening of development and fund-raising offices; the retirement of debts; the ability to meet increasing costs and inflationary pressures; expenditures on capital improvements, conservation efforts and preservation; the purchase of needed equipment and materials; building of cash reserves and streamlining cash flow demands of institutions; and generally modernizing and making more effective administration and management procedures.

The Challenge Grant program at this stage appears to be a timely and major contribution to the well-being of the humanities in America.

To give you a detailed insight into the functioning of this new and very valuable program, I am attaching to this report a list by States of Challenge Grants awarded by the Endowment during the three cycles of FY 1977-78-79 (Annex 5); a summary of these same grants by type of institution (Annex 6); a tabulation of matching gifts by categories of institutional recipient for FY 1977-78 (Annex 7); and a tabulation of matching gifts by category of donor for FY 1977-78 (Annex 8).

### C. Management

The large and varied program of grants which I have described is managed by the Endowment this year at a cost of slightly over 7 percent of

our appropriation, and only 5.5 percent of all appropriated and gift funds administered by the Endowment. These are very respectable figures, but they are by no means the whole story. For good management is closely tied to general policy objectives, and to effectiveness of operations as well as economy in their conduct. This is particularly so in government, and we are fully conscious at the Endowment of what I referred to in my statement to this Committee at the time of my nomination to be Chairman of the Endowment as the demands of the public and of Congress "for our public agencies to be models of good management, efficient and thoughtful administration." One of my first steps on taking office was therefore to create the post of Deputy Chairman for Management and to fill it with the most able and experienced talent I could find. With his assistance, and that of the Endowment's managerial and administrative staff, we have proceeded to a number of changes and improvements in Endowment operations, the more important of which I wish to submit to your attention.

1. Improved planning and information

The NFAH Act calls on the Endowment to help develop a national policy of support for the humanities. But effective policy depends on solid information about needs, trends, and opportunities, and little hard data about these areas is presently available. We have therefore moved to give greater priority to the collection, analysis, and dissemination of critical information about the status of the humanities. Because of limited staffing only a few sectors can be selected for study in any year. Currently these are the status of the humanities in two-year colleges and the supply/demand situation regarding Ph.D.'s in the humanities. In the coming year the Endowment will begin to develop a comprehensive analytical picture of the financial, material, and human resources that support the humanities in the U.S.

At the same time, the Endowment's own internal data processes will move from a manual system to a computerized system in order to permit staff to better analyze and evaluate our grant-making, and to place it into the context of national needs.

2. Treasury funds

Among the distinguishing characteristics - and strengths - of this nation's cultural life have been widespread local and private support and, closely linked to that, a sharing by literally thousands of citizens in the decision-making about the work in the humanities to be supported. The Federal Government is, and must remain, a junior partner in this enterprise. In establishing the Challenge Grant Program, the Congress has, in effect, challenged private citizens and State and local governments to recognize their responsibilities to sustain cultural institutions.

We are very pleased to report that at the same time that Challenge Grants were successfully generating new monies on behalf of humanities

institutions, the Treasury Fund mechanism was also able to elicit record amounts of gifts. In 1977 nearly \$8 million in gifts was received by the Endowment on behalf of specific projects recommended by the National Council on the Humanities for support. During the following year over \$11.7 million in gifts was offered for this purpose; and although FY 1979 has only four months left, it is clear that the current year's Treasury appropriation will be fully utilized. To sustain this momentum, the Endowment has requested for 1980 the largest amount ever - \$12 million - and hopes to continue to increase the role which gift dollars play in Endowment-funded projects.

Moreover, as part of its planning and assessment work next year, the agency will seek to identify other ways of encouraging non-Federal support for the humanities.

### 3. Diversification of panels and staff

Because of the central role that they have in the peer review process, the Endowment continues to give priority consideration to the composition of its review panels and seeks to secure as broad a representation as possible. Among the reviewers and panelists used by the Endowment have been people from community colleges, high schools, and universities; from business and other areas of endeavor and from all areas of the country. However, we are particularly concerned with enlarging this pool. As one way of accomplishing this, a large number of organizations - particularly those representing minorities and women - have been solicited for names of possible panelists and reviewers. Specifically, the presidents of 42 minority colleges, universities, and associations were requested to name potential reviewers/panelists. As a result, 520 persons were identified and approached; of these, 200 expressed interest in serving Endowment programs. Their names have been placed into a computer so that the entire staff can have access to them in choosing panels. Some have already begun to serve as reviewers and panelists.

The effort to broaden representation on panels by women and minorities has been successful. Next year, no panel will have less than one-third women, and most panels will have 50 percent.

There has also been significant progress in diversifying our staff. During the past year we have welcomed the Endowment's first woman Deputy Chairman, and women have been appointed to other high-level positions. Of the five Deputy Division Directors, four are women, and 47 percent of the staff at GS-11 and above are women. Blacks, Hispanics, and Asian-Americans make up 25 percent of overall Endowment employment compared to 20.5 percent Government-wide. Since September, 1977, the Endowment has hired eight minority group members at the level of grade GS-11 and above; this has increased minority representation to 12 percent of the overall staff employment at these levels.

This Administration has also moved to increase representation of women, minorities, and persons from organized labor on the National Council for the Humanities.

With these steps, and more to come, we hope to continue opening up the Endowment and its grant process to the broadest possible array of individuals and institutions.

#### 4. More open procedures

As a corollary to diversification of panels and staff, we have been attempting to make all of the Endowment's meetings more open to the public it serves. For the first time applicants can now be given summaries of panel comments along with a list of panelists who review their proposal. In addition, the Endowment's Annual Report is now more descriptive of the grants which have been made.

#### 5. Administrative improvements

We have devoted a major effort, particularly this past year, to achieving increased productivity through more efficient management and procedures, and to attaining the administrative and technical expertise needed to respond to the requirements of the Federal regulatory and oversight agencies. To achieve these ends, we are reviewing all policies, procedures, and techniques used to carry out the Endowment's administrative functions with an eye to maximum utilization of manpower, elimination of duplication, reduction of paperwork, and the introduction of policy measures that will provide the necessary administrative support by the most economical means available. Significant progress toward the accomplishment of these objectives has been made in a number of areas:

a. Administrative structure: At the outset of FY 1978 the National Endowment for the Arts and the Humanities Endowment, which had previously been served by a "Shared Staff," each assumed responsibility for its own administrative and technical support. This arrangement has enabled the Endowment to establish administrative processes specifically responsive to the requirements of the humanities, and to develop and institute cost-saving techniques resulting in greater productivity and increased efficiency.

b. Management information system: The Endowment has undertaken the development of a comprehensive automated management information system. The first functional process to be automated was the Review/Evaluator and Panelist System. This system has replaced the former manual processes involved in maintaining a data bank of information on several thousand reviewers and panelists, and facilitates the information retrieval and selection of reviewers and panelists needed to participate in the application review process. Ultimately, the system will also support the administrative functions of accounting, budgeting, program planning and grants administration.

c. Administrative efficiencies: During the past year several major improvements in the internal operations of the Humanities Endowment were achieved. Two of these - computerization of payroll accounting and the arrangement of consultant and panelist services by letter rather than contract - have saved several positions. (They in turn have been allocated to create an Upward Mobility program.) Because of other improved procedures, grantees are now notified of their awards and reimbursed for their outlays in one-quarter of the time it took in 1977.

6. Improved coordination with other Federal agencies

Pursuant to Presidential directive, and to the intent of Congress as expressed in the basic legislation, the Endowment has increasingly sought to coordinate information and activities with other Federal agencies. These initiatives are aimed at preventing duplication of effort and funding, and at increasing the effectiveness of the Federal dollar spent for educational and cultural purposes. The Federal Council on the Arts and the Humanities, which is headed by the Chairman of the Humanities Endowment, has begun with the assistance of its member agencies and the cooperation of the Congressional committees concerned, to take a more active role in fulfilling its statutory responsibility to promote coordination among the cultural programs of its member agencies. During the past year the Council has focused on three areas in which more than one Federal agency has a significant number of programs: museums, arts education, and international communication. Results to date include:

1. A Memorandum of Understanding relating to international cultural matters has established a new framework for decision-making among three major agencies: the Arts Endowment, the Humanities Endowment, and the International Communication Agency.
2. A Memorandum of Understanding on the Arts in Education outlines the joint appointment by the Office of Education and the National Endowment for the Arts of a senior official to coordinate arts in education activities.
3. An Interagency Agreement concerning Federal museum programs takes the first important steps toward clarification of the responsibilities of Federal museum programs. The Agreement is among the Institute of Museum Services, NEH, NEA, the National Science Foundation, and the Smithsonian Institution.
4. A new edition of the Cultural Directory is nearing completion and will be published by the Smithsonian Press this fall.
5. A thorough review of the Arts and Artifacts Indemnification Program, the Federal Council's only assigned program, is underway and is expected to be completed shortly.

Other activities currently in progress under the aegis of the Council include work on energy issues relating to cultural institutions,

efforts to coordinate the activities of Federal agencies in the area of Folklife, and the drafting of a new Executive Order relating to Federal design.

## II. NEEDS IN THE HUMANITIES

National needs in the humanities are even greater today than they were four years ago when the Endowment last came before you for reauthorization. Through this report run the consistent threads of the needs of the men and women and institutions which make up the humanities resources of this nation, and of the demands of our citizens for greater services by those resources. In a sense, these demands by our citizens are encouraging: they show an ever wider acknowledgment of the value of the humanities in the search for a way through the complexities and perplexities of our age. But these demands are made on resources whose capacity to meet them is far from growing proportionately, and in many cases is shrinking absolutely.

Central to the difficulties of our humanities resources are the financial pressures upon them. Many cultural and educational institutions are still suffering from the ill-effects of the recession of the early 1970's, worsened by the constant drain of today's inflation. In a striking indication of this unhappy situation, the Chronicle of Higher Education recently reported that nearly 20 percent of the endowments of the nation's higher education institutions lost money during 1977-78. This was the poorest performance of these funds since the 1974 recession. Moreover, the total return of 2.5 percent for the past year fell far short of the inflation rate of 7.4 percent. It is estimated that when combined with previous years' developments, college endowments have lost roughly a fourth of their purchasing power in the past five years.

Compounding these financial difficulties is the fact, ever more evident, that the funds previously available from private foundations for many humanities institutions and their work have been sharply curtailed.

At the same time, the Endowment's own growth must - given the economic problems facing the nation - be slowed. We are faced with increasingly difficult decisions about where the Endowment's aid should go, and what its grant-making philosophy should be during the next several years.

The number of applications to the Endowment grows steadily - over 10,000 are expected next year. Of these, only about 20 to 25 percent can be funded - though probably twice that number could well be justified for funding in terms of their intrinsic merit and potential contribution to the humanities. The percentage of applications which can be supported has been declining, despite certain efforts to limit the number of applications received. For example, our Summer Stipend Program permits only 3 applicants per academic institution. Applications and awards in the Publications program are also limited; in many other programs, staff discourage

applicants from requesting large-scale or multi-year funding. Finally, many applications which might come to the Endowment are channeled to re-grant organizations such as the State Committees, summer seminars, and scholarly organizations (American Council of Learned Societies, International Research and Exchange Board, the Social Science Research Council).

In these circumstances, the fact is that large areas of needs in the humanities find no response from the Endowment because of limited available resources. I want to mention some of the more significant of these. In doing so, I am not presenting a specific agenda for new or increased Federal support in the future. But as these are areas of serious concern to all of us who work in the humanities, they should be brought to the Congress' attention.

#### A. Financial stability of humanities institutions

As recognized by the Congress when it established Challenge Grants, humanities programming requires a network of financially healthy institutions. While the responsibility for their basic health must rest primarily with the non-Federal sector, providing incentives to this sector remains a great task for the Endowment.

Thus far, the Endowment has been able to provide such incentives, either at the full level requested or at a reduced level, to some 55 percent of the Challenge Grant applications submitted during the past four cycles of review. However, given the total "universe" of eligible institutions - approximately 22,250 - the Endowment has in fact reached only a very small percentage of those institutions which might benefit from the fund-raising leverage of a Challenge Grant, and from the additional infusion of funds into humanities programs and activities. For example, only 2.4 percent of the institutions of higher education, 3.2 percent of the media organizations, and 1 percent of the museums eligible for Challenge Grant funding have actually received awards.

In view of the obvious limitations of our resources, the National Council on the Humanities has recommended that during this first authorization period for Challenge Grants the Endowment consider only one grant per institution. How to aid new institutions while sustaining the flow of the new monies which have been raised by Challenge grantees - especially those serving national audiences and clienteles - is one of the most serious issues facing the Endowment as it moves into the 1980's. It is likely that at some point during the next reauthorization period, the present restriction will be modified; the extent of the change and the conditions which might accompany such a change must await future policy discussion and recommendation by the National Council. At this point, however, it seems clear that the Endowment's Challenge Grants must be part of a broader strategy comprising a variety of programmatic and advocacy measures directed at increasing local and private support for humanistic work.

## B. Preservation and Conservation

One of the most pressing problems facing the humanities today centers around the conservation and preservation of books, manuscripts, photographs, sound recordings, videotapes, and other archival materials. Until now, because of budgetary limitations, we have had to limit support for preservation to requiring that collections processed with Endowment funds be stored in acid-free folders and protective containers, and, if possible, in a properly controlled environment. Unfortunately, the great majority of repositories have no climate control in their stacks.

Some Challenge Grant recipients are using their grants to raise funds for the physical renovation of library facilities and the construction of conservation laboratories in libraries, but these are few in number and trained personnel are in short supply. For major progress to be made, a broad-scale, national effort will be needed, including research and development into improved and cost-efficient technology, model micro-filming programs, staff training, and renovation and climate control.

## C. Reference works

At present, because of limited funds, the Endowment cannot fund research tools and reference works whose use will be primarily in the classroom. Thus, a valuable type of project with a broad audience of teachers and students is currently not receiving support.

A particular need and audience exist for reference works of a specifically regional focus. In view of our funding limitations, they receive little encouragement at present. Such works include a biographical dictionary for each State, linguistic atlases for all regions of the country, and descriptive, critical bibliographies which can be easily updated.

## D. Scholarly journals

The Endowment has never had a program for the systematic support of scholarly journals; our involvement in this field has been limited to occasional subvention of specific issues devoted to a bibliography or conference proceedings. Nevertheless, such journals play an essential role in the dissemination of scholarship; for some fields (e.g., philosophy) they are the major organs of dissemination. Their economic problems, always severe, have been further aggravated by the reduction of library acquisition budgets over recent years and changes in the postal regulations. Since these journals are designed specifically to serve scholars, public support - e.g., through Challenge Grants - is not a viable prospect. But with small grants, not to subsidize but to aid experimentation with cost-cutting, cooperative, and other practices recommended by the recent National Enquiry into Scholarly Communication, it would be possible to help publications of demonstrated value strengthen themselves and the

whole system of scholarly dissemination.

E. Bibliographic networks

With the technological developments in the field of automation, a national bibliographic data base and networks are a practical possibility, as the National Enquiry into Scholarly Communication has corroborated. The Endowment has made a number of grants to encourage the creation of links between institutions both to serve as models and to collect data on the costs and benefits of such linking. For a national bibliographic network to come into effect, increased effort must be exerted to establish a uniform system that is accessible to all research libraries and archives, and to set up both formal and informal networks and clearing-houses for the exchange of information. If funding were available, the Endowment could expand its efforts to encourage projects to develop new approaches and procedures for access to data.

F. International studies

As noted above, the Endowment's support of international scholarly exchange has been gradually increasing in order to offset declining foundation support. However, that support has concentrated on only three areas - the Peoples' Republic of China, the Soviet Union, and Eastern Europe. One of the private programs supported by the Endowment - the Social Science Research Council's foreign studies program - is global in its coverage, but rarely has much more than \$100,000 to distribute annually for graduate and post-doctoral work on a major area, e.g., Latin America. We are already being invited to consider a scholarly exchange program with Mexico, and it would not be surprising if, with the added stimulus of the Presidential Commission on Foreign Language and Area Studies, which is due to make its recommendations public before the end of this year, this trend continued.

Perhaps even more compelling than specialized scholarly studies is the need for greater understanding by the public of other cultures, and particularly of the historical and social background of changes currently taking place in other countries. The traditional reward system in the academic community discourages the creation of substantive work for the general public. However, as shown by the Bicentennial State Histories project, which demonstrated the usefulness and impact of research in State history aimed at the general public, the Endowment can play an important role in encouraging scholars to write for a wider audience. The whole area of international affairs is particularly appropriate for this kind of effort. Recent events in Iran revealed a staggering lack of public knowledge of the history and development of that land and its people. At a recent conference on African writers at Indiana University, the most frequently heard complaint centered around the tendency of Americans to view Africa as a monolith,

and to be ignorant of the traditions and development of the African nations. During the coming years the Endowment will be exploring ways of encouraging scholars, most particularly in international affairs, to produce works - including books, radio and television programs, and community discussion materials - that will promote increased knowledge of the history, traditions, and culture of countries of growing importance in the world today.

#### G. Humanities education

Changes in the nation's population mix and reduced employer demand for liberal arts graduates have produced serious problems in the humanities programs of our schools and colleges. How to assure effective teaching and a curriculum relevant to changing individual and societal needs during a time of retrenchment is a great challenge facing teachers and administrators.

The Endowment has heretofore concentrated its education aid on development of exemplary curriculum materials serving many schools or on specific projects designed to fit the needs of a specific institution. Of the estimated 30,000 humanities departments in colleges and universities and the 90,000 elementary and secondary schools, only a small proportion can be aided by current Endowment programs each year; thus the hope of effecting for the humanities the kind of national upgrading the sciences have achieved during the past 20 years has not been realized.

To expedite the renewal process and to reinvigorate a declining morale among humanities educators, three areas need particular attention during the coming years.

- infusion of the humanities into vocational/professional education;
- dissemination of information about successful humanities programs through faculty conferences and exchanges; and
- opportunity for teachers at all levels to update their subject knowledge and to relate their subjects to changing social conditions.

#### H. The next generation of scholars

With the steady or declining enrollments in colleges and universities, their faculties - who also constitute the bulk of the nation's scholarly manpower in the humanities - will see less turnover and an ever older average age. Leaders in humanities scholarship are concerned about the present lack of opportunity for their younger colleagues and fearful of a "lost generation" of scholars. Since different generations have different views of what constitute important subjects for research, and often have different approaches to the study of even traditional subjects, the implications of an aging humanities work force must be carefully

considered by the Endowment and other agencies which are charged with responsibility for safeguarding the nation's research potential.

While the Endowment's recent restructuring of its fellowship support will provide some small relief for younger scholars, broader scale aid - post-doctoral support, targetted fellowships, and research aids - especially for those persons not affiliated with the traditional sector of humanities institutions, may be deemed advisable if the nation is to have its humanistic scholarship continuously renewed and strengthened. In this connection it should be expected that as public-oriented humanities programs expand and employ an increasing proportion of persons trained in the humanities, these individuals are likely to identify different kinds of subjects - and different kinds of audiences - than those to which humanistic scholarship has traditionally been directed. This development may, in turn, produce new kinds of research issues for the Endowment to address.

#### I. Neglected constituencies

The resources of the humanities - schools, colleges, libraries, museums, research centers and scholarly organizations - are not distributed evenly across our country or readily available to all our citizens regardless of geographic or economic circumstances. Mindful of the authority invested in the Endowment by the Congress to address this problem, we continue to seek new and increased opportunities for the public to gain access to and participate in activities and programs in the humanities.

The humanistic traditions of our country both shape and are shaped by those who pursue work in the humanities. Moreover, our strength as a nation of nations is made manifest in the cultural pluralism that mirrors the diversity of our citizens. The Endowment, therefore, will always have an obligation to ensure - insofar as it has the means - that those who seek to participate in and give form to our cultural patrimony are afforded opportunities to do so.

Of special concern to us is the need to provide assistance to ethnic and other minorities who seek to use the humanities to illuminate their separate cultural traditions, to enrich their personal lives, and to increase their contributions to our common cultural life. While the State humanities committees have been especially thoughtful in their response to this need, the problems to be addressed are national in scope and require increasing attention on the part of the Endowment. It is not simply a matter of responding to the petitions of applicants schooled in the art of "grantsmanship." Rather, equality of access to the humanities requires that the Endowment undertake special initiatives - such as a program of technical assistance - to increase the availability of Federal programs of support to those who by virtue of education, geography or economic conditions have been underserved in the realm of the humanities.

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The Administration recommends to you renewal of the authorization of the National Endowment for the Humanities for the five fiscal years ending September 30, 1985. To this end, we have forwarded to the President of the Senate, with a request for its introduction and referral to this Committee, a proposal for legislation amending the National Foundation on the Arts and the Humanities Act of 1965, as amended. Our suggested amendments are all minor. Apart from the correction of some anomalies, they are directed at reinforcing the Endowment's ability to discharge its mission or, in one case, at improving the administration of funds.

The anomalies involved are the authority of the Endowment to make loans, which has never been used, and which Section 11 of our proposal would repeal; and the due date of the Endowment's annual report, which Section 18 would move forward from January to April, to correspond with the term of the Government's fiscal year now in effect.

The provision which would improve our administration of funds is contained in Section 19 which, besides authorizing appropriations for the Endowment's basic program and for the "Treasury Fund," would also permit the release of those indefinite appropriations to match gifts received by grantees for the purposes of Sections 5 (c) and 7 (c) of the Act. This would replace the present requirement that the Chairman of the Endowment, in order to release matching funds from the Treasury, must accept such gifts as Federal funds. The suggested change would simplify accounting, particularly in the Challenge Grant program; would recognize the impossibility of the Endowment's duplicating Treasury controls over gift funds, which are presently considered to be Federal funds but are exempt from Treasury control; and, in the case of Challenge Grants, would, without any alteration in the ratio now required between Federal funds and funds used by grantees to match them, make much easier the acceptance of private gifts in the form of "deferred giving," which is becoming increasingly important in the efforts of cultural organizations and institutions to build up their endowments.

The provisions which would reinforce the Endowment's ability to discharge its mission concern the State Programs, grants for the support of renovation of facilities, funding for support of interagency agreements, grants the Chairman is authorized to make without a prior recommendation from the National Council on the Humanities, and the Endowment's efforts to introduce into its panel review process people with diverse backgrounds.

Sections 13 and 14 of our proposal amend the provision of the Act covering the Endowment's grants to the State humanities committees by retaining the present \$200,000 minimum allotment for all States of the Union, Puerto Rico, and the District of Columbia,

but exempts the four jurisdictions with populations under 200,000 - American Samoa, Guam, the Northern Mariana Islands, and the Virgin Islands - from automatic entitlement to the \$200,000 minimum.

The Chairman of the Endowment is also permitted to waive, for the four jurisdictions with populations under 200,000, the requirement that their humanities committees use the first \$125,000 of Federal funding to support activities which receive at least half their funding from sources other than the Endowment.

An additional change concerning the State humanities committees would alter the proportions between the block grants and discretionary grants distributed to the State committees by the Endowment. At present 75 percent of the funds appropriated by the Congress are distributed in equal amounts by block grants to each committee, and no more than 25 percent are distributed by discretionary grants. Our proposal would alter this ratio of block to discretionary grants from 75:25 to 50:50 in five percent increments over a five-year period. Further, in distributing the discretionary portion of the grants to each State humanities committee, the Chairman would be authorized to take into account such factors as the quality and focus of programs, levels of State appropriations to the humanities committee, and State population. The intent of these provisions is to give the Chairman more flexibility to encourage State appropriations to the humanities committees.

Through an anomaly in the present wording of the Act, the Chairman of the Humanities Endowment, in making grants for renovation under the Challenge Grant program, should do so on the recommendation of the National Council on the Arts. The General Counsel of the Humanities Endowment has ruled that the Chairman should act on the recommendation of the National Council on the Humanities, and the Endowment's Challenge Grants supporting renovation have been made since the last reauthorization on the basis of this ruling. The effect of Section 2 and 15 of our proposal would be to: 1) statutorily require the Chairman of the Humanities Endowment to make such grants on the recommendation of the National Council on the Humanities; 2) remove the authority to make grants in support of construction; and 3) permit the Humanities Endowment to make grants in support of renovation on the same basis as the Arts Endowment.

Section 16 would provide specific authority for the Endowment to enter into inter-agency agreements and to support such agreements with program funds.

Section 17 would recognize the effects of inflation since the establishment in 1973 of the \$17,500 ceiling on grants the Chairman can make without a prior recommendation from the National Council on the Humanities by raising this figure to \$30,000, thus giving the Chairman greater flexibility in emergency situations.

As I have noted above, the Endowment makes a conscious and considerable effort to select for membership of the peer review panels persons with a broad range of esthetic and humanistic perceptions. Section 18 of our proposal would give statutory recognition to these factors, in addition to the "broad geographic representation" on those panels already required by the Act, by inserting "and culturally diverse" after "geographic" in Section 10 (a) (4).

The text of the legislation which we propose is attached (Annex 9), as is a sectional analysis of its various provisions.

I hope that these proposals will receive your favorable consideration, and that we may look forward, with your counsel, guidance, and authorization, to further support of the humanities in the service of all the people of this nation.

"THE CLIMATE FOR RESEARCH"

REMARKS PREPARED FOR DELIVERY AT  
FACULTY CONFERENCE ON TEACHING AND RESEARCH:  
AWARDS BANQUET TO HONOR SCHOLARS AND  
TEACHERS FOR THEIR CONTRIBUTIONS TO  
WESTERN MICHIGAN UNIVERSITY

BY

JOSEPH DUFFEY, CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

OCTOBER 1, 1979

WESTERN MICHIGAN UNIVERSITY

KALAMAZOO, MICHIGAN

I appreciate this opportunity to visit Western Michigan again and to join with you as you honor those who have helped this university gain a reputation as an important center for research.

I have come recently enough to the Federal bureaucracy to have some memories of what it is like to sit on the other side of the great table of American grantsmanship. And so it is with real admiration that I join you in saluting those able scholars and teachers who have learned to jump the hurdles and run the obstacle course of grant application, peer review, and budget scrutiny.

This evening I would like to say some things about the history and future prospects for Federal funding for the sciences and the humanities.

Though patronage of the arts and learning has an older pedigree, going back to medieval days, it is in the sciences that public funding in America first became significant and, in some fields, dominant. The recent history of funding, and of the grantsmanship which accompanies it, begins in the 1940's with the call of Dr. Vannevar Bush, for post World War II government sponsorship of scientific investigation. Bush's report, Science, the Endless Frontier, announced the goal of advancing scientific knowledge in all directions at one, with as much energy as possible. This goal led rather quickly to the establishment of the National Science Foundation and to a growing budget for research, now reaching nearly \$1 billion per year.

From the NSF and its sister agencies, the National Institutes of Health and Mental Health, have come important models for the allocation of public funds in support of research. Chief among these has been the use of panels of expert reviewers to pass on the quality of proposals for funds. All these agencies, and the others which followed in their wake--including the National Endowment for the Arts and the National Endowment for the Humanities, both created in 1965--have had to walk a line between support for esoteric work and efforts to increase public understanding and participation because it improves educational programs. But most fundamentally, what Federal funding has imposed, at its best and its worst, has been the requirement that scholars and scientists plan their work years ahead, with tightly structured and easily accountable budgets and activity schedules, and perhaps most ominously, with carefully specified goals for what they hope to learn.

Sometimes, to be sure, these procedures are antithetical to the free-floating ways in which the best work is done. Not long ago, Daniel Greenburg speculated on the sorts of letters which the National Science Foundation or the National Endowment for the Humanities might have sent to some of the greatest scholars and scientists in history. Here for example, is a letter to Archimedes:

Dear Mr. Archimedes:

We note that in your grant application a bathtub is listed among your equipment requirements. Since the Foundation must be prepared to respond to Congressional inquiries about the projects it supports, please explain why this item is necessary and what problem or problems you intend to investigate with it. Pending receipt of a satisfactory response, funding of your grant is suspended.

Or, according to Greenburg, this letter might have been addressed to a man named Newton several centuries ago:

Dear Mr. Newton:

Since this agency is responsible for research in the physical sciences only, we have taken the liberty of forwarding to the Department of Agriculture your recent communication concerning the ripening of apples. To spare you any inconvenience or delay, we suggest that you direct further inquiries on this subject to that Department.

Or this letter which might have gone to Karl Marx in the second half of the 19th century:

Dear Mr. Marx:

Regarding your proposed study concerning possible relationships between various economic factors in social developments, it was the feeling of the review panel that the subject you have proposed is of such considerable scope, that the project ought to be conducted by a multi-disciplinary team rather than by a single investigator. This would help promote balance and bring a variety of insights to the study. To carry out the project it is considered desirable that an advisory committee periodically review progress and report back to this agency. We can not share your optimism about broad general interest in the subject, but we do conclude that it may be of sufficient scholarly importance to merit consideration for support, though a firm commitment cannot be made at this time. If you decide to resubmit an application, be sure to include your institutional affiliation.

I must confess that there are some days at the Humanities Endowment when I wonder whether our guidelines, our computer systems, and our strict budgetary accountability may not serve to hinder as much as to encourage intellectual creativity. The irony is most evident in budget-preparing

seasons, when, charged with helping to preserve the best of our historical treasures and traditions of learning, we must pretend, for the purposes of Zero-Based Budgeting, that nothing has gone before, that the slate is newly cleaned every year.

There is no doubt that the expansion of Federal support for research has changed fundamentally the economics of much of American higher education, and led inevitably to a burgeoning bureaucracy (and use of the awkward language of bureaucratese) both in the Academy and in government. But this has also been the impetus for an extraordinary explosion of new and important knowledge. In the sciences, Federal funding has often underwritten tremendously important gains in physics, genetics, and molecular biology. In the humanities and social sciences, public assistance to scholars has led to profound and innovative interpretations of the human condition, perhaps most especially in the way philosophers, anthropologists, historians, and students of literature and religion have redefined human meaning as a changing cultural construction.

There is a great deal of careless talk today about how American intellectual life is crumbling, how students and teachers are incompetent, and how our national debate over ideas has become trivial and stale. But this seems to me an inaccurate, short-sighted, and foolish point of view. Who could have predicted a half century ago, during the dark days of the Depression, that a time would have come when so many of the resources of this nation and so many millions of our citizens would be engaged in the exercise of curiosity and free-wheeling investigation of scientific questions, philosophical issues, literary and artistic classics and social and political problems? Who would have believed a half century ago that Americans--accused for so long of being provincial and insular--would have developed the most cosmopolitan and diverse forms of intellectual inquiry in the world? That our universities should become second only to the French in the study of French literature and culture; second only to the Japanese in the study of Japanese literature and society, to take only two examples.

Fifteen years ago when the National Endowment for the Humanities was established by the Congress, there was a feeling that this nation lagged behind, at least in these non-scientific areas of human knowledge and investigation. But that is certainly not true today. We have in these 15 years become aware of ourselves as a civilization rich with history and tradition and great capacities for the study of history, literature and philosophy. A good start has been made on an even more subtle and difficult problem: defending and supporting basic scholarship. For many generations, American scientist complained that basic research was being neglected. The enterprising nature of the American social system emphasized the practical, utilitarian benefits of scientific

research was being neglected. The enterprising nature of the American social system emphasized the practical, utilitarian benefits of scientific research. It has been easier to declare a war on cancer and a crusade for space travel than to fight skirmishes against ignorance.

In the humanities, the equivalent to utility is entertainment. Partisans of public support often pass over scholarly activity in order to stress the numbers of citizens who have visited the King Tut exhibit or seen The Adams Chronicles on television. There are, to be sure, many valuable things in these programs of practical utility and entertainment. Much important learning is gained in the process of preparing, presenting, and participating in these kinds of public-oriented enterprises. There is a pleasure in the sight of beautiful objects unfathomable to our powers of description and analysis. But such pleasures do not begin to exhaust the public benefits of the sciences and humanities.

I have tried, since coming to NEH, to bring the scholarly work of the Endowment's grantees to the foreground in our presentations before the Congress and to the general public. The response has been extraordinarily positive. Americans need little convincing now that the Dictionary of American Regional English, which some believe to be a kind of equivalent of the Oxford English Dictionary for North America, is valuable to our sense of ourselves as a people. Even the most urban, technically sophisticated of our citizens find merit in the notion of oral histories of Southern sharecroppers. Archaeological investigation of the early English settlements around Jamestown, or in the still surprising civilizations of the ancient Near East, excites the American imagination more each year. Few contest the wisdom of publicly supporting translations of important documents and scholarly works from as many as fifty foreign languages, as the NEH has undertaken to do in the past few years.

These sorts of projects are, in a sense, the work of our civilization. They are not escapes from the drudgery of contemporary life, exciting as they are. They are not self-indulgent exercises valuable only to insiders and experts, though their language and methods are often specialized. They are in fact as much basic research as the work of theoretical physicists, as experimentally significant as the discovery of the molecular structure of proteins. Every piece of good research in the humanities is like a probe into another civilization. For the voyage outward our scholars go forth with our common curiosities, our shared sense of the human condition. It is through spectacles of contemporary consciousness that scholars look at prehistoric Africa, at medieval Spain, at Revolutionary America, at modern-day Thailand. And what they bring back from these probes informs our sense of who we are and why we do what we do.

Scholarship at its best is at the convergence of freedom and humility--the freedom to ask the boldest questions of nature and human nature, the humility to await even the most disconcerting answers with honesty and patience.

I have attempted to match this sense of the public significance of humanistic scholarship with decisions about funding priorities at the Humanities Endowment. In each of the budgets prepared for Congress during my tenure at NEH, we have requested increases in the share of new funds going to research and fellowship programs. I believe there is now less embarrassment at NEH in defending the national and cultural significance of such projects as a dictionary of the Hittite language, a cultural atlas of Southern Asia, a project to preserve and interpret the magnificent working drawings done by John Roebling for the Brooklyn Bridge a century ago.

Scholars in the humanities have long complained that they fare poorly for Federal funding compared to their colleagues in the sciences. In the end, I think this comparison is often overstated--since so much of the budget of the NSF, NIH, NIMH, and other agencies goes toward the cost of the costliest technology not required in the humanities. We are, however, beginning to face some of these problems at the Humanities Endowment, as more bibliographical and historical projects require the assistance of computers. Sometimes technical costs can have the most profound intellectual significance. NEH recently awarded several thousand dollars for the preparation of a Selectric typing element for the Coptic alphabet; this promises to increase quickly the availability of transcriptions of significant texts to scholars in every part of the world studying the civilizations of Egypt and Ethiopia. The greatest technical costs, however, lie in another area--and that is the preservation of archives, manuscripts, and books in our nation's research libraries. This situation is reaching critical proportions because of the devastation caused by pollution and the inevitable disintegration of the acidic papers used by book publishers in the last half century or so. The NEH is just beginning to consider what role its limited financial resources can best play in the long-term solution of this problem. In any event, it is vital that the jealousies of scholars and scientists not lead them to contest the value of one another's fields of study in order to advocate their own. Or, just as bad, to make excessive claims for the relevance, utility, or entertainment value of their own work in order to subtly disparage the serious scholarship of their colleagues.

Even in the best of times, scholarship has the tendency to succumb to the blandishments of success. Success is a hungry despot. As Professor Harvey Brooks of Harvard has observed, "science and technological progress may have undermined its own sources of support--the greater the results of research, the more it creates other opportunities or needs for the employment of capital which are directly competitive with funds for research." In the humanities, the same condition prevails. Scholarship, when it becomes celebrated, soon becomes popular and useful, and the reasserted claims of utility and entertainment inevitably must be drawn from the same coffers which nurtured primary research.

Despite the current atmosphere of financial strictures on college campuses, a very healthy portion of this nation's resources continue to go to research and development. It now approaches \$50 billion each year.

And, after a period of waning public confidence in science, involving a more mature acceptance of the limits of technical innovation, we seem ready now to reaffirm our research commitments. The administration of President Carter has been a period of turnaround in Federal support for science, technology, and basic research. Budget increases of about 12% per year have been registered in these areas--at a time when other portions of the Federal budget have been severely cut back. Still, the climate of economic restraint will be with us for some time. And the glorious days of endless expansion in our research facilities are clearly ended. Some research and graduate degree programs will need to be curbed if more essential efforts are to remain vital.

I needn't remind any of you of the dimensions or the details of this era of financial stringency. But I do want to conclude these remarks with a plea to university administrators, scholars, and teachers to remember something in these days of leanness which we have often forgotten in the days of plenty. I want you to keep in mind a simple question: why is the university an appropriate place for funded research?

The tritest answer is, of course, the truest--that is where the scholars and scientists are! But it needn't be so. In both Eastern and Western Europe, the tendency has been quite otherwise, to create free-standing, independent research centers outside the universities. In the United States, we have emphasized university research in large part because we have believed that teaching and research complement each other, and that a teacher doing research was a better teacher. In addition, the distribution of excellent universities in every part of our country has made Federal support of research politically more acceptable, especially when compared with the contention within the arts community over the role of a few major metropolitan areas as cultural capitals of the nation.

American universities have responded well to the challenge of research tasks and made many important contributions to knowledge. Recently, for example, the National Science Foundation compiled a list of eighty-five significant advances over the last twenty years in four fields: Mathematics, Chemistry, Astronomy, and Earth Sciences. University centers were found to be responsible for more than 70% of these advances. It is an important principle, therefore, that universities continue to be the prime recipients of research support from the Federal government. What the university offers is not efficiency in research efforts, or economy, or a unique capacity to attract talented researchers, although all these are important. It is, rather, the commitment of the university to freedom of inquiry and to placing new research in the context of traditional wisdom which is unique to the academic environment.

But, paradoxically, university research efforts do not always contribute to the very qualities of academic life which make it attractive to outside funding in the first place--the continuing commitment to seek out, define, and share wisdom. Working on the frontiers of each discipline in the modern university, scholars and researchers often have too little opportunity to nourish themselves and others in the core of learning,

at the point where their questions intersect and overlap one another. Too often experts have interpreted their social responsibilities exclusively in terms of popularizing their work for laymen or students, particularly by teaching introductory courses to freshmen and sophomores. We need today a different approach to the dilemma of highly specialized scholarship. We need more efforts by scholars in both the sciences and the humanities to draw larger lessons, to speak to a larger public audience, to speak out on the broader human questions which underlay their original scholarship.

Lewis Branscomb, the president of the American Physical Society, observed recently that "people too rarely distinguish between data, information, knowledge and wisdom." Yet, he continued, these are as different from one another: "... as different and related and interlocking as starch molecules, flour, bread and the flavorful memory of a superb morning croissant." Universities are places for the gathering of data and information; for the specialized work that is more easily shared by colleagues in the same discipline than with one's colleagues in the next building. But they are also places for knowledge and wisdom. Places where a scholar in physics can have breakfast with a colleague in the romance languages. And on such occasion, the taste of the croissant may lead the physicist to ponder how starch molecules can taste so good, while his literary colleague may think about Marcel Proust and how the taste of those madeleine cookies in Swann's Way evoked and tied together a vision of time's passing in an instant of life. The humanities are partly represented in this hypothetical breakfast by the learning of the romance language professor, by his ability to explicate texts and discern their meaning. But the humanities are present as well in the methodology and assumptions of the physicist. In the coffee, if you will, in which both dip their pastry. For the questions which the scientist asks and in the way in which they are asked, and the way in which he chooses to answer them, are also elements of humanistic inquiry.

The role of the National Endowment for the Humanities is, of course, to aid specialized research in particular academic disciplines. But I trust we will always have a broader vision at the Endowment, to help all members of the university community in directing their attention to that core of human wisdom, that common commitment to serious questions which our specialized work so often fragments.

The economic fortunes of the 1980's, it now appears, will not allow the "two cultures" about which C. P. Snow warned 20 years ago, to drift further apart. Since we cannot afford two cultures today we should perhaps be working on reconstituting at least one good one. I hope you will note that I am not calling for more interdisciplinary work or for a false unity among academic departments. I am suggesting instead that as the funds for sponsored research may grow even more dear (and in the dips and vagaries of economic life that must surely be the case) we shall have to revive the older ideal of the university which made it such an hospitable habitat for sponsored research in the first place. This will mean emphasizing what is common to all the academic disciplines, common to all learned men and women--the transformation of data and information into knowledge and wisdom.

As you celebrate your appreciation of sponsored research and of those achievements that have been significant, I hope you will consider as well, that one of its main rewards and perhaps its prime requisite, is its contributions to a richer climate of learning for our society. The lesson for universities in our day is, I believe, the same as it was for Francis Bacon three and half centuries ago. He once wrote that "Expert men can execute and perhaps judge of particulars one by one, but the general counsels and plots in marshalling of affairs can come best from those who are learned."

As we celebrate sponsored research for its affirmation of the richness of intellectual life in America, for producing expertise, we need also to revive and strengthen our basic commitment to the broader dimensions of learning and the quest for truth that have, over the years, made this flourishing of sponsored research possible.

Thank you.

"NOSTALGIA, HISTORY AND PRESERVATION"

KEYNOTE ADDRESS

NATIONAL CONFERENCE ON HISTORIC PRESERVATION

OAKLAND UNIVERSITY: OAKLAND, MICHIGAN

by

JOSEPH D. DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

OCTOBER 14, 1979

Ever since I received Dean Ecklund's gracious invitation to Meadowbrook Hall, and to this conference, I kept asking myself "Why is it that we are so fascinated with great houses such as this?" Through my mind there flowed a rush of associations - of mysterious invitations to spend the week-end at country houses in Britain and the strange events which occur there. Of the novels of Wilke Collins, of Dorothy Sayers and Agatha Christie. Of young women - the heroines of Jane Austin and Charlotte Bronte, standing in front of manor houses in which their destinies are to be decided; of momentous world-shaking decisions reached at Dumbarton Oaks, at Astor House, at Chequers. Of the French communards setting the Tuileries afire in the bloody month of May, 1871; and of the Bolsheviks seizing the Winter Palace in October, 1917!

There is something awesome about a great old house such as this which tempts even the most prosaic mind to fantasy. Great old mansions such as this are pre-eminately places for feeling. We feel first of all their extraordinary beauty. Much more than even a painting, a great house conveys a sense of human artistry, for here the art envelops us. It is our habitat. We cannot turn our backs on it. It won't let go of us. And soon, if we are but willing to yield, we can be swamped by the nostalgia of such associations. We can sigh "How wonderful it might have been to have lived in those gracious old days when the pace of life was easier, when children were respectful and adults were mannerly; how delightful it was that the world then was so well-ordered."

Which leads me to ask this question, to what extent have feelings of nostalgia, a kind of sentimental reverence for a past which has disappeared, been an inspiration for efforts to preserve great artifacts and structures of the past? I believe this quite often has been the case. In fact, nostalgia, which literally means an ache to return to the past, has emerged from time to time as the dominant impulse behind restoration efforts.

Reading an account of what was perhaps the first major preservation battle - Anna Cunningham's crusade to save Mount Vernon - and the early efforts to preserve wild lands and open spaces in the West, there is a clear sense of a movement borne of the longing to cling to some reminders of a romanticized past. Clearly the major efforts of a half century ago which resulted in Williamsburg, the Wayside Inn, and Sturbridge Village in Massachusetts and Greenfield Village here in Michigan, were expressions of a desire to capture a moment in history - to freeze a vignette out of the past and to recreate an earlier time and place.

For the purposes of the argument that I would like to make this evening, I want to make a distinction between nostalgia, a fascination with the past as it was, and history, an attempt to read the past for the sake of understanding the continuities which help explain and illumine the present. Let me be clear about this: I do not want to give nostalgia a bad name, but I do want to distinguish it from a sense of history. I don't believe there is anything particularly or necessarily dangerous about nostalgia. Nostalgia is a way of making entertainments out of the discontinuities we have with the past, of escaping whatever it is that ails in the

real here and now. No one knew how to do this better than Walt Disney. He could make every adult think that he remembered his childhood on a farm, with Grandpa and the collie dog and apple pie and the country fair.

There are those who point out that our society currently is going through a dangerous flirtation with nostalgia. But this seems to be only a mild sentimental longing for days gone by. A fascination with television programs and movies set in the 1930's, with revivals of old Broadway musicals, with a rage for antique furniture and clothing styles which veer back to the first decades of the century.

Nostalgia is a way of converting alien and awesome scenes into warm and friendly encounters by allowing us to think of ourselves as their masters. In a sense, nostalgia is a mood we cultivate, on emphasis upon feeling. It allows us to recast the past to our own liking; therefore, perhaps to triumph over history.

Every preservation project plays upon this very human impulse towards nostalgia. But preservation can and does do much more. Beyond its entertainment value, preservation can be immensely instructive. It can play a role in the work of history. Whatever its exterior fenestration, every great house, to take an example close at hand, is filled with windows into history. First there is the fabric of the house itself - its construction techniques and materials, its design sources and modifications, its decorative treatments and functional innovations. In the last twenty-five years the science of architectural analysis - and it is a science - has made astounding advances. In few areas of humanistic inquiry, have so many tired cliches been overturned so quickly as in architectural history.

Mark Girouard, in a recent brilliant book, Life in the English Country House, has demonstrated how the entire social and aesthetic history of a nation can be traced in the development of these architectural treasures. Simply as the repository of so much of our cultural inheritance, these houses should be preserved. But in fact, their meanings are far greater. Their uses, if I can call them that, indeed their "social uses", if I may use the term, are far more important to us. Houses can teach us much more than the history of technology and taste. Every piece of molding can become in a way, a window into the social history of artisantry and of vocational education. Every arrangement of furniture can be read as an episode in the history of privacy and sociability as much as a moment in the history of design. Every kitchen counter tells us something of the history of families of nutrition and of domestic work. Every borrowing from Inigo Jones or Andrew Jackson Downing helps us to place the building in an historical context.

At the highest level, historic houses are splendid vantage points for the richest learning in the humanities. Each house is, after all, the intersection of the deepest, cultural notions of how space and time are organized and the most concrete patterns of human interaction with the physical environment. Just as every house is a habitat for the meeting of hosts and guests, so every house is a meeting ground for traditions and innovations. At the moment of its construction, a house expresses intentions and realities, but the house continues to live and change even when it is supposedly "frozen" in time by becoming a museum. And so it is a continuing story of how we define our places in the world.

Historians have always been skeptical of nostalgia. They have to be.

History and nostalgia are very different creations. History focuses our attention upon continuities and disjunctions; upon transitions and transformations. Nostalgia glosses over our differences with the past. It can become, as Christopher Lasch has recently written, a form of narcissism. But our cultural memories sometimes play tricks upon us and the history of one generation is often the nostalgia of the next. As Anthony Brandt has remarked in a compelling and marvelously clear-thinking article on the subject, "Nostalgia does not liberate us from history, it only (momentarily) obscures the continuity of its operations." What we believe to be true of a particular historical period will probably turn out to the next generation of historians to be partly a projection of our own contemporary prejudices. History tries to isolate us from the past if only for a few moments so that we can see the gulf between the present and past. But inevitably, history is also a form of contemporary imagination and knowledge and so the questions we ask of the past and the interpretations we make are colored by the temper of our own times.

History is, I believe, a nobler and more useful pursuit than nostalgia, for it accepts a world without us, and beyond us, and seeks to understand and interpret it anew for every generation. Like the best work in the humanities, it is an enthusiastic, even an aggressive, exercise of humility. Preservation, then, can be an invitation to history as well as to nostalgia. In a way, the historical house is the setting for a kind of intellectual dance in which we approach the past, imitate it for a moment to learn how it moves, and then step back and watch it, independent of ourselves. But there is another use, another

meaning to preservation which is seldom understood. When a great private house like this one is open to the public, or even becomes part of the public realm, something significant is happening. Buildings like this then become parts of our cultural legacy, aspects of our shared cultural inheritance. The way we define ourselves as Americans, is powerfully shaped by the sorts of things we own in common; land, buildings, relics, artifacts, institutions from the past, which we have decided to preserve as a people, as a nation. One can therefore tell much about a society by looking at what it chooses to preserve. The first American buildings to be preserved were generally the homes or birthplaces of presidents and military heroes. Local communities began to save the traces of their earliest white settlements. Later, beginning in the first quarter of the twentieth century, buildings of exceptional architectural merit were singled out for preservation. The preservation movement concentrated on landmarks and highlights in American architecture, and almost all the buildings saved were made into shrines or museums of local history isolated from the soiling influence of everyday life in the twentieth century.

About twenty-five years ago, the preservation movement began to change significantly. Greater and greater interest has been expressed in vernacular architecture, in the sort of dwellings occupied by ordinary citizens in the past. And since such buildings only gained their meaning from their proximity to others of similar age and style, the 1950's and 1960's saw the first major efforts toward the establishment of historic districts, chiefly in the most elegant sections of our older cities - the Vieux Carre, Beacon Hill and Georgetown.

Of even greater significance to the preservation movement has been the revived passion for city life in all its hurly-burly and complexity. Stemming in part from books like Lewis Mumford's The City in History, (1960), and Jane Jacobs', Death and Life of Great American Cities, (1961), the new urbanism was inherently preservationist. Around the country, little old ladies in tennis shoes who had served teas in historic house museums were now standing in front of bulldozers, and taking developers and public works departments to court. Second- and third-generation Americans became more and more interested in their distinctive ethnic heritages, and in the city districts where their immigrant forebears had first established themselves in America.

By the late 1960's, preservationists had set their sights on working-class, waterfront, and even commercial and industrial sections in our cities. Shedding their suburban proclivities toward separating history and architecture from the world of work, groups like the National Trust have become significant forces in urban revitalization and economic development.

Over the course of the past decade, the work of preservation has been helped greatly, if indirectly, by the exploding costs of new construction, by economic slowdowns, and finally by the energy crisis. The environmental movement, in its city suit, has popularized terms like "re-cycle" and "adaptive re-use" so that they spring to the lips of politicians and city-dwellers as much as to architects and planners. Everywhere new uses are being found for granite warehouses, for ashlar textile mills, for brick fire stations, for alabaster public buildings. An architect friend of mine recently confided, with a smile on his face,

that he did not expect to build a completely new building again in his career !

All of this has given us a new use, a new meaning for preservation. It is no longer peripheral to American life, but central to it. Our preservation policies are the product of the enlightened need to conserve the resources of the built environment, to ensure continuity with the past and to meet the demands of the present and the future. Once we began to save buildings which we knew would never serve museum purposes, we began to think of new goals for preservation and we began to become aware of ourselves as an historical people.

Cultural critics like Christopher Lasch and Daniel Bell have complained that Americans have no sense of their history, that we are simply present-minded and heedless hedonists. It is not a new complaint. A century ago, Henry James made the same complaint about Americans. But I believe such judgements are far too harsh. Certainly the truth today is, that for the first time in our history, we have substantial, palpable and obviously permanent traces of the past all around us, and we seem as a nation increasingly willing, even eager to live with these traces of our history and to be orientated by landmarks of the past. We have begun to move beyond a simple nostalgia for the past. We no longer are satisfied with preserving the past. More and more, we want to understand, live with and use the artifacts of history.

I believe that the new preservation movement based in the most densely-built areas of our nation implies that we all have a common stake in the built environment and in what one might call the serious work of a civilization, the work of history; and that this is more important than nostalgia.

Finally, I would urge each of you to consider in whose name you preserve pieces of the American heritage and patrimony. We know that in the modern world, culture is not passed down through the authority of text and doctrine. Indeed it is created anew and in each generation, indeed in each moment as each person discovers what is true for him, what works, what provides a sense of continuity with the past. The buildings and sights we are preserving can be the opportunities for self-affirmation of all our citizens, not simply the more privileged of us, or they can be places for self-rejection. If preservation is to play its highest role as the nurturer of the American sense of common heritage, as a medium of cultural identification, all of us will have to learn how to make our stewardship an opportunity for the affirmation of others.

Thank you..

"NOSTALGIA, HISTORY AND PRESERVATION"

KEYNOTE ADDRESS

NATIONAL CONFERENCE ON HISTORIC PRESERVATION

OAKLAND UNIVERSITY: OAKLAND, MICHIGAN

by

JOSEPH D. DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

OCTOBER 14, 1979

Ever since I received Dean Ecklund's gracious invitation to Meadowbrook Hall, and to this conference, I kept asking myself "Why is it that we are so fascinated with great houses such as this?" Through my mind there flowed a rush of associations - of mysterious invitations to spend the week-end at country houses in Britain and the strange events which occur there. Of the novels of Wilke Collins, of Dorothy Sayers and Agatha Christie. Of young women - the heroines of Jane Austin and Charlotte Bronte, standing in front of manor houses in which their destinies are to be decided; of momentous world-shaking decisions reached at Dumbarton Oaks, at Astor House, at Chequers. Of the French communards setting the Tuileries afire in the bloody month of May, 1871; and of the Bolsheviks seizing the Winter Palace in October, 1917!

There is something awesome about a great old house such as this which tempts even the most prosaic mind to fantasy. Great old mansions such as this are pre-eminently places for feeling. We feel first of all their extraordinary beauty. Much more than even a painting, a great house conveys a sense of human artistry, for here the art envelops us. It is our habitat. We cannot turn our backs on it. It won't let go of us. And soon, if we are but willing to yield, we can be swamped by the nostalgia of such associations. We can sigh "How wonderful it might have been to have lived in those gracious old days when the pace of life was easier, when children were respectful and adults were mannerly; how delightful it was that the world then was so well-ordered."

Which leads me to ask this question, to what extent have feelings of nostalgia, a kind of sentimental reverence for a past which has disappeared, been an inspiration for efforts to preserve great artifacts and structures of the past? I believe this quite often has been the case. In fact, nostalgia, which literally means an ache to return to the past, has emerged from time to time as the dominant impulse behind restoration efforts.

Reading an account of what was perhaps the first major preservation battle - Anna Cunningham's crusade to save Mount Vernon - and the early efforts to preserve wild lands and open spaces in the West, there is a clear sense of a movement borne of the longing to cling to some reminders of a romanticized past. Clearly the major efforts of a half century ago which resulted in Williamsburg, the Wayside Inn, and Sturbridge Village in Massachusetts and Greenfield Village here in Michigan, were expressions of a desire to capture a moment in history - to freeze a vignette out of the past and to recreate an earlier time and place.

For the purposes of the argument that I would like to make this evening, I want to make a distinction between nostalgia, a fascination with the past as it was, and history, an attempt to read the past for the sake of understanding the continuities which help explain and illumine the present. Let me be clear about this: I do not want to give nostalgia a bad name, but I do want to distinguish it from a sense of history. I don't believe there is anything particularly or necessarily dangerous about nostalgia. Nostalgia is a way of making entertainments out of the discontinuities we have with the past, of escaping whatever it is that ails in the

real here and now. No one knew how to do this better than Walt Disney. He could make every adult think that he remembered his childhood on a farm, with Grandpa and the collie dog and apple pie and the country fair.

There are those who point out that our society currently is going through a dangerous flirtation with nostalgia. But this seems to be only a mild sentimental longing for days gone by. A fascination with television programs and movies set in the 1930's, with revivals of old Broadway musicals, with a rage for antique furniture and clothing styles which veer back to the first decades of the century.

Nostalgia is a way of converting alien and awesome scenes into warm and friendly encounters by allowing us to think of ourselves as their masters. In a sense, nostalgia is a mood we cultivate, an emphasis upon feeling. It allows us to recast the past to our own liking; therefore, perhaps to triumph over history.

Every preservation project plays upon this very human impulse towards nostalgia. But preservation can and does do much more. Beyond its entertainment value, preservation can be immensely instructive. It can play a role in the work of history. Whatever its exterior fenestration, every great house, to take an example close at hand, is filled with windows into history. First there is the fabric of the house itself - its construction techniques and materials, its design sources and modifications, its decorative treatments and functional innovations. In the last twenty-five years the science of architectural analysis - and it is a science - has made astounding advances. In few areas of humanistic inquiry, have so many tired cliches been overturned so quickly as in architectural history.

Mark Girouard, in a recent brilliant book, Life in the English Country House, has demonstrated how the entire social and aesthetic history of a nation can be traced in the development of these architectural treasures. Simply as the repository of so much of our cultural inheritance, these houses should be preserved. But in fact, their meanings are far greater. Their uses, if I can call them that, indeed their "social uses", if I may use the term, are far more important to us. Houses can teach us much more than the history of technology and taste. Every piece of molding can become in a way, a window into the social history of artisanship and of vocational education. Every arrangement of furniture can be read as an episode in the history of privacy and sociability as much as a moment in the history of design. Every kitchen counter tells us something of the history of families of nutrition and of domestic work. Every borrowing from Inigo Jones or Andrew Jackson Downing helps us to place the building in an historical context.

At the highest level, historic houses are splendid vantage points for the richest learning in the humanities. Each house is, after all, the intersection of the deepest, cultural notions of how space and time are organized and the most concrete patterns of human interaction with the physical environment. Just as every house is a habitat for the meeting of hosts and guests, so every house is a meeting ground for traditions and innovations. At the moment of its construction, a house expresses intentions and realities, but the house continues to live and change even when it is supposedly "frozen" in time by becoming a museum. And so it is a continuing story of how we define our places in the world.

Historians have always been skeptical of nostalgia. They have to be.

History and nostalgia are very different creations. History focuses our attention upon continuities and disjunctions; upon transitions and transformations. Nostalgia glosses over our differences with the past. It can become, as Christopher Lasch has recently written, a form of narcissism. But our cultural memories sometimes play tricks upon us and the history of one generation is often the nostalgia of the next. As Anthony Brandt has remarked in a compelling and marvelously clear-thinking article on the subject, "Nostalgia does not liberate us from history, it only (momentarily) obscures the continuity of its operations." What we believe to be true of a particular historical period will probably turn out to the next generation of historians to be partly a projection of our own contemporary prejudices. History tries to isolate us from the past if only for a few moments so that we can see the gulf between the present and past. But inevitably, history is also a form of contemporary imagination and knowledge and so the questions we ask of the past and the interpretations we make are colored by the temper of our own times.

History is, I believe, a nobler and more useful pursuit than nostalgia, for it accepts a world without us, and beyond us, and seeks to understand and interpret it anew for every generation. Like the best work in the humanities, it is an enthusiastic, even an aggressive, exercise of humility. Preservation, then, can be an invitation to history as well as to nostalgia. In a way, the historical house is the setting for a kind of intellectual dance in which we approach the past, imitate it for a moment to learn how it moves, and then step back and watch it, independent of ourselves. But there is another use, another

meaning to preservation which is seldom understood. When a great private house like this one is open to the public, or even becomes part of the public realm, something significant is happening. Buildings like this then become parts of our cultural legacy, aspects of our shared cultural inheritance. The way we define ourselves as Americans, is powerfully shaped by the sorts of things we own in common; land, buildings, relics, artifacts, institutions from the past, which we have decided to preserve as a people, as a nation. One can therefore tell much about a society by looking at what it chooses to preserve. The first American buildings to be preserved were generally the homes or birthplaces of presidents and military heroes. Local communities began to save the traces of their earliest white settlements. Later, beginning in the first quarter of the twentieth century, buildings of exceptional architectural merit were singled out for preservation. The preservation movement concentrated on landmarks and highlights in American architecture, and almost all the buildings saved were made into shrines or museums of local history isolated from the soiling influence of everyday life in the twentieth century.

About twenty-five years ago, the preservation movement began to change significantly. Greater and greater interest has been expressed in vernacular architecture, in the sort of dwellings occupied by ordinary citizens in the past. And since such buildings only gained their meaning from their proximity to others of similar age and style, the 1950's and 1960's saw the first major efforts toward the establishment of historic districts, chiefly in the most elegant sections of our older cities - the Vieux Carre, Beacon Hill and Georgetown.

Of even greater significance to the preservation movement has been the revived passion for city life in all its hurly-burly and complexity. Stemming in part from books like Lewis Mumford's The City in History, (1960), and Jane Jacobs', Death and Life of Great American Cities, (1961), the new urbanism was inherently preservationist. Around the country, little old ladies in tennis shoes who had served teas in historic house museums were now standing in front of bulldozers, and taking developers and public works departments to court. Second- and third-generation Americans became more and more interested in their distinctive ethnic heritages, and in the city districts where their immigrant forebears had first established themselves in America.

By the late 1960's, preservationists had set their sights on working-class, waterfront, and even commercial and industrial sections in our cities. Shedding their suburban proclivities toward separating history and architecture from the world of work, groups like the National Trust have become significant forces in urban revitalization and economic development.

Over the course of the past decade, the work of preservation has been helped greatly, if indirectly, by the exploding costs of new construction, by economic slowdowns, and finally by the energy crisis. The environmental movement, in its city suit, has popularized terms like "re-cycle" and "adaptive re-use" so that they spring to the lips of politicians and city-dwellers as much as to architects and planners. Everywhere new uses are being found for granite warehouses, for ashlar textile mills, for brick fire stations, for alabaster public buildings. An architect friend of mine recently confided, with a smile on his face,

that he did not expect to build a completely new building again in his career !

All of this has given us a new use, a new meaning for preservation. It is no longer peripheral to American life, but central to it. Our preservation policies are the product of the enlightened need to conserve the resources of the built environment, to ensure continuity with the past and to meet the demands of the present and the future. Once we began to save buildings which we knew would never serve museum purposes, we began to think of new goals for preservation and we began to become aware of ourselves as an historical people.

Cultural critics like Christopher Lasch and Daniel Bell have complained that Americans have no sense of their history, that we are simply present-minded and heedless hedonists. It is not a new complaint. A century ago, Henry James made the same complaint about Americans. But I believe such judgements are far too harsh. Certainly the truth today is, that for the first time in our history, we have substantial, palpable and obviously permanent traces of the past all around us, and we seem as a nation increasingly willing, even eager to live with these traces of our history and to be orientated by landmarks of the past. We have begun to move beyond a simple nostalgia for the past. We no longer are satisfied with preserving the past. More and more, we want to understand, live with and use the artifacts of history.

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Finally, I would urge each of you to consider in whose name you preserve pieces of the American heritage and patrimony. We know that in the modern world, culture is not passed down through the authority of text and doctrine. Indeed it is created anew and in each generation, indeed in each moment as each person discovers what is true for him, what works, what provides a sense of continuity with the past. The buildings and sights we are preserving can be the opportunities for self-affirmation of all our citizens, not simply the more privileged of us, or they can be places for self-rejection. If preservation is to play its highest role as the nurturer of the American sense of common heritage, as a medium of cultural identification, all of us will have to learn how to make our stewardship an opportunity for the affirmation of others.

Thank you..

"THE LESSONS OF FREDERICK DOUGLASS"

REMARKS PREPARED  
FOR THE ANNOUNCEMENT OF  
PUBLICATION OF VOLUME ONE  
OF  
THE FREDERICK DOUGLASS PAPERS

OCTOBER 21, 1979

FORD'S THEATRE

BY

JOSEPH DUFFEY, CHAIRMAN  
NATIONAL ENDOWMENT FOR THE HUMANITIES

I would like to welcome all of you to this celebration of the publication of the first volume of a definitive edition of The Frederick Douglass Papers.

I want you all to share the pride of the National Endowment for the Humanities and the National Historical Publications and Records Commission and the Yale University Press in the magnificent work done by John Blassingame and his associates in the preparation of this book.

But even more, I want you to all to share an experience central to being an American, to hear again, as we will tonight, the voice of Frederick Douglass himself.

Douglass' voice resounded for half of the nineteenth century, in the smallest hamlets and the largest cities of this land. It could not be stilled, not by the violence of mobs, not by the timidities of conductors on Jim Crow railroad trains or the frightened managers of public meeting-halls.

But when Frederick Douglass died in 1895, the personal force which had kept his voice alive was gone. It was then the responsibility of historians, on behalf of all Americans, to preserve and revive the voice of Douglass among us. It is that responsibility which John Blassingame and others have worked so hard to fulfill.

Why do we care about Douglass' words?

Why do scholars spend hours poring over the crumbling pages of nineteenth-century newspapers, straining their eyes to copy out the transcripts of Douglass' speeches?

At one level, historians work to keep alive the diverse stories of our past, the different ways life has been lived in America and the world. To the young high school student reading Frederick Douglass for the first time in a Texas public library, this story of deprivation and achievement may be as liberating, as ennobling, as life-changing as any message he or she may ever see.

In addition, Frederick Douglass, who was so articulate, is one of our best sources for the study of his era in American history.

To the young graduate students in Lincoln, Nebraska, or Lagos, Nigeria, who are puzzling out the history of Black people, of the abolitionist and social reform crusades, of Victorian language and literature, this edition is a welcoming window into nineteenth-century America.

And, finally, the life and words of Frederick Douglass give all of us an insight into larger dimensions of the human experience. In the voice of Douglass which we will hear again tonight, there are accents of meaning and purpose which are vitally important for all of us.

What meaning can we discover in Douglass' words?

To me, what makes Douglass special is so terrible and impressive that it strikes to the core of his, and our, humanity.

It is this. Douglass spoke again and again during his lifetime to men and women who did not think him fully human, fully capable of speech and reason. In every audience, of course, there were convinced

abolitionists. But there were also many who came to revel in their own ignorance and racial prejudice, who thought Douglass would be a subhuman creature of instinct and appetite.

Who else in American history, even in the teeth of the fiercest opposition, has had to face such calumny, such degradation?

And yet, expected to stammer, Douglass spoke brilliantly, forcefully. He spoke a thoughtful language of logic and clarity and judgement.

To those men who thought it proper for him to be a beast of burden, Douglass instead bore the highest aspirations, the noblest traditions, of his nation's culture--the message of Christian brotherhood, of the evangelical drama of sin and redemption, of the constitutional protections of human rights, of the sanctity of a man's possessing the fruits of his own labor--in short, of being free.

Today, there are many who sneer at our national commitment to egalitarianism. They mock the educational innovations of the past two decades, which have tried to make schooling more responsive to the cultural diversity of this country and to the family and community backgrounds of students from impoverished homes.

They scoff at the low scores registered by such students on multiple-choice examinations, and hint that such statistical measures are a clue to more deeply rooted forms of intellectual inferiority.

They confuse the rung of the social ladder upon which they are standing with some kind of eternal standard of worthiness, and assume that the ladder is forever fixed in cement, instead of being a fairly recent human and flimsy construction. They forget that ladders are for climbing, not for distributing people at the bottom of a hierarchy.

They fail to understand the important lesson of Frederick Douglass. Egalitarianism is not a test to see if every American can measure up to some standard. It is a commitment, an emotional commitment, to respect the full human complexity of each stranger, to wait and wonder and encourage and nourish the inklings of humanity as they emerge in those we meet.

We will not meet many Frederick Douglasses. They are rare. But if we listen carefully and try to understand, we will encounter many voices as original as his, many instances of new ways to fashion a human life.

Each of us, after all, has to make the same journey Frederick Douglass made, from inarticulate slave to a free-standing, self-possessed man or woman.

Fortunately, none of us has today to make this transformation under all the burdens of being a fugitive slave, as Douglass did.

But it is still true that none of us are born wise and decent, with a voice of our own, with a will to help others.

Douglass made it his life's work to help others cross the difficult passage from bondage into freedom.

He shared his dream of living in the free, intoxicating air of freedom and justice with all his countrymen.

Douglass' dream is also our dream, his work our work.

And that is what we celebrate in hearing again tonight, the voice of Frederick Douglass.



**“Frederick Douglass,  
Former Slave,  
Speaks Tonight”**

**A Special Program  
Honoring  
The Publication of**

*The Frederick Douglass Papers*  
**Volume I**

Ford's Theatre  
Washington, D.C.  
October 21, 1979

*Frederick Douglass,*

**THE  
FREDERICK DOUGLASS  
PAPERS**

**SERIES ONE**

**Speeches, Debates, and Interviews**

**VOLUME I**

**1841-46**

**JOHN W. BLASSINGAME, Editor**

**YALE UNIVERSITY PRESS**

# FREDERICK DOUGLASS

## *A voice throughout the ages*

Perhaps no man is more challenged to break the shackles that bind him and to stride through history as a free and independent spirit than the man who is born a slave—the actual object of possession of another. And Frederick Douglass, a slave who escaped to freedom some two decades before the American Civil War, has left as his legacy a struggle for self-expression and against colonialism and oppression that is unexcelled in America's heritage.

A slave who set on a course of self-improvement through study at the age of eight and who as a teenager fought back at the whip of a notorious slave breaker. An abolitionist black man escaped from slavery who eventually, for his independent voice and point of view, heard the public rebukes of the abolitionist leader, William Lloyd Garrison. The Civil War champion of the Negro who, in a commemorative speech for the Nation's revered and martyred Civil War leader, said to white America, "You are the children of Abraham Lincoln. We are at best only his . . . children by forces of circumstances and necessity."

Frederick Douglass' life was a monument to the free spirit which also has a purpose—a purpose that cannot be divorced from one's origins and the circumstances of one's time. Amidst today's controversies over *separation* and *integration*, *self-determination* and *colonial imposition*, his life bespeaks a confidence in self, in his race, and in his country that goes beyond doctrinaire and one-sided answers to such problems. As Benjamin Quarles has said, "He believed that the true mission of America was to remove barriers between its people . . . He was too careful a thinker to believe that a Negro organization . . . was inferior by virtue of its being Negro . . . But he did not believe that separation was the solution to the Negro problem."

Douglass was born a slave in 1818, on a plantation on the eastern shore of Maryland. It is typical of this period of his life that, as he later wrote, "My master and myself had a number of differences." These "differences," under different masters, could be as mild as objections to his efforts to learn to read and write and as harsh as the blows of a slave breaker. But even under the most benevolent master there could be no peace within himself until, as Douglass wrote, "I became my own master."

Escaping from slavery in 1838, Douglass married a freed woman, Anna Murray, who had helped him escape. They settled in New Bedford, Massachusetts, where Douglass came to the attention of the abolitionist editor William Lloyd Garrison. Sharing the platform of the Massachusetts Anti-Slavery Society with Garrison from 1841-45, Douglass found

his own voice and soon was speaking out on many of the moral and political issues of the day.

His first book, *Narrative of the Life of Frederick Douglass*, appeared in 1845 and became a bestseller on two continents. Moving further onto the international scene, Douglass travelled to England where he spent two years on the lecture trail, making an impression on British public opinion that greatly deepened hostility to America's "peculiar institution." When he returned to America Douglass was a free man, his manumission having been purchased by sympathetic British friends.

During the next fourteen years, his attack on slavery broadened. In 1848, he became the editor of his own newspaper, *The North Star*. The natural tendency of a free-spirited man to "lean upon himself" (as he said) and adopt his own stands on public issues led to conflicts with Garrison and others in the abolition movement who had once considered themselves the "sponsors" of the fugitive slave. And even in those pre-Civil War years, Douglass' journal became a vehicle of self-expression for other Blacks and an example of what a group could accomplish by and for themselves.

When the Civil War broke out, Douglass urged that its chief aim be the total abolition of slavery. Although he endorsed Abraham Lincoln for president in 1860, he never stopped being a hair shirt to Lincoln, criticizing the slow process toward emancipation and the reluctance of the government to let Negroes fight in the armed forces—and on terms of equality with all other Union soldiers.

After the Civil War, three successive administrations bestowed honors of high office upon Douglass. He served in turn as Secretary of the Commission to Santo Domingo, U.S. Marshal in the District of Columbia, D.C. Recorder of Deeds, and Minister to Haiti in 1889. The day of his death, February 20, 1895, he spoke at a meeting of the National Council of Women where he was warmly received as a long-time exponent of another revolutionary cause—equality of the sexes.

Perhaps in his lifetime Douglass experienced only once the exhilaration of the day he first found himself on free soil, when ". . . the dream of my youth and the hopes of my manhood were completely fulfilled," and "no man now had a right to call me his slave or assert mastery over me." But throughout his 77 years of life he fought off the chains which in varied forms, others strove to place upon him. To our day he says: Discover the forces that oppress and enslave, and with pride in self and origins continue the revolution that struggles against those forces whatever the odds.

**John W. Blassingame**

# Prog

## Honoring the Publ

### *The Frederick*

Choral Prelude

Welcome, Remarks

Introduction of John W. Blassingame,  
the Editor of  
The Frederick Douglass Papers

Acknowledgments,  
Presentation of limited editions  
of Volume I to Douglass descendants

Selection

Guest Commentator

**“Frederick Douglass,  
Former Slave,  
Speaks Tonight”**

Selection

gram

ication of Volume I  
of  
*Douglass Papers*

Howard University Choir, *J. Weldon Norris, Conductor*

Joseph D. Duffey, *Chairman, National Endowment for  
the Humanities*

Mary Frances Berry, *Assistant Secretary, Department of  
Health, Education and Welfare*

John W. Blassingame, *Professor of History, Yale University*  
assisted by Joseph D. Duffey ;  
Frank G. Burke, *Executive Director,*  
*National Historical Publications and Records Commission ;*  
and John G. Ryden, *Director, Yale University Press*

The Choir  
Ruby Dee

William Marshall

The Choir



## John Blassingame

John W. Blassingame was born in Covington, Georgia in 1940. He received his B.A. from Fort Valley State College in 1960, his M.A. from Howard University in 1961, a M.Phil. from Yale University in 1968, and his Ph.D. from Yale in 1971. He has served as an instructor at Howard University, an associate at the Curriculum Project in American History at Carnegie Mellon, and a lecturer at the University of Maryland. Mr. Blassingame moved to Yale in 1970, where he has held the position of acting chairman of the Afro-American Studies Department and is now professor of history.

Blassingame is the author of numerous articles and review essays, as well as several published books that include *THE*

*SLAVE COMMUNITY* (Oxford University Press, 1972) and *BLACK NEW ORLEANS, 1860-1880* (University of Chicago Press, 1973). He has served on the editorial boards of *Black Scholar*, *Reviews in American History*, *Journal of Negro History*, and many other scholarly journals. Blassingame has also been on the executive councils of the Association for the Study of Afro-American Life and History and the American Historical Association and is editor of *The Black and Reform Newspaper Indexing Project, 1817-1900*, a compilation of letters in the black and reform press.

As editor of *THE FREDERICK DOUGLASS PAPERS*, Blassingame supervised an in-depth research project that involved a large number of historians and scholars. At the beginning of Volume I of the project, Blassingame explains the editorial methods he and his staff employed in compiling the speeches of Series One. "The key to our search was [Douglass'] preliminary itinerary," Blassingame writes. "With the specific dates it provided, we usually read the three issues of local newspapers published immediately before Douglass' scheduled appearance and the three issues published immediately after it . . . Approximately 2500 journals were searched for Douglass' speeches."

## William Marshall

A theatre critic in Dublin wrote of William Marshall's first entrance on stage as Othello, "One feels an anticipatory tingle of majestic things to come." The tingle appears to have lasted to the final curtain, for the audience gave him a standing ovation. Top London critic Harold Hobson hailed him as "a great new Othello" and "the best Othello of our time."

There had been earlier anticipatory tingles. When he appeared as "De Lawd" in the Broadway revival of *The Green Pastures*, the *Daily News* critic, for example, reported, "There is a splendor in the playing of God by William Marshall." The critics agreed again about his King Dick in *Lydia Bailey*. "All scenes in which

Marshall appears are exciting because his presence has power to make them so," said the *Sunday Observer*. Likening him to King Christophe, the *New York Times* said, "He makes an imposing and indestructible patriot whose voice is as commanding as his figure.

More recently, critics have said of his portrayal in *Blacula*, "Marshall carves a pillar of impeccable dignity and grace" (*Hollywood Reporter*) and "He is one of the few actors who actually deserve the description 'magnificent'" (*Los Angeles Times*).

His current campaign to bring to the screen the stories of real men and women who have contributed to the Black Heritage accounts for his own keen sense of anticipation. Having portrayed Jomo Kenyatta in *Something of Value* and Senator Edward Brooke of Massachusetts in *The Boston Strangler*, he has organized the Society for the Development of Black Heritage Drama and the production company Black Heritage Films. His first scheduled production is *Christophe, King of Haiti*, to be followed by movies based on the lives of Ira Aldridge and Frederick Douglass.



## Ruby Dee

Ruby Dee has been an actress for many years. In film, she perhaps is best remembered as Lutibelle in *Gone Are The Days*, written from her husband Ossie Davis' play *Purlie Victorious*; as Ruth in *A Raisin In the Sun* by Lorraine Hansberry; as Ruth in *Buck and the Preacher* with Poitier and Belafonte; and as Rachel in *The Jackie Robinson Story*. She was Leah in *Countdown at Kusini*, filmed by her husband in Nigeria, under the sponsorship of the Delta Sigma Theta Sorority.

Some of Ms. Dee's television films include *Roots: The Next Generations*; Maya Angelou's *I Know Why The Caged Bird Sings*; *Wedding Band* by Alice Childress, from the New York Shakespeare Festival production, directed by Joseph Papp; *It's Good To Be Alive*, the Roy Campanella story; and *To Be Young, Gifted and Black*, from writings by Lorraine Hansberry. She and her husband also co-produced for CBS a television special for young adults, *Today is Ours*, based on her poetry anthology *Glow-child* and co-authored a special on the life of the poet Bob Kaufman for Public Television. *Peyton Place*, *Police Woman* and *The Defenders* are some of the series in which she has appeared.

She has been in such plays as *Purlie Victorious*; *Boesman and Lena* by Athol Fugard, which won her an Obie; *Wedding Band*, for which she won the Drama Desk Award; *A Raisin In the Sun* and *Anna Lucasta*. She has appeared as Katherine in *Taming of The Shrew*; Cordelia in *King Lear* for the American Shakespeare Festival; Gertrude in *Hamlet* for the New York Shakespeare Festival; Iris in *The Birds* with Bert Lahr; and Cassandra in *The Agamemnon* with Judith Anderson for the Ypsilanti Greek Theatre in 1966.

From 1974 to 1978 she was heard over 65 stations throughout the country on the Kraft sponsored *Ossie Davis and Ruby Dee Story Hour*, over the National Black Network.

She has recorded poems and stories for Caedmon, Folkways, Educa.-Audio-Visual, Columbia, and Doo-Dat Productions for Charles Jones' *Silhouettes In Courage*. Alone and with Mr. Davis she gives concert readings, mostly from the works of Black writers.

Ms. Dee is the author of a new work, *Take It From The Top*, a "poedansical"; writes a column for the *N.Y. Amsterdam News*; is a contributing editor of *Freedomways Magazine*; and is co-author with Jules Dassin and Julian Mayfield of the film *Uptight*.

She is a product of Harlem's American Negro Theatre, of the teachers Paul Mann, Lloyd Richards and Morris Carnovsky and of the New York Public School system. She graduated from Hunter College with a B.A. She is the mother of three grown children—Nora, Guy and LaVerne.

She is the recipient of honorary doctorates from Fairfield University, Iona College and Virginia State University and of many awards from groups and organizations dedicated to human service.



The National Endowment for the Humanities and the Afro-American Institute for Historic Preservation and Community Development gratefully acknowledge the assistance of the Yale University Press, the National Historical Publications and Records Commission, the U.S. Department of Health, Education and Welfare, the National Park Service, and Howard University in the formulation of this special program.

OPENING STATEMENT OF  
JOSEPH D. DUFFEY  
CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES  
BEFORE THE  
SUBCOMMITTEE ON POSTSECONDARY EDUCATION  
OF THE  
COMMITTEE ON EDUCATION AND LABOR  
UNITED STATES HOUSE OF REPRESENTATIVES  
HEARINGS ON REAUTHORIZATION  
FEBRUARY 6, 1980

Mr. Chairman:

I have a prepared statement which has been submitted for the record. With your permission, I should like to make a few introductory remarks.

In providing support for work in the humanities, the National Endowment is responding to needs in important areas of our national life, but also to areas of great sensitivity.

The Report of the Commission on the Humanities, which fifteen years ago made the case for a Federal program of support in this area, argued that the humanities, and I quote:

"...are at once the aspect of culture most in need of help and yet most dangerous to entrust to any single authority whether of church or party or state. A government which gives no support at all to humane values is careless of its own destiny but that government which gives too much support and seeks to acquire influence may be more dangerous still."

I share with the Commission the belief that Federal assistance for work in the humanities, while essential and clearly in the national interest, must be undertaken with restraint and administered with a deft hand.

While it is the responsibility of government to ensure that our cultural and intellectual heritages are maintained and allowed to flourish, the Federal presence in this area should never be dominant or overbearing. It is the duty of those agencies of the Federal Government with responsibilities in this area to take whatever steps are necessary to ensure that there is pluralism of private and public support for the humanities that mirrors the cultural pluralism of our society.

In calling for the creation of a Federal agency mandated to provide support for teaching and learning in the humanities, the Commission on the Humanities employed Jeffersonian language that the Congress found hard to resist in framing the enabling legislation in 1965.

"The Humanities," argued the Commission, "are the study of that which is most human. Throughout man's conscious past they have played an essential role in forming, preserving, and transforming the social, moral, and aesthetic values of every man in every age. One cannot speak of history or culture apart from the humanities. They not only record our lives; our lives are the very substance they are made of. Their subject is every man. We propose, therefore, a program for all our people, a program to meet a need no less serious than that for national defense. We speak, in truth, for what is being defended--our beliefs, our ideals, our highest achievements."

The Endowment undertakes this mission through a variety of programs and forms of support that are responsive to the needs of society and the circumstances of our applicants. Guided by the complementary goals of promoting increased access to and fuller under-

standing of the humanities, the Endowment offers assistance to individual teachers and scholars, museums, libraries, universities, research centers, civic groups and learned societies to undertake specific projects in the humanities and to sustain long-term activities that insure that our cultural patrimony and intellectual heritage will continue to endure and flourish. Through a combination of outright, gift-and-matching, and challenge grants, we provide a margin of possibility to individuals and institutions to carry on important work in the humanities--work that, without our assistance, might not be undertaken or completed.

The role of the NEH is a delicate one. It does not seek to dictate to scholars what books they should write, or to museum curators what historical treasures they should exhibit. Instead the Endowment tries to encourage a debate and dialogue involving thousands of citizens in determining where its funds should go. Teachers and scholars, librarians and filmmakers, curators and editors initiate this dialogue by applying for Endowment funds to support their projects. Then the Endowment turns to thousands of professionals in the area of scholarship and teaching to provide careful, case-by-case review of each application. Some are asked to write evaluations of the merits of a proposal, others convene in Washington for panel reviews. A final review is made by the 26-member, Presidentially appointed National Council on the Humanities, a group broadly representative of those fields of study and of the general public. The Council's recommendations are forwarded, with all the other evaluation material, to the Chairman for a final decision.

Over the course of time, this system of project proposal and review has proved a flexible way for the Federal government to accomplish and encourage the curiosity of Americans about the humanities. Thus it is that the NEH has assisted many projects which have helped citizens explore their new interests in American social history--in the history of their families, workplaces, and communities. In the past decade many NEH grants have aided groups of Americans in exploring the social and moral issues which

have emerged with the extraordinary scientific and technical development of our era.

Because the NEH deals with such sensitive questions of the free inquiry of citizens, the agency insists that its awards be made on a discretionary, case by case basis with full review and that no applicant should have a special or binding claim on our funds. Even the state humanities committees must compete annually in one of our quarterly application cycles and make their case for continuing support.

While the Endowment assists many projects through outright grants of Federal funds, an increasingly important form of support is to offer to match restricted gifts from the private sector. It is essential, I think, for the Endowment to do whatever it can to encourage the private sector--especially the large foundations and corporations--to retreat no further in exercising their philanthropic responsibilities and to join with us in a partnership of support for the humanities that will provide a hedge against an unwarranted increase in the Federal share of support.

The Congress recognized the wisdom of this policy of shared responsibility in authorizing the Challenge Grant program in 1976. It directed the Endowment to encourage institutions and organizations concerned with the humanities to continue to look to the private sector for their long-term financial security. Each Federal dollar that is released under this program is matched by 3 non-Federal dollars. The response to this program has been formidable: against four application deadlines, 850 institutions' sought funds totalling more than \$287 million.

It is in these ways that the National Endowment exercises its mandate from the Congress and commits itself fully to encourage our citizens to devote an hour or a lifetime to understanding.

Other agencies support the transmission of technical information and advice, or the acquisition of basic skills in literacy and computation. Some try to make available moments of great beauty

to our citizens, or a deeper insight into the properties of matter and energy. But the Humanities Endowment, in assisting both great scholars and elementary-school children, is asking only one question: Does the modest assistance of this agency make it possible for our citizens to understand the complexity of our common culture better?

The National Endowment for the Humanities, in its grants both for scholarly and public activities in the humanities, is sponsoring a great national dialogue. I think it is reasonable to expect that those who receive our grants consider them forms of public trust; they are endowed with the people's money not only to pursue their individual interests but to help build and shape a common culture.

As they go about their work, they help our nation reconsider its fundamental credos, exploring such enduring issues as the competing claims of freedom and obligation, the goodness or finitude of man's environment, or the relative effects of our natural and cultural environments in shaping our behavior.

I am not suggesting that the humanities are to be assessed in utilitarian terms -- for they will not solve the practical problems confronting American society. But their help in shaping the terms of our great democratic dialogue, the counterpoint of fact and idea; the ceaseless searching for what is true and beautiful and just, is what makes the humanities precious to all the people of the United States. It is this role, to ennoble the ideal of democratic citizenship, that is the highest public purpose of the Humanities Endowment.

Statement of

Mr. Joseph D. Duffey

Chairman, National Endowment for the Humanities

before the

Subcommittee on the Department of the Interior  
and Related Agencies

of the

Committee on Appropriations

of the

United States Senate

National Endowment for the Humanities

FY 1981 Appropriations Request

Mr. Duffey is accompanied by:

Patricia A. McFate, Deputy Chairman

John Whitelaw, Deputy Chairman for Management

Thomas V. Litzenburg, Jr., Assistant Chairman

Armen Tashdianian, Director, Office of Planning  
and Policy Assessment

James H. Blessing, Director, Division of Fellowships

Geoffrey Marshall, Director, Division of Education Programs

Carole F. Huxley, Acting Director, Division of Special Programs

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B.J. Stiles, Director, Division of State Programs

Martin E. Sullivan, Acting Director, Division of Public Programs

Joseph R. Schurman, General Counsel

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Statement Submitted for the Record

by

Joseph Duffey  
Chairman, National Endowment for the Humanities

Senate Appropriations Committee  
Subcommittee on Interior & Related Agencies  
FY 1981 Appropriations Hearings  
March 6, 1980

Mr. Chairman:

Appearance before this Committee in defense of the budget request of the National Endowment for the Humanities presents an invaluable opportunity for me, as the Chairman of the Endowment, to discharge one of my most important and gratifying responsibilities, namely, reflecting the national interest in the extraordinary variety of activity acknowledged by the Congress as falling under the term "humanities."

Two years ago, in first describing the rich diversity of humanistic activity undertaken by scholars and other citizens, I concluded that the force running through all was an abiding concern for fundamental questions of meaning and value. This concern comprises the province of the humanities in American life. It links the most sophisticated inquiries by our senior scholars studying the Middle East to the insights of school children visiting a local archaeological exhibit for the first time, and to the reflections of an ordinary citizen about the meaning of his or her work and life history.

What I said to you then, I would reaffirm today. The task of the Humanities Endowment is one of connection and interaction. Its task is to encourage study and reflection over the deepest and broadest of human concerns. To do that it has had, first and foremost, to stimulate and nurture the interaction between our people and their questions, on the one hand, and our cultural institutions and their potential, on the other.

Last year I stated that "the National Endowment for the Humanities, in its grants for both scholarly and public activities in the humanities, is sponsoring a great national dialogue.... What ties...the hundreds of...NEH-funded programs together is their common commitment to nurture...the mindfulness, the understanding of the American people about human history, culture, and social life. In the Federal Government, only the National Endowment for the Humanities commits itself fully to encouraging our citizens... to understand better the complexity of our common culture...."

I can report to you today that there is no diminution of that concern for understanding on the part of our citizens, scholar and layman alike.

That is why the Endowment continues "to encourage and nurture the interaction between our people and their questions, on the one hand, and our cultural institutions and their potential, on the other." That is why we continue to ask whether our grants are "making it possible for our citizens to understand better the complexity of our common culture."

But additional factors are, of course, at work, and they lead us to ask other questions. This year they lead to the primary question that faced us in the preparation of the budget request before you. That question was: In a period of fiscal restraint, what is the public interest in relation to the humanities?

The fiscal restraint in the current setting is not solely or simply a matter of restraint in Federal expenditures--though the latter obviously loomed large in our deliberations. There are other aspects of that climate of restraint affecting the humanities decisively, which have in fact brought about changes in the situation of the humanities which our budget request reflects: declining enrollments in the universities and colleges combined with the inroads of inflation on endowed institutions; cutbacks in both State budgets, with their ominous implications for the humanities in State colleges and universities, and in local governments' funding of cultural activities, with their consequences for the vitally important public library network; and the steady decline in private foundations' resources available for the humanities. All these factors cloud the outlook for the humanities today.

In such circumstances educational and cultural institutions tend to diminish, even to drop, support for activities which might be described as being "at the cutting edge" of this country's progress in the humanities. Institutions in retreat abandon some of their best, most adventuresome work.

Examples which have given us serious concern are intercultural research, interpretive exhibits, and community-centered programs in the humanities at universities. Intercultural research, as the Presidential Commission on Foreign Language and International Studies stressed, is a prime element in a people's understanding of the rest of the world--and it is one of those fields which are the first to be cut back, or even abandoned, in periods of financial stress. Some interpretive exhibits are themselves intercultural (this year's travelling exhibitions of Peruvian, Korean, and Irish culture, for example), but the great majority involve domestic art and artifacts, in which the interpretive element (for which NEH is the only source of Federal funding) is the decisive humanistic contribution--but it is precisely that element which requires broader collaboration and costlier settings than art exhibits. Community-centered programs in the humanities at universities bring humanities resources to the public and new stimuli and perspectives to scholars in the humanities--but, as they are not at the established core of the universities' structure or purposes, they are among the first to be abandoned under stress.

The public suffers from these trends. Groups which under the initial impetus of our outreach efforts are just beginning to make use of the Endowment for the development of their humanistic programming are cut off. Notable among them are some of the least favored segments of our population, and some of those least served by NEH so far.

Our cultural institutions suffer from these trends. Young scholars are denied the intellectual possibilities essential to their growth. Curricular experiments are replaced by the routine and the unimaginative.

Old parochialisms, which the humanities by their very nature tend to overcome, once again prevail.

Our response, then, to the basic question posed by the current setting for the humanities in America is the budget request before you. We have attempted to balance the need for tight funding required by current economic considerations with the needs of our financially pressed cultural institutions and to eschew support for activities which will survive, in any event, without the Endowment.

We have taken the view that in the current setting the public interest, in relation to the humanities, lies in attempting to secure for both our citizens and our educational/cultural institutions strong, open, nurturing relationships, and that the course to be adopted by the Endowment is to keep alive the possibilities for intellectual diversity and for substantive access--access by the public to humanities resources, access for the experts to resources that will enable them to explore new questions and new audiences.

One thrust of the budget request is therefore an expansion of our existing efforts to reach underserved constituencies of the Endowment by incorporation into our operations of a program of technical assistance in agency procedures to minorities, women, and groups outside the traditional network of established academic and cultural institutions.

Another leading item is a new program line in the Definite budget for Intercultural Research. This will cover major projects involving re-grants of NEH funds by scholarly organizations to individual scholars for research abroad, hitherto funded from the regular, and limited, resources of the Endowment's Division of Research Programs. The projects so recognized are vital components of the Nation's current assets in international aspects of the humanities, and are a direct contribution to the quality and standing of American scholarship.

We are also responding, with a modest provision intended to demonstrate leadership and draw attention to the critical problem of conserving and preserving the vast quantities of printed materials of the last 130 years in our archives, libraries, and repositories which are inexorably disintegrating.

Our work at the Endowment will continue to be organized in pursuit of the four goals I have previously reported to this Committee: To promote the public understanding of the humanities, and of their value in thinking about the current conditions of national life; To improve the quality of teaching in the humanities and its responsiveness to new intellectual currents and changing social concerns; To strengthen the scholarly foundation for humanistic study, and to support research activity which enriches the life of the mind in America; and To nurture the future well-being of those essential institutional and human resources which make possible the study of the humanities.

The approach we have taken in this budget request will result in a slightly greater proportion of the new funds sought for the Endowment going to research and other scholarly work, but activities under the rubric of "Public Understanding" will still claim the largest share of total Definite funds.

We shall continue to place emphasis on the areas of American Social History, and Science, Technology, and Human Values--important subjects which have also helped more directly connect the humanities to the interests and concerns of our citizens.

The budget request provides for the support of State humanities programs in all 50 States, Puerto Rico, and the District of Columbia. The funds set aside for this purpose are greater than the percentage stipulated by law.

We are requesting a slight increase in matching Treasury funds. The Endowment's experience to date has shown that, although it takes perseverance and imagination for grantees to elicit non-Federal support for humanities projects, there is a solid, if small, core of individuals, foundations, corporations, and others which faithfully support the humanities. The funds to match these gifts will be complemented by the \$27 million budgeted for Challenge Grants, which our experience indicates is the most effective level for producing the proportionate participation of private funds in contributing to the future well-being of our humanities institutions.

These, and other provisions of this budget request which are before you in detail, represent our considered effort to meet

our goals. We intend to meet them, with your approval, through continued improvement in our administrative/management techniques.

In pursuing these goals, we have made and will continue to make those changes in the operations of the Endowment which altered circumstances, public policy, Congressional oversight, and alert management indicate are due. But in doing so we are maintaining a continuity of objectives, of the Endowment's public philosophy, and of integrity in procedures, which are intended to give both clear guidance and reassurance to the humanities' constituency in our nation, and consistently to fulfill the intent of the governing legislation.

Foremost among the latter is the mandate of the Congress to support inquiry in the disciplines of the humanities by as many of our people as possible, such inquiry to be related to the examination of contemporary issues facing Americans. In fulfilling this mandate, the Endowment, as a Federal agency, can offer, it can administer, it can even on occasion persuade. But it cannot do. I am happy to be able to say that, thanks to that concern of our people and our scholars of which I spoke at the outset today, the doing is in most capable hands.

Statement of

Mr. Joseph D. Duffey

Chairman, National Endowment for the Humanities

before the

Subcommittee on Interior

Committee on Appropriations

U.S. House of Representatives

National Endowment for the Humanities

FY 1981 Appropriations Request

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Statement Submitted for the Record

by

Joseph Duffey  
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Subcommittee on Interior  
Committee on Appropriations  
U.S. House of Representatives  
April 17, 1980

Mr. Chairman:

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I can report to you today that there is no diminution of that concern for understanding on the part of our citizens, scholar and laymen alike.

That is why the Endowment continues to provide programs of support that give encouragement to individuals and institutions to pursue the opportunities for mindfulness afforded by study and learning in the humanities. That is why we continue to ask whether our grants are "making it possible for our citizens to understand better the complexity of our common culture."

But additional factors are, of course, at work, and they lead us to ask other questions. This year they lead to the primary question that faced us in the preparation of the budget request before you. That question was: In a period of fiscal restraint, what is the public interest in relation to the humanities?

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Another leading item is a new program line in the Definite budget for Intercultural Research. This will cover major projects involving re-grants of NEH funds by scholarly organizations to individual scholars for research abroad, hitherto funded from the regular, and limited, resources of the Endowment's Division of Research Programs. The projects so recognized are vital components of the Nation's current assets in international aspects of the humanities, and are a direct contribution to the quality and standing of American scholarship.

We are also responding with a modest provision intended to demonstrate leadership and draw attention to the critical problem of conserving and preserving the vast quantities of printed materials of the last 130 years in our archives, libraries, and repositories which are inexorably disintegrating.

Our work at the Endowment will continue to be organized in pursuit of the four goals I have previously reported to this Committee: To promote the public understanding of the humanities, and of their value in thinking about the current conditions of national life; To improve the quality of teaching in the humanities and its responsiveness to new intellectual currents and changing social concerns; To strengthen the scholarly foundation for humanistic study, and to support research activity which enriches the life of the mind in America; and To nurture the future well-being of those essential institutional and human resources which make possible the study of the humanities.

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We shall continue to place emphasis on the areas of American Social History, and Science, Technology, and Human Values--important subjects which have also helped more directly connect the humanities to the interests and concerns of our citizens.

The budget request provides for the support of State humanities programs in all 50 States, Puerto Rico, and the District of Columbia. The funds set aside for this purpose are greater than the percentage stipulated by law.

We are requesting a decrease in matching Treasury funds to \$9.5 million. This reduction reflects the need to shift support for Intercultural Research from Treasury to Definite funds. The reduced level will still allow the Endowment to match non-Federal funds for a broad range of humanities projects which continue to attract the interest and partial support of individuals, foundations, corporations and others. The funds to match these gifts will be complemented by the \$24 million budgeted for Challenge Grants. This \$3 million reduction will enable us to support a reasonably scaled and clearly focused program which will produce the proportionate participation of private funds required to secure the future well-being of our humanities institutions.

These, and other provisions of this budget request which are before you in detail, represent our considered effort to meet our goals. We intend to meet them, with your approval, through continued improvement in our administrative/management techniques.

In pursuing these goals, we have made and will continue to make those changes in the operations of the Endowment which altered circumstances, public policy, Congressional oversight, and alert management indicate are due. But in doing so we are maintaining a continuity of objectives, of the Endowment's public philosophy, and of integrity in procedures, which are intended to give both clear guidance and reassurance to the humanities' constituency in our nation, and consistently to fulfill the intent of the governing legislation.

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JOHN F. KENNEDY CENTER FOR THE PERFORMING ARTS  
SEPTEMBER 16, 1980

COMMENTS IN HONOR OF RICHARD COE

NOT OFTEN DOES ONE HAVE A CHANCE TO PAY HOMAGE TO SO  
ESTEEMED A MEMBER OF SO ESTEEMED A PROFESSION AS IS RICHARD  
COE.

CRITICS, AS YOU ALL KNOW, HAVE ALWAYS BEEN HELD IN THE  
LOFTIEST REGARD - PARTICULARLY BY THOSE-- FROM WHOSE WORK  
THEY DERIVE THEIR WELL-EARNED LIVELIHOOD: WRITERS, PLAYRIGHTS,  
AND PERFORMERS.

JAMES RUSSELL LOWELL, IN HIS FABLE FOR CRITICS, CERTAINLY  
SPOKE FOR MANY OF HIS COLLEAGUES WHEN HE SAID THAT "NATURE  
FITS ALL HER CHILDREN WITH SOMETHING TO DO: HE WHO WOULD WRITE

---

AND CAN'T WRITE CAN SURELY REVIEW."

OTHERS NO LESS REPUTABLE THAN SAMUEL JOHNSON AND OLIVER WENDELL HOLMES HAVE WELCOMED THE OPPORTUNITY TO TAKE A POT SHOT AT THOSE WHO MADE THEIR LIVING TAKING POT-SHOTS AT THEM.

"NATURE," HOLMES WROTE, "WHEN SHE INVENTED, MANUFACTURED, AND PATENTED HER AUTHORS, CONTRIVED TO MAKE CRITICS OUT OF THE CHIPS THAT WERE LEFT."

SAMUEL JOHNSON WAS A BIT KINDER IN LANGUAGE, THOUGH NOT INTENT, WHEN HE DEFINED CRITICISM AS "THE STUDY BY WHICH MEN GROW IMPORTANT AND FORMIDABLE AT A VERY SMALL EXPENSE."

A LESSER-KNOWN WRITER NAMED CHANNING POLLOCK ONCE DEFINED THE CRITIC AS "A LEGLESS MAN WHO TEACHES RUNNING."

DRAMA CRITICS -- A GROUP WHICH, AS REFLECTED IN THE CAREER AND PERSON OF RICHARD COE, CLEARLY HAVE THEIR OWN IDIOSYNCRACIES -- HAVE NOT BEEN SPARED FROM MORE SPECIFIC ATTACKS ON THEIR INTEGRITY. EUGENE FIELD WROTE IN 1882, "THE DRAMATIC CRITIC IS ASLEEP, THE PLAY DOES NOT INTEREST HIM...HE WILL GIVE IT THUNDER IN THE PAPER."

ALAS, IT IS THE CASE "THE CRITICS LOT IS NOT ALWAYS A HAPPY ONE!"

GRATEFULLY FOR US -- WHO ARE HERE, IN OUR OWN BACKHANDED WAY, TO HONOR HIM TONIGHT -- RICHARD COE HAS BOTH OUTLIVED SOME OF THOSE HE HAS WRITTEN ABOUT, AND HAS NOT, AS FAR AS I CAN TELL, SLEPT THROUGH TERRIBLY MANY PLAYS...OR -- IF HE HAS -- WE CAN CERTAINLY ADMIRE HIS ELOQUENCE IN WRITING ABOUT HIS DREAMS!

---

HE HAS, RATHER, WITH WIT, INSIGHT, INTELLIGENCE, AND  
(RELATIVE TO SOME OF THOSE IN HIS PROFESSION) GOOD TASTE, RAISED  
FOR ALL OF US THE ESTEEM IN WHICH HIS MUCH-MALIGNED AND OFTEN-  
MALIGNING PROFESSION IS HELD.

ALLOW ME ONE MORE QUOTE ABOUT CRITICS. EDMUND BURKE IN A  
SOMEWHAT BACKHANDED REMARK SAID THAT GOOD CRITICAL TASTE "DOES  
NOT DEPEND UPON SUPERIOR PRINCIPLE IN MEN, BUT UPON SUPERIOR  
KNOWLEDGE."

TONIGHT WE DELIGHT IN HONORING A CRITIC OF SUPERIOR PRINCIPLE  
AS WELL.

Who Remembers Wallace Stevens?

The 1980 Getlin Lecture

Trinity College, Hartford, Connecticut

September 23, 1980

by

Joseph Duffey, Chairman  
National Endowment for the Humanities

I am grateful to Professor Kirkpatrick and his colleagues for the invitation to return to Hartford and to Trinity on the occasion of the Getlin Lecture.

The Trinity College campus has a particular place in my memory of those years. Mid-way through the 1960's, I spent many hours in the Trinity Library, nearly every day for fifteen months, writing my Ph.D. dissertation on Louis Mumford. I remember with a special warmth the hospitality of the faculty and librarians during that time of solitude and work.

I have taken advantage of this occasion to do something that I have wanted to do for many years -- to reflect upon the life and thought of a resident of Hartford, a man who was, I suspect, known personally by some of you here this evening, a man who has been for me the subject of exasperation and puzzlement -- as often as of admiration and gratitude.

The man I want to talk about lived and worked in Hartford most of his life. Educated as a lawyer he eventually became Vice President of what was once known as the Hartford Accident and Indemnity Company. But Wallace Stevens was not merely an insurance company vice-president. As a matter of fact, he would surely have resented the use of so diminutive an adverb to describe his vocation. He was not incidentally, but quite consciously, a lawyer and an insurance man. He was also one of the most original and influential American poets of the present century.

As a young teacher twenty years ago at the Hartford Seminary, I used to think a great deal about Wallace Stevens and his association with this city. I would occasionally walk up Farmington Avenue to Scholars Restaurant for lunch. On those occasions I used to look at some of the houses near Sigourway Street and fantasize in my mind how they might have been associated with images and references in Stevens' poetry. Puzzling over my own faith and doubt in those years I became entranced by one of his poems, "Sunday Morning." One of my fantasies was to try to imagine on which porch or in which sunroom the women he described in that poem would sit on a Sunday morning, drinking coffee and peeling oranges, and contemplating the ancient mysteries of faith and the modern perplexities of disbelief and doubt. That was, of course, sheer fantasy, since "Sunday Morning" was published in 1915, and probably written before Wallace Stevens came to Hartford.

Wallace Stevens had a strong sense of place about New England and Connecticut, especially Hartford. And so I can identify this evening with some words he wrote about Connecticut in the last year of his life. In a statement describing his adopted State prepared for a Voice of America broadcast in 1955, he wrote, "there is nothing that gives the feel of Connecticut like coming home to it. It is a question of coming home to an American self in the sort of place in which it was formed . . . Going back to Connecticut is a return to an origin."

So, I feel a bit tonight as though coming back to Connecticut and to Hartford is a kind of coming home -- at least to a place that was home for me during a most troubled decade in the life of our nation.

I return to Hartford, however, conscious of a public role, which for the last three years has been my privilege and responsibility as Chairman of the National Endowment for the Humanities. The NEH was created by the Congress fifteen years ago to provide, in a relatively modest way, encouragement and support for areas of learning in the fields traditionally described as the humanities. These include the study of literature, history, language and culture -- areas of learning which do not belong to the social or natural sciences -- areas of learning in which we seek those illusive qualities of mind which we sometimes call "wisdom" or "perspective." This is perhaps the most sensitive area of American life in which the government might become involved. The Endowment, therefore, functions something like a national foundation providing support for a whole range of activities relating to the encouragement of learning in these particular fields. The Endowment's grants may support projects which range from historical encyclopedias, dictionaries, archival research, international museum exhibits, such as those devoted to the culture of ancient China, Egypt or Scandinavia; public television programs such as The American Short Story or the recent public T.V. series on archaeology entitled Odyssey; or a great number of individual fellowships which make possible research and writing by scholars and teachers in our colleges and universities.

But to return to the main theme of my remarks this evening! Wallace Stevens' poetry has been, with each passing year since his death, the occasion for critical study and comment from some of our most able scholars. I do not propose this evening any extensive critical commentary on Wallace Stevens' poetry. Perhaps I will arouse in some of you a desire to look again at his work, which is difficult at best, and generally perplexing. Perhaps I will tempt some of you to read some of the essays about Stevens' work by Helen Vendler, Hugh Kenner, or Hollis Miller.

My remarks this evening will focus upon some elements of Wallace Stevens' sensibility and some aspects of his thought, expressed in his poetry, essays and letters. I want to describe Stevens' life and work a bit, and then I want to suggest that there may be some insights into Stevens' life and thought which might give us a better understanding of some of the features of contemporary cultural life in America.

It would perhaps be best to begin by looking briefly at the life of Wallace Stevens himself. Born in Reading, Pennsylvania, on October 2, 1879, he attended Harvard University, where he contributed poems to The Harvard Advocate. Later, he graduated, in 1903, from the New York Law School. After several years of law practice in New York, during which time he first received general recognition for his poems in a special 1914 wartime issue of Poetry magazine, Stevens joined the Hartford Accident and Indemnity Insurance Company and moved to Hartford in 1916. In 1923, his first volume of poems, Harmonium, was published: The book sold a rousing 100 copies! Over the next 32 years, Stevens published six volumes of poetry and a book of essays. He twice received the National Book Award for Poetry, in 1951 and 1955. He was also awarded the Bollingen Prize in 1949, and the Pulitzer Prize in 1955.

In 1934, Wallace Stevens became a vice-president of the Hartford Accident and Indemnity Company. In order to retain that position and prevent his premature retirement, he turned down, in 1955, an invitation from Harvard University to serve as Charles Eliot Norton Professor of Poetry. Twenty-five years ago last month, (on August 2, 1955), after 40 years as a poet of national prominence and as a successful insurance executive, Wallace Stevens died here in Hartford.

It is evident that the life of Wallace Stevens was not one of great external drama such as we have come to associate with some poets and artists. Nor, clearly, was it a life of that placid, unimaginative dullness we are so anxious to ascribe to insurance executives.

Yet, within the context of 20th century America, the life of Wallace Stevens is, to be sure, an anomaly: the man of business who was also a man of letters; poet, lawyer, and insurance executive all in one; a man who, almost in a single breath, could say that he had "no life except in poetry," but who also said once that "money is a kind of poetry."

In a nation accustomed to fine lines and mutually exclusive categorizations, to the increasing specialization of occupations and interests among its citizens -- a life so seemingly contradictory as was Wallace Stevens' has engendered no shortage of dissection and critical analysis.

Indeed, the voluminous literature concerned with Stevens' life and work abounds with phrases such as "double life," "schizoid existence," "dandy," "uneasy composite," and "mystery man." One biography simply begins like this: "Wallace Stevens was an insurance man. That he was also a poet seems odd."

But why, we should ask ourselves, as citizens of a nation founded by the likes of Thomas Jefferson and Benjamin Franklin, does it seem "odd" for a poet to be as well an insurance man? Or an insurance man a poet?

Why -- I ask myself as Chairman of an institution with the mission of encouraging an appreciation of learning in the humanities in the everyday life of our culture -- does the life of Wallace Stevens make so many of us a bit uneasy? And, having pondered that question repeatedly in recent weeks, the answer I would like to suggest this evening is that our "trouble" with the life of Wallace Stevens bespeaks not a flaw in his character, but rather, perhaps, a flaw in our own understanding of the possibilities of human life, of the demands and rewards of humanistic learning which makes all the more compelling the need for attention to these areas of study and appreciation.

Stevens himself saw his own "schizoid" life as not especially unordinary. He was perpetually besought by questions about his insurance-by-day, muse-by-night existence, and he had a rather simple response: "I prefer to think," he would say, that "I am just a man, not a poet part time, businessman the rest." "This is a fortunate thing," he would continue, "considering how inconsiderate the ravens are."

Walking to work mornings from his house on Asylum Street, Stevens often would compose poems as he walked, scribbling notes on little bits of paper, which he would then drop off on his secretary's desk to be typed, picking them up again when he left the office that evening. He wrote to his friend Thomas McGreevy about his habits of composition -- "I have a little time each morning before I come to the office. Then I have a day's work to do."

This separation of the life of iambs and dactyls from the life of surety claims and annuities has led to an appreciable body of Stevens "folklore." My own favorite is a story related by Professor William York Tindall, who tells of meeting a fellow insurance executive of Stevens' at the Hartford Accident and Indemnity Company. The gentleman had corresponded with Stevens, and when Tindall, half in jest, suggested that the letters might be valuable, the incredulous executive replied, "Wally's letters valuable?" Tindall replied that Stevens was an important man. "Wally, important?," the executive countered. Tindall said that he was a wonderful poet. "Wally! Poetry?," the executive said.

Stevens himself made little fuss about his work as a poet, so little in fact that his publisher, Alfred Knopf, once wrote of him, "No American we have ever published has been so retiring or has let us see so little of him." Stevens insisted on his own ordinariness with a vehemence that bordered upon naivete, but was perfectly consistent with his belief that a poet or artist -- like anyone else -- was not worthy of special consideration. "I'm no different from anyone else, just a run of the mill person," he told one interviewer. "I like painting, books, poems. In my younger days I liked girls." But -- he added quickly -- "Let's not stress that. I have a wife." On the 50th anniversary of his Harvard graduating class, he was asked to list his occupation in a class report. Already the recipient of the Bollingen Prize for Poetry and about to receive his first National Book Award, Stevens wrote simply: "Vice-President, Hartford Accident & Indemnity Company."

Unlike many modern artists, who work at other jobs merely to "support their habit," Stevens took both his careers with equal seriousness -- so much so that, following the publication of Harmonium in 1923, he virtually stopped writing poetry for some 7 years because, as he wrote to a friend, "much as I loved it, there were too many other things I wanted not to make an effort to have them. I didn't like the idea of being bedeviled all the time about money, and I didn't for a moment like the idea of poverty, so I went to work like anybody else and kept at it for a good many years."

So reluctant was Stevens to write poems during this seven-year silence that one of his most ardent supporters, the anthologist and critic Alfred Kreyborg, would later recall -- in a special 1954 issue of the Trinity College Review in celebration of Stevens' 75th birthday:

"Formerly it was impossible to get him to publish a book; now it is impossible to get him to publish a poem. Write him, wire him or visit him, one always receives the same answer: He has written nothing for

years. ... One waits in vain for the fist of the Connecticut giant to scratch off another perfect etching."

But Stevens was adamant about pursuing his insurance career. "It gives a man character as a poet to have daily contact with a job," he told a reporter. "If I lived an academic life in a college, I don't believe I'd have half the reason for writing. This has been the life of my choice."

Let me detour here for a note about current social reality -- and perhaps about some implications for social policy as well.

Today and in the decade ahead, the apparent contradictions of Wallace Stevens' career -- the mixing of vocations, practical and poetic -- may well have become more relevant than in the past. At least I believe there are clear indications that more and more younger poets, historians, philosophers and students of literature are by necessity combining their scholarly vocation with a more "practical" calling.

The major reason is that our colleges and universities, which expanded so greatly in the 1960's have, with the levelling off of the population curve of college-age youths, come to a time of diminished growth. Academic jobs are scarce for young men and women trained as historians, philosophers, or literary scholars. And those with a commitment to and talent for poetry are and will be, as always, hard pressed to sustain themselves as poets alone.

The National Endowment for the Humanities and several private foundations have recently funded a pilot program at New York University to provide counseling and retraining for a group of young men and women with graduate education in the humanities, to equip them for careers in business. It may well be that our society will of necessity see more Wallace Stevens' in the future. We could do worse!

At the same time, a corollary -- and equally significant -- phenomenon has been taking place in the lives of those already working in fields such as business, law, economics, and the other professions. Throughout the country, we are currently experiencing a phenomenal growth in the field of adult and continuing education in the humanities, a growth not confined to universities, but taking place in community colleges, cultural centers, museums and other centers of learning. Men and women from all professions and walks of life are re-entering -- or entering for the first time -- the worlds of the humanities, not with vocational goals in mind, but in the belief that the humanities can add further meaning to their lives. And so, ironically -- both as a matter of choice and of necessity -- the so-called "double" life of Wallace Stevens is emerging as a meaningful and relevant example to many who would previously have considered it inexplicable. ... Life, it seems, always eventually catches up with art.

There is, however, more to say about Wallace Stevens' life than to remark about his unusual double-sense of vocation. There is, first of all, the sheer pleasure and delight of Stevens' poetry -- I dare not say simple pleasure and delight. One of the reasons he has emerged as a figure of continuing interest to scholars, however, is that his verses and his schemes of references are anything but simple! It is a challenge to follow his complex observations. But the journey is often rewarding. Much of Stevens' poetry was artful gesture, the exercise of whimsey and play with no conscious moral "purpose" or "message." He gave us a clue to his attitude toward his verse with the title of his first major volume of verse, Harmonium.

The Harmonium was a small musical instrument -- a blend of piano and organ which in the early decades of this century was kept in the parlor and used for entertainment or diversion. Professor David Perkins of Harvard, after pointing out the significance of this title of Stevens' early work, reminds us of the whimsey of much of Stevens' work by listing some of the titles he gave his verses: "The Revolutionists Stop for Orangeade," "The Emperor of Ice Cream," "Floral Decorations for Bananas."

But Stevens' poetry was also often an expression of wistful longing, with occasional wise, even if elliptical observations about human life.

On the question of a proper measure of tolerance for the diversity of human habits and judgments he comments in one poem:

"Granted, we all die for good. Life then is largely  
a matter of happens to like, not should."

In a recent article on practices regarding equal and preferential treatment before the law, Paul Freund of Harvard turns to a verse from Stevens to make a point about what he calls a compulsion for unduly formal symmetry -- a mechanical "angular" approach to these matters.

This is the verse he quotes from a poem called "Six Significant Landscapes":

Rationalists, wearing square hats  
Think, in square rooms,  
Looking at the floor,  
Looking at the ceiling  
They confine themselves  
To right-angled triangles.  
If they tried rhomboids,  
Cones, waving lives, ellipses -  
As, for example, the ellipse of the half moon -  
Rationalists would wear sombreros.

But the particular point which I want to stress about Wallace Stevens this evening is not to be found in either the delight of his whimsey or the stimulation of epigrams from his verse.

Neither is it to be found in the fact that his life or thought represent great expressions of social concern or any great passion for justice. His concern was not, for example, like that of another great 20th century American poet, William Carlos Williams. Williams, a medical doctor who practiced his profession in a New Jersey city, sought to convey in his verse something of the pathos of the lives of men and women with ample dignity but without privilege to whom he ministered and with whom he lived.

In terms of the exercise of and appreciation for a particular kind of learning, Wallace Stevens was indisputedly a humanist. But he was not a humanitarian. Sometimes in the lofty rhetoric that prevails in the humanities, we tend to equate humanistic knowledge with humane behavior. As if the first somehow automatically leads to the second. The first is primarily a function of intellect and learning. The second, primarily a function of feeling and compassion. And the two are not ordained by any divine imperative.

Had Stevens still lived during the turbulent 1960's, in that time of social upheaval and a deeply divisive war, when the young man whose memory is honored by this lecture went off to Vietnam and was killed, I believe it is safe to assume that he might well have gone on in precisely the same manner as he always did: insurance by day and poetry by night. To quote the final line from one of his later poems, "As You Leave the Room," he would probably have lived, in his words, "as if nothing had been changed at all."

Professor Benjamin DeMott has detected in Wallace Stevens what he describes as "a grave readiness to wear loneliness as a dignity." That attitude reflected a deep conviction on Stevens' part that, to use his own words, "in an age of disbelief when the gods have come to an end, when we think of them as aesthetic projections of a time that has past, men (must) turn to a fundamental glory of their own and from that create a style of bearing themselves in reality." For Wallace Stevens then, morality, unlike the political morality of the 1960's, took an intensely introverted form rather than being translated outward into political action or creed. It turned inward, as he put it, "to a fundamental glory of his own."

I do not mean to suggest, however, that Wallace Stevens was in any way amoral or inhumane. He surely was not. Any reading of letters belies that judgment. Stevens' avoidance of social activism or concern may relate to many things in his background and personality. There is, I believe, one clue to this attitude expressed in his early journals. As a young man living in New York City and working as a reporter just before he went to law school, living alone, searching for a career, probing his own feelings and reactions to the city, he wrote on one occasion, after he had visited St. Patrick's Church, "one sees (in the city) the most painful people wherever one goes. Human qualities on an average are fearful subjects for contemplation. I can't make head or tail of life, love is a fine thing. Art is a fine thing. Nature is a fine thing. But the average human mind and spirit are confusing beyond measure."

The most perplexing of all subjects for contemplation, if we confront them honestly, are what Stevens calls "human qualities." And Stevens early seems to have concluded that in his poetry he would address such matters obliquely, if at all.

There is little evidence that Stevens himself was deeply troubled about the lack of social commitment in his life and work, save maybe one reference in a verse written toward the end of his life. The poem was entitled, "As You Leave the Room." In a moment of self-doubt, he asks, "I wonder, have I lived a skeleton's life/ As a disbeliever in reality/ A country man of all the bones of the world?"

Few of us would maintain that Stevens lived "a skeleton's life," however. There are other lessons in the life he did lead than those of humanitarianism. Humanistic learning can broaden our sympathies. It cannot, in and of itself, force us to act morally and humanely, nor perhaps is that its rightful role.

But we can, I believe, take from Stevens both some hope and example for one endeavor to which all of us aspire: that is, to find and make some meaning out of our lives.

The essential significance of Stevens, which I want to underscore this evening, has something to do with how he understood the role of poetry; but more than that, with his example of the potential and use of human understanding for coming to terms with the world and our experience in it.

Let me turn then to how Stevens seems to have understood the act of poetry.

Poetry is a very special form of thought and discourse. We do not find systematic philosophy or sustained exposition or critical or constructive thought in the verse of poets. The poet is not bound by the laws of logic or by many of the constraints of prose. The poet accepts a more rigorous linguistic discipline of trying to distill and define his or her observations, propositions and projections -- to communicate through the suggestive gesture, the sound and the image of words.

Wallace Stevens preferred to write poetry rather than to write about poetry. He spent most of his life composing and not worrying about theories and philosophy. In his one volume of essays, however, he tells us a bit about what his work meant to him. The concept that he dwelt upon most in that volume of essays was that of the imagination. He called the poet once the "orator of the imagination."

Imagination, of course, is a term that has been given something of a bad name by some schools of philosophy, especially logical positivism, scientific materialism and certain rationalistic schools of thought. Stevens, however, seems to have his own particular understanding of the word imagination. By imagination he seems to have meant the faculty of the human mind which enables us to construct images and meanings -- to project visions and interpretations upon the events of everyday life, to give significance to events.

So far as we know, the human animal is unique in our capacity for what we call the "imagination." As we have come to understand more about other animals, we find that we are not as unique as we once supposed in our capacity to use tools. There are certain birds and animals that, in a most primitive way, will use a stick to dig up worms, or have at least the most primitive capacity for the use of language and therefore communication. We do not know -- and perhaps we will never know -- but have no reason to suspect that inside the heads of even the most intelligent of the other mammals, even those with a kind of language, there is anything like the human capacity to conceive and project images, to conceive and reconceive the past, putting the puzzle of reminiscences together in different ways, to anticipate and dream of the future. This faculty of the human mind is of the essence of much human intellectual activity, the creation and study of literature and history of philosophy, and of the sciences as well. And it is one of the reasons why the human animal is the culture-making animal as distinct from the rest of the creatures in nature.

The realm of the imagination, most supremely the realm of the human, is itself most supremely the arena for the activity of the poet. Wallace Stevens saw the act of poetry as the exercise, the celebration and the exploration of the imagination. And though he was never very systematic or even very clear about what he believed about the function of the imagination, he did give us some suggestive hints in his essays.

"There are," said Stevens, "degrees of vitality" and "intensity of the imagination." He did not see the act of the imagination as hostile to or in opposition with "reality." He was generally critical of romantic and escapest modes of the use of the imagination. He asserted that the use of the imagination represented the way we understand, come to terms with and interpret reality about us, most especially everyday reality.

Stevens speaks of what he calls the contemporary "pressure of reality" upon our lives and minds. By which he seems to mean the bombardment of one dimensional interpretation of what we sometimes call the "news." The rapidity of events and impressions, the multiplicity of images pressing in upon our consciousness, overwhelming us, robbing us of opportunities for contemplation or the use of the imagination.

I will not go into great detail about Stevens' description of what he means by the "pressure of reality." His complaint is not all that unfamiliar to us. It is the complaint that most of us make from time to time about modernity. Here, however, is a passage from one of his essays. He is writing in 1951:

For more than ten years now, there has been an extraordinary pressure of news -- let us say news incomparably more pretentious than any description of it. News at first of the collapse of our system or call it of life; then ... news of a new world, but of a new world so

uncertain that one did not know anything whatever of its nature and does not know and could not tell whether it be all English, all German, all Russian, all Japanese or all American, and cannot tell now in the finally of news of a war, which was a renewal of what, if it was not the greatest war became such by this continuation. And for more than ten years, the consciousness of the world has concentrated on events which have made the ordinary movements of life seem to be the movements of people in the intervals of a storm. The disclosures of the impermanence of the past suggest the impermanence of the future. Little of what we have believed has been true. Only the prophesies are true. The present is an opportunity to repent. This is familiar enough. The war is only part of a war-like whole, it is not possible to look backward and see that the same thing was true in past. It is a question of pressure, and the pressure is incalculable and eludes the historian.

Again, there is nothing that unfamiliar with the kind of complaint that Stevens makes. What does he believe, however, that poets and poetry might do for us as we confront the "pressure of reality"? He says at one point that the work of the poet is not "to lead people out of the confusion in which they find themselves, nor is it in his words, "to comfort them." He says the function of the poet is to make his imagination that of his readers and that "he fulfills himself only as he sees his imagination become the light in the lives of others. His role in short is to help people live their lives."

While I do not have time to go at great length into how Stevens conceived the function of poetry, one more passage is worth trying to understand in relation to his sense of poetry and of the imagination. He talks of the imagination as the capacity by which we press back against the "pressure of reality" and he says of this exercise of mind "it seems in the last analysis to have something to do with our self-preservation. And that, no doubt, is why expression of the imagination, the sound of its words, helps us to live our lives."

Now with this admittedly very sketchy suggestion of how Stevens saw the function of poetry, let me say just a word about Stevens' poetry itself. In the process, perhaps I can make an important distinction between the humanities and learning in the humanities and such terms as humanitarianism or humaneness which are often confused.

Wallace Stevens was clearly not a poet with a "message" or a "mission," other perhaps than this central concern to help us "press back" against what he called the "pressure of reality." That is what he was trying to do. He

saw that act, pressing back against reality, as what he called a human act of nobility. Nobility was a concept about what Stevens thought a great deal and about which he tried to write in one of his essays. I think that what he was saying is that the highest human function is to resist with the mind and imagination the definitions of "reality" shaped by the pressure of events upon us. Stevens believed that the human capacity to resist, to choose, to exercise the mind and discriminate, to make a vision and to shape meaning out of the world is the noblest of human acts. He tried in his poetry to do that.

He expressed the goal of poetry in these words: "The extension of the mind beyond the range of the mind," "the projection of reality beyond reality, the determination to cover the ground, whatever it may be, the determination not to be confined, the recapture of excitement and intensity of interest, the enlargement of spirit at every time, in every way."

Part of what Wallace Stevens tried to accomplish with his poetry was to see life as a whole. To overcome or at least to contain in his vision, the contradictions and divisions which divide our lives or by which we so often divide our experience. His carefully chosen double vocation was consistent with his effort to do this.

"I do not divide my life," Stevens would say to those who inquired about his vocation, "I just live it." Or as he put it more poetically, clearly with himself in mind in a verse entitled "Notes Towards a Supreme Fiction":

He had to choose, but it was not a choice/ between ex-  
cluding things, it was not a/ choice between, but of.  
He chose to include/ the things that in each other are  
included/ the whole, the complicate, the amassing  
harmony.

This "complicate amassing harmony" was what the life of Wallace Stevens -- and perhaps what a humanistic appreciation of life in general -- is about. As far back as 500 B.C. Heraclitus of Ephesus wrote: "that which is opposition is in concert and from things that differ comes the most beautiful harmony." This might have been the epigram for much of Stevens' poetry.

Unlike many contemporary practitioners in the arts and humanities, Stevens seems never to have considered himself "above" the common administrative and day-to-day tasks of life. Rather, he sought in the reconciliation of opposite a more complete, more peaceful acceptance of life itself. "Poetry and surety claims," he could say with perfect serenity, "aren't as unlikely a combination as they may seem. There is nothing perfunctory about them, for each case is different."

Rather than being an oddity or schizophrenic, Wallace Stevens was a man who not only understood, but lived his own idea that, as he put it, "The various faculties of the mind co-exist and interact, and there is as much

delight in this mere co-existence as a man and woman find in each others company." For Wallace Stevens, poetry and the life of the mind were ways of approaching the world rather than escaping from it. "They were," to quote from his magnificent poem, "The Rock," "ways of making meaning from the rock so that its barrenness becomes a thousand things." Stevens chose quite often the most prosaic and simple themes for his verse. About the poem "An Ordinary Evening in New Haven" he wrote to a friend "my interest is to get as close to the ordinary and common place as it is possible for a poet to get. It is not a question of grim reality--but of plain reality." And in that particular poem Stevens speaks of seeking reality in "the metaphysical streets of a physical town." Reality he weighs in that verse, "is composed neither of a comic nor tragic, but of the common place."

I have tried to convey in these remarks something of Wallace Stevens' vision of poetry and of what poetry and poets may do for us; this along with my own enthusiasms for a particular poet. In closing, it remains then to remark briefly upon two questions about poets and poetry in general. The first is why it is that we need poets, why poetry is important especially, in a democratic society? The second is why it is that we need, in addition to poets, historians, philosophers and such? That is, why we need more than poetry, why poetry is not sufficient. Perhaps the second question can also be stated in this way; why is it that we need the humanities as well as the arts?

Why do we need poets? What role does poetry play in society? To a large extent it seems to me poets are among those who constantly test the possibilities of expression and communication, the limits of language. They are indeed as Wallace Stevens described them "the orators of the imagination." But they are more than artists of the imagination. Poets have always been controversial in authoritarian societies, more so it seems than philosophers. One thinks of the experience of Pasternak and Mandelstam in the Soviet Union or of some of the contemporary poets in certain Latin American nations. This is because poets are always resisting the diminution of language, the limiting of the range of human expression to those officially prescribed spheres dimensions.

The Swedish publisher Per Gedin has described the situation well in a 1975 work, recently translated in to English, Literature In the Market Place (Overlook Press, 1977); "in a situation where the essential thing is survival or to establish a new identity, the novel is too long winded and indirect form (of discourse) ... the literary language of the prison and concentration camp is poetry."

The fact that poets tend to be controversial in authoritarian states, should be no great surprise to us if we recall that Plato in his Republic proposes to ban poets from that ideal state. Plato is, of course, writing about the "perfect and just" society resulting from a community of "reason." This is what Plato has to say about poets in The Republic:

We have then a fair case against the poet and we may set him down as the counterpart of the painter whom he resembles in two ways. His creations are poor things by the standard of truth and reality and his appeal is not to the highest part of the soul but to one which is equally inferior. So we shall be justified in not admitting him into a well-ordered commonwealth because he stimulates and strengthens an element which threatens to undermine the reason. As a country may be given over into the power of its worse citizens while the better sort are ruined, so we shall say of the dramatic poet, he sets up the vicious form of government in the individual soul. He gratifies that senseless part which cannot distinguish great and small, but regards the same things as now one, now the other. And he is an image-maker whose images are phantoms far removed from reality.

For those who know that there is finally no perfect state, Plato's banishment of the poet tells us precisely why it is that we need poets and why we need art. Poets are the guardians of the power of the imagination, of the reach of language and not its limitations. The official authoritarian state has only one role for art and that is its own prescribed role. We need poets and we need art to protect us from such highly "rational", "perfect" authoritarian states.

But finally art itself is not enough. There are other spheres, other human spaces for expression; religion, science, history. Do we not need them more than poets? Do we not need as well philosophers, political scientists, historians and those who ply such intellectual crafts as seek coherent meaning, testing logic, linking experience to observation inventing social forms and concepts as well as images? I believe we do. In rereading recently some of the later works of Lionel Trilling, I have been impressed with how often he tried to make this point in talking about the limits as well as the appreciation of art. Trilling refers a number of times to a passage in a letter from Keats to a friend. Of this particular passage Trilling writes "considering the man who wrote it, it is an awesome utterance in part because it appears to be a betrayal of the man's own life." He refers to passage in which Keats reminds us that there is something more than poetry and Trilling says "his ability to say this would seem to have been an essential part of his genius as a poet:" "Though a quarrel in the streets is a thing to be hated, the energies displayed in it are fine; the commonest Man shows a grace in his quarrel by a superior being our reasonings may take the same tone though erroneous. they may be fine. This is the very thing in which consists poetry; and if so, it is no so fine a thing as philosophy--for the same reason that an eagle is not so fine a thing as a truth."

We need poetry and poets. They serve us well. It does not diminish their contribution or role to say at the same time that we need, in addition to poets, those who play other roles and that in addition to poetry, we need other forms of inquiry, learning, and expression.

Having Been is the Surest Kind of Being

Remarks prepared for delivery at ceremonies marking the dedication of new building: The Schomburg Center for Research in Black Culture -- a division of the Research Libraries of the New York Public Library.

by

Joseph Duffey  
Chairman  
National Endowment for the Humanities  
Sunday, September 28, 1980  
1:30 p.m.

Let me turn for a moment from this splendid building and its glorious possibilities to a document that you can find among the stacks of the Schomburg Center. I want to call to your attention to a conference held 40 years ago this year at Howard University. A conference on what was then described as Negro Studies. I turn occasionally to the proceedings of this conference whenever I fret or fear for the future of the humanities, and I offer it to you as a remedy for the kind of blues we get whenever the forces of ignorance come kicking at the door, trying to tear the house of the humanities down.

Among the many important documents in the archives of the Schomburg Division of the New York Public Library is a report of that conference held forty years ago at Howard University. The theme of that meeting was the Future of Negro Studies in America. This gathering seems in retrospect to have been the occasion when the social sciences caught up with the natural sciences, a moment when American scholars and teachers from all disciplines got together and declared that black people are as human culturally as they are physically.

How far removed are we from the day it was necessary to make this argument? Not that far at all. Arthur Schomburg, himself, was inspired to launch his great work by the taunt of a teacher who told him, "The Negro has no past."

The Negro has no past? That statement seems absurd today. Yet, this delusion once passed for common wisdom. The denial of black history was a weapon in the fight to maintain a segregated society. Opponents of full black participation in American life made the question of black heritage and history one of the battlegrounds of that struggle.

Arthur Schomburg took up the lonely fight. "History must restore what slavery took away," he wrote, responding to the challenge. But history, he knew, is the story of the teller; it belongs to whoever tells it. So, to put himself and others in a position to tell their own stories, the Schomburg work began. The 1940 Conference on Negro Studies inherited Schomburg's spirit. Its point of view was this: History must be won for the Negro, or the future is lost.

Some twenty-five scholars participated. The conference began calmly enough, with a motion calling on the American Council of Learned Societies to set up a standing committee on Negro Studies, with the status of its other permanent committees. Today, a proposal to elevate "Negro Studies" (we would of course use the term Black or Afro-American Studies) to the stature of Middle Eastern or Asian Studies may not sound like a radical move, but at the time it was novel and progressive. People risked their reputations, financial support for their work, and even their jobs, by making a claim for Negro Studies.

Melville Herskovits opened debate at the conference with a comment on the general isolation of scholars who study Negro life and history. L.D. Reddick, of the New York Public Library, picked up the theme and cited the dearth of communication, of consultation, between black and white scholars in the South.\* Richard Pattee observed that students, say, of Brazilian slavery seldom know about the work of their colleagues studying Cuba or Haiti. Ralph Bunche told how American Negro scholars were actively discouraged from doing comparative work that might take them to the interracial societies of Latin America -- for fear they would return with "undesireable ideas."

We pay today for the discouragements of yesterday. While we now know far more about slavery and society in the Indies than we knew forty years ago, when it comes to Negro life in South America, much work remains. For example, we know that before the large European migrations of the mid-19th century, half the populations of Lima, Peru, and Rio de Janero were black. What were blacks doing there? How did they live? Some significant studies have begun but satisfactory answers to these questions await future inquiries.

Back at the conference: last to speak out on the theme of isolation was Herbert Aptheker, who discussed the most damaging isolation of all, the forced separation of the scholar from his sources. Indeed, the black scholar whose trail led to any of the major southern historical collections found a cold welcome. He would be shown to a closet-sized room where, alone and out of sight, he would be permitted to examine materials, one piece at a time -- that is, if he were allowed in the building at all. Let's say he got in. And let's say he was seated. Now, how would he know what to ask for? Descriptions of many collections owed more to the social philosophy of the person who described them, than to the actual contents. Take, for example, the records of rice plantations from the Carolina coast. In those records, plantation births and deaths were registered in the ledger books used to account for the distribution of cloth. Here we might find the social histories of whole slave communities. Yet, the volumes were invariably and misleadingly described only as 'The record of cloth allotments for such-and-such plantation.'

Such was the dismal situation. What was to be done? Conference scholars answered in two ways. First, by deploring discrimination in access to sources, and vowing to fight any future instances. Second, by planting the seeds themselves for future works in Negro Studies, by asking hard questions and pointing to where the answers might be found.

In some cases, their suggestions became prophecies. Reddick envisioned a comprehensive study of the free-Negro in the antebellum South. It has been done, since five years ago, by Ira Berlin. Reddick also looked forward to a history of the Negro at the time of the French Revolution, using records in France and the West Indies that were lamentably untouched. He urged scholars to examine the abundant papers of the French abolitionists; and to search the records of Liverpool merchants, whose world was built upon the slave trade.

\* Reddick's point was timely but not novel. It was a theme sounded by W.E.B. DuBois nearly 40 years before in his book The Souls of Blackfolk (1904).

Abraham Harris developed the economic theme. Without slavery, he argued, the industrial expansion of the fifteenth and eighteenth centuries, which we have come to call the rise of capitalism, would not have occurred. Therefore, we must consider the Negro as an important factor in the material culture of the western world.

But, as the conference unfolded, speakers showed more concern for the place of culture in the Negro, than for the place of the Negro in culture. In short, the conference divided between Africanists and Americanists, between those who believed they found African traces in American Negro language and behavior, and those who found none.

Lorenzo D. Turner summarized his work with the Gullah speaking people of the Sea Islands. Where previous scholars had found nothing in Gullah but a diminished and bastardized English, Turner discovered thousands of word-survivors from African languages. Herskovits jumped to Turner's support, saying Africans could not possibly have forgotten their cultures in the brief time of their transport to America. E. Franklin Frazier replied sharply that he had never found anyone who could point to the survival of African social organization in this country. He criticized Herskovits for imposing an a priori argument on history. Herskovits retaliated by calling the a priori argument the one that favors European origins of Negro behavior.

Ralph Bunche waded in, mortified that someone who found a mere resemblance between African and American Negro social institutions would assume an African survival. Herskovits repeated his position: if some behavior appears it could be African, or it could be European, don't favor the European interpretation. Frazier, reacting to the attack on Bunche, denounced the "mistaken notion that Negro scholars do not wish to recognize Africanism in American life."

Herskovits, trying to make peace, summed up the needs of their ambitious program for Negro Studies. At the top of the list he put the need for bibliographies, microfilms, surveys. Bunche said no. Yes, we need to know what's been done and how we can get a hold of it, but we need even more to publicize the implications of our work, to use what we have learned to affect the real world, to move the world in a certain direction. Thus the Africanists fell back on texts and sources, while the Americanists set their course on social action.

African or American, Ibo or Dutch, from the Niger Valley or the Black Forest of Germany; what is the difference? How does it matter? From a biological point of view, it matters hardly at all. The races, all races, are open genetic systems. They are not very old in the life of the human species. What matters is the evolution of mankind, not of the races, which are accidental and transitory.

Forty years ago, at the time of the conference, the question of African or European origins had a special urgency. Funds for research were extremely scarce,

and the competition for them keen; the direction of a single well-placed scholar could determine the paths of a generation of students. Then the pressing need was to establish the basic rights to do research. Meanwhile, across the Atlantic, the greatest racist in the history of the world was riding tall in the saddle. It was instructive to consider how the ideas behind the defense of slavery had crossed an ocean and matured into a monstrous ideology that threatened all of humane studies and a goodly proportion of humanity itself. Instructive, but late!

In this climate, scholars felt they could not afford to dig a dry well. It was Africa or Europe/America, one or the other. Today, it is not a question of which one, but of how much and just what came from each. A record of the past has been amassed, organized, described, disseminated -- and still the record grows. The question of the Negro's past has been settled in this way: that no one can now deny the existence of that past; that, in the mind of society, the black man has gone from a being without a history to the very incarnation and bearer of history; and, that every person with a spark of self-possession has been enriched by the example of Black Studies.

As to the future of Black (or Afro-American) Studies, and of the way the races of people will get along with one another as the result of Black Studies? Well, there is a Swahili proverb that says, "As to the future, even a bird with a long neck cannot see." But looking back at the record, at the achievement of the Schomburg Collection and the tale of inner freedom it tells, we may feel assured of the worth and prospects of such investigation. Having been, we discover, is the surest kind of being.

Robert Hutchins and "The Great  
Conversation": Some Skepticisms  
and Some Hopes

Address delivered on the occasion of the dedication  
of the Robert Maynard Hutchins Center at the University  
of California, Santa Barbara

by

Joseph Duffey  
Chairman  
National Endowment for the Humanities

October 8, 1980

It's tempting on an occasion like this to remember and celebrate the remarkable personality and ideas of Robert Hutchins himself. He was truly one of the most important twentieth-century Americans in the fields of education, the humanities and the democratic dialogue. At the age of 29, as the Dean of the Yale Law School, Hutchins helped to establish a continuing but still beleaguered tradition of imagination and innovation in legal education. He probably is best known for his extraordinary presidency at the University of Chicago, where he emphasized, among other things, a thorough grounding in the classics. There are many in this audience who are especially aware of the important work of the last period of Dr. Hutchins' life, as the founder and the guiding spirit of the Center for the Study of Democratic Institutions here in Santa Barbara. It is an honor to share today in the inauguration of this important new center of learning, which will be a tribute to and a reminder of the work of Robert Hutchins.

Throughout his life, Hutchins was concerned with the relationship between the underlying culture of a society and the quality of the political life envisioned by that culture. His own vision centered around something he described as the Great Conversation. He wrote once, "the real test of democracy is the extent to which everybody in the society is involved in effective political discussion." In Education for Freedom, he described the duty of all who take democracy seriously as "candid and intrepid thinking."

Hutchins believed that, in his words, "if there is an effective discussion on the part of all the people in their public affairs, their public affairs will improve." In his view, the point of such discussion in a democratic society was not a mere expression of opinion. Instead, he once wrote that the purpose was to "get clear about those ends and ideals which are the first principles of human life, and of organized society." He stated his political ideal as, "the attainment of the common good as determined in the light of reason." He earnestly believed that public discourse and discussion would serve that end.

I want today, in a spirit of candor and intrepidity, of which I hope he would approve, to reflect on this central tenet of Hutchins' faith. But I want also, in a way that I believe he would encourage, to express some skepticism about his thesis, that is, about the limits of the power of public discourse to illumine and ultimately to resolve critical problems in contemporary America.

Hutchins' passionate belief in the efficiency of public discussion and of education to promote social progress and tranquillity is not widely shared today. That is in fact an understatement of the case! One doesn't have to look far to find evidence of this skepticism. To take just one sign of the times, the current issue of the important journal, Daedalus, the publication of the American Academy of Arts and

Sciences, contains a collection of essays around the theme, "The End of Consensus." In page after page of that issue, some of the most learned and sensitive men and women of our time write of the collapse of confidence in a shared universe of discourse and value. In economics, in political theory, in public policy, they chronicle a loss of coherence and of confidence. Robert Wood, the former President of the University of Massachusetts, speaks for many educators when he writes as follows: "the faith that once sustained and motivated many of us, the belief that we have a unique role in the American democracy, is rapidly disappearing. The separate institutions we served are now besieged, thought by many to be vehicles for the resolution of conflicts that do not bear upon our central tasks. The communities we once cherished are now divided. Their quarrels are more obvious than their agreements."

Now, to be sure, there were skeptics in Hutchins' own time. There have always been. And he chose to follow his course. He was not deterred. He had his convictions and he acted upon them. And that is what made him so rare and admirable a man, a leader, and a true civic hero of his time. Can we say today that we live in a time different from that day in which Hutchins so firmly asserted the power of education and public discussion to resolve social conflict? It is always risky to assume too quickly that the basic structures of consciousness or of human social possibility change so sharply. For after all, we are not that far in time from the days when Robert Hutchins set down these observations and the faith to which I have referred. And yet I believe that were Robert Hutchins here today, he would in his own intrepid way, call upon us to acknowledge some troubling characteristics of the social situation in contemporary America.

Briefly stated, the most significant of these is the dissolution of the cultural consensus. That is evident nowhere more than in the field of the humanities, areas of learning, which in the American university were not too long ago as described as "polite learning." Today, long accepted canons of classical literature and social thought have been called into question. With the new awareness and acknowledgement, of sources of tradition from long-neglected cultures of the European continent, Asia, the Middle East, Africa, Latin America, and traditions in our own society we sense in a new way a broader horizon of the cultural past than that, of northern and western Europe, and classical Greece, which reigned as the norm for most of our fathers and grandfathers. What we have come to term "pluralism" has occasioned the joyous celebration of long unacknowledged diversity in our culture, the overthrowing of a kind of unacknowledged established cultural tradition. And it has meant for many a new experience of finding a distinct heritage to affirm for themselves. I am not by any means a pessimist about the results of that process. But it has, at the same time, weakened our sense of common culture, along with the pluralism of methods and disciplines which has accompanied our acknowledgement of the social conditioning of all thought. The diminution of what Professor Joseph Schwab once called our fund of common allusions

has left its mark on our age: the loss of a strong sense of common culture. The Great Conversation which Robert Hutchins envisioned requires a common culture, a sense of common values, or at least enough sense of such a common culture to carry on the dialogue.

I digress a moment here, to point out that in my judgement, the best case for public support for the humanities lies in the point I am now making. It does not lie in supporting the humanities because they somehow adorn the culture. That argument is sometimes made for public support for the arts. It certainly does not lie in the argument that the humanities are utilitarian in helping us solve the problems we confront. If anything, they make us aware of how much more complicated those problems are. But the tremendous central need and function of a common culture, at a time when language and knowledge is broken up is something to which a government and a people must give a measure of collective attention.

To return to the main theme of these remarks: I want to reflect a few moments upon the problems of a shared social discourse, and Robert Hutchins' faith in the Great Conversation. And I want to do so, in a tradition of which I trust Hutchins would approve, by referring to a great book, an American classic. Anyone who is troubled about the meaning and the potentiality of a common democratic American culture today can perhaps find no better text than Henry David Thoreau's Walden. Surely, that is one of the great books for anyone who is seeking to comprehend our own tradition.

Stanley Cavell of Harvard University, published recently a brilliant essay on Walden, entitled "The Senses of Walden." He demonstrates how Thoreau wrestled in that book with some of the most profound dilemmas of human existence. Among other things, Walden is a book about what it means to be a member of a democratic social order. For Thoreau was distinctly aware of his identity as an American. You may recall that he began his sojourn in the Walden woods on the Fourth of July. There are interpreters who have seen this book and the experience it portrays as a kind of quixotic declaration of personal independence. But I would join with those who see Walden as a kind of scripture, meant to portray a re-enactment of the American experience. Thoreau attempts in a symbolic way, to go back to the Nation's beginnings in an effort to offer guidance for the pursuit of the American vision. He contrasts that vision with what he sees as a parody of the Declaration of Independence, exemplified in the slave-ridden America of 1840s.

There is only one sentence that appears twice in Walden, the epigraph. "I do not propose," wrote Thoreau, "to write an ode to dejection, but to brag as lustily as the chanticleer in the morning, standing in his roost, if only to wake my neighbors up." For all its emphasis upon individualism, therefore, Walden is a profoundly social book, in which one of the central issues is the meaning of neighborliness itself, the

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existence of sufficient commonality to allow a meaningful social intercourse. There is an interesting pun in the title of Stanley Cavell's study which is worth mentioning. In addition to asking, what "sense" we can make of this great book, which in part emphasizes sensual experience, Cavell is also asking what the "census", of Walden is. Is it a community of one? Or is it a community that all of us could join? Might the vision of Walden, or for that matter, Robert Hutchins' vision of the Good Conversation, ultimately include within its boundaries all 220 million of us who constitute the American society today? If the answer to that question is "no", the notion of a common culture or conversation is called into serious question.

Thoreau and Hutchins shared more than an interest in the condition of the democratic community. They both believed that great books must be read closely. No one familiar either with Hutchins or the University of Chicago in his time could believe that great books were simply sources of quotations, to be raided and strung together. One suspects that Hutchins would have heartily have approved what Thoreau says in Walden about what he calls his "heroic books." Certainly that was the kind of book he wanted Walden to be. "The heroic books," said Thoreau, "even if they are printed in the character of our mother tongue, will always be in a language that is dead to degenerate times." And Thoreau viewed his own time as degenerate. Indeed, as I have pointed out, he saw his fellow citizens, as asleep. And, adopting a central American metaphor, he proposed to awaken them and to awaken us. But to be awakened, we must, and I use Thoreau's words, "laboriously seek the meaning of each word and line, conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have."

This is a significant commonality between Hutchins and Thoreau; the felt need to burrow deeply into a work rather than to consume it quickly in the illusion that simply passing the words before one's eyes constitutes reading it. And as I recently read again the passage in Thoreau, about books, I remembered what Walt Whitman says about reading in Democratic Vistas. "The process of reading," he wrote, "is not a half-sleep, but in the highest sense an exercise, a gymnasts' struggle. The reader must be on the alert. He must, himself or herself construct indeed the poem, the argument, the history, the metaphysical essay, the text, furnishing the hints, the clues, the start or framework."

Amid what is certainly an intellectual and democratic commonality between the two men, Hutchins and Thoreau, there is also, I would maintain, an appreciable and significant difference in their thinking. It is a difference not in ultimate purposes. But if I may use a very dry and scientific term in this context, it is a difference in methodology. For Hutchins, democratic principles and faith in the written word, deeply discovered, led logically to an equal faith in discourse as a viable means both of perceiving and refining one's grasp on the truth. For Thoreau, to put it bluntly, it did not. And in that section of Walden entitled simply "Reading," Thoreau makes very clear his perceived distinction between thought and articulation, between reflection and

discourse. In a passage of which I am at this moment painfully aware, Thoreau wrote: "What is called eloquence in the forum is commonly found to be rhetoric in the study. The orator yields to the inspiration of a transient occasion, and speaks to the mob before him, to those who can hear him. The writer, who would be distracted by the event and the crowd which inspire the orator, speaks to the intellect, the heart of mankind, to all and any age who can understand him."

For Thoreau, it is clear that the written word is, in his terms, "the choicest of relics," but that the spoken word is often no more than an ornately adorned subterfuge for the truth. Today, in a time when it might be argued that we are inundated from every direction with verbiage that often passes for discourse, with dialogue about dialogue, it might be assumed that certainly Thoreau, and I think quite possibly Hutchins as well, would find himself frequently citing an old Taoist maxim, which goes like this: "The sages are silent, the talented talk, and the fools argue." The inherent wisdom of that very brief maxim seems all the more appealing these days as we become increasingly and painfully aware that, as one scholar wrote recently in a letter to a friend..."even the learned, or perhaps especially the learned, talk the language of the living dead, an awful lot of the time."

Hutchins and Thoreau indisputable were both firm believers in books, and in the written word as the chief vehicle of enlightenment, at least in the Western sense of that word. Yet Hutchins, it seems to me, was far less convinced of Thoreau's more contemplative position that there is a memorable interval between the spoken and the written language, the language heard and the language read, a position which allowed Thoreau to dismiss the spoken word often as "commonly transitory, a sound, a tongue, a dialect...almost brutish," and to elevate the written word to the status of a reserved and select expression which we must, as he once put it, "be born again in order to speak." (I hasten to add that Thoreau used that phrase in a somewhat different context than it has been used recently!) Hutchins clearly would not have carried his admiration for the written word to so exclusionary a conclusion. That was perhaps due in part to his training as a lawyer, a profession that is not universally noted for its verbal reticence. It was also due in part to Hutchins' sincere intellectual conviction, as to the near-equal sanctity of the spoken word. For Hutchins, then, the university was social and, hopefully, a somewhat dialectical institution, in which the spoken and the written word made mutually reinforcing claims to the pursuit of truth.

Thoreau's university, however, was what one might call the university of the individual, a dialogue sustained between the individual mind and the written word, between reading and contemplation. Thoreau's dialogue was a dialogue with the self and with the text, more Taoist than Socratic in nature. Thoreau once described the

furniture of his little house by the pond in Walden. He said he had three chairs, "one for solitude, two for friendship, and three for society." It is quite clear which he most cherished, and which three Hutchins would have frequently preferred. Hutchins, but for the kind of enlightened discourse which he felt only the university could provide, would have agreed with T.S. Eliot in, that passage from the "Four Quartets": "We had the experience, but missed the meaning." Thoreau on the other hand clearly felt that the danger was more likely to come from excessive discourse, something more in the nature of, "we had the meaning, but missed the experience."

In a time when it often appears that the more we talk, the less we agree on anything, many have grown skeptical about discourse as a panacea for what ails us. Or even, less ambitiously, as a vehicle for understanding. For if indeed the deeper purpose of discourse is to provide, as the poet Howard Nemerov suggests in a wonderful essay entitled "Speaking Silence," the silence of understanding; then we must ask ourselves if the current emphasis upon candor, political, intellectual, and personal, has brought us any closer to wisdom rather than merely to more discourse. And I believe the answer to that question too often is sadly self-evident.

Let me confess, as an American living in the nineteen-eighties, my own ambivalence about this issue. In recent years it has become ever more clear to me that there is possibly a genuine conflict between candor, individual, familial, or political, and what the preamble to the Constitution calls "domestic tranquillity." (Thoreau immediately would have said "so-called tranquillity," resting on society's willingness to frequently ignore the pains and outcries of those whose conditions could scarcely be described as tranquil.) But it is clear to me that institutions, certain institutions, ranging from marriages to states, are preserved as much by evasion as by ruthless candor. Absolutely frank encounters, whether they are at Santa Barbara, or Esalen, or in Washington, do not necessarily bring about commonality, however fascinating may be the sparks that fly. And yet the more we are a priori committed to maintaining an institution, the more candor can be tolerated. Without that commitment, however, candor can simply trigger disintegration, ranging from divorce to secession.

In an era closer to Thoreau's time, President Lincoln explicitly referred to the federal union as a marriage that he would not allow to be torn asunder. One can even describe the Civil War as an attempted divorce, which was prevented by a spouse almost fanatically committed to the maintenance of a divinely inspired union forged in the Revolution of 1776. One of the anomalies of American history of course is the fact that both Southerners and Abolitionists, for sharply opposite reasons, preferred, some of them, the demise of the Union over the

violation of strongly held principles. As Professor George Forgie of the University of Texas has pointed out in his book, Patricide and the House Divided, one of the things that made the half-century long tradition of compromise more and more difficult to sustain was an increasing clarity of public dialogue, captured most vividly in the Lincoln-Douglas debates.

I have referred to Hutchins' own faith that the process of dialectical interchange would lead to an ultimate convergence of viewpoints on the political good. It would then be our joyful task to fulfill that common vision together. His faith was ultimately faith in reason and in our ability to make it intelligible and convincing to one another. As Hutchins himself once wrote, speaking I believe of his own vision: "I had always thought that what we wanted both in politics and education was a rational order, rationally arrived at." But Hutchins' own immersion in the great books made him all too aware of yet another competing strain in the Western cultural tradition, a strain that challenged his essentially optimistic vision. One of Hutchins' Great Books, however much it may have pained him, was the Leviathan of Thomas Hobbes. There the world is depicted as one of radically conflicting political visions, in which there is no common language or culture to settle disputes about the good, the just, or any of the other central topics of politics. Hobbes does not deny commonality per se. It is simply that the common vision is one of chaos. Hobbes took great pleasure in deriding one of Hutchins' own heroes, Aristotle, precisely because he thought that reason and conversation would provide political and moral truths. Instead, said Hobbes, only an all purposeful sovereign could provide the answers, and the basis for that is political power, rather than right reason. Some of those who denied Hobbes' solution finally accepted his underlying vision, or they counseled what today we might term collective hypocrisy, the public profession of political or religious views that could no longer compel private assent. The trick, however, was to maintain the collective profession. For once a party or sect pointed to the evasions, the problem of re-establishing a collective culture re-emerged.

Surely one of the striking things about the political discourse of our own times is the extent to which almost no one manifests any great faith in government as a source of common visions. Nor do we seem united in any area whether sincerely or even hypocritically behind a common vision of life. The American Civil War testifies to the possibility that life, even in America, can become "nasty, brutish, and short." We are not at the brink of civil war today, and I do not intend my discussion to be apocalyptic. And yet it is painfully obvious that this nation is divided on a host of issues of the utmost importance. One might mention almost at random issues ranging from the distribution of increasingly scarce energy resources to

the nature of private sexuality and abortion. The first issue, the distribution of energy, threatens to revive a kind of American regionalism that harks back to the pre-Civil War period. As the frost belt confronts the sun belt, the seeds of a new warfare visiting its own miseries have already been planted.

The last issue, abortion, has fundamentally affected American politics in the late nineteen-seventies, as the civil rights and anti-war movements affected the nineteen-sixties and early nineteen-seventies. One way some have confronted these issues, questions such as abortion, is simply to condemn single-issue politics. But I believe that only begs the question of what vision we have of ourselves, of what vision generates a willingness to compromise in the name of a common culture. The United States, after all, is a nation of immigrants who rejected their historic common cultures in the name of an alternative vision, and alternative opportunities. Many of our ancestors were single-issue devotees par excellence. Thoreau himself was a champion of single-issue politics. And those of us who think that the opponents of chattel slavery were correct will hardly find it easy to criticize him. It is easy to criticize that version of single-issue politics which simply represents attempts by certain groups to maximize their own economic welfare, regardless of the costs to the rest of society. But the most profound examples of single-issue politics do not fit into this easy mold of self-aggrandizement. One need only to consider examples, ranging from anti-slavery to the anti-war movement and to both sides of the abortion controversy. Even those who heartily condemn single-issue politics ultimately concede the supremacy of the single issue of maintaining ourselves as a body politic. The fight, then, is not over an ultimate commitment to a set of overriding values, but to what those values are to be. And the question is, how explicit can the political debate be before it generates the kind of hostility and enmity that breaks the bonds of neighborliness and even leads to outright conflict.

Is it not possible that what Thoreau called "fast talk" (which was his term for rhetorical discourse) or even, as I have suggested, "silence" may sometimes be preferable to rigorous candor; if the consequence of genuinely understanding one another, includes a realization that we are radically divided? In a recent article, Thomas Hughes writes about the current situation in U.S. Foreign Policy ("The Crack Up; The Price of Collective Irresponsibility", Foreign Policy, No. 40, Fall 1980). In the course of his arguments, Hughes describes the prospect for a society sharply divided between perspectives on the international situation. Hughes charts an increasing polarization of segments of our society over issues related to foreign policy in terms of what he calls "two cultures"; the "security culture" and the "equity culture". The security culture is that perspective preoccupied mainly with problems of national defense (East-West). The equity culture represents that perspective preoccupied mainly with problems

of distribution, development, etc. (North-South). Hughes suggests that a "workable dissensus" between the two cultures once prevailed but has now "turned negative".

What Thomas Hughes describes as a possible "crack up" or disaster in the area of international policy is "accentuated to the degree that society actually divides between...two cultures and moderated to the degree that the center is held by people ambivalent enough to be part of both of them. Everything therefore depends upon the number and quality of the ambivalent people in the middle, many or few, determined or dispirited".

Hughes continues:

"The highest task of political statesmanship (in the current situation) is to arrest this ominous trend, to reinforce the center with its overlapping cultures, to build a coalition that ambivalence alone sustains so that leadership can again emerge and function. America's capacity for foreign policy depends upon this happening. If the two cultures divide into standing armies in public life, each can and will veto any attempt by the other to conduct its own foreign policy. The United States could then find itself in the unenviable position of the French politicians of the Third Republic--"immobilisme en Manche."

Hughes' sobering reflections underscore my own skepticism. I want, however, to emphasize that what troubles me has nothing in common with the arguments sometimes leveled against the possibility of modern democracy, because of the alleged gaps in knowledge between the populace and the technically trained experts who alone can understand the esoteric language of science, statistics and strategy, however important that problem may be, I am here assuming just the opposite, that an increasingly well-educated American public can follow debates about the meaning of our common culture. It is simply that education and understanding do not guarantee even the most minimal unity whether within the family or the body politic. Unless, that is, one shares Robert Hutchins' faith that education will lead to a recognition of the same truths.

But it is no secret that contemporary culture is much less optimistic in its assumptions. One can again look to the Great Books themselves, where Hutchins included the work of Montaigne, whose radical skepticism about the ability to know truth may be seen as the dominant motif in at least that portion of American culture that is most represented at universities. Indeed, there is probably some truth to the claim that it is in part the exposure to various relativisms on the part of an increasing percentage of our population that has made it harder for governmental activity to be perceived as legitimate. We are less willing to accept without reflection general reference to our cultural myths and symbols. Indeed, we want concrete analysis, and we seek a great deal of

our political leaders. We call on them at the same time to provide unifying visions and to take clear stands on the overriding issues of our time. These may be contradictory goals however for the very effect of clarity is most likely to be an even deeper recognition of the extent to which our common culture is fragile if it exists at all.

Only children believe "words can never hurt me." Not only do words cause their own distress if one does not like the message received, but the realization of their implications may lead to picking up the sticks and stones which we universally concede do harm and maim.

As I noted earlier, Thoreau, in Walden, did not propose to write an ode to dejection. For all his criticisms of American life, his book is profoundly optimistic in its metaphors of regeneration and awakening, both individual and social. And Robert Maynard Hutchins, however much he was a critic of what he saw as the mendacities of twentieth-century American life, exemplified a similar optimism in devoting his energies to institutions which took as their mission nothing less than the reorientation of our common life.

"Know the truth, and it will make you free" is certainly one of the tenets of humanist culture. It speaks optimistically both of our ability to know the truth and of our willingness to use it collectively as a force of movement toward what Hutchins called "the good life of genuine freedom." My remarks today, reflect my own skepticism. As much as I wish I could blithely affirm Robert Hutchins' faith in the democratic dialogue, or Thoreau's ultimate faith in the possibility of his neighbor's awakening to the profound truths of Walden, I cannot easily do so. My remarks underline how very much our culture is in need of men and women like Robert Hutchins, or Thoreau, who were willing to grapple with the most fundamental questions of human existence and not lose hope. Such men and women save me from even deeper skepticism.

If at this moment in our common life we have a sense at best of seeing through a glass darkly. We desperately need thinkers who can provide windows through which we can glimpse a tolerable future and perhaps a future of concord. If Robert Hutchins were here today, we may be confident that he would not simply accept my pessimism. He would instead deliver the sharpest possible challenge. At least the great conversation would go on. And hopefully at least a small but yet poignant silence of understanding would emerge.

Perhaps the Center that we are dedicating today can supply, in the spirit of Robert Maynard Hutchins, the answers to my pessimism. I will be overjoyed if that is the case. All of you affiliated with this Center can take awesome pride in the fact that you are working on questions that are absolutely central to our national life. May you prosper in that enterprise.

REMARKS PREPARED FOR  
PRESENTATION AT THE 21ST SESSION OF THE  
GENERAL CONFERENCE OF UNESCO  
BELGRADE -- OCTOBER 15, 1980

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES  
AND MEMBER OF THE DELEGATION,  
UNITED STATES OF AMERICA

(Commission on Culture and Communication)

Mr. Chairman:

The alternating sites for the General Conference underline the universality of UNESCO's concerns and efforts. We are as at home in Belgrade as in Paris: as grateful to the former for the ideal of unity in diversity which it defends, as to the latter for the ideal of the universality of reason which it fosters. I extend thanks to our Yugoslav hosts for their superb hospitality, to the Director-General and the Secretariat for their mastery of planning and logistics, and to both for the setting in which I have the honor and the pleasure once again of participating in the work of the General Conference of UNESCO.

The pleasure is both real and apt for, as it happens, it is largely of participation that I want to speak today.

In doing so, I need first to provide some explanations which I hope will permit my fellow delegates and the Secretariat to gain a clearer understanding of cultural development in the United States.

I have been struck, in studying the UNESCO Draft Programme and Budget for 1981-83, by the frequent identity of the program goals of UNESCO in the international field and the broad national aims of my Government. Our cultural programs, for example, are based on the idea governing those proposed in UNESCO's Objective 3.5, which states that "participation by the greatest possible number of people in cultural life is a requirement for democracy and one of the pre-conditions for any endogenous development process."

The United States has experienced in the recent past a remarkable -- and notably endogenous -- expansion in cultural activity. In the past decade there has been a tripling in the number of symphony orchestras, more than a doubling in the number of opera companies, a ten-fold increase in the number of dance companies, a six-fold increase in the number of professional theatres, and stunning upsurge in the visual arts, especially photography, the crafts, and museum exhibitions of contemporary works of art.

What we have seen throughout our country is a veritable explosion in participation in the arts. It has been accompanied by a widespread burgeoning of interest and participation

in the humanities. Where there was no public participation a decade ago, there are today volunteer committees of citizens fostering work in and public application of the humanities in each of the fifty American States and in the District of Columbia and Puerto Rico. Museum exhibitions incorporating the scholarship of historians and critics have seen attendance by millions throughout America. A developing partnership between scholars and filmmakers has brought scholarship in literature, archaeology, anthropology, history, and philosophy to millions of viewers of television. The American people have begun their own exploration of their past, in thousands of regional, community, and neighborhood explorations of social history.

If there has been criticism of this growth of participation in cultural activity on the part of the American people, I am not aware of it.

What has been expressed, however, is doubt about the causes of the phenomenon.

Specifically, we do not know to what extent the actions of government -- in our case, the Federal, State, and local (county and municipal) governments -- have contributed to the growth. The most interesting question is the precise contribution of certain actions by the Federal Government in the past fifteen years.

Traditionally, our Federal Government has not played a significant role in cultural affairs. The sole exceptions until recently were partial subventions by the Congress to the Smithsonian Institution, which houses our national museums, the regular appropriations by the Congress to the Library of Congress, our only national library, and, during the economically depressed years of the 1930's, the Government's support of writers', artists', and theatre projects, which were vigorously attacked by many, and eventually abandoned. The State governments' principal contribution to cultural life was their support of the educational system -- including, of course, the great State university and college networks. So far as government was concerned, it was at the level of the county and municipal authorities that the most direct contributions were made.

By the early 1960's, there was considerable concern at the state of the arts and humanities in America. The belief was growing that they were being neglected in comparison with the more favored sciences, which already were being generously funded by the Federal Government's National Science Foundation. In 1963 three private organizations, the American Council of Learned Societies, which had been founded by the American academic community after the First World War to insure American representation in international academic

councils, the Council of Graduate Schools in the United States, and the United Chapters of Phi Beta Kappa, a scholarly honors society, joined forces to sponsor a Commission on the Humanities. The Commission considered the state of the arts and humanities in our country, and in 1964 reported its findings and recommendations to the sponsors.

The Commissioners observed that in the American past "we were largely occupied in mastering the physical environment. No sooner was this mastery in sight than advancing technology opened up a new range of possibilities, putting a new claim on energies which might otherwise have gone into humane and artistic endeavors. The result has often been that our social, moral, and aesthetic development lagged behind our material advance. Yet we have every reason to be proud of our artists and scholars." Using a broad conception of the humanities as including the arts, the Commission declared that "Upon the humanities depend the national ethic and morality, the national aesthetic and beauty or the lack of it, the national use of our environment and our material accomplishment...The stakes are so high and the issues of such magnitude that the humanities must have substantial help both from the Federal Government and from other sources..."

The United States Congress turned its attention to these questions, and after careful study, in 1965 created two separate and independent agencies of the Federal Government: the National Endowment for the Humanities, and the National Endowment for the Arts. The initial appropriations for the two Endowments was \$5 million. Today, fifteen years later, the combined appropriations are slightly over \$300 million. Meanwhile, Federal agencies having to do with museums and with broadcasting have been created, and their activities, together with increased appropriations for the Library of Congress, the Smithsonian Institution, and cultural activities of the National Park Service, now account for an additional \$530 million of Federal funding.

Did this growth in the Federal Government's funding and activity produce the current striking growth in cultural participation by Americans, or was this Federal Government growth simply a response to popular interest?

While I do not deny the stimulating effect of the Federal Government's interest and actions, the fact is that the growth in cultural participation by Americans is in the main indigenous and spontaneous -- part of the very fabric of our society. It is not correct to say that in America government, particularly the Federal Government, merely follows along, only responds, in the area of culture.

It is more correct to say that the Government works in partnership with private initiative. It is an important factor, but the impetus, the moving force, comes from the broad society.

The realities of cultural funding in the United States clearly confirm the primacy of popular and individual initiative. In 1978, the most recent year for which combined figures are available, more than \$2.49 thousand million were contributed from all sources to arts and humanities in the United States. Of this, \$291 million was Federal funding. Private foundations contributed \$216 million. Corporations gave \$250 million. State legislatures appropriated some \$69 million. But individual gifts in that year, ranging from small donations of a few dollars to gifts and bequests of several million dollars, came to an overwhelmingly preponderant \$1.67 thousand million.

The next issue of the UNESCO publication Cultures will carry an article on cultural funding in the United States by the director of one of our most important private cultural institutions, O. B. Hardison of the Folger Shakespeare Library in Washington. Mr. Hardison states categorically that for total spending for cultural activities in the United States, that is, inclusive of the sums I have mentioned for arts and humanities, -- the figure he gives for 1978 is \$13 thousand million, roughly

half of which was earned income from box office and other sources -- "the two most important sources of revenue for cultural activities in the United States are earned income and individual gifts."

I have mentioned these figures not only to support my contention as to the major impetus for cultural participation in my country, but also because it has a direct bearing on a subject which occupies an important place in the UNESCO Draft Programme which we are considering, namely, cultural policy.

We shall of course participate in the conferences and studies which are planned in this field for the next three years. Here is another of the areas where the program goals of UNESCO coincide with the broad aims of my Government. The Draft Programme's Theme on "Promotion of Cultural Policies" states that the purpose of the World Conference on Cultural Policies planned for 1982 "will be to encourage thorough reflection on the problems of culture in the world as it is today and is likely to be in the future, and...to spell out fresh guidelines such as may both strengthen the cultural dimension in general development...and facilitate international cultural co-operation." We are in full accord with this purpose, which corresponds to what we who exercise domestic responsibilities in this domain seek to do nationally.

In 1969 we were honored by being selected as one of the first nations to submit a cultural policy statement as part of a series to be published by UNESCO. You will perhaps have noted from my brief description of cultural developments in the United States during the past decade that the time has come to bring our submission up to date. We shall do so in advance of and in preparation for the 1982 World Conference.

That revision will perforce be shaped by the implications of the realities of our cultural funding for our cultural policy.

The essence of those realities is funding means and sources so diverse as to be frequently bewildering to the observer -- and not necessarily only to an outside observer. That diversity we usually term pluralism.

For all its confusion, for all its drawbacks -- acknowledged by practically everyone -- we are profoundly attached to that pluralism. It may well be the only practical arrangement for a society as diverse as ours. Pluralism makes government control of artistic and scholarly expression impossible. It confounds any official shaping of such expression. The result is a culture as diverse as our population. Pluralism has direct financial advantages as well. It fosters alternatives: if one major

source disappears, be it for economic or policy reasons, other sources can probably be found. And pluralism has one outstanding advantage over restricted sources: without subjecting cultural institutions to excesses of the marketplace, and while preserving them from the rigidities of dogma, its effect is to insure that cultural institutions and activities maintain a viable degree of relevance to the society.

More than one observer of our cultural scene has commented that our diversity of funding for cultural activities "makes a national cultural policy impossible." But the absence of a national -- that is, a Federal Government -- cultural policy in the United States is not the result of pluralism in funding. It is the other way around. If I may so put it, it is our national policy to safeguard our absence of a Federal Government policy by means of pluralism in cultural funding.

The absence of a Federal cultural policy is reinforced by the governing legislation. In it, nothing is said of a national cultural policy. Instead, the Endowments are charged "to develop and promote a broadly conceived policy of support for the arts and for the humanities in the United States," Which is, of course, a very different thing from a national cultural policy.

And which is not to deny, of course, the need of others, with different histories, in other circumstances, for such policies.

In concluding, I return to the theme of participation. We look forward during the coming triennium to continued growth in our participation in the work of UNESCO. All of this participation is rewarding. We want it to be fruitful for the greatest number. As to that, we may perhaps take heart from the pronouncement a century ago, in a very different world, of a man whose aims correspond to those we espouse here. "The men of culture," wrote Matthew Arnold, "are the true apostles of equality."

Thank you, Mr. Chairman.

"Mark Twain and the American Experience"  
Comments Introducing a Screening of Mark Twain's  
"Life on the Mississippi"

Moline, Illinois  
October 29, 1980

by

Joseph Duffey, Chairman  
National Endowment for the Humanities

Of the hundreds of projects for which the National Endowment for the Humanities provides support each year, I can think of none that is more profoundly "American," more firmly rooted in the unique history and experience of this nation than this production of Mark Twain's LIFE ON THE MISSISSIPPI. One function of the humanities is to help provide a "sense of civilization." Media projects funded by the NEH are chosen on the basis of their contribution to that consciousness of tradition in history, literature or other fields of learning in the humanities.

Of all our American writers, Mark Twain was the first -- and, some have argued, the only -- to write exclusively out of the American experience, and to use English -- as his friend, William Dean Howells, said -- "as if it had come up out of American ground." Mark Twain was the product of a truly American educational experience -- The Mississippi River was his university. He was schooled -- or, perhaps more accurately, educated -- on the Mississippi in the best possible sense of the word. His years as a boat pilot on that river were a quintessentially American "rite of passage" from boyhood to manhood, a period to which he would return in his memory and his writings throughout his life.

It was a time whose dangers and whose need for imposed discipline provided him with what the scholar J.W. Rankin called "his seeing eye and understanding heart." It was a time which allowed him to encounter and observe first-hand the kaleidoscope of Americans -- rich and poor, native and

foreign-born, urban and rural -- who traveled the length and breadth of that mighty stream of commerce and culture. And it was a time which taught him -- in a way which hardly any of us can experience today -- to know -- and to love -- this country and its people.

Mark Twain himself -- as LIFE ON THE MISSISSIPPI illustrates -- was well aware of the formative value of those years, and of the Mississippi as a mirror of American life. "The face of the water," he wrote, "became a wonderful book." And it was a book, he added, "which had a new story to tell every day. Throughout the long twelve hundred miles there was never a page that was void of interest."

Twain, in fact, I think it is fair to say, was the first true scholar of the "book" that is America, the man who, quite literally, "invented" the fact of being an American writer. Along with Whitman, he was what one might call a great American "field anthropologist" -- someone who, as a printer, river boat pilot, prospector, reporter, correspondent, lecturer, publisher, and businessman, took the pulse of this country -- and made it intelligible to millions -- as no one had done before or has since. While many writers took the more "fashionable" position that they had to leave America in order to write about her, Twain stood for -- and PROVED -- the point that it was even better to experience America in order to write about her.

To use, then, a bit of bureaucratic language which we at the Humanities Endowment encounter every day, Twain's "project description" was the American Experience. He invented -- and lived -- the "Bildungsroman" of this country, bringing to it, as no one else has, a unique sensitivity to both the American speech AND the American character. In Huckleberry Finn and Tom Sawyer, he made -- as the Twain scholar Bernard DeVoto has so eloquently observed -- "successful use of an American vernacular as the sole prose medium of a masterpiece." And when, in HUCKLEBERRY FINN, the King asks: "Hain't we got all the fools in town on our side? And ain't that a big enough majority in any town?", we are clearly in the company of a peculiarly American kind of genius.

The voyage of Mark Twain, then, and of Huckleberry Finn, and of Tom Sawyer, and of all those who share in this marvelous production of Life on the Mississippi is a voyage down what DeVoto called "a deep river in the American continent." It is a voyage in which we at the National Endowment for the Humanities are privileged to have some small part. For the flow of the Mississippi River symbolizes the flow of our history; its history is the history of what is, arguably, the greatest of

all American universities. And -- as that "university's" most notable graduate -- as the most astute "reader" of our American "book" -- Mark Twain's work in making that river, its towns, and its people an immortal part of our own, very personal, national literature is a work of scholarship -- uniquely American -- in whose pride, today, we all can share.

REMARKS PREPARED FOR  
GROUND BREAKING CEREMONIES FOR NEW LIBRARY  
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA  
NEW YORK  
SUNDAY, NOVEMBER 2, 1980  
BY  
JOSEPH DUFFEY, CHAIRMAN  
NATIONAL ENDOWMENT FOR THE HUMANITIES

An event such as this, the beginning of a new library, calls upon us to reflect upon the meaning and the importance of the written word. I want therefore to remark upon a recent encounter with a particular author and a particular book. In fact, many of you may think that the book and I, we make an odd couple.

As I was thinking about this important event a few weeks ago and the gracious invitation of Chancellor Cohen to participate, I took down from a shelf in my office, a book. My mind was tired of budgets and guidelines, so I took the book home one evening to read in it. The book was not a particularly attractive volume. A plain cover, as fat as a Sabbath Hen, and not your everyday light reading. The book was by Moses Maimonides, the title was The Book of Women, Book Four of His Mishna-Torah.

That evening, Maimonides reentered my life and I entered for a time, the life of his book. Now you may well ask, "What was Moses Maimonides doing in the Office of the Chairman of the National Endowment for the Humanities?" Fair question. The Book of Women had been translated from the Hebrew by Issac Klein, aided, I am proud to say, by a grant from the National Endowment for the Humanities. Rabbi Klein, many of you are aware, taught Jewish Law and Practice at this Seminary. Making the Book of Women available to an American audience is, to my way of thinking, an achievement within the mandate of the National Endowment for the Humanities. There are however, critics of the Endowment, and even some of our friends, who would disagree with that. Maimonides, they would say, is such a difficult and perplexing writer. Why translate him? Why read him? What does Maimonides have to say to modern men and women?

These critics would point out that Maimonides appeals to a small public, that his work is esoteric, that much of it is obsolete. And on all three counts, they would be right. However, I would answer these criticisms in the following way. At any given time, the number of readers drawn to

Maimonides is small, but Maimonides goes way back and comes way forward in the scope of his thought. He will be read, and consulted and enjoyed long after our modern tales of terror and intrigue are confined to the dust bins. Long after the craze of self-help plays out its impotence.

To the charge that he is esoteric, I would say that he intends to be esoteric. That he is trying to teach us to grapple with difficulties and to protect us from the illusion that truth and appearance are one and the same. And I would admit, that much in Maimonides is obsolete: his astronomy and his natural science, for example. But who is willing to say that our contemporary philosophy is the last word? And who for a moment, would pretend that we have solved the questions which he addresses: questions of personal conduct and personal relations, questions of our obligations to society as well as society's obligations to us. As long as men and women ask these questions, Maimonides will be current.

I said a moment ago that my chance meeting with Maimonides was the renewal of a relationship, not the start of a new one. Nearly twenty-five years ago, when I was a theological student in Massachusetts, Maimonides was introduced to me as a contemporary of and an important influence upon Thomas Aquinas. That in fact, is how the Christian Seminarian first comes to know Maimonides. He learns of his contribution to the mind of his church and secondly of his place in Jewish thought and history.

In what ways were Maimonides and Thomas Aquinas contemporaries? For after all, they were born nearly a century apart: Maimonides was born in 1135 and Thomas Aquinas in 1225. And they lived on different continents. But they faced a common challenge. The invasion of Greek Philosophy into their respective worlds.

Maimonides first read Aristotle during his family's sojourn in Morocco, after fleeing from Spain and before going on to Palestine and then to Egypt, where he settled and thrived. Maimonides read Aristotle in Arabic translation. Thomas Aquinas encountered the Greeks in Latin translations which began to appear in Europe after the year 1230. At issue for both men was the problem of reconciling their religious faith with the intellectual claims of a purely rational philosophy. At issue then was the very nature of wisdom. Is wisdom, in fact, attained through the use of reason or through revelation? Maimonides and Thomas Aquinas were contemporaries, because in facing up to that question, to that challenge, they transformed themselves in identical ways. In order to wrestle with alien Greek philosophy, they had to become and they did become themselves, philosophers.

I was taught that Thomas Aquinas built upon the view of Aristotle's physics which Maimonides had presented in The Guide to the Perplexed. Thomas Aquinas was a brave fellow. He was able to reconcile Genesis with the Greek concept of eternal motion once Maimonides had demonstrated to him the limits of that concept, and persuaded him that Aristotle had not

reached the larger question of creation, but had stopped at the riddle of the longevity of matter.

For myself, I think, however, that Maimonides' contribution can not be so simply measured. Aquinas did not merely borrow a thought here and a thought there. It was a problem of becoming not borrowing. Thomas Aquinas became what Maimonides had become before him. He became a knower in the sense that Maimonides uses the word "to know". I am not saying that Thomas Aquinas modeled himself on Maimonides, but he was molded by the needs of his inquiry just as Maimonides had been.

To talk about Maimonides mainly as a contributor to Thomas Aquinas is to misconstrue a revolutionary moment in Monotheistic Religion: the simultaneously renewed participation of the mind, the sharpening of our human faculty to make sense of revelation. By calling Maimonides a knower, I am not taking sides in the Rabbinical debate over his orthodoxy. Was he, in fact, a pure rationalist who imposed reason upon faith as some of his adversaries have claimed? Or did he subordinate philosophy and science to the Torah and to Talmodic Tradition? For me that line of questioning is less pressing, less responsive to today's concerns. What men and women need today are models of intellectual honesty in the face of scientific change and metaphysical doubts. And I would suggest that we can find this model in the work of Maimonides.

I will tell you what qualities of mind and character I find in the Book of Women that have genuine value to anyone interested in humane studies and the humanities. The first, and most obvious, is the merging of encyclopedic knowledge with critical understanding. Just to take one example, the question of a wife, as Maimonides puts it, "Whose husband has gone to a country beyond the sea". Maimonides cites Rabbinical opinions here, based upon Torah and opinions owing to enactments of the sages. In this synthesis we can trace the development of women's status from a chattel to her father, to a nearly free person. Maimonides' own opinion inclines, as it always does, to the Torah, upholding the law. He nevertheless leaves room for the intellect to weigh the questions of precedence and practicality.

Second, in this act of synthesis, we feel the participation of his mind and the authors' awareness of its participation. The law is a collective need; it is the will, or word of God, that makes the Social Order. But the act of weighing the choices belongs to the mind, it belongs to reason and to the individual.

Third, Maimonides assures us that the Lord does not intend to prevent us from thinking. In fact, critical thinking upholds the Law. If my reading is correct, Maimonides urges critical or careful thinking not only in matters of scholarship but as a rule of life.

Fourth, no one who reads Maimonides can come away without comparing the vitality and assurances of his code to the failures of our secular moral philosophies.

Whence shall come our judgment as to right and wrong in our own time? Maimonides teaches us that such judgments do not derive from reason, whatever primacy he might give to reason in explaining physical phenomena. When it comes to morality, he turns to revelation. Now we may or may not accept his commitment or have the gift for such commitments ourselves, but we need to recognize that we stand on feet of clay when we base our moral rules upon man's own thoughts.

How else can we know? Yet we must know. We are commanded to know. Moses Maimonides, the son of Maimon, the physician of Cairo, teaches that thinking and apprehending the law are two distinct ways of knowing. He teaches that we need both to survive: thinking to save the world for existence, and the law to save existence itself. The events of our century ought to have taught us the same.

It is my hope that this Library may always stand, as does this Institution, for the ways of the mind and the way of faith. We need both.

Reinhold Niebuhr is remembered for his clarification of the distinctions between individual and social morality. He diagnosed the perils of human pride and Hubris. His thought warns us of the twin dangers of moral sentimentality and moral pessimism in political life. In the first case, an excessive optimism about human nature obscures the need for restraining our expectations - we think too highly of our skills, we respect too many of our desires, we take too much pride in our achievements. In the second, we get so pessimistic that the slightest evidence of conflict leads us to predict war, the narrowest defeat threatens us with extinction, the gravest challenge brings forth only our fear. Like others in my generation, I was an avid reader of Niebuhr in college and graduate school. But it has not been until I came into government, during the last three years, that I have fully appreciated Niebuhr's value as a sensible reference-point for everyday life.

We are living through a time of fundamental changes in our experience of public life. In our heads we still keep referring to those charts which appeared in our high school civics textbooks. We were taught there, for example, the distinctions between three branches of government: legislative, executive and judicial. Political participation, we were taught consisted mainly of voting. And government itself seemed to be captured best in that wonderful flow chart in our civics textbooks called "How a Bill Becomes Law."

That world is gone, but the haze it has left obscures our ability to see what has happened to our system of government within the lifetime of most of us. For me, government service has been a

time of almost constant surprise. I have come to respect government employees as generally serious and hard-working. Like others who have come into government from other careers I have had my share of disappointments at how hard it is to make changes in the way things are done. I have been disheartened to realize the truth of the old saying about how isolated a city Washington is. I have been both impressed and relieved to observe that the staff of NEH is aware of this and tries hard to stay in touch with what is happening in educational and cultural circles in the nation as a whole.

This is, of course, a difficult time for government. All of us in government service sense a great wave of public distrust. It is small consolation that equal suspicion is registered of business, labor, universities, and most of the professions in America.

Our problem is not that we cannot understand the challenges facing our country, or that we haven't the talents to meet them, or that those talents are not ready to devote themselves to the public good. Instead, people of good will, both in government and the private sector, often find themselves working at cross purposes.

The disdain which Americans have for public officials, is, of course, nothing new. In the Declaration of Independence, Thomas Jefferson took King George to the task in these words: "He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance." And yet Jefferson went on to spend many years of his life in public office--as legislator, governor, ambassador, cabinet member, vice president and president.

I have learned in Washington that no one is so disparaging of public servants as public servants themselves. It seems that the worst thing you can call a government official is a "bureaucrat": thousands flee from that label as from the plague. We condemn as "red tape" in other agencies what we defend as careful procedure in our own. So delicious is this feeling of self-denigration that the pages of several periodicals in Washington, like Washington Monthly and The Washingtonian, are often devoted to giving government employees caricatures of themselves.

Thomas Jefferson's generation believed in the obligation of upper-class gentlemen to serve the public good, but it was usually not a full-time professional responsibility. As the electorate expanded in the early nineteenth century, and with it the emergence of mass political parties, Andrew Jackson's generation determined that government jobs should be the spoils of election victories. Still later, as a reaction to repeated crises of political corruption during the Gilded Age, the first civil service reformers tried to professionalize government service. At the opening of this century, the Progressives wrote the first job descriptions for bureaucrats, gave the first civil service exams, and developed the first formal procedures for budgeting and auditing public expenditures.

The achievements of the Progressive movement were considerable, but there were costs as well. These are most dramatically seen, I think, in the career of one of the titans of government service in the twentieth century, Robert Moses, for almost fifty years the

"Master Builder" of the metropolitan New York region. As Robert Caro shows in his splendid biography, Moses began his career by trying and failing to get personnel evaluation forms imposed on the public employees of a New York City administration still in the grips of Tammany Hall political bosses.

After that first defeat, Moses never failed again! Building parkways in the suburbs and countryside, he spawned the gigantic automobile-dominated sprawl of tract housing development. Under Moses' leadership, New York state came to have almost half the state park acreage of the entire nation. Put in charge of New York City's urban renewal program after World War II, Moses spent twice as much on public housing in the next dozen years as the rest of the country combined. At a time when "political obstacles" stymied the building of expressways everywhere else, Moses built highways to carry commuters and trucks through the center city. He hired the most highly trained professional scientific and business personnel to work for him. Who can measure his impact on the city and state of New York? Indeed, Lewis Mumford has said, "In the twentieth century, the influence of Robert Moses on the cities of America was greater than that of any other person."

Moses presided over his public works empire at a time when the status of public service was rising in America. Herbert Hoover and Franklin Roosevelt brought "experts" in to advise, organize, and manage the federal bureaucracy. The New Deal seemed to show that government could work when private enterprises could not. Getting a job in teaching or street cleaning was often the first step toward

restoring the self-respect of the huge numbers of American's unemployed in the 1930's.

During World War II sacrifice in the national interest was raised to the level of a civic religion. The peak of this esteem for public service came in the enthusiastic response to John Kennedy's inaugural address with its call to "ask what you can do for your country." But in the 1960's much of this faith came unraveled, the great civil servants of this century--men like Moses and J. Edgar Hoover--came under bitter attack.

Some critics began to charge that Moses had not been building up New York in the public interest at all. Certainly not in the interest of the half million people forced out of their homes by his projects. Not in the interest of the urban poor who did not own automobiles and whose buses could not fit under the nine-foot clearances Moses designed into his parkway overpasses specifically for the purpose--of keeping mass transit buses off them. Not in the interest of mass transit commuters who experienced the degeneration of the subway and rail service at a time when toll revenues were being expanded on more superhighways.

In the 1960's, too, the reputation of government experts was severely damaged when "the best and the brightest" led us into the quagmire of Vietnam. And the unpopularity of the war meant that its veterans were twice penalized--once when they went abroad and again when they came home.

The 1960's was also the era in which public service employees unionized, bargained hard, and even organized strikes, crippling

municipal services and schools in every part of the nation. Further, the impartiality of government was strained by charges of police brutality, of bribery and corruption, of efforts to manipulate and lie to the media, and of the use of undercover agents and the I.R.S. to harass political opponents.

The corrosive efforts of these discoveries has been powerful. Across the United States today, too many citizens seem to feel that the government operates more often for its own sake, not that of the people. In Boston, they carp that the public transit agency is more in the business of providing its employees a free ride than its users a comfortable one. In Dallas, they complain that the schools are more interested in expanding the teacher's pocketbook than the students' vocabulary.

Could this suspicion in the end prove to be a good thing? At its best, it might encourage Americans to be more watchful of their government. We have learned that public servants, no matter how intelligent and well-trained they are, cannot express the public interest for us. We have learned that government has no monopoly on the truth. And in one of the most important lessons of the 1970's, we have learned that there are real limits to the financial resources of government and the willingness of citizens to tax themselves for public expenditures. It has become more widely understood that a prudent and publicly accountable custodianship of American government at all levels is an absolute necessity.

But there are even more radical changes in government which we do not yet adequately understand. The events of the last twenty

years have made most of our high school civics text obsolete. Perhaps it is time we faced up to these changes. There were once sharp and clear divisions among the branches of government, when legislators legislated, executives executed, and judges judged? Not so anymore. Executive agencies do not simply implement laws enacted elsewhere. Any keen observer of government today knows how critical it is to follow closely the policy implications of rule-making decisions by executive agencies. --Should, for example, the FCC repeal the limits on the air time which radio stations can sell to commercial advertisers? Or, --should lawyers in HEW accept the integration plans of a state university of an urban school system?

The legislative branch offers another example of this point. Less time in congressional offices is spent today on legislative matters and more on what is called "constituent service," helping one's constituents navigate their way through the Small Business Administration, the Immigration and Naturalization Service, even the National Endowment for the Humanities. Are congressmen, then, less administrators than the bureaucrats who work for these agencies?

And what of the role of judges today? Few important pieces of legislation having passed Congress are not subsequently subjected to interpretive challenges in the federal courts. Are, for example, the actions of the FCC within the province of the Federal Communications Act? Do the decisions of the Justice Department meet the intentions of the Civil Rights Act of 1964? Going even further, in several parts of the country, courts have placed executive agencies in receivership and taken over the administrative tasks themselves.

Most of us can remember when there were fixed, or relatively fixed, boundaries between state and federal jurisdictions. But for more than a decade we have been hearing about the need to federalize welfare costs and conversely to decentralize various federal programs into regional and local offices. Above all, general revenue sharing has made the budgets of every state and city virtually inextricable from the federal budget. It is easy for politicians and especially candidates for public office to rail against federal expenditures, but few convincing arguments are offered that all public responsibilities are best carried out on one level or another.

On almost every issue of domestic policy, there are federal program experts arguing for comprehensive national solutions to particular social problems, and there are just as many local officials stressing the interrelatedness on the local level of this problem to others.

Who is right? It depends, of course, on the issue. Some critics argue of course that the real problem is the growth of the public sector in the first place. They say it would be better to have less government. I believe most Americans, including those in government service, would agree, especially in the abstract. But in concrete terms it is more difficult to determine what should go. Most Americans want less government regulation and more government financial support for projects which represent their special interests or enthusiasms. The auto industry and others, for example, are seeking protectionist legislation but a more permissive standard on pollution and occupational health and safety.

My own guess is that as certain responsibilities, like airline regulation, seem to be passing from the public to the private sector, others--like hazardous waste disposal--must move in the opposite direction. There are apparently no purely public solutions to our social ills, and no purely private ones either.

In fact, the most sobering lesson of the past two decades is that there are no "perfect" solutions at all. Some used to think of government as a sharply honed tool, an instrument for solving social difficulties. Others used to say that government was itself the problem, that left alone society could work out all its difficulties perfectly.

Both views are naive and simplistic. American government cannot, in this technically complicated age, be approached either as a crusade or as the enemy. Instead public life is more and more becoming a gigantic forum, an immense tinkerer's workshop where our citizens gather to hammer out ways to mitigate our problems, to illuminate our choices, to point the directions for our future.

Perhaps the best evidence of this is in the changing nature of political participation. In recent years, the proportion of Americans who vote has been declining. But still Americans are participating in their government in other ways much more actively than ever. Every government agency now depends on dozens of advisory panels; it conducts hundreds of public hearings; it documents, for the press and the public, its actions much more thoroughly than it did in the age of Robert Moses and J. Edgar Hoover.

No one can argue that any of this has made government more efficient. It would certainly be faster and cheaper for government experts, in the manner of Moses and Hoover, to make their decisions without the risk of second-guessing by the press, the judiciary, and carefully balanced panels of citizen advisors. It would certainly be clearer to everyone if decisions made by any of the branches of government were made once and for all, instead of being endlessly challenged.

But in many cases these procedural innovations--as inefficient as they surely are--do preserve the democratic quality of American government.

I for one am pleased that our government can allow so much dissent to go on (and on), and I would be opposed to efforts to foreclose contention and debate. The issues Americans care deeply about cannot be resolved easily and quickly. None of us may like it, but we really are divided over abortion. Why should we complain when the battle around access to abortion procedures is joined in every state legislature, every state house, every state supreme court, as well as in all the branches of the Federal government?

That public life in America is currently in disarray is undeniable. But in this, the world's oldest republic, we should know that this complaint is not new. It may be that the problem is not only in Washington but in our own minds, in our inability to understand the vast changes taking place in our lifetimes?

If the issues facing our nation are great, then of course our government will be strained in dealing with them. The history of

the United States is deceptively smooth. As a people we have not grown gradually and continuously from small beginnings, without trial. Instead our history is more like a series of immensely long and seemingly cataclysmic public crises. America, in fact, has had to be re-invented, rediscovered again and again.

Our present crisis may be better understood in the light of these preceding crises. The first of these was the invention of the federal republic itself. The second was the conflict over slavery. Another was the development of America as a giant of industrial and agricultural production in the second half of the nineteenth century. The fourth was the establishment and flourishing on this continent of the world's most diverse collection of peoples and cultures.

Each of these crises was seen in its time as unprecedented. No one in 1789, for example, knew exactly how a federal republic would really operate, or how state sovereignty could be preserved alongside a strong national government.

Each of these crises appeared to some observers as apocalyptic. Lincoln was expressing fear as well as sound political judgment when he said that America could not survive "half slave and half free." The battles between capital and labor, between populist farmers and Wall Street bankers, threatened an even bloodier second Civil War in the 1890's. Many, many American politicians were quick to predict that a democracy which had its roots in Medieval English parishes would never survive the influx of immigrants from southern and eastern Europe.

Each was a crisis of the political system as well as the social order. All involved major Constitutional amendments or new Federal agencies--the Bill of Rights, the 14th amendment, the Interstate Commerce Commission and other regulatory agencies, the Voting Rights Bill of 1965 and a dozen programs for the support of local economic and cultural development.

We could look at each of these crises as a bold national enterprise--at first seemingly insurmountable, exciting to the point of fear, filled with angry debate and dissent, never clearly understood until long afterward. But from these enterprises--the establishment of representative government, the equality of political freedom, the drive for personal economic independence, the commitment to social justice, the cultural flourishing of diverse peoples--has come our best sense of what it is that we seek to preserve.

We are now, I think, at a similar moment, entering another such enterprise. This one has to do with the accommodation of an aggressive, energetic, diverse society like ours and the limits of our natural and human ecology. Many of the key political issues of our time--energy, environmental protection, occupational health and safety, economic development, land use and urban planning--are parts of this accommodation.

Can we meet the challenge of this enterprise? Frankly, I don't know. But I do know that our accommodation cannot be made simply by applying old ideas about local vs. Federal control, or public vs. private initiative, as if they were total answers. Nor can we sit back and bemoan the passing of the good old days when titanic political leaders and captains of industry and labor worked wonders in the public's behalf.

Instead we are facing some tough intellectual and social tasks. --We need to agree upon an equitable way to decide standards of safety for industrial work and its environment; --we need to find a way to decide our highest priorities for the use of scarce energy resources; --we need to discover how acceptable levels of pollution can be determined; --we need to calculate the degree to which public regulation of private enterprises outweighs the larger public interest in economic growth and vitality; --we need to consider how personal liberty and privacy can be made even more inviolate from the potential dangers of technological and organizational complexity. --Most of all, we need to explore and reconstruct our notion of representative government--who speaks for us, who represents our viewpoint, who listens to our complaints and gathers our separate interests together in the common interest.

These are not technical questions. They are all fundamental questions about government. They cannot be answered by scientists and engineers, economists and lawyers. They are not the peculiar responsibility of political leaders and civil servants. They all, in sum, deal with how imperfect people can live in and with an imperfect world. They are perfect illustrations of precisely the kinds of issues Reinhold Niebuhr thought should be the focus of democratic debate, the responsibility of all citizens.

Can we answer them? I would be more hopeful than optimistic. I am hopeful because in a democracy there are always stores of moral and intellectual resources which can be tapped in the moment of need.

The British philosopher, John Stuart Mill, who best explained how the free expression of ideas was the greatest resource of the democratic state. Open discussion alone allowed errors to be corrected, agreements gradually to be secured. The most troubling problems, Mill thought, could be sowed only "by the utmost possible publicity and liberty of discussion, whereby not merely a few individuals, in succession, but the whole public, are made, to a certain extent, participants in the government."

We are not, I think, on the brink of apocalypse. Nor are we, as we once believed, about to enter the utopia of endless progress. Our generation has its own struggles to face. And our own form of civics textbooks to write and teach.

"WHAT ARE THE HUMANITIES--AND OF WHAT VALUE ARE THEY?"

Remarks Prepared For  
"Governor's Convocation on Leadership"

BY

Joseph Duffey, Chairman  
NATIONAL ENDOWMENT FOR THE HUMANITIES

Greenville, South Carolina  
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The major responsibility of the Chairman of the National Endowment for the Humanities is to administer, in behalf of our government, a modest national program of encouragement and support for these fields of study. Why, or even if our government should provide some support for the study and the teaching of history, literature, philosophy, is a question that troubles a number of Americans today in a time of budget cuts and fiscal austerity. Without, I hope, becoming too defensive or self-serving in my arguments, I want today to urge the case for some attention and support for these fields of learning, on behalf of our whole society and suggest why such learning is important to our public life. In order to do that, I have to say something about what the humanities are and about the role that such learning plays in our society.

I begin at this point because the term "the humanities" is not a household word in America today. Indeed, the term is subject to a great deal of misunderstanding. Let me begin with some comments about the nature of history, the basic discipline of the humanities and about our understanding of history, and then return to the question of the humanities in American life.

What is history, anyway? The British historian, Arnold Toynbee, once recalled how, as a boy living at the turn of the century, he shared the feelings of his countrymen toward history. History, as perceived by those among whom he lived as a child, said Toynbee, was something "to which we did not feel personally related in any way." To the British people, who at that stage in their history, dominated an empire, accumulating great wealth at the peak of pride and power--to the average citizen of Britain, "history," Toynbee wrote, "was something unpleasant that happened to other people."

But Toynbee went on with the perspective of later years to observe that such feelings were clearly relative to one's position and location in life--that the feelings of the people of Britain in his day were clearly provincial attitudes born of limited imagination and experience. In his later years, Toynbee tried to imagine what it would have been like to have been a young boy

living in the southern part of the United States in the last years of the nineteenth century, rather than in Britain. He would have felt differently, he said, had he been born in that situation. "I should then have known from my parents that history happened to people in my part of the world," Toynbee wrote.

Toynbee's point was that southern Americans bear a particular burden of history, which is a burden of memories. The most powerful expression of that sentiment which I have read came not from a professional historian, but from a South Carolina woman who lived through and reported the Civil War. I am thinking of Harriet Middleton, of the Cooper River Middletons. From 1861 through 1865, Harriet and her cousin Susan faithfully exchanged a letter a week--the one living at their family's plantation near Charleston, the other a refugee at Flat Rock, North Carolina. Some of the letters of the Middleton cousins have been published in the South Carolina History Magazine. One particular letter, one which most impressed me, was written from New York several months after the Confederate surrender in 1865. Harriet had gone north to look after some family business which had been disrupted by the war. What she found, was a rude and bustling city, rushing head-long into the future. There were no signs whatsoever of the recent war. There were no ruins, no idleness; the widowed and the lame from the war could not be spotted in the crowds. And as she experienced this world, Harriet knew that she would soon return home to quite a different scene: to desolate fields, torn-up railroads, burned-out cities, and all of the money gone out of the country. The contrast between New York and South Carolina was as hard for her to bear as the personal losses she had suffered.

The observations of Arnold Toynbee and of Harriet Middleton point to the same conclusion; that the truth of events depends upon the place from which you view them and that truth in history is relative. Let me then say a word about the relativity of perspectives and of values--a concept in the humanities which is as significant and as momentous as is the concept of the relativity of motion in the science of physics. To my mind, an awareness of and a sympathy for this relativity is one of the great values of humanistic education.

I want, however, not to be misunderstood. When I speak of the relativity of values, I am not endorsing the notion that there is no distinction between values--that permissive idea that all values and perspectives are of equal worth, that there can be no basis for choice about what is more worthwhile or more valuable. That is most explicitly not what I mean to say. What I mean to say is that there are many ways of looking at the world and of viewing and understanding the past, and these ways often depend upon our situation in life, our experiences and our values--and that the understanding of this fact about history is of critical importance.

But I also must distinguish what I mean by the relativity of values from the notion of tolerance for opposing points of view, although that kind of tolerance is a very good thing in itself. Tolerance is an attitude of openness,

and willingness, and endurance. Relative thinking, as I want to use the word today, is a technique of inquiry. It is a significant aspect of humanistic inquiry and a value of humanistic learning. Humanistic inquiry starts from the premise that no one angle of vision can take in all the ways of seeing an event. When we talk about relativity in historical studies, for example, we mean that there is no absolute history. There is no one indestructible truth.

Let me take an example close at hand. Consider the story of the settlement of the Carolinas. To the French and the English who came in the seventeenth century, that settlement was truly a new beginning. A tale of the triumph and miseries, of breaking new ground, an account of conquest and of great personal bravery, of seeking liberty and of an exercise in political freedom. But to the pigmented people already living there, to the Catawba Nation of the western Carolina mountains and to the Cusabo Nation of the coastal plains, to these people the European settlement was an invasion that quickly became an unmitigated calamity. And what, we might further ask, did European settlement mean to the majority of early Carolinians, the uprooted Africans?

Besides showing how divergent points of view of the same event may be relative thinking also seeks to describe the common impulses behind values, thoughts and deeds. This calls for another illustration. The student of religion observes that the Jew puts on his hat before walking into the synogogue, and the Christian takes off his hat before walking into church. Something might thus be said about the hierarchy of hats in performing religious duty. But it would be more fruitful and interesting to stress the common motivation behind both acts -- the need to show reverence to God. This illustrates what I mean by the fact that study in the humanities may illustrate both divergence of views, and commonness of values, impulses and traditions.

Let me go further, however, in speaking about the distinctions between what I am here calling relative thinking and tolerance. Tolerance, as I said before, may be expressed as endurance, and in this sense, it is most sharply separate from relative thinking. In medicine, tolerance means the capacity of an organism to endure high dosages of drugs or poisons. In forestry, tolerance refers to a tree's ability to endure the shade. In politics or religion, we know tolerance as the willingness of a dominant party or church to put up with the existence of other parties or churches, to allow these to function, but never to embrace the other's ideas, rather to keep a distance and an identity based upon that distance.

But the relative thinker tries to get as close as he can to the thoughts of others. For he is trying to rethink those thoughts in his own mind--to possess them and let them possess him, as far as his imagination and knowledge allow. In a word, he is attempting to understand-- and it is understanding, not the accumulation of facts or theoretical speculation that is finally the goal of learning in the humanities.

I am laboring here to distinguish tolerance and the technique of relative thinking, because the two are often confused with each other. The result of

this misunderstanding is, incidently, a frequent stumbling block to the efforts of the National Endowment for the Humanities, to describe the meaning of these areas of scholarship and learning and their social importance. Tolerance is, in its finest form humanitarianism and the outlook of humanitarianism is a will to service. This is a laudable aim. The outlook of the humanities on the other hand, is a commitment to studying the human experience and to preserving and transmitting the thoughts of the past.

I have often asked myself how this confusion between the humanities and the humanistic outlook on the one hand, and humanitarianism on the other, came about. Somehow, this confusion seems to have taken root within the last thirty years here in America. As a result, scholars and teachers who once would probably have called themselves humanists have been shrinking from the title ever since. Why should that be? A humanist is to the humanities what a scientist is to the sciences. The work of our best humanists is every bit as rigorous as the work of our best scientists, and just as useful to society. The methods of learning in the sciences and the humanities are equally valid--though different.

In the sciences the method of investigation is objective experimentation. In the humanities it is the investigation of the record of human experience as recorded in literature, history and philosophy. The validity of these two ways of learning was understood by the Greeks and rediscovered in the Renaissance. But it has been blunted by the skepticism of this century. It is, I believe, time for the humanities to reclaim the word humanist--time to reconsider the frontiers of our language and our work, and time to assert humanistic goals on a par with our material goals, our energy goals, and our military goals. Now once more, let me make clear that I do not mean humanitarian goals. The humanitarian idea is that mankind can become perfect without Divine aid. But the study of the humanities inclines us to believe that perfection without Divine intervention is, in fact, out of the question!

The problems of life, in fact, are not problems of perfection, but problems of adjusting; of planning and achievement of realistic hopes and dreams. In the past, the humanities have often tended to challenge the ruling conventional wisdom of the time, and as the ruling conventions changed, so have the tasks of the humanities. In the 15th century, the word humanist came to mean, for example, any scholar who preferred the worldliness and the wisdom of the Ancient Greeks to the nearsighted Divinity of the ruling clerics. In our century, on the other hand, in the years between the two worlds wars, humanism was defined with the critique of faithless materialism and of the degradation of standards of taste too often by commercialism.

Today, however, there are new issues for the study of the humanities. Today, a half century after Aushwitz and Hiroshima, what can we say are the proper claims of the humanities? What should be the concerns of these areas of study? I can only offer you today my own response to that question and in proper rhetorical fashion, I would offer three claims which I believe the humanities should be asserting today.

First, and most pressing to me, the humanities must urge that the proper study of mankind is man himself, the human condition. Locating new oil fields under the oceans will not take us very far into the real future. Of course, these explorations are important to our future, but at best they solve for a few decades the technical problem of sources of energy. There are explorations of the human past and of the human soul that are even more important to our future.

Splitting the atom and penetrating the gene are achievements of enormous promise, but the sciences that have developed these techniques cannot tell us how to use them.

If we are to survive the political applications of scientific knowledge, we need to ask more sharply what are our genuine choices for the human future and what are the consequences of those choices?

The answers to those questions, tentative and provisional though they are, can only be found in the record of the past. For the future is a blank slate and what the humanities really are about is the examination of the wisdom of the past and of the range of human potentialities displayed there.

Second, I would suggest that because the humanities are concerned with language, these areas of study have a special latent gift for our society; a gift that ought to be better understood and appreciated. The humanities have to do principally with the study, use and preservation of language. They have the potential of helping us renew our common language--of moving our speech and writing away from banality, imprecision and euphemism.

Third, our society would greatly benefit from relearning the value of a plain thing--well made. The humanities should urge a preference for the well wrought over the shoddy, for the original over the imitative, for the germaine over the trivial. I do not mean for a moment that the taste of the American people is all bad. In fact, they look at American boats, planes and agricultural machinery to take but three examples. This should remind us that the humanities could stand to learn something about elegance and proportion from our mechanical arts.

These then, are some of the claims which I believe the humanities should be asserting today. I must, in all candor, however, recognize that there are scholars whom I would call humanists, who disavow that the humanities can have any such goals for society. They would say that it is misleading to consider the social value of such learning and that the one and only measure of the work of the humanities is an inherent one. And I must agree that the inherent value of scholarly work should in itself be enough to justify such activity. But millions of our fellow citizens would not accept that argument. And if they did, they would balk at the idea of any support from the Federal government for this activity.

There are inherent values and justifications involved in the pursuit of work which result in such projects as a Dictionary of the Hittite Civilization or a translation of the code of Maimonides or a bibliography of Pidgin languages, or a Dictionary of American Regional English or an Encyclopedia of Bioethics. These are all projects supported by the National Endowment for the Humanities and they need no justification other than the contributions they make to the pursuit of knowledge. And yet, we may say of each of these projects that they fill in important gaps in our knowledge of the past, and that they may help us see how the present has come about.

We must not, however, allow our pride in the implicit qualities of the humanities to blind us to their practical, social implications, and values. Not all scholars can become active advocates of popular social meaning or interpreters of such learning to wide audiences. That, I think, is a good thing. I certainly would not want to see scholars abandon their traditional tasks of study, of teaching and preservation.

I do believe, however, that a solution to this dilemma lies in the direction of bringing an awareness of the humanities to more of the people of our society, of widening the circles in which we display our wares. I believe that scholars and teachers in the humanities, directors of museums, and all of those whose professional work is in these areas of learning, must take the lead in establishing a national attitude toward acquiring knowledge that will make the humanities more at home and more proudly at home in our national life. Such an attitude, however, cannot finally be legislated or bought by budgetary allocations. It must be won and earned by the patient and imaginative exercise of thought and interpretation of us all.

Thank you.

"Books and Libraries - What is the Public Interest?"

remarks prepared for  
gala marking anniversary of

The Newberry Library  
Chicago, Illinois  
March 3, 1981

by

Joseph Duffey, Chairman, National Endowment for the Humanities

This occasion gives us an opportunity to think about the meaning of libraries and their importance to our society. I never like to let such an occasion pass -- they do not come around too often.

A few years ago, I discovered a very special book. The author is Anthony Hobson. The title: Great Libraries. One particular photograph in that book has continued to intrigue me. I refer to a photograph of a traveling library belonging to Sir Thomas Egerton, Lord Chancellor of Britain and a contemporary of Shakespeare. Sir Thomas' traveling library consisted of a handsome hardwood box with three interior shelves, holding some forty-four volumes. A list of contents divided the collection into four parts: theology, philosophy, history and poetry. Can you imagine Sir Thomas stopping for the night at a castle, or a hostel--or perhaps at an alehouse? Having left the round table for his sleeping chamber, he picks out a volume from his itinerant library box and settles back in bed to read. Could ever a man have felt more at ease than Sir Thomas, with his familiar cupboard of books always at hand?

The image of the traveling library intrigues my imagination. I sometimes muse about how I would fill such a box, assembling and reassembling my own imaginary collection, considering what forty volumes I would want to tote along on my travels, if it were still the custom to do so. And of course, if I could find someone to carry them.

The idea of a traveling collection of books always at hand can be reassuring. But most often the idea of books in transit is an occasion for some anxiety for book lovers. If a cherished volume is on the road, in shipment, moving, we instinctively fear for the book, alert to all the ways it might be lost or damaged.

I heard a story last week about the perils books face, a story that also illumines the question: What do books do in our lives? I was at a humanities conference in South Carolina, and someone was remarking about Sherman's march through Columbia, late in the Civil War. General Sherman, it seems, was approached in Columbia by a wealthy plantation owner from Charleston. The man had come to the Capital to escape the fighting along the coast. And he had brought his library with him, in the hope of saving it from destruction. As Columbia was burning, he begged General Sherman to spare his library. "Books," replied Sherman, "yes, I will spare your books. If there had been more books in this part of the world, we wouldn't have all this foolishness now."

If only that were true, that books by themselves could stop wars! Certainly, it would be in the self-interest of books to do so. Because war is a calamity for books, and for libraries, as well as for people. War devastates collections, destroys and scatters books, turns paper and parchment to kindling.

The story about Sherman made me think of other southern libraries, lost or diminished in the Civil War. Some were confiscated and sent north for auction, the proceeds going to the Federal Government. Of course, what is confiscation and loss to one side, is a mode of acquisition to the other.

There have been many times in human history when books were prized as booty in war, when emperors and kings instructed their generals to bring home the books! In fact, the first major library in Rome, founded in 168 B.C., was built on the booty of war. After Emilius Paulus defeated Perses, King of Macedonia, he brought back Perses' library to Rome. To this library was added the collection of a Greek bookbuyer, Apellicon, which fell into Roman hands when Sylla conquered Athens.

Apellicon's library, by the way, is rumored to have included Aristotle's own books and writings, which had been bequeathed several times and attacked by worms. When Apellicon purchased these books, Aristotle's library passed for the first time into the hands of a collector, rather than that of a philosopher. But according to other histories, much of Aristotle's collection was carried to Alexandria by agents of Ptolemy Philadelphus, the second Ptolemy, who continued the work of his father in building the Great Library at Alexandria.

There was a third in this line of Ptolemies, Ptolemy Eugerte, who added to the library in his own way. He caused all books imported into Egypt to be seized and transcribed. The originals were placed in the library and copies were then returned to the owners. It is said that the Alexandria Library, in this way, acquired the works of Sophocles, Euripedes, and Aeschylus.

Another early library was founded by Constantine the Great, in 330 A.D. That collection increased over four centuries to twenty times its original size, an astounding 120,000 volumes. It was then destroyed under order of the church authorities. Constantine started his library by gathering the remnants

of early Christian libraries that had been ravaged by his predecessor. But his ambitious acquisitions for the library became too humanistic for the tastes of the religious officials of the day and the library was destroyed by order of the church authorities.

The builders and destroyers of ancient libraries had something in common: They knew that knowledge is power, that controlling access to the record of the past is a sure way of dominating the present. But at no time in history has this premise been more violently affirmed than in our own century. In their march across eastern Europe in the 1930's and 40's, Hitler's armies laid waste to hundreds of libraries and to millions of books. These libraries did not merely fall in the general destruction. They were targets, plain and simple. The war was a war in which, in the words of Archibald Macleish, "things of the mind were inextricably and inevitably involved." By attacking libraries and shooting librarians, the Nazis were trying to undo the cultural continuity of entire nations, to wipe out the record of past thought--particularly Slavic thought, Jewish thought and Russian thought. They failed, but their bloody attempt left the libraries of East Europe very bad off indeed. Of all the forms of wealth decimated by war, cultural wealth is the most difficult to replenish. Even before the war ended, librarians and other far-sighted people in the United States had begun planning how to help their European brethren restore their library holdings, bring order to the book market, and revive the training of librarians.

Here in America, our libraries were ironically the beneficiaries of two wartime developments: An enormous boost in the prestige of knowledge, as a result of the applications of science to the military, and a craving for news and information. The government itself, as a first move in the war of intelligence in the early 1940's, brought to Washington our leading historians, economists, geographers, linguists, philosophers, anthropologists to work with the collections at the Library of Congress.

The war, Macleish wrote once, proved that libraries "exist not only for individual readers, or university faculties, or student bodies, but for the nation; and that the nation cannot live without them." Macleish pointed out that in peacetime we tend to take for granted the importance of libraries. We are, he once said, "for libraries (just) as we are for virtue."

To date the Federal Government has no official stand on virtue.

But it hardly has one for libraries.

Federal support for libraries other than federal libraries is a recent development which, sad to say, has lost its impetus. The new federal budgets surfacing in Washington seek to severely cut federal funding for non-federal libraries. Now inflation breeds an environment hostile to scholarship -- to books and libraries. So I am not unsympathetic to efforts

to check runaway government spending. However, the size of the cuts proposed in these programs which contribute to our cultural resources are severe. And the proposals leave me wondering if those who made them understand the implications.

Federal support for libraries does not go far back. The founding fathers spoke vigorously for freedom of access to knowledge and information. But they did not seem inclined to spend public money to guarantee such access. I have always found this to be a paradox, particularly in Jefferson. Jefferson once asked, "is peace best preserved by giving energy to the government, or information to the people?" He answered his own question. Information to the people, he said, "is the most certain, and the most legitimate engine of government."

Times have changed since Jefferson's day. Manuscripts are no longer preserved by dosing the shelves with vinegar and herbs. Some library problems cannot be solved locally or regionally, problems of cataloging, codification, storage, retrieval systems, automation--all plead for national leadership and the application of national resources--not for the withdrawal of government interest and support. Yet, some new theorists of public policy maintain that libraries are cultural luxuries, like some exotic confection the body can live without. I don't have to tell you how wrongheaded and dangerous this attitude is. History teaches that the preservation of knowledge is not a luxury for the enjoyment of a few, but a necessity for all of us. Just as an individual stores what he knows for future use, so man in his social setting is unlikely to survive very long without benefit of past wisdom and insight.

That libraries perform extraordinary service to the nation in times of emergency is an argument I would want to make to a different audience. But to you, who are here this evening as the friends of a great library, I would urge something else. I would urge that we defend the intrinsic function of the library--to serve the individual and increase his power and capacity for citizenship, for what Jefferson called the "public happiness." Of all the media in our society, only the library stands with the inquirer rather than with those who have a message they want to get across. Other media--television, radio, the press, movies, public speaking--these all increase the power of speakers and writers who want you to think of things in a certain way. The library alone offers you a choice, and links you to a vast number of sources of knowledge and information. The constellation formed by the inquirer and his sources, by the student and his subject, by a man or woman and his or her books--is a special sphere of freedom. Here, the lone person mingles with other thinkers and rethinks their thoughts in his own mind. By so doing, he comes into possession of an authentic part of human wealth. Here in the library is found the whole range of human potentialities, awaiting our perusal.

This concern for the status of the individual may be our libraries' strongest claim on our sympathy and upon our philanthropy. We give because

we have a stake in whether the library user finds or does not find the book, journal, or information he or she needs. And we need to give more than ever because the decline in giving from other sectors has put the security of learning squarely in our hands.

Yes, we would like to see the federal government give more money to libraries--I would like to see it give more, but I know that more is not to be forthcoming in the near future.

Still, the government might do something, particularly at the point of contact between the individual and the library collection. And so in closing, I have my own "modest proposal" to make, a proposal based on the example of Sir Thomas Egerton, that Elizabethan gentleman with his traveling library. Let us borrow his solution to the problem of finding the right book at the right time.

I would propose that the federal government provide every citizen with a wooden box or trunk for the express purpose of housing a library. Soft, light woods should be used for children's boxes, and harder, heavier woods for adults'. Each box or trunk would need not four but at least eight sections, to allow for the new fields of knowledge opened by the scientific revolution and by the division of older fields such as poetics into the newer fields of comparative literature and linguistics.

Each box would need a capacity of at least one hundred volumes, an expansion over Sir Thomas' forty-four, owing to the great increase in book production. Every citizen's collection should be replenished regularly, from well-stocked branch libraries, to which the used volumes would return.

No part of our lives would go untouched by this program. The economic potentials alone are tremendous. Give every man, woman, and child a traveling library and we would have to remodel our houses, widen our doorways, raise our beds. The gain to employment, let alone to scholarship, should more than justify the expenses. Our educational philosophy would require renovation, too. We would need to stress the joys of reading and the uses of literacy, to ensure initial acceptance of our program.

The size and weight of the traveling libraries would demand sound bodies to move them. Either we would have to upgrade our efforts in physical culture, or else invest in large numbers of furniture dollies, of which no adequate inventory now exists. At last, we would want to test these libraries and send them traveling across the land. I am however not unmindful of the threat to public safety posed by millions and millions of large, wood boxed libraries on the move at once. But I do not believe such a threat is sufficient to scuttle the idea. Somebody should look into it.

Lest you think me dogmatic or impractical, however, let me say that I would gladly take back my proposal if the danger out-weighs the good, or if a more sensible policy is proposed. In the spirit of public debate, I ask,

has anyone a better idea?--Let's hear it--Let's open up a public discussion!

However--All whimsey aside--I close these remarks with the risk of a bit of hopeful prophecy: Just as surely as the sun emerges from an eclipse, we will emerge from these narrow times, and government will again reawaken to its responsibilities to libraries, to the perpetuation of learning, and to the social benefits of humane learning.

NATIONAL ENDOWMENT FOR THE HUMANITIES

WASHINGTON, D.C. 20506



SUMMARY  
OF  
REQUESTED APPROPRIATIONS  
FOR  
FISCAL YEAR 1982

March, 1981

I. The Budget for 1982: Scope and Context

The following pages summarize programs of the National Endowment for the Humanities, for which the Congress has been asked to make appropriations for Fiscal Year 1982.

The NEH appropriations request for Fiscal Year 1982 proposes a total of \$85 million in Federal funds: \$59 million in Definite (general program) appropriations; \$5.4 million in Treasury funds to match private gifts; \$9.6 million for Challenge Grants; and \$11 million for administrative expenses.

II. Program Goals with Examples

The funding sought for FY 1982 will aid a broad range of humanities activities carried out by individual scholars, teams of researchers, scholarly societies, educational institutions, museums, libraries, public television and radio stations, and other cultural and civic organizations.

In providing support for these groups the Endowment seeks to carry out the mission with which it was charged by Congress:

(1) to assist scholars and teachers in the humanities and the institutions which nourish their work in investigating the key questions in their scholarly disciplines and to help them communicate the products of their work through more effective teaching and publication; and

(2) to foster, in the public at large, an awareness of the importance and value of the humanities for contemporary life in America.

Examples of the Endowment's work in 1980-81 in support of these goals include the following:

--Awards were made to approximately 6,500 scholars in FY 1980 to conduct collaborative research and to prepare reference works on all aspects of the humanities. For many of these kinds of projects, NEH support constitutes the only available major on-going funding source. These projects include large-scale dictionaries (such as the Dictionary of American Regional English), encyclopedias (such as the Oxford Encyclopedia of the American Constitution), editions of major thinkers (such as The Papers of Daniel Webster and The Collected Works of Jeremy Bentham), as well as basic research in the humanities (such as the research leading to the publication of the Cambridge History of China) and archaeological projects (such as a project to provide for the test excavation of two Revolutionary War ships wrecked in the York River).

--In order to provide new models for archival control of non-textual materials which present bibliographic problems, to encourage the development of bibliographic standards, and to encourage the growth of national bibliographic and resource-sharing networks, about 75 grants will be made in FY 1981 to research libraries and regional archives. A recent grant to the Wason Collection at Cornell University Library will support the organization and production of a catalog of their comprehensive resources for the study of China, East Asia, and Chinese-Western relations.

--In both 1980 and 1981, approximately 600 scholars will receive fellowships or summer stipends to study important problems in the humanities. These awards will support work by senior scholars in the humanities, as well as provide research opportunities to talented scholars at early stages in their careers and to teachers from primarily undergraduate institutions. Many of these institutions provide inadequate (if any) basic research opportunities or resources. A recent product of one of these grants is John Gwaltney's critically acclaimed Drylongso, an exploration of mainstream Black attitudes and experiences.

--More than 1,400 teachers from two-year and small four-year colleges received awards enabling them to participate in seminars in the summer of 1980 on such topics as American intellectual history, English common law, and German culture.

--For strengthening the teaching of the humanities in elementary and secondary schools by developing exemplary curricula, improving the competence of teachers in the humanities, and developing model programs for wider dissemination, 50-55 grants affecting nearly 200,000 students were made in FY 1980 and will be made again in FY 1981.

--In order to test or implement on a permanent basis new curricular programs in the humanities, awards were made to over 85 colleges and universities in 1980; an additional 50 grants is supporting the development of exemplary teaching materials for use by hundreds of higher education institutions nationally.

--NEH provided partial funding for "Odyssey," a twelve-hour television series introducing the public to the disciplines of anthropology and archaeology, and through them to a new understanding of the complexities and similarities of societies at different times and in different places. This project has proved to be one of the most widely-viewed programs on public television. Another television series supported by NEH, "Hard Choices," began its run in January 1981 and has gained critical acclaim for its presentations about ethical problems resulting from bio-medical advances.

--In order to describe, illustrate, and interpret the history of early European contacts in northern South America, the Endowment funded in FY 1980 the recent museum exhibition "The Gold of El Dorado." The exhibit, which opened at the American Museum of Natural History in New York, is based on loan collections of Colombian gold and other artifacts from museums and private lenders in Colombia, England, Spain, Germany, and the United States. This was one of the 170 interpretive projects in museums or historical organizations supported by NEH in FY 1980.

--Awards for humanities projects in libraries reached 8 million people in FY 1980 and FY 1981 through activities stimulating public use of libraries' humanities resources.

--Awards to State humanities committees for local projects reached more than 36 million Americans in 3,500 communities with humanities programming in FY 1980.

--Awards for NEH Youth Projects and Youthgrants reached more than 105,000 youth in FY 1980 and will reach 130,000 in FY 1981.

--About 40 awards in FY 1980 and 55 in FY 1981 supported projects bringing together scientists and humanists for collaborative studies of science-values issues (in cooperation with the National Science Foundation).

--Challenge Grants resulted in more than \$90 million in new private gifts in support of humanities projects in FY 1980. Additional awards will be made in FY 1981, resulting in a total of at least \$313.5 million in new non-Federal support raised by the program since FY 1977.

--Matching offers stimulated a total of over \$20 million in new or increased private support of humanities projects in FY 1980 and FY 1981.

### III. The Endowment in 1982

#### 1. RESEARCH PROGRAMS

General research grants (\$4,950,000). Support will be provided for American scholars seeking to advance knowledge in all fields of the humanities, to develop new research methodology and technology, to carry on significant projects in archaeology, and to apply humanistic knowledge to problems of contemporary concern. Support will be provided for U.S., regional, state, and local history, and intercultural research, as well as for workshops, seminars, and conferences for scholars in all humanistic disciplines.

Research materials (\$5,050,000). The Endowment will support development of essential reference works -- such as bibliographies, catalogues, encyclopedias, dictionaries, authoritative editions of the work of American and world statesmen, writers, and philosophers, translations of important foreign works into English, and publication of other "tools" which undergird basic humanities research in this country. Aid will be given to groups in a small number of states seeking to survey and develop preservation programs for their newspaper collections.

Research resources (\$3,000,000). Support will be available to large research libraries, local historical societies, specialized archives, libraries, and museums for organizing and cataloging. The Endowment will also support training and planning projects which seek to help retard the deterioration of important documents and other materials necessary for research and education in the humanities.

## 2. FELLOWSHIPS AND SEMINARS

NEH fellowships (\$5,350,000). Fellowships providing up to a year's full-time study will be available for scholars working on independent research projects in the humanities and college teachers engaged in undergraduate teaching who wish to enhance their abilities as teachers and interpreters of the humanities. Over 270 individuals will be aided in 1982.

Summer stipends (\$550,000). Stipends will enable 220 scholars to spend their summers conducting independent research projects which give promise of making significant contributions to humanistic knowledge.

Summer seminars (\$3,000,000). Up to 55 seminar programs covering all fields of the humanities will enable 660 college teachers from smaller institutions to undertake an organized summer program of study in their disciplines with distinguished university scholars.

Centers for advanced study (\$300,000). Support will be provided for a selected number of advanced study centers offering residential fellowships to humanities scholars who wish to engage in research in the humanities and to confer with colleagues from other disciplines.

## 3. EDUCATION PROGRAMS

Elementary and secondary education (\$3,050,000). Support will be provided for the development of humanities curriculum materials for the Nation's schools and for teacher training and other activities expressly designed to improve the teaching of the humanities.

Higher education/regional and national grants (\$3,000,000). Grants will be available to help develop model courses, curriculum material, cooperative programs between two-year and four-year colleges, and more effective adult education opportunities in the humanities. A variety of short-term faculty institutes exploring new approaches to teaching in the humanities will also be supported.

Consultant grants (\$400,000). This program will continue to meet the growing number of requests from colleges and universities, particularly developing institutions, for expert advice on how to plan and build effective humanities programs. Approximately 70 institutions will receive consultant aid.

Pilot and implementation grants (\$4,250,000). Sixty-one colleges and universities will be aided in their efforts to evaluate, update, revitalize, and enrich the teaching of humanities in two-year and four-year colleges and universities and to infuse the humanities into professional and technical education.

#### 4. PUBLIC PROGRAMS

Humanities projects in media (\$3,800,000). Support will be provided for the development, production, and distribution of high quality public television and radio programs in the humanities, including local, regional, and national production grants. In total, the FY 1982 funds will provide support for 30 program hours.

Humanities projects in museums and historical organizations and Humanities projects in libraries (\$4,600,000). The request will support funding for improved interpretation of the permanent collections of museums or the significance of historic sites; for temporary interpretive humanities exhibitions, thematic courses open to the public, audio-visual displays, and seminar or lecture programs; and for inter-museum sharing of humanities collection resources. Approximately 73 awards will be made. Support will also be provided for humanities projects conducted by libraries or library systems including film series, reading groups, discussion meetings, lecture programs, and cooperative humanities activities with other community institutions. (No funds are provided for the acquisition of books or other materials.)

#### 5. STATE PROGRAMS

The budget provides \$13,200,000 in support of state humanities programs in all 50 states, Puerto Rico, the District of Columbia, and the territories. The state councils (whose membership includes persons with broad public concerns as well as scholars and teachers in the humanities) regrant funds -- which must be matched -- to aid several thousand local humanities projects.

## 6. SPECIAL PROGRAMS

Youth programs (\$1,000,000). Support will be provided for "Youthgrants," which support individual youth-initiated projects in the humanities, and "NEH Youth Projects," which work through national youth groups, museums, libraries, and other institutions to test ways of involving young people in opportunities to collaborate in humanistic work outside of school.

Science, technology, and human values (\$600,000). Work designed to illuminate the social and ethical issues resulting from scientific and technological developments will continue to be supported. The principal funding for such projects will be provided through the established grant programs in the other divisions. The budget request also provides funds for maintenance of the cooperative effort with the National Science Foundation to support substantive research which is not eligible for support in other NEH divisions.

Program development (\$2,400,000). Support will be provided for innovative, experimental, or developing humanities activities which hold the promise of reaching large audiences and having lasting impacts. A variety of projects will continue to be supported, including cross-cultural programs for the general public, humanities programs developed by national organizations for their constituents, and experimental activities aimed at increasing appreciation and use of humanistic knowledge, especially by groups not normally involved in the humanities. The Endowment will continue to assist groups which have not previously received Endowment support or which serve audiences with special needs.

## 7. PLANNING AND ASSESSMENT STUDIES

The budget contains \$500,000 to support studies which assess national needs in the humanities and design and test new analytical tools for evaluating the state of humanistic activities in the United States, including: 1) the development of a comprehensive analytical picture about the financial, material, and human resources that support the humanities in the U.S., and 2) analyses of the supply and demand for trained humanities manpower as well as alternative employment patterns.

8. CHALLENGE GRANTS

The proposed budget seeks \$9.6 million for continuation of the Challenge Grants Program at a reduced level. Support will be provided for continuing incentive grants only. No new awards will be made.

9. TREASURY FUNDS

Matching grants will be offered to stimulate private funds on behalf of a wide range of humanities projects recommended by the National Council on the Humanities; the budget contains \$5.4 million for this purpose.

NATIONAL ENDOWMENT FOR THE HUMANITIES

<u>Program Area</u>	<u>Program Funding</u>	<u>Summary -- All Programs</u>	
	<u>(\$ in thousands)</u>		
	FY 1980 (Actual)	FY 1981 (Planned)	FY 1982 (request)
Research	\$14,717	\$18,000	\$13,000
Fellowships and Seminars	14,800	15,805	9,200
Education	16,483	16,770	10,700
Public	21,300	21,450	8,400
State	22,500	23,947	13,200
Special	10,025	9,700	4,000
Planning and Assessment	<u>475</u>	<u>850</u>	<u>500</u>
Total Definite	100,300	106,522	59,000
Total Treasury Funds	<u>11,400</u>	<u>9,500</u>	<u>5,400</u>
Total Def. & TF	111,700	116,022	64,000
Challenge	<u>27,000</u>	<u>24,000</u>	<u>9,600</u>
Grand Total	\$138,700	\$140,022	\$ 74,000

DIVISION OF RESEARCH PROGRAMS

<u>Program</u>	<u>FY 1980</u> <u>(Actual)</u>	<u>FY 1981</u> <u>(Planned)</u>	<u>FY 1982</u> <u>(Request)</u>
General research	\$ 4,631	\$ 7,100	\$ 4,950
Basic research	(2,500)	(2,200)	(1,800)
Intercultural research program	<u>1/</u>	(3,000)	(2,200)
State, local, and regional studies	(1,622)	(1,500)	(650)
Research conferences	(509)	(400)	(300)
Research materials	6,703	6,500	5,050
Research tools program	(3,185)	(2,800) <sup>2/</sup>	(4,000) <sup>3/</sup>
Program for editions	(1,823)	(2,000)	<u>--3/</u>
Translations program	(1,298)	(2,300)	(750)
Publications program	(397)	(400)	(300)
Research resources	3,383	4,400	3,000
Organization and improvement projects	(3,383)	(3,900) <sup>2/</sup>	(3,000) <sup>4/</sup>
Conservation and preservation projects	<u>(--)</u>	<u>(500)</u>	<u>--4/</u>
Total Definite	\$14,751	\$18,000	\$13,000

1/ Funded out of Basic Research and Treasury Funds in FY 1980.

2/ Reflects transfer of \$700,000 to Organization and Improvement projects for bibliographic tools.

3/ Projects previously supported in Editions will be supported in Tools in FY 1982.

4/ Projects previously supported in conservation and preservation projects will be supported in organization and improvement projects in FY 1982.

DIVISION OF FELLOWSHIPS

	FY 1980 <u>(Actual)</u>	FY 1981 <u>(Planned)</u>	FY 1982 <u>(Request)</u>
NEH fellowships	\$6,997	\$7,200	\$5,350
Fellowships for independent study and research	(2,649)	(2,900)	(2,675)
Fellowships for college teachers	(2,901)	(2,900)	(2,675)
Residential fellowships for college teachers	(1,447)	(1,400)	--
Summer stipends	732	575	550
Summer seminars for college teachers	4,907	5,950	3,000
Fellowships at centers for advanced study	156	300	300
Fellowships and seminars for the professions	<u>2,008</u>	<u>1,780</u>	<u>--</u>
Total Definite	\$14,800	\$15,805	\$ 9,200

DIVISION OF EDUCATION PROGRAMS

<u>Program</u>	FY 1980 ( <u>Actual</u> )	FY 1981 ( <u>Planned</u> )	FY 1982 ( <u>Request</u> )
Elementary and secondary education	\$ 4,499	\$ 4,500	\$ 3,050
Higher educ./regional and national grants	5,225	5,100	3,000
Consultants grants	682	920	400
Pilot grants	3,507	2,250	2,125
Implementation grants	<u>2,570</u>	<u>4,000</u>	<u>2,125</u>
Total Definite	16,483	16,770	10,700

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DIVISION OF PUBLIC PROGRAMS

Humanities projects in media	9,832	9,500	3,800
Humanities projects in museums and hist. orgs.	8,025	8,500	4,600 <sup>1/</sup>
Humanities projects in libraries	<u>3,443</u>	<u>3,450</u>	<u>-- 1/</u>
Total Definite	\$21,300	\$21,450	\$8,000 <sup>400</sup>

<sup>1/</sup> Projects previously supported in Humanities Projects in Libraries will be supported in Humanities Projects in Museums and Historical Organizations in FY 1982.

DIVISION OF STATE PROGRAMS

<u>Program</u>	<u>FY 1980</u> <u>(Actual)</u>	<u>FY 1981</u> <u>(Planned)</u>	<u>FY 1982</u> <u>(Request)</u>
State Programs			
Definite	\$22,500	\$23,947	\$13,200

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DIVISION OF SPECIAL PROGRAMS

Youth programs	1,864	1,600	1,000
Science, technology, and human values	865	1,200	600
Program development	5,474	5,150	2,400
Special projects	<u>1,821</u>	<u>1,750</u>	<u>--</u>
Total Definite	10,015	9,700	4,000

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PLANNING AND ASSESSMENT STUDIES

Planning and assessment studies			
Total Definite	475	850	500

REMARKS PREPARED FOR  
AMERICAN ASSOCIATION OF COMMUNITY  
AND JUNIOR COLLEGES

Annual Meeting

by

JOSEPH DUFFEY  
Chairman

NATIONAL ENDOWMENT FOR THE HUMANITIES

April 20, 1981

Washington, D.C.

"DO WE STILL BELIEVE WE CAN SHAPE SOCIETY?"

I am honored by the invitation to share in the opening of your annual meeting. Though I am approaching the end of my term as Chairman of the NEH, I do not feel today like a lame duck and I do not want to use this occasion to sing a swan song.

The last three and a half years have been a time of great joy and satisfaction to me. I am proud of the many signs of progress in the area of humanities education made possible by cooperative endeavors between the National Endowment for the Humanities and the community colleges of America. These developments are due in no small measure to the leadership of men and women in this room this afternoon.

Ed Gleazer and Roger Yarrington and all of their colleagues at the AACJC have helped us reach out to faculty members in two year institutions of higher learning in every section of the United States through workshops and conferences on the humanities.

Since all NEH programs are competitive and there are no quotas for funding in any special categories, the fact of an increasing number of grants for curricular development and public projects to community colleges over the past three years testifies to quality proposals submitted to NEH panels from your institutions.

I am not unmindful with so many Presidents and Deans in the room that it is the cooperation and encouragement of administrators that is critical in these ventures.

and well-being of a democratic society. Therefore the language suggests, learning in the humanities is not simply the province of specialized academic scholars, it is equally important to citizens, ordinary men and women in their everyday lives.

When I came to the NEH nearly four years ago, I discovered a rather furious, full-scale, public debate being waged in cultural journals and in the arts sections or major newspapers about the National Endowment. The arguments centered around a question put this way: "Are the humanities elitist or populist?" Those who raised the question in that way had their own answer and they were ready to give it at a moment's notice. The study of these areas of learning, they maintained, was not something for everyone. The humanities constituted a privileged area of discourse and study to be reserved for those with special backgrounds and credentials.

The implication was clear. The National Endowment for the Humanities should avoid trying to reach a wide public and should concentrate its resources on the great and established centers of scholarship and learning.

The view of the humanities in the minds of such critics is not one without a historical basis. For throughout much of history, such learning has been confined to privileged provinces and even within the history of education here in America, there is a basis for their view. Not many years ago, indeed, in the years when I was an undergraduate, and I suspect the same is true for many of you, what we today call the humanities were regarded as areas of learning for "gentlemen." Indeed, one college which I recently examined during the early 1950's, described the disciplines of the humanities as the areas of "polite learning." But that tradition in the humanities is only one point of view. There is another, newer tradition, which values high scholarship just as much as the older one, but which has also a high regard for humane teaching.

This is the tradition which seeks to push back the frontiers of learning so as to include areas of human activity which are often neglected by provincial and pedantic scholars. We see this tradition in the work of many historians today, who are trying to uncover some of the invisible aspects of American history. The history of occupations, the everyday lives of the ordinary citizens, of the experiences of the immigrants, of regional history.

I believe that the National Endowment for the Humanities must give itself to the task of encouraging opportunities for learning in the humanities for everyone in the society who seeks such learning and who is ready to accept the disciplines of such learning.

Community colleges are the most recent additions to the broad range of institutions within the network of American higher education. That whole network today is troubled and threatened by what seems to be a decline of public commitment as well as the inflation of operating costs and a decline in student enrollment. In large measure, the emergence of the community colleges originally was due to a sense that there were some needs in our society not met by the older, more established institutions of higher education. That sense of unmet needs, however, did not begin with returning veterans from World War II, nor did it begin with first generation students seeking opportunities for higher education in the 1960's and '70's. That sense of unrest goes back further in American higher education.

I recently had an opportunity to read for the first time a classic and still relevant analysis of the problems of higher education published nearly seventy (70) years ago. The book is one of a series of neglected classics in the history of American education edited by President Lawrence Cremin of Teachers College at Columbia University. The book is by Abraham Flexner who did so much to reform professional education in the early part of this century. Published in 1908, the book was entitled The American College: A Criticism.

In the 1969 issue of this classic, President Cremin warns us that in looking back at Abraham Flexner's writings, we should remember, that, as Cremin points out, "particular ideas and doctrines" in the book "have been outmoded or superceeded." In a chronological sense that is true--for Flexner's criticisms of American colleges have been followed by a great many more detailed writings. But the most timely criticism and analysis of many areas of life is not always the most recent one, and so I found myself intrigued in the way Flexner was writing about American higher education in the year 1908.

He was troubled by the decline of teaching and the emphasis on research in the academic world. Flexner wrote that every place he looked, in public and private institutions alike, the needs and goals of research were appropriating resources to the neglect and teaching of students. In his time, he argued, that the interests of teaching were often "distinct from or prior to or even inconsistent with the interests of research".

In Flexner's view it was not simply students that suffered from this imbalance, but the institutions of higher learning as well. Of his own time Flexner wrote, "Our college authorities are far from happy. They dwell complacently on rapidly increasing numbers, splendid 'plants', and the unchecked flow of benefaction, but there is considerable uneasiness just below the surface. The pilots are apparently not sure whither to steer. At times they

republic, what some call general education.

There are several reasons why this concern has become so prominent today. One reason is the changing nature of vocational and technical life. Technical training and specialized education play a critical role in our economy. But more and more, we have become aware that the skills of job training are not the first requirement of education. The individual able to express himself or herself -- who is at home with the language, having a sense of identity gained through an awareness of culture and history--is in the best position to learn and relearn the skills required for job oriented or technical education. You have all been reminded before, I am sure, of the fact that 65 per cent of the jobs in our economy today require training of approximately three days on the job itself, and that only ten per cent of our jobs require training of more than six months.

Today we have become aware that the cultural pluralism which we have recently celebrated, the diversity of races, heritages, and backgrounds which have gone into the making of America, poses today, tremendous problems in trying to fashion a sense of common purpose, common citizenship, and common culture. The goals and achievements of basic education, of the teaching of an essential core of fact, understanding, and interpretation, have become critical to the functioning of a democratic society.

Every thoughtful analyst of the present American scene, speaks of a loss of a sense of social identity, of community -- the isolating impact of a kind of defiant individualism -- the temptations to self concern at the cost of social responsibility -- the loss of a sense of common good.

And time and again, such thoughtful critics tell us that a major part of the problem is a loss of a sense of history, of memory, of tradition and heritage. Indeed, our nation has been described recently by one critic, as suffering from a state of collective amnesia. Now the very meaning of the humanities, is associated with this ability to see and understand the past, to grasp a sense of civilization, to see the continuities within the past and to understand how the choices and values of men and women who have gone before us have helped to determine the course of nations.

This in fact, is what talk of general education is all about. Let me cite the following paragraph from the excellent book by Ernest Boyer and Martin Kaplan on General Education published several years ago:

"Colleges have an obligation to help the human race remember where it has been and

universities. There are forces within the network of community colleges in America that are pushing for reform; these should be regarded as a challenge and not a threat. Your survival is ensured because you have the capacity to change.

When I came to the Endowment in 1977, I perceived what my predecessors had perceived before me -- that while the universities were becoming more specialized and vocational in their own ways, the community colleges were loosening up, seeking to generalize their curricula, adding courses addressed to questions of ideals and values, as well as techniques.

Some of this stirring up could be written off to ambition. Community colleges, like the universities, wanted to expand their power and recognition. But they seemed as well, to be expanding within their communities, building upon their natural social bases and learning from the people they were teaching. The stirrings then, were more than ripples from institutional ambitions. They were statements of community wisdom and dissatisfaction, an avowal that the good life does not rise upon a foundation of materialism alone. Training and the uses of tools and technologies is not sufficient for life itself.

It appears to me that the community colleges are doing what we at the Endowment would hope the universities would do. They are beginning to restore a functional relationship between the concerns of the humanities and the lives people live. Not on a grand scale, not on a national scale, but in many separate localities. The Center for the Study of Community Colleges reports tremendous interest in courses in ethical perspectives on occupational issues; courses in human services which emphasize cross-cultural understanding; courses proceeding from the study of popular culture to an examination of the arts and literature in historical perspective. At some community colleges, history is taught in a way that takes in the great achievements of mankind in verbal and non-verbal fields -- literature, fine arts, philosophy, science, technology...

I cannot tell you how successful these courses are, In fact, you could tell me. But I can say that teaching history this way could be a key to restoring that functional relationship between the humanities and our ordinary lives, between the great thought of the past, and the loyalties and purposes we cling to today. That is what the NEH is trying to do, that is what the Congress asked it to do fifteen years ago, and that is what your institutions are capable of doing.

If our large universities persist in the direction of specialization at the cost of general education, and in the direction of research at the cost of undergraduate instruction, then our community colleges may yet, indeed, realize what Abraham Flexner

Remarks Prepared for Meeting of  
White House Task Force on Arts and Humanities  
June 15, 1981  
by  
Joseph Duffey, Chairman  
National Endowment for the Humanities

I appreciate this opportunity to speak with you as you begin to address the important questions before this Task Force. Let me first suggest what it is that the National Endowment for the Humanities is trying to do, and why I believe this mission is important to American life.

The Humanities are often confused with humanitarianism -- with a concern for good works and high-minded goals. But that is not what the humanities are about. The term refers to certain kinds of learning, and fields of knowledge including history, the study of literature, of language, philosophy, and culture. This is an area where the involvement of the government, at any level, is a matter of great sensitivity, where there is perhaps as much danger that the government may do too much as that it will do too little!

And yet, this is an area of national life to which our government cannot afford to be indifferent. Ours is a society where democratic, open discussion, and debate about policy and values, national direction and public welfare, is the basis of the political system. Ours is a society where an individual's understanding of, as well as his loyalty and commitment to the goals of the nation, are not prescribed by authoritarian dogma, but rest rather upon what the Declaration of Independence calls "the consent of the governed." For this reason the quality of individual reflection, of public discussion and debate, the vitality and depth of thought must be matters of public concern.

The humanities do not have to do with the practical solution of every day problems. They are not utilitarian in the sense that they make our lives easier. Indeed, a major contribution of the humanities may be that they remind us of the difficulty and the complexity of life, as well as the richness, worth and significance of our most fundamental loyalties and obligations. The humanities have to do with memory, with the sense of history and heritage, a sense of civilization itself. The importance of the areas of learning which make these qualities possible must not be underestimated. A loss of memory is as much of a handicap to a nation, as to an individual. Amnesia is a debilitating affliction for a nation as well as an individual.

It may well be that, in a society such as ours, public discussion and personal well-being are as much threatened by loss of memory, that is collective memory, than by anything else. It may well be that the most dangerous and deceptive voices in our public life come from those who claim to see the future, but who seem at the same time to have lost all respect for the past. In his book, *The Confessions of a Conservative*, Gary Wills asks why it is that so many "simple reforms, or five-year plans, or platform pledges seem to go awry" in our national life, even when they are accompanied by the best of intentions and good will. Then he answers his own question. "We can only go forward," he writes, by seeing and understanding where we have been. "The best guides to the future are those whose knowledge of the past is broadest and deepest, who are most cautious and aware of complexity: least confident that they can 'see' something up ahead."

A society such as ours must encourage those qualities of mind and inquiry which sharpen the capacity to think critically, which provide a collective sense of tradition. This is what learning in the humanities is about. This is why history and literature are important.

To a large extent we depend, for the vitality of learning in the humanities, upon men and women who work in the lonely groves of scholarship and teaching. They strive to keep alive in our culture, intellectual curiosity, inquiry and the practice of the mind.

They search the record of what has been said and thought about the human experience, for new understanding, insight and perspective. The history and literature of the past constitutes a kind of puzzle. That is why research into the record of human experience never ends. Because we keep putting the puzzle together in new ways depending upon the questions we ask in our own time.

Research in this area is always subject to controversy, and open to ridicule. Recently, a not too sympathetic observer of the Endowment for the Humanities, asked me, "how many more books do we need on the Greek philosophers, on the American Constitution, on the meaning of the Federalist Papers, on the industrial revolution, or the philosophy of Nathaniel Hawthorne?" He asked, don't we already have enough books on these subjects? My reply was this; "I hope there will never come a time in America when there will not be some men and women, who are able to devote their lives to looking at precisely those experiences and thoughts, eager to write and to teach about them, seeking both to more accurately understand, and to interpret them for their own time."

That kind of inquiry, that kind of research can be as fresh and important in the year 2000, as it was a century ago. For that kind of activity is what caring, curious, able men and women do with their minds. They seek to understand human history and experience. Today, we are struggling to understand the limits of government achievement, the meaning of leadership, the relation between change and continuity, the nature of obligation and duty, the meaning of friendship and loyalty, the nature of security, and the limits of idealism.

The very substance of such considerations, the raw material for such inquiries is the record of what has been done and thought by those who have gone before us, including those modest men and women whose testimony shines more by example than by precept, as well as the great writers and thinkers of all ages. The Greeks in Athens, the English who drafted the Magna Carta, the moral seriousness of the Puritans, the broad vision of Jefferson, the cautious wisdom of Alexander Hamilton, Lincoln's sense of the ambiguity of history, the tempered judgements of Eisenhower: when will it be time to stop examining these lives and thoughts? When will we be able to say, "enough!" We have said and thought all there is to say and think about these events? Not soon -- I believe!

There are limits to what the government or any other institution can do to insure the vitality of such learning. A repressive government can stifle such inquiry. But no government can positively create the energy by which its citizens become thoughtful. A school or college can discourage a student's intellectual drive. But no one has yet discovered for sure how to create that motivation in the first place.

It is clear, however, that governments and educational institutions can encourage the cultural forms by which citizens can translate their curiosity into significant occasions for insight and understanding. It is clear that government can assist museums and libraries to maintain archives and foster those forms of research which help save the past, both from obscurity and from sentimental nostalgia.

It is not simply a question of money. No one can credibly argue that spending more money will make thought better. But neither is a compelling case to be made for neglect!

And so we have to ask three questions, at least as far as the Federal government is concerned:

The first question is this: What is it appropriate for the Federal government to do in this area?

The Federal government can provide a modest program of support for the preservation of basic resources for learning in the humanities: for the production of the tools of knowledge, scholarly encyclopedias, dictionaries, and translations, for the enhancement of archive collections and research libraries, the Federal government can provide opportunities for teachers in colleges and universities, especially those in more remote areas of the nation, to stay abreast of their disciplines. And the Federal government can provide for a limited program of support of basic research in these areas of knowledge.

The second question is this: How should such support at the Federal level be administered? I believe the Endowment model is a sound one. The Endowments function as national public foundations administering competitive programs. The use of extensive peer review -- the Endowment uses nearly 2000 men and women (private citizens) who are experts in their fields every year as panelists of advisors. -- The use of peer review is not the most efficient way to make judgements about grant making. It is expensive and time consuming-- but this is the safest way to have such judgements made. There are clearly areas of improvement to be made in the administration of the Endowments -- but I am skeptical of any other model if that would involve an agency in or out of the government which would collect both private and public funds, mix them and then administer a program of support. I favor the preservation of private support which is free to match or respond to government support, but which remains privately administered in a number of centers of decision-making rather than in one institution.

My third question is this: What levels of expenditure can be most wisely and efficiently administered in a Federal program? My answer will disappoint many of my friends, but it is not a new judgement on my part and represents the same answer I gave to the last Administration and to the Congress two years ago.

-- I believe that approximately the level of current expenditure, taking into consideration the effects of inflation is appropriate, significant increases are not called for. A fifty percent cut is too severe.

I close then with a few suggestions for this Task Force:

First, I hope you will recommend that the budgets of both Endowments restore an emphasis upon the Challenge Grant Program. For essentially technical reasons too complicated to go into at this point, recent cuts have trimmed Challenge Grant funds rather than program funds. I hope you will resist that trend and recommend the maximum use of Challenge Grant funds, even at the cost of some diminishment of program funds.

Second, you should explore ways to reduce the administrative costs for the two Endowments without compromising the peer review system. The savings could be significant if the Administration seeks leadership in both Endowments which takes seriously the matter of strong efficient administrative reform and control.

Third, I urge you to take the sound advice of Melvin Laird, offered a few years ago and studiously ignored since then, and recommend that the Endowments be put on two or three year budget cycles. This would result in significant administrative savings and would in fact give the Congress time to more carefully review the differing programs of both Endowments.

Fourth, there are programs which can be administered by contract with non-profit organizations in the private sector. -- At the NEH, we have begun to encourage some such arrangements. -- More can and should be done.

And finally, with necessary trimming of the budgets of both Endowments some programs will be reduced and discontinued. As in other government programs some of the most important, most serious of these will not have large and vocal constituencies -- and some of those which do have clamoring constituencies are good -- but less than urgent -- and so I urge you to ask not how many advocates does a given program have, but WHAT activities and policies are sound and appropriate.

I have in closing only one more request: that you look carefully at and distinguish the work of the two Endowments. Both are important institutions. However, their areas of concern, their methods of operation--and their goals differ. I urge you to look at each in its own terms.

You have serious business before you. I am grateful for this opportunity to come before you as you take up your duties.

Thank you.

"West Virginia at a Time of Greatness"  
Remarks by  
Joseph Duffey, Chairman  
National Endowment for the Humanities  
at  
Conference by the  
West Virginia Foundation on the Humanities  
Friday Evening, September 11, 1981  
Charleston, West Virginia

It is something of an understatement to say that the past nine months have been a time of stress and uncertainty for the modest programs of support for learning in the humanities which constitute the NEH. The Endowment, however, will continue its work in the future. Even with a somewhat reduced budget. There may, in fact, be some benefits of all the discussion which has occurred about government funding in this area. We have been tested as to our ability to describe what we do and why it is important. If we have learned in recent months, to do that with more credibility and skill, then we have gained an important asset for the future.

It is easy to defend learning in the humanities on the basis of the innate values and personal satisfactions which come from such endeavors. It remains a more difficult task to prove the public importance of such activity. The National Endowment tries to do both. So on the one hand we support the publication of specialized works such as the Dictionary of American Regional English and the Code of Maimonides, works which will initially offer discoveries and illuminations only to a relatively few inquirers. In addition to this however, we assert the role of the humanities in issues that have impact on much larger publics. I am thinking, for example, of support for research libraries, museums and historical organizations, to say nothing of the important work carried on by the state committees for the humanities. State programs, such as the one here in West Virginia under energetic and resourceful leadership, have contributed much to furthering learning in the fields of the humanities. To me all of this is a question of preserving our national and cultural heritage. Custom and common sense tell me that this work should continue. But I did not come to Charleston this evening to sound like the Jonathan Edwards of the humanities! Rather, I want to talk about Matthew Arnold. Yes, Matthew Arnold the nineteenth century English critic, poet and scholar.

Most of you probably know of Arnold's connection to the humanities. Indeed, anytime we talk about the humanities we are tempted to turn to the Gospel of St. Matthew, St. Matthew Arnold that is, for he wrote a great deal about the value of learning in the fields of history, literature and language. But I wonder how many of you are aware of Matthew Arnold's connection to West Virginia. That is a subject that has

received considerably less attention. Matthew Arnold never visited Virginia west of the Blue Ridge, or east for that matter. He never addressed the people of West Virginia in his writings. But he has something of value to say to West Virginians today and I want to share his thinking with you, to see if you don't find it as provokative as I do.

In his book, Culture and Anarchy Matthew Arnold urged the people of his time to cultivate standards of taste in a world that was rapidly mechanizing. He was writing in the aftermath of a coal crisis in nineteenth century England. Imagine, however, that he is talking about West Virginia. The time was the 1860's, but again, imagine that it is now:

Arnold Writes:

"Our coal,"..."thousands of people are saying, is the real basis of our national greatness:...if coal runs short, there is an end to the greatness of England. But /culture makes us ask/ what is greatness?... Greatness is a spiritual condition worthy to excite love, interest, and admiration....If England were swallowed up by the sea tomorrow, which of the two, a hundred years hence, would most excite the love, interest, and admiration of mankind--would most, therefore, show the evidence of having possessed greatness--the England of the last twenty years, or the England of /the/ Elizabethan /age/... of a time of splendid spiritual effort, but when our coal were /but/ very little developed?"

"Well, then", Arnold continued, "what an unsound habit of mind it must be which makes us talk of things like coal or iron as constituting the greatness of England, and how salutary a friend is culture, bent on seeing things as they are, and thus dissipating delusions of this kind and fixing standards of perfection that are real."

Matthew Arnold wrote those words more than a century ago. Have they any relevance today? There is, first of all, no denying the prominence of coal in our own West Virginia. Seventy per-cent of the state sits over beds of coal, a figure exceeded by no other state in the nation. West Virginia is indeed coal-rich. But is this sufficient reason for saying that coal constitutes the greatness of West Virginia?

In thinking about his native England, Matthew Arnold looks back to a time of what he calls "splendid spiritual effort." That time, as he described it coincided with the reign of Elizabeth the 1st--roughly the second half of the sixteenth century. This was, Arnold wrote, the time of the "glad, comfortable morning" of England literature--and not only of literature. In trade and exploration, in agriculture and

mining, in public and parliamentary debate, the sun rose out of midieval darkness and shone on the fortunes of England. Of course, all was not sweetness and light. England was underpopulated, yet her cities were dense and dirty. Inflation racked her industries and did not let up until well into the next century. And profound social conflicts simmered under a cloak of unity, and eventually erupted into bloody Civil War, under Elizabeth's successors.

Nevertheless, we must observe it was a happy time, happier than most, a time whose spiritual efforts have been the envy of generations since. We may remember the time most for the music and the poetry inspired by its Queen, and for its greatest poet, Shakespeare; But it was a time like all times lived by ordinary people, by yeoman farmers and yeoman miners, farmers who were beginning to leave the fields for the coal works and the iron forges of the towns and cities.

So much for England. Where might we look to find a time of "splendid spiritual effort" in West Virginia's history? I believe that we find such a time in the western counties of Virginia, during the 1850's and 60's, ironically at about the time Arnold was writing these words. Forced by events to consider their own destinies, the people of the trans-Allegheny showed unsuspected resources of mind and spirit, resources not usually demanded by the plow and tool-handling lives which were their customary vocations.

Take, for example, the period of December 1860 through June 1861, six pivotal months in our history, in which the Confederacy of southern states was formed, and the people of western Virginia stood apart and shaped the idea of liberty to their own liking. On December 14, 1860, at Wheeling, a week to the day before South Carolina would secede, and four months before Virginia would follow, a great gathering was held in the Atheneum. On that day, elected officials of Ohio County openly denounced secession. They knew what was coming. For once they did not feel hemmed-in by the mountains; no, they saw themselves figuring in the larger drama of the day. In the event that Virginia seceded, they knew that west Virginia would be cut off from her social and commercial contacts with the peoples of the Ohio River. In the event of war, a western Virginia within the southern Confederacy would become a frontier battlefield, a no-man's land. They were never a people comfortable with the slave oriented economy of the Tidewater and Piedmont. Now they began to consider their own values and their own destiny.

On January 1st, 1861, at Parkersburg, the largest gathering of citizens ever assembled in Wood county met to proclaim their support for what they described as "the best government ever yet devised by the wisdom and patriotism of men." Four days later, back at Wheeling, three thousand members and friends of the Workingmen's Union packed the Atheneum to condemn in advance any alteration in Virginia's relation to the United States. Thos was a crowd of the foremost citizens, and of the most ordinary men and women. According to newspaper

accounts, nearly all of them were men and women who seldom took any part in politics. But making decisions had become everyone's natural business.

At Sistersville, on January 24, at a mass meeting of the people of Tyler County, came the first appeal to state division. In a resolution adopted that day the gathering proclaimed: "If eastern Virginia secedes then we are in favor of striking West Virginia from eastern Virginia, and forming a State independent of the South and firm to the Union."

These words were not spoken in haste. Nor were they meant to be taken for a threat. They were directed as a challenge to the people of western Virginia, not east. Because to carry out that resolution would take an enormous creative effort for which the precedents were few and the resources untested. For if you live in the northern states, your attachment to the Union was a geographical and a political reality. You were in the Union as surely as Bunker Hill was in Massachusetts, no matter what your individual conscience had to say. But here in western Virginia it was different. Attachment to the Union was emotional--for, to tell the truth the Union could have lived without our commerce. Permanent, political attachment would come only as a result of human planning and hard work. Part of that work was intellectual. It was necessary to find a basis in history and in thought for creating a new state. The record shows that the people were up to the task they set for themselves.

Virginia seceded on April 17, 1861. That evening, the only telegraph link between Richmond and the western counties broke down at Harpers Ferry. It wasn't until the delegates to the Richmond Convention began arriving home that the people learned what had happened. Indeed, the delegates came home quickly, for as you might imagine, those who voted against secession were not very popular in Richmond.

Soon, in county after county, began a series of extraordinary meetings which, in the mind of one reporter, "have no parallel in the history of our country or elsewhere, unless it be the citizen assemblies in the early days of the French Revolution." There may of course be some exaggeration in that account. But what is fundamentally true is that the people had put themselves on center stage. History was no longer something that happened to other people living in other times and places. It was something they were making happen right then and there in western Virginia. There was no escape from history. From one end of the society to the other, people were debating the fate of their state. And not only the fate of the state, but the fate of the nation, as well. Many were of the opinion that if West Virginia moved quickly, the rest of the mountain belt would follow. East Tennessee was ripe, and she would pull in north Georgia and possibly north Alabama. This was the talk at the county meetings. There was a feeling of racing against time.

Following these meetings, a regional convention was held in Wheeling, on May 13. Its purpose was to get ready for a referendum on Virginia's secession. What is striking about the transcript of this convention is the maturity of political thinking, and the active and orderly participation of scores of inexperienced people in a new political process. Some slumbering spirit awoke spontaneously in the population, and was guiding it through unknown political territory. Men rose from obscurity to address the crowd in passionate, yet measured rhetoric--who knows if they'd ever spoken out before, or ever would again. A delegate from Monongalia declared his county was "a fixed-fact--like the handle of a jug, all on one side."

And so, it turned out, were all the other counties of western Virginia "fixed-facts." On May 23, the people of the twenty-seven counties voted to reject Virginia's secession, to form their own state, and to save the trans-Allegheny for the Union.

On June 13, a second regional convention was held; this one, to deal with the results of the vote. The convention produced that remarkable document, the amended "Declaration of Rights of the People of Virginia," composed, we are told, by the Committee on Business, also known as the Committee of Seventeen. What unusual communication there must have been among the members of that committee. A page and a half is all they needed to distill the history of secession to capture the essence of a conflict that spanned generations and divided families. Then, the declaration announced action--but only after, in its words, "having maturely considered the premises." All acts on the part of Virginia to separate from the Union, or to levy taxes to pay for war, were declared "without authority and void." All legislative, executive, and judicial offices of the commonwealth which adhered to secession were declared vacated! Thus does this amazing document vacate a government and place authority for reorganizing that government back in the hands of the people.

Well, I'll stop here, short of statehood, or we will be in this room a very long time. I've harangued you enough. If the story is true as I am telling it, then we don't have to look far for greatness. It is right here, in front of us, in the clear thinking and expressive language of the people, in their deference to the community and their self-conscious participation in the making of history.

Luck, timing, geography--all of these affected the separation of the western counties from Virginia. But we should not underestimate the resolve of the people. Every state in the southeast was split politically and emotionally between the up-country and the low-country. But in Virginia alone were the divisions among the people carried to a conclusion. In conceiving and carrying out their purpose, in taking stock of themselves individually and collectively, the people of west Virginia behaved so..., to use Matthew Arnold's phrasing, so Elizabethan!

Now, I am not referring to our folkways, which have often been dubbed Elizabethan. Instead, I am drawing a parallel between an era of spiritual effort in England at a distant time, and the spiritual effort of our foreparents here in west Virginia, not very long ago. So the word Elizabethan as I am using it, means a certain quality of spiritual effort.

Of course, the years that have followed are part of our history, too, and I mean no disrespect when I venture to say that the era of the civil War in western Virginia will in years ahead inspire more love, interest, and admiration than will more recent times characterized by coal production.

I think Matthew Arnold would agree with me. He, too, meant no offense to coal. There could hardly have been a gentleman in all of England for whose comfort and convenience more coal was burned than Matthew Arnold!

Yet, I would go further and make a claim that Arnold did not make. I would say that the history of coal belongs to the humanities--if studied with reference to the genius of the people who have mined it, sung about it, profited from it, and been made poor by it. This constitutes our authentic history, a history of self-expression and purposeful action. It is a shame that this dimension of our past is so poorly understood. It could be a powerful resource--if I may peer into the future--in renewing the identity of the West Virginian.

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REMARKS PREPARED FOR

Meeting of Deans of Graduate Schools  
Association of American Universities

Palm Springs, California

October 5, 1981

by

Joseph Duffey  
Chairman

National Endowment for the Humanities

What is to be the future of Federal support for the humanities? It is too early to say. Budget levels for the NEH, projected, requested and actual, do not really tell the story. To say that reductions in government spending through the NEH and other programs will actually reduce the Federal role and influence in any area, does not seem to me to be an accurate estimate of the possibilities ahead. A smaller government, or a government with programs cut back and expenditures concentrated more sharply in areas such as Defense, is not necessarily going to be a less intrusive government.

Still it would appear that the Halcyon days of Federal support for learning in the fields of the humanities are over. Or, if you take a milder view, that we are entering an eclipse of undetermined duration. This is not a happy prospect if you make your living in the fields of ancient philosophy or of modern language. Nor is it a happy prospect if you happen to enjoy browsing in the Rare Book Room of the Library of Congress.

Current reductions in funding for social and cultural activity and other programs will affect the NEH. There is no credibility in seeking special status or whimpering. Reasonable reductions in government spending are clearly necessary. The unkindest cuts, however, may have nothing to do with money. I am thinking of the possible impact on the

humanities of certain Presidential and Congressional attitudes, attitudes towards public education or the necessity for research. So far the signs are not encouraging. The Administration has shown little indication that its historical perspective goes back even as far as 1965, the year Congress established the NEH. Those were exciting days filled with exceptional eloquence. The Congress declared that the humanities were vital to the national interest, embracing Thomas Jefferson's argument that democracy demands an enlightened public opinion, and that nothing so enlightens opinion as an awareness of the best that has been thought and said in the past. Congress looked forward as well and proclaimed that American leadership in the world could not rest solely upon superior force or technological achievement, but that it would depend as much upon things of the spirit and the intellect.

All this is of course a relatively little piece of history. But it is not so distant in the past that it should have shrunk from memory, that the need which inspired Congressional action 15 years ago can be said to have been fulfilled. Of course the humanities were with us long before the Federal Government extended its patronage. Long before the NEH, patronage came from elsewhere. It came from the church to <sup>monks and</sup> Mowkisa scholars in the medieval universities for example. In the new world, it came in the form of a tieth laid down and administered by a ruling class which happened at the time to be composed of Protestant clergy; witness Harvard University in the Colony of Massachusetts Bay.

OK.  
Sp.?

Nearer to our own time, support for scholarship has come mainly from secular sources in the form of gifts from corporations and individuals. There is a wonderful tale told of Houghton Library's curator, William A. Jackson, who was once ordered by the President of Harvard University to stop raising funds for book purchases because his efforts were diverting contributions from a financial campaign in which the school was then engaged. Ah, for the by-gone status of the rare book room!

Since public education has succeeded in broadening the base of democratic society, the problems of financing the humanities have not been limited to keeping collections in rare book rooms. Private patronage and philanthropy has not proven adequate in this area though its presence has provided for a pluralism of funding, protecting us from sole dependence upon the Federal Government. Since the demise of the Hoover Administration, the Federal Government has moved slowly but steadily toward a policy of paying a part of the cost of research and scholarship including the support of researchers and scholars. ~~As you are well aware,~~ that commitment is today in danger of being reversed. K.

Let me, however, say quickly that I do not want to engage in scolding the Federal Government. Those who are currently determining policy are doing what they believe is right and no one can say that they have not set before the American public a series of provocative theses about our economy, society and culture. And, to their credit so far, they have been ready to

with OK.  
join in debate/those who dissent. At least they have invited such debate. The problem is that some of the assumptions of those currently in power are presented with such an aura of moral fervor and indignation that dissenters, even when they have a confident position from which to argue, have often been intimidated into meek silence and acquiescence. At present, there is more call for debate than debate; civility without the contention that might test the durability of that civility.

The NEH was conceived at a different time in American history than that which we survey in these opening years of the 1980s. The assumptions of an earlier time shaped, and may even have corrupted, the language we have used to argue in the public arena for support for these fields of learning. It is ~~then~~<sup>OK</sup> on this question of the language associated with Federal support for the humanities that I want to comment. ~~here~~<sup>OK</sup>. I need to begin with some historical footnotes. To evoke once more something of the mode <sup>of mood</sup> of the era when the National Endowment for the Humanities was created by the Congress in 1965, nothing will do better than to look at some of the civic language of the time. Those were the years of the Great Society. The vision and impulse of that era were expressed in striking phrases by Richard Goodwin, White House Assistant to President Lyndon Johnson, and the man who first coined the phrase "Great Society." In a 1965 speech to a group of visiting overseas students, Goodwin said:

*retyped*

The Great Society looks beyond the prospects of abundance to the problems of abundance... the task of the Great Society is to ensure our people the environment, the capacities and the social structures which will give them a meaningful chance to pursue their individual happiness...thus the Great Society is concerned not with how much but with how good--not with the quantity of our goods, but with the quality of our lives.

*OK* *of 1965 OK*

That ~~was in July of 1965.~~ In September *OK* Ambassador Arthur Goldberg spoke to the United Nations, just a week after the White House signing of the legislation creating the National Endowment for the Humanities. Among Ambassador Goldberg's words were the following:

In my own country we are embarked...in search of the Great Society. We...reject reactionary principles, philosophies of all extremes, we seek to build...what we regard the most enlightened and progressive philosophy in human history, that the aim of government is the maximum self-fulfillment of its citizens and that the good life should be within the reach of all rather than a monopoly of a few. Both domestically and in international affairs there can be no island of poverty in seas of affluence.

...And we are resolved to enrich the life of our society by developing human as well as natural resources...to eliminate poverty and also realize qualitative improvement in the life of our citizens in more attractive and functional cities, in more beautiful countryside and through learning and the arts.

The following week, in a speech at the Smithsonian Institution, President Johnson committed the United States to "a broad and long-range plan of world-wide educational endeavor" and announced the appointment of a Task Force for that purpose headed by the Secretary of State and the

Secretary of Health, Education and Welfare. In that address, President Johnson enumerated five components of this plan: assistance to developing countries in their educational efforts; help to American schools and universities to "increase their knowledge of the world and the people who inhabit it"; international exchange of students and teachers, <sup>JOK.</sup> in international affairs he proposed programs to encourage "the free-flow of books, ideas and art, works of science and imagination"; "the organization of meetings of men and women in every discipline and every culture to ponder the common problems of humankind."

I assume that for many of you, looking back on this era results in feelings and judgments as mixed as my own: admiration for the idealism, some astonishment for what seems, in the light of events since, to have been an amazing if admirable "hubris," astonishment, respect, longing, and a certain apprehension. Whatever we may feel about that period or judgments we may make in retrospect, such was the context of the era, only 15 years ago, when the NEH was created.

I do not have to labor the assertion that things have changed in reality and perspective. We have come from a sense of abundance to an overwhelming sense of limitations; we have re-examined the roles, aspirations and limitations of government activity. The language of public advocacy for the humanities for the past 15 years has, however, been much more reflective of that earlier era than of some of the changes which have taken place in the interim. I must confess some

aspects of the language of public advocacy for support for the humanities which I encountered when I came to the NEH four years ago made me uneasy. It has made me progressively uneasy since. I am speaking of the way we try to explain what the humanities are and to provide a rationale for what we are trying to do. I have tried in the years I have been at the Endowment to formulate a creditable if more modest rationale for public support for the humanities in a time of scarce resources and of often well-founded skepticism about the limits of effective government activity. I have sought a more modest language of public advocacy.

After nearly four years at the Endowment, I find it more difficult, rather than less, to say what it is that <sup>The OH</sup> ~~a list of~~ disciplines which are included <sup>have OH</sup> under "the humanities" (in the legislation creating the NEH) has in common and to describe the common traits or characteristics of those disciplines. I have found it even more difficult to say where the humanities begin and where the sciences end, or where the arts end. This difficulty stalks me in my private life as well as my public life. Let me offer a rather trivial illustration.

I recently received in the mail a book catalog from a prestigious university press. The brochure announced a huge sale ~~of~~ of selected titles ~~of~~ and promised extraordinary savings. The titles were arranged under seven headings: Humanities, History, Political Science, Business and Economics, Behavioral Sciences, History of Science, and Science and Medicine.

"Humanities" was one grouping out of seven. But at least five of the other six are renegades from the humanities camp.

Among the books offered in the Humanities is a guide to musical iconography. Under Behavioral Sciences was listed a study of religious songs from West Africa. Humanities offered an essay on regionalism in the novels of George Eliot; Behavioral Sciences included an essay on regional integration. There was nothing whatsoever in the surface description of these books that justified their arbitrary groupings -- nothing except intellectual habit and the lessons of earlier marketing successes.

Even books in the Science and Medicine section seem to defy their classification. Surely a book about Changing Hospital Environments for Children belongs in the company of a documentary on Children and Youth in America, one of the History offerings. As you see, it is by no means easy to say what belongs to the sciences and what belongs to the humanities. This is an obvious example of a deeper truth: there is no science whose history and literature lie outside of the interests of the humanities.

The division of scholarship into fixed categories may be harmless enough when used as a device for marketing scholarly books; indeed, it may sometimes be helpful. The making of policy, whether by a university press or by the Congress, may demand division -- how else could things be sorted out? But

the intellect rebels. I know, fortunately only a few, humanists who would regard a scientist as his antithesis. I know none who would consider the sciences as defilers of sacred values. Yet, this delusion clings to the rhetoric of the humanities like molasses, and I for one shudder with embarrassment whenever I hear it.

So, science is not the adversary of the humanities. We can throw away that idea. With whom do we have a genuine contention?

Turning to the area of Behavioral Science section of our catalog, we find a book that might help us. <sup>indicate</sup> If I ~~tell you that~~ <sup>keep</sup> the author is Nathan M. Pusey, you will have a clue as to the identity of the prestigious university behind the sale. The book is Pusey's The Age of the Scholar: Observations on Education in a Troubled Decade. Vast numbers of this book are available, the publisher assures us, at greatly reduced prices. It is more than a little autobiographical. The catalog describes the book as "a distinguished leader's commitment to preserving poetry, people, and God in his university against..." against...no, not against student rebels, with whom Mr. Pusey has titled in other battles. But against the "cost-efficiency expert," that creature of a drooping economy who brandishes his scythe at every budget meeting.

The cost-efficiency man, then, is the antagonist of humane education. Who are these persons? And where do they come from? Whose interests do they represent?

Retyped

It is a pity Ambrose Bierce did not live to include "cost-efficiency" in his Devil's Dictionary. I mean cost-efficiency at the Federal level, where it occurs through conscious policy choices.

Bierce might have defined Federal cost efficiency as "an extension of the agricultural subsidy program, now visited upon human services, the arts, and the humanities, whereby large fields of inquiry are taken out of production," or perhaps he would have described it as "a tried and tested system now brought up to date with the Book of Deuteronomy, whereby the government, in lieu of paying producers not to produce, pays nothing to produce nothing."

Joking aside, I would offer a more serious explanation. It goes something like this: Because the nations of the West and the nations of the East do not understand one another, they live in a climate of mutual suspicion. They are perpetually preparing to make war while proclaiming their deepest desires for peace. To finance the means to make war, these nations borrow from the means to create peace and understanding.

Cost-efficiency in this context is a euphemism for financing the costly production of a means to destroy all culture and social life. It is a euphemism for legitimating the attitude of the bully and an appeal to violence.

Even as I <sup>write</sup> ~~say~~ those words they seem too much of an exaggeration. We clearly must allow for people who do not look forward to war, but who honestly believe that government

*retyped*  
has no business providing human services, such as medical care and education, let alone support for artistic and humanistic activity or ~~that~~, as a Stanford economist recently argued in the Wall Street Journal, that a market economy should rule in the areas of knowledge, education, culture, library, etc. We should allow for people who hold this pastoral view, <sup>A</sup> and we should try as vigorously as we can to convince them otherwise.

If I have dwelled too long upon the specter of cost-efficiency, it is because the phrase so blatantly means something other than what it says and it is just one example of its kind. I believe, however, that one task of the humanities, in an age of euphemism, may well be to expose the thought and intention behind such words, in public utterance as well as in archival records. There is then no better place to begin this investigation and renewal of language than in our own house.

I suggest that the public language of the humanities is out-moded and ineffective. That it no longer has the power to convince the unbeliever, or even to sustain the faithful. That it has become riddled with cliches and euphemisms of its own and, to continue the metaphor of the house, that it has a pre-fabricated ring.

It seems to me the situation is analogous to what happened to the language of polite society in England during the First World War. That language abruptly lost its power to evoke

real people and real emotions. It became overnight a language of caricature, cut off from the indecencies launched upon the world by the war. The story of this transformation is told in a sad and beautiful book by Paul Fussell, ~~called~~ The Great War and Modern Memory.

Before the war, <sup>Fussell points out</sup> one could innocently say <sup>or write</sup> many things which only a few years later would be obvious double entendres. "One could say intercourse, erection, or ejaculation," observes Fussell, "without any risk of evoking a smile or a leer." But high diction became a casualty of the war. In 1918, it was no longer suitable, except for purposes of black humor, to refer to the war itself as "that great venture," as the press called it as late as 1916. Nor could a soldier any longer be called a "warrior," or his chest his "breast," or his horse his "steed." An idiom that had been acceptable and comprehensible to all classes was transformed into an object of scorn. It simply could not bear the weight of reality.

Now consider some of the things that humanists have been saying for years in defense of the humanities. Do the words correspond to phenomena in the real world? Do they accurately depict the mind at work? Do we honestly think in words like these, and do the words give shape and color and delineation to our thoughts? Do the words make a point, and make it clearly? Are they words in whose place no other words could do?

Take, for example, any of the old bromides that tell us what the humanities are or what it is they do. Like this one: "The humanities are the immemorial answer to man's questioning, and to his need for self-expression."

Or this one: "The humanities are the study of that which is most human."

Or, "The humanities increase our self-awareness, intensify our reflection, and enrich the quality and character of life."

Listen to one writer who bases his hope for a revival of the humanities "in a conception which has in recent years appealed both to intellectuals and to much of the public. It is the dignity of the common man."

Or, finally, consider another well-meaning author who declares that the question of "an articulated philosophy of the humanities...is a question of those intangible but ultimate considerations of the relation of the humanities to democracy, a free society, wisdom, vision, the realm of spirit, and the nature of man."

Oh, for apples and oranges, for the smell of roses and the smell of motor oil, for mountain streams and the Third Avenue El!

Something is wrong here. The scholars' words elicit smiles and yawns, sneers and protests, sardonic grins and ironic rejoinders. They elicit anything but respect and belief. All the speakers have something on their minds --

*revisited*  
 that seems to be the point -- but it is not clear what. Their words carry none of the conviction of experience, no trace of the five human senses. They do convey an abstract confidence in the humaneness of society. And because they do, we are struck by the imbalance between power and principle that is characteristic of our age, we are struck by the gap between the forces of destruction looming "out there" and the dreams of men and women in their study corrals.

You might say I have picked easy targets, that these are particularly bad specimens of the English language. I would agree, <sup>But</sup> I would add <sup>that these examples</sup> ~~that they~~ are definitely representative of a tradition, and that I could have chosen much more ludicrous examples. Indeed, I could have plucked <sup>a few</sup> ~~them~~ from <sup>some of</sup> my own speeches and essays, because I have been guilty <sup>on occasion</sup> ~~many times~~ over of these very same sins. I might even cite examples of this kind of talk that are original and inspiring. Coming from such people as Richard Lyman, Charles Frankel, or Norman Foerster, the sentiments behind humanities lingo can still arouse admiration. But the feeling is one of looking back, and not of looking forward, a feeling of wistfulness and of longing for seclusion with an old friend.

The public language of the humanities we have grown used to took on its character under conditions that no longer apply; now it finds itself threatened with irrelevance by new conditions which it could not have foreseen. Its originators consciously took the high-road of feeling and spirit to

distinguish themselves from materialistic science. They intended for their language to be elevated and ennobling. It was not only to be emblematic of values, but was to carry those values on its face. Never was it pretended that the idiom was colloquial. It was a language of conceptions, not of perceptions, a language representing the final stage of thinking, not of seeing or hearing. To an audience brought up with a classical education, it touched familiar ground. The idea of the dignity of man, for example, meant something quite particular, if not concrete. It referred to a thirst for liberty and learning that runs through most of America's history and back to the heritage that Europe received from Greece and Judea.

This inflation of language has too often characterized the advocacy of the NEH. It took root not so much at the inception of the NEH in 1965 but during the early 1970s. It was given significant boost by programs urged upon the Endowment by the Congress at the time of the Bicentennial celebrations. One senior official of the Endowment at that time argued that the <sup>NEH</sup> ~~Endowment~~ represented, in part, a "sustained Federal commitment to promote civic responsibility through public discussion of contemporary issues on a nationwide basis." He went on to argue that "humanities scholars generally have entertained notions about the importance of their role and responsibility in enhancing public understanding and participation in public affairs, but finding appropriate

ways to accomplish these related goals on a systematic and sustained national and local basis was not really possible until the creation of the Endowment." Arguing further, he wrote, "since ancient Athens" humanists have been expected to "provide knowledge" to "broaden and enlighten the basis for public understanding of contemporary affairs." My own judgment remains that such assumptions on behalf of a public agency or on behalf of the humanities are fraught with deceit as well as danger. Such pretensions are dangerous when they become a part of the rationale of a Federal agency. The question now is whether we are going to see in the future even a further elaboration of this kind of language. I don't know. This is one of the great questions of debate about the role of the Endowment as well indeed of our perception of the humanities, <sup>9d</sup> but it is clear in watching recent debates over the Rockefeller Report of 1980, for example, the kind of reviews offered by some neo-conservative figures, that we should indeed be wary about this kind of approach to NEH.

For now we must admit that too often the public language of the humanities has escaped the earth's gravitational field. In truth, however, the language is not very different from what is always was. It is we whose position has changed relative to the language. Astute scholars noticed this development immediately after the Second World War. A language invented to convey thoughts of human decency <sup>began to</sup> seemed slightly absurd.

*retyped* ← The decay of meaning accelerated with the heating up of the arms race, following Sputnik, and has quickened since our disaster in Vietnam. All language has suffered -- with the exception, perhaps, of computer language. *and* the language of the humanities has suffered most. It seems that every advance in the means of annihilation makes it more difficult to sustain belief in the inherent nobility of man.

Yet I remain an optimist. ~~In fact~~, I am more optimistic ~~now~~ about the future of higher learning ~~than I ever was~~. I look for man and the humanities to be around for a very long time, all the while defining each other. I look for the Federal Government to periodically let the humanities in and out of its good graces. I look for working scholars to renovate their language, to make it simpler, funnier, heartier. There would be no need to make miraculous claims for the humanities, if we could find the words to express the private satisfactions of scholarship -- the thrills of discovery and synthesis; the companionship of great thinkers and writers.

← Less luminescence and more fire, less diplomacy and more literalness, less bickering with the natural and social sciences and more commerce with them in pursuit of common goals. ~~These~~ *These* strategies will serve the country and the humanities best in the years ahead.

I close by citing the <sup>admirable</sup> ~~paragraph~~ of a perceptive and indeed <sup>prophetic</sup> ~~poetic~~ article written by Professor John Higham of ~~Johns Hopkins University (then at the University of Michigan).~~

*in 1966 the year of the NSA*

*I switched this around a bit because the draft wasn't clear.*

*retyped*

The article, written in 1966, the year after the Endowment was created, <sup>The article appeared</sup> and published in the American Historical Review, was entitled "The Schism in American Scholarship." Higham issued some warnings about the troublesome aspects of the way the humanities were being discussed in the context of Federal support and defined. ~~I quote:~~

The belief that knowledge and the students thereof are divisible into two bodies, one scientific and the other 'humanistic' is indeed one of the constitutive ideas that framed contemporary intellectual life /in America/. The new institutional arrangements /the NEH/ for subsidizing scholarship reflect that dualism. They also seem likely to reinforce it since the new Foundation /NEH/ was made possible by separating the humanities from the sciences and associating them with the dissemination of art.

Is it possible that the 'humanist' has at last achieved official recognition in America at the very moment when the antagonistic confrontation of the two cultures is beginning to yield to new unities and diversities?

~~To sum up:~~ the humanities as we know them today in America comprise no meaningful or coherent entity. To conceive of them still as distinct from the social sciences in the exercise of qualitative judgment is to perpetuate stereotypes colored by the dislocations of a generation ago. The current definition of a humanist arose chiefly as a reaction against the self-conscious exclusiveness of a new breed of social scientists. It was an effort to establish a countervailing identity. The identity was always artificial; it has /today/ become an encumbrance.

Will the National Foundation on the Arts and the Humanities by linking the humanities with the arts further institutionalize the breach in American scholarship? One is not reassured

to discover in the 1964 Report of the Commission on the Humanities which proposed the new law and in the following Congressional hearings all the old bromides about the mission of the humanities: enriching experience, understanding, enduring cultural values and so forth.

...  
~~And this final paragraph in the article:~~

~~But the first statement of policy issued by the National Endowment for the Humanities indicates that it too will cautiously avoid troubled waters. In spite of further lofty talk about 'the values inherent in the humanities,' the Endowment seems intent upon sticking with safe, non-controversial projects like museums and definitive editions of important American writers. Doubtless one should not expect much more from an agency that must live in fear of the wrath of Congress. It would be pleasant if some deuses machina -- some great foundation or endowment -- would supply the initiative for a serious revision of priorities and relationships in the study of man. In all likelihood, however, the academic world will have to reconstitute itself.~~

Those closing words in Hyman's essay remain the puzzle and challenge now as then: "The academic world will have to reconstitute itself."

"The Literary Circumstances of the Humanities"

1981 Lecture Series  
Academy for the Humanities and Sciences  
City University of New York  
Graduate Center

by

Joseph Duffey  
Chairman  
National Endowment for the Humanities

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The Chairman of the NEH is called upon incessantly to speak in behalf of something we call "the humanities"; indeed, more than that, to speak in behalf of public support -- the use of tax dollars -- for learning in the humanities. I have taken that responsibility seriously. It has occupied a great deal of my time and energy for four years -- and rightly so. But speaking of and for the humanities -- as contrasted to speaking of and for a particular discipline of learning -- can, on occasion, be a frustrating exercise. What do we mean by the humanities? Do the several disciplines we include under this heading have anything in common? What justifies the case for public support?

The literary critic Northrop Frye once wrote, "Even since Hegel a whole line of philosophers...have beaten their brains out" trying to discover and describe the boundries between science and the humanities. Frye might have added that a string of Endowment Chairmen have also, as he puts it, "beaten their brains out" on similar questions. We have in the Federal Government a National Science Foundation as well as a National Endowment for the Humanities (not to mention the more visable National Endowment for the Arts). But where do the sciences end and the humanities begin? And where do the social sciences belong? One thing I won't miss when I leave my present post will be watching

panels of experts and NEH staff ponder over whether such-and-such a topic of investigation belongs in the humanities or not. Or whether an application for a project has been prepared with the consultation of a requisite number of humanists. I suppose that such seemingly bureaucratic assessments come with the territory at a government agency charged with the support of learning in the areas we describe as "the humanities." For my own part, I have tried to make such judgments with some sense of perspective and an awareness that human curiosity and enlightenment cannot be so finely divided or measured. As soon as we think we have set with some confidence the disciplinary dimensions of any inquiry, the ground always seems to shift under us. Without exception the most fertile grounds for knowledge belong to more than one estate.

The experience of trying to define, describe and argue in behalf of the humanities has been one I will look back upon with mixed satisfaction: some gains, some frustrations. But I am grateful for what I have learned in the process: about scholarly matters, about scholarship and education in general, and about my own education in particular. I have learned the paradox that education can be a somewhat ambiguous gain, for it involves loss as well as acquisition. As soon as you begin to specialize you lose something.

I would not maintain, however, that any other outcome would be preferable, or even possible. I doubt that it would do any good, for example, for scholars to try to learn and speak the

jargon of their colleagues in other fields, to seek a common language of academic discourse. David Riesman once described with whimsy what occurred at Northwestern University when members of the faculty experimented with a joint terminology. As Riesman told the story, the result was a kind of pidgin English with psychologists in one corner learning to say "culture" and biologists in another trying to mouth "neurosis," and so on.

The real challenge in this situation is in learning to keep oneself open to the view of the world from as many disciplines as possible. It is not likely that the scholar to whom the Great Plague was a pathological conflict between the properties of microorganisms and the cells of tissues will ever warm up to the scholar who sees the Plague as a turning point in demographic history. But that is not such a tragedy. In the laboratory and in the archives a certain close-mindedness is necessary to progress in a particular field. The secret of wisdom is knowing when to be open and when to be closed.

I write as one whose most recent responsibilities have involved trafficking in a very specialized language, the language widely used to explain to the public what the humanities are and what they do. It is a special language because you cannot use it to talk about man as a biological result or a sociological entity. It is special because it has survived intact for many years under tremendous strains from diverging interests and conflicting goals.

But it is special also in ways that are not so flattering. It is special because, in truth, the public language of the humanities is not spoken anywhere; its vocabulary is not on the tip of anybody's tongue. The language originated under social and intellectual conditions that no longer apply, and I doubt that it ever was a spoken language, though I have heard many people try to speak it. And I have, in my time, hummed a few bars myself. I like to think that the public language of the humanities relates to spoken English in somewhat the same way that literary French was related to spoken French in the 19th century, before the Realists came charging onto the scene.

Not long ago I discovered an essay written by one of the early members of the National Council on the Humanities, the group of advisors to NEH Chairmen created in 1965 when the Endowment was established. The author was William Riley Parker, Professor of English at the University of Indiana and long active in the MLA and ACLS. The essay was in fact an address delivered in 1968 at a conference at Oxford on the theme, "The Future of the Modern Humanities." Parker's words were blunt and unexpected. But I found them strikingly refreshing. They struck such a responsive chord in terms of my own experience that I wondered what must have been the reaction of his listeners.

Parker wrote:

During my forty years as a teacher at seven universities I have heard and read...countless attempts to define the word 'humanities' in terms of common subject matter or methods, common effects on teachers and students, and common differences

from the social and natural sciences, but I have yet to encounter a definition that seemed to me useful, or for that matter, either accurate or honest about our actual aims and practices.

There is no combination of /several/...academic disciplines with common subject matters, methods, attitudes, objectives and results that set them apart from the sciences and social sciences.../by/...this notion...we have long deceived ourselves and others.

Parker continues:

...our careless use of the term 'humanities' has given...and continues to give much trouble /especially in the United States/...to academic administrators and officials of our learned and professional societies.

Parker concluded:

And I submit /that/ in the immediate future you and I have some obligation...to clarify for the wider public what we are and are trying to do.

I trust that my readers will understand my shock at finding the words spoken a decade ago by so distinguished a founding member of the National Council on the Humanities. I said also that I found his words refreshing, responsive to some of my own feelings and frankly a bit reassuring. Now what do I mean by that?

Some time ago I began to note and collect some of the things that were being said and written about the humanities -- formulations and expressions which made me uneasy and which I found increasingly embarrassing. I found these passages in speeches, essays, reports of commissions on the humanities -- spoken and written by my eminent and learned scholars and teachers.

Here is one from the pen of a distinguished scholar: "The humanities are the study of that which is most human."

Or this: "The humanities are the immemorial answer to man's questioning, and to his need for self-expression."

Or this: "The humanities increase our self-awareness, intensify our reflection and imagination, and enrich the quality and character of our lives."

Or this one, which I must admit I find particularly depressing: "The humanities deal with the 'why' in human existence. The sciences determine 'how' and 'when'."

Or, take yet another sample, again from a well-known author: "A person may be said to have learned the humanities to the extent that he can explain his own role in the drama of history, and explain his self-existence in relation to other minds."

Or, finally, this statement, in which the well-meaning writer declares that "an articulated philosophy of the humanities ...is a question of those intangible but ultimate considerations of the relation of the humanities to democracy, a free society, wisdom, vision, the realm of spirit, and the nature of man."

I do not know how others respond to those bromides. But I can say that they make me long for some earthy language, for some syntax, firm and gritty, in this slippery world. When I hear such language I long for the color and aroma of apples and oranges, for the scent of roses and the smell of motor oil, for the sound of the ocean or the roar of the old Third Avenue El!

Something is wrong with this kind of language. The scholars' words seem to have escaped the earth's gravitational field. The nouns have no connection to objects of perception; the verbs have broken with human action and sensation. Lost is the power of experience or of contemplation. Lost is the sense of process and discovery. Lost are the feelings of joy or despair. Can anyone infer from this language what it's really like to study Milton? Or to be absorbed in the Icelandic Sagas? Or to be awakened to the meaning of a painting? Or to be momentarily attuned to the thinking of Wittgenstein or Whorf?

I will admit that these examples caricature a kind of language, but unfortunately they are too typical of much of the public language of the humanities. We can, I believe, come quickly to a more or less sympathetic understanding of why and how this kind of public language of the humanities took shape. Part of the story lies in the early reaction of scholars in literature, history and philosophy to industrialization and mechanization, given wide currency by authors like Matthew Arnold.

The evolution of this reaction and its effect upon the concept of "culture" has been traced in a brilliant study by the English critic Raymond Williams (Culture and Society). This development in the attempt to define "the humanities" has also been documented by the American historians Lawrence Vesey and John Higham. Higham writes of the claim to "a special status

for the humanities as value-laden disciplines" which he terms "excessive" and a result of a "defensive strategy" against the rise in the American academy of prominent and originally excessively positivistic social sciences. But he observes that the "kind of defense and its timing also suggest deep uneasiness about the state of values at a particular juncture in American history" (the 1940s and early 1950s, during and following World War II).

Higham sums up his case forcibly:

The humanities as we know them today in America comprise no meaningful or coherent unity. To conceive of them still as distinct from the social sciences in the exercise of qualitative judgment is to perpetuate stereotypes colored by the dislocations of a generation ago. The current definition of a humanist arose chiefly as a reaction against the self-conscious exclusiveness of a new breed of social scientist. It was an effort to establish a countervailing identity. The identity was always artificial; it has become an encumbrance.

It is a fact also that these ludicrous claims were stimulated, ironically, by the creation fifteen years ago of the NEH, and the need to argue for public monies for work in these disciplines. But as a result we have, I believe, drifted into a kind of syntactical schizophrenia over the language of the humanities. The language characterized by the illustrations I have cited is in tension with experience and history.

I will admit to a prejudice. I believe that, except for very special cases, no language should differ from ordinary English. And I find that the public language of the humanities

is very different from ordinary English. Whatever the reasons for this difference, whatever its utility in times past, this language has lost its power to keep the confidence of old friends or to win new ones to the humanities.

This is, of course, not the first time that history has unsettled and disoriented a language. In a sad and beautiful book, The Great War and Modern Memory, Paul Fussell describes the impact of the First World War on the language and literature of Great Britain. A language that was uniformly comprehended, if not actually used, by all social classes in England up to 1910 became, by 1916, an object of scorn and a relic of class antagonisms. Fussell points out that before the war, for example, the words "erection" and "ejaculation" would not have raised an eyebrow. After the war, and ever since, it has not been possible to use these words without a sense of double entendre or snickers.

Other words became casualties of war. The language of war itself was thoroughly renovated. A soldier could no longer be called a "warrior," once a favorite word of the classic Romantic writers. His chest could no longer be referred to as his "breast," or his horse his "steed." One did not "perish" from poison gas -- one died, plain and simple. It was not that words lost meanings as much as that they took on second and third meanings, including their opposites. The flower of irony was coming into bloom. So, the cost of acquiring the ironic attitude was a two-

fold loss -- the loss of unequivocal meaning and the loss of romanticism.

Something similar was happening to language in America, though the change was more gradual. Nevertheless, the change was apparent, and it involved a loss. Mark Twain recorded a powerful example of this development in his Life on the Mississippi. Twain tells us that, learning to navigate the river, "the face of the water" became for him "a wonderful book," "a book that was a dead language to the uneducated passenger." To Twain, who was piloting the boat, the water "told its mind without reserve, delivering its most cherished secrets as clearly as if it uttered them with a voice."

By the time he had mastered the language of the Mississippi, Twain had come to know "every trifling feature that bordered the great river" as well as he knew the letters of the alphabet. Yet he felt strangely impoverished. "All the grace, the beauty, the poetry, had gone out of the river...all the value any feature of it had...was the amount of usefulness it could furnish toward compassing the safe piloting of a steamboat." A dimple on the water would barely punctuate a dreamy passenger's thoughts. But to the pilot, the same dimple was "a legend of the largest capitals, with a string of exclamation points at the end of it, for it meant that a wreck or a rock was buried there and could tear the life out of the strongest vessel that ever floated."

Twain thus charted a transformation of literary circumstances and of a particular kind of language which involved an even larger transformation. In one era the world existed for our consciousness to fill, with our dreams and our own thoughts. In the next it became something to be known in its own terms, it existed to give knowledge.

At the NEH these past four years I have seen hundreds of expressions come and go, all pretending to define and pinpoint the central concern of the humanities, hundreds of them -- I've written myself. But the one I keep returning to is one coined by Howard Mumford Jones. In writing about these matters over 20 years ago, Jones offered what he called "probably the only safe working definition of the humanities." Jones writes: "You know horses - cows are different. You know the sciences - the humanities are different. They are what you have left in the college curriculum when you extract the sciences." And then Jones adds, in a fertile afterthought, "Or are they?"

The heart of this definition, and what is worth remembering, are those last three words, "Or are they?" You may toss out the cows with the horses, and the curriculum too. But save "Or are they?" A distrust of easy certainties; a method of fact-gathering, perusal, interpretation, testing, reperusal -- all carried by three little words, "Or are they?"

Of course, this definition has its limitations! I can imagine walking into the Endowment's annual budget hearing before the House Interior Appropriations Committee with this definition in my sack of words. The Committee chairman reaches into his

sack and pulls out the question, "What are the humanities?" or, as it is more frequently put, "What on earth are the humanities?" From my sack I pull out the answer, "Or are they?" All over America, deep into the remotest congressional districts, the people hear that their tax money -- not much of it, less than seventy-five cents a person in 1981 -- that this money is going to support those fields of learning, "Or are they?"

This approach may or may not help our chances with the current Congress. But we must take a new direction, we must begin to make clear how our disciplines work. We need to explain what goes on in our seminars and at our conferences. Year after year the Endowment is called upon to define the humanities as different from everything else, to demonstrate what the humanities deliver that nothing else does. Given that the medium of the humanities is language, and the activity of humanists is thinking, it is astounding how far our expression lags behind our reality.

It is inadequate -- no, worse than inadequate to rely upon or encourage the practice of vague generalities and grandiose language such as that I have described. The language does not convey what it is we do and why. It conveys at best (or perhaps I should say at worst) an abstract confidence in the humaneness of society. It is as I have said, a vision, a claim in tension with history.

I am aware, however, that some may say at this point: "So what? It is a good thing to keep alive a humane vision in an inhumane world. Is it our fault that talk about the dignity of man these days arouses yawns and titters of embarrassment in

almost any crowd? Wait until our language acquires the meanings we want it to have, once public opinion is enlightened." I am not trying to insult anyone or to make a caricature out of a legitimate defense. There may be users and believers in what I have described as the public language of the humanities who feel they wholly express themselves in that language. But there are many other people -- I include myself -- who do not feel that way. Yet we persist in using this language to try to tell the truth about our work and about our view of the world. There are other scholars who divorce themselves entirely from all and any claims on behalf of the humanities. They regard the issues as unimportant to them. It makes no difference in their day-to-day work, they say, if the humanities are well thought of or not. It affects not a bit how they think about a problem or go about to solve it.

But does it? Does it make a difference? Can we afford to ignore the issue of the public language of the humanities? When we choose the subject of our research, don't we ask ourselves, at some level, if there is an audience for our books, if there are students for the classes we want to teach, if there is financial support for our scholarship? Once we have our subject, our work is facilitated by modern library technologies. We should remember that these technologies are solutions to problems of storing and retrieving knowledge, problems that can no longer be solved locally. It takes a larger investment than a small community can muster, and it takes a will and a policy on the

part of the investor. A popular understanding of our work is crucial for continued support in this sector.

The question of how the humanities are faring is no small matter to the scholar immersed in his individual work. Many of us in the seventies regarded the government as a buffer between our work and the popular taste. How quickly things change, and how many of us today see the public in the role of buffer. I, for one, believe we would better serve ourselves and the humanities in the years ahead by justifying the ways of research and criticism to ordinary people, than by continuing on our course of "talking up" to the higher-ups.

Until recently, the problem of justification was a problem mainly for the humanities. Scientists could afford to be indifferent to whether or not the public -- those who eventually make use of their achievements -- understood them. Not so in the humanities, where fundamental principles and structures must be open to the understanding of all who use them.

But the situation has changed. Humanists must justify themselves, as ever, but now it appears that scientists must do so as well. They too face the practical question of finding money for research. And as never before, the question of support turns more and more on popular comprehension of their work.

The signs of the challenge to science are clear. Town meetings convene to discuss DNA research on local campuses. School boards force scientific creationism into biology courses in public schools. The Federal Government closes down meteorology

and seismology stations. And, from the Office of Management and Budget comes the novel suggestion to turn off the Voyager Rocket on its way from Saturn to Uranus.

Gone are the days when scholars and teachers in the humanities could afford to rejoice at this turn of events. It makes no easier our job of explaining ourselves. Perhaps in the days of Irving Babbitt or Paul Elmer More some scholars would have welcomed troubled times for science, seeing in them a reaction against the privileged status of empirical evidence. But today, those leading the reaction against science are the same people who are lobbying against Federal support for the humanities. They do not believe in the liberating effect of knowledge. Or perhaps they believe in it too well, and it is liberation they oppose.

I never knew space travel mattered so much to me until I heard the rumor about turning off the Voyager. How could they do it? What would they do with the money they saved? How could they deliberately stop us from finding out what they had gone to so much trouble to let us learn? I felt that the enemies of knowledge were zeroing in on a vulnerable target; the space program did not have the language resources to counter them. In my view, the popularity problems of the space program are partly problems of language.

The space program has probably created a new standard for euphemism. For example, the possibility that an astronaut who steps out in space may not be able to rejoin his space ship is

one of "a wide variety of trajectory conditions." The chance that he might float forever in space -- dead, of course, of hunger or thirst -- is one of "various contingencies."

Thus, the language of the space program has shut out the imaginative and emotional sides of humanity. It has done so by replacing the awareness of being with an actuarial table. To some observers, this language is "moronically inexpressive." I simply find it dull. It cannot tell me anything about the spiritual achievement I want to hear about. It tells me about mathematical probabilities, contingencies, and trajectories, when I want to hear about fear and excitement, fulfillment and frustration.

For different reasons, then, the literary circumstances of the humanities and the literary circumstances of the sciences have drawn close together. Both the sciences and the humanities need to explain themselves today more than they have needed to before, and both are hampered in that effort by entrenched languages which are reducible, in their own ways, to technical triumphs over fear. "Anti-dread formulations," Norman Mailer called them.

Having criticized the public language of the humanities, I assert the possibility of another kind of thought and speech. One of the great things about the humanities is that they are an enterprise of language, a continuous opportunity for self-definition and self-improvement. I have a specific goal. I want to be able to talk about my work with the literalness with which it strikes me. And I should be able to do so.

Let me offer an example from literature of the power and satisfaction that can come from making your own language. My example is from Joseph Conrad's The Mirror of the Sea. The character under discussion is the ship's chief mate, whose job includes watching the anchor go down and come up. Conrad writes of the chief mate:

He is a man who watches the growth of the cable -- a sailor's phrase which has all the force, precision, and imagery of technical language that, created by simple men with keen eyes for the real aspect of the things they see in their trade, achieves the just expression seizing upon the essential, which is the ambition of the artist in words. Therefore the sailor will never say, 'cast anchor,' and the shipmaster aft will hail his chief mate on the forecastle in the impressionistic phrase: 'How does the cable grow?' Because grow is the right word for the long drift of the cable emerging aslant under the strain, taut as a bow-string above the water. And it is the voice of the keeper of the ship's anchors that will answer: 'Grows right ahead, sir,' or 'Broad on the bow,' or whatever concise and deferential shout will fit the case.

Here is a literalness that manages to be figurative, too. It satisfies our need to know the facts, and it does not neglect our desire to feel. I am not suggesting that scholars could or should write like Joseph Conrad. Surely there is much in Conrad we do not want to imitate. But we would do well, I believe, to emulate in our language what Conrad calls "the simple men with keen eyes."

Much that we hope for, of course, will not come to pass. We may struggle with our antiquated language for years, and never

feel that we've grasped the essential. Indeed, a fully satisfying language might be an impossibility in an ironic age like ours. Everything is not quite what it seems, we say. Any language we were to settle on we might soon feel was in some way corrupt and inadequate.

This situation reminds me of a question which a young interviewer once asked James Joyce. "Mr. Joyce," he asked, "aren't there enough words in our language?" "Yes," Joyce replied, "enough, but not the rights ones." Or are they? Certainly we have the resources to make our language funnier, heartier, and closer to reality. We have the words to say what we admire and what we deplore, to tell what is germane from what is trivial, what is well wrought from what is shoddy, what is original from what is imitative. We have the words, now we need the will. We need to cultivate an ethical orientation toward the present, as well as an attitude toward the past. Not from humanitarian motives, but because the security of our disciplines depends upon it. It is only by safeguarding every man's right to create his world that the future of humane studies can be safeguarded too.

Turning our critical powers to the present, some of the time, does not mean letting our skills rust while we allow ourselves to be diverted from our real concerns. Henry David Thoreau used a good expression to describe the business of the contemplative man in the world of action. He is a man, Thoreau said once, who is "walking the premises." One day Thoreau was about

to buy a farm from a man, when the fellow's wife stepped in and begged Thoreau to release her husband from the sale. Thoreau had the deed in hand but he gladly gave it back and saved himself from getting, as he put it, "burned by actual possession." It was enough for him, he said, to "walk the premises," to savor the land and to refuse to allow the language of private property to define his relationship to it.

Here is another instance of a literal language that is figuratively pleasing. What I like most about it is its quality of watchfulness. The scholar, or any thoughtful man or woman for that matter, is in the business of contemplating and measuring reality, experience, appearance and self-awareness. You have the feeling that nothing can be put over on such a person, that he sees exactly what he is involved in, and that his world will not change without his knowing about it.

What a wonderful thing, then, is watchfulness! Not because it protects us from change -- nothing can do that -- but because it enables us to see change, to react to change, and perhaps to take a part in bringing about changes ourselves. What teacher over forty years old can say that his or her discipline has remained the same since he or she first became involved in it? There is not a discipline in which the subjects and the methods of research, criticism, and teaching have stayed put. And who can say that these changes have come about through the planning and deliberation of the scholarly fraternity? Very few of us can make that claim. But the question before us now is this: are we

just bold enough and persuasive enough to try to frame for ourselves the future of our learning enterprises? Renewal of the language by which we explain ourselves to a wider public will be a sign that we are, and an agent in the outcome.

Culture and Democracy  
Joseph Duffey, Chairman  
National Endowment for the Humanities

When I accepted President Carter's invitation to assume the Chairmanship of the National Endowment for the Humanities last summer, I did not anticipate the squall of reaction which would follow. Prompted in the main by a few editors and some art critics of the New York Times, I found myself the recipient of a torrent of advice and admonition. Whereas, in the academic world where I had spent most of my career, the nastiest thing that one professor can say of another is that he (or she) is a "journalist". Apparently the most devastating charge that some members of the press felt they could hurl at a Presidential nominee in the arena of Federal programs relating to "culture" is the charge that one is a "politician."

The concerns of the administration's critics in the area of arts and culture are, in the main, concerns I share. Federal activity in the area is a most sensitive matter. On the whole, however, I believe most editors and reporters who have commented on the issues here, while they have been informed about the programs and purposes of the Arts Endowment, have been most uninformed about the National Endowment for the Humanities. This is because the Humanities Endowment has not actively sought, in the past, to explain its own sense of mission and its programs, either to the Congress or the public at large. One result of

the present controversy has been some clarification of the role of this "other" Endowment and its distinct areas of program and concern: distinct, that is, from the work of the arts and other federal agencies.

It is clear, from a review of the often strident and highly emotional reaction of writers featured in Section II of the Sunday New York Times, that there must be more at stake here than the role of two relatively minor Federal agencies! I welcome the opportunity which this debate affords, to attempt to set forth my own views of some issues which should be part of a serious national debate about public policy in this area.

I do not intend to propose any manifesto or declaration of intention for the future of the National Endowment for the Humanities. I believe the role of the Chairman should be, however, that of an inquirer into questions of policy and principle and of a participant in a public debate about policy issues. In what follows, I attempt to set forth my own convictions about basic issues and principles in the area of Federal policy, for which I have responsibility and for which I feel accountable to the President, to the Congress, and to a wide and committed constituency which looks to the National Endowment for the Humanities for encouragement and support. I offer my own comments as observations which arise from a quest for clarity of public purpose and concern for the area rather than dogmatic self-assurance. I welcome response, dialogue and debate in the spirit of a search for a better understanding of options for public

policy in an area which is sensitive, important and in need of wide discussion. The issues here are indeed far too sensitive and important to be left to the domain of cryptic, highly emotional characterizations.

Some commentators have tried to set this debate in terms of elitism versus populism, excellence versus mediocrity, or creativity versus accessibility. None of these simplistic options clarify the debate. The issues have to do rather with the nature of culture and the question of authority in matters of culture and intellectual life. They have also to do with the question of appropriate interests and goals for government activity in this area.

Not so long ago in America's history, the terms culture and democracy were generally spoken of or written about as antithetical, as if the two concepts were polar opposites. In those days the subtitle of a discourse on culture and democracy might have been subtitled: "Virtue, and how it is besieged on every side by modern vices." That attitude has not entirely died out. As recent debate about the role of the two National Endowments, the Arts and the Humanities, demonstrates the argument is still made that political considerations (like the need for democratic participation) should play no part in cultural matters. That this sphere of American life, if no others, should be spared the incessant demand for great equality. That brains and talent, unlike income, cannot be redistributed

In an earlier day these arguments were put forth by a class of cultural insiders or cognoscenti, who defended their superiority by appealing to their refined taste in Arts and Letters. It is not hard today to see how this appeal to taste masked a not-so-subtle process of determining who was a rightful part of the cultural world and who was not. In that era of our national history the articulation of taste was, in fact, part of the exercise of wealth and social privilege in American society.

Today there is a new attack on the idea of democracy in culture. Though it often uses the same language it comes from a different quarter. In this mode the claims to superior taste and judgement are made by those who assume the posture of "professionalists," in the realm of taste. It is argued by some today that the people who are professionally engaged in scholarship or the arts are those who are most capable of judging the quality of performance--much more so than those whose talents lie primarily in the appreciation of learning and creativity.

In the academic world this position took on significance with the explosive growth of higher education since World War II. The most impressive area of growth in the fields of study we call the humanities has been in the expansion of graduate education. New specialities and subspecialities have proliferated within and outside the traditional academic disciplines; new journals and professional conferences have been established to nurture

these communities of scholars and apprentices. The teaching of undergraduates has taken a second place to the preparation of new Ph.D.'s. Many scholars in the humanities began some time ago to sound more and more like their colleagues in the sciences and the "hard" or quantitative social sciences. They began to speak of "research needs," of "gaps in our knowledge," of "testing hypotheses," of attention to questions "at the frontiers of knowledge," and "new and more refined methodologies," even of the "specific cognitive strategies" of each discipline.

The humanities include areas of knowledge where many of the great questions are timeless and must be posed anew in each generation. Yet one frequently hears talk of the "production" of new knowledge. Libraries, museums, government agencies, books, films, equipment--and finally, the university itself--have come to be labeled as "resources" for such industrious labors. At the same time teaching or writing for a more general audience, has come to be seen by many scholars as little more than an attempt to feed the watered-down results of scholarship to students or laymen who are judged as incapable of appreciating the "real thing."

The rhetoric has too often been the rhetoric of "pure research." The assumptions have too often been those of condescension. Individual scholars, it is maintained, must have the right to pursue whatever inquiry they alone judge worthy, with government assistance seen by many as a kind of entitlement. Professionals in the

field defend the scientific and technical model of humanistic study as being in the public interest on two grounds. First, professional scholarship is symbolically representative of the kind of great civilization we want to achieve in the United States. And second, the culture created by professionals ultimately will be beneficial to all of us, as it trickles down in schools and in the media.

But the professionalists also warn us that this last defense should not be stressed too much. Seeing culture as a chain connecting producers and consumers, they fear that too much support for the "access" of consumers to the product will cheapen it or else that the public cannot understand esoteric research in these areas, the very arguments so often used to defend the autonomy of scientific research. The professionalists--sounding sometimes a bit like oil company executives--argue that public investment should be concentrated on the production side of the chain.

I have, I confess, caricatured the professionalist position. I admire and agree with some of their points. But I sense a fundamental flaw in the argument. On the other hand, I would not like to uphold a pure populist position since there are stronger cases to be made for democratic culture than to argue for the relative rights of consumers. Without joining those who argue, "lets take the humanities back to the people," a simplistic notion, I do propose a careful look at the meaning of culture

itself and the needs of a democratic society.

My own point of departure from both the "professionalists" and the "populists" comes in refusing to see culture as a static treasure, the access to which must be either guarded or enlarged. Rather, I would argue that a genuine sharing in the making of a culture or at least a vital dialogue with its values is inseparable from the act of appreciation.

Goethe once said that in the modern world we demand of a work of art, "Is it true?" But he went on, we also make a further demand, "Is it true for me?" The great German poet's insight is important for the way we view our relationship not only to a single piece of art or scholarship but to our culture as a whole. For we can ask his questions another way, "Do I affirm my culture?" And more important, "Does my culture affirm me, does it help me to understand the meaning and purpose of my own life?"

Goethe's point is that modern culture is inherently ambiguous, that is doesn't have meaning until it is met and adopted by an active intelligence. We don't stand quietly outside our culture, preparing for the magical moment when we shall learn to appreciate it. Instead, it only comes into being as we make it ours, as we participate in it and feel its force, subtleties, and meaning, as we accept or reject it.

Moment by moment, we each create a cultural world for ourselves out of this accepting and rejecting. In our places of work, we are either challenged or dismayed by the signs of emersonian individualism in our co-workers. As we walk down the street, we are either graced or overawed by the influence of palladian neo-classicism in the architecture we pass. Looking out across the river, our eyes can choose to see the soft luminescence of an impressionist painter, or to see the stark clarity of a contemporary abstractionist. But when we make a choice about the wisdom of capital punishment or abortion, we are weighing within our minds the counsels of long traditions of moral and political philosophy.

Few of us, of course, are often self-consciously aware of how our choices are or may be rooted in the traditions of our culture. For the most part we pass through our days and our places without inquiry or conscious reflections. And that is as it must be in the everyday world. Even so, our ordinary perceptions and our everyday actions are still shaped by these traditions. Such traditions are vibrant, questioning, challenging themes that play upon our contemporary life. They often cast a cold eye upon our imperfections, they scorn our pretensions, they query our values, our actions and our politics.

To become mindful of these influences, then, is a way of becoming a conscious participant in the complex and dramatic life our our own culture. A few of us will exercise our

mindfulness in writing or teaching professionally, or in being artistically engaged in working with these experiences and traditions. For most of us such thoughtfulness has to be stolen out of the common run of going about our business, when we momentarily reach beyond our mechanical motions and see the meaning of what we do.

An oppressive government can stifle such inquiry, but no government can positively create the energy by which its citizens become thoughtful.

A school or college can painfully root out a student's intellectual drive, and destroy it, but no pedagogy has yet discovered how to create this motivation in the first place.

But governments and educational institutions are responsible for encouraging and nurturing the cultural forms by which citizens can translate their curiosity into significant occasions for insight and understanding. While each of us builds and shapes a culture by affirming and rejecting the traditions we have received, some institutions must conserve and present those traditions to each generation. This has usually been the role of teaching in the humanities. Even for artists and scientists, the humanities have been the embodiment of the experience of the past. (Remember: the Mother of Muses, in Ancient Greek Mythology, was Mnemosyne, the Goddess of Memory. And recollection is the basis of our sense of culture.)

Rather frequently in our history as a nation, the disciplines of the humanities have been accused of being too narrow to accommodate the inquiries of a particular generation. And so the humanities have expanded, often begrudgingly. From classical learning and philosophy in the eighteenth century to modern history and languages in the nineteenth, to non-western cultures and many fields allied with the social sciences in the twentieth century.

The very resilience of the humanities over the past two hundred years demonstrates an essential fact about democratic culture. In America we have never been comfortable with an "official" or "normative" culture, to which we might confidently educate all our students. Both inside academic life and outside it, our culture has continually accommodated itself to newly perceived social realities. Today such accommodation is evident as the perspective of learning in the humanities is broadened.

To the need to understand premodern and alien societies; To the significance of studying the distinctive tradition of the inarticulate, the poor, or black in our own history, as well as most recently the distinctive traditions of being female; To the constraints upon initiative and behavior set by modern bureaucratic organizations and economic pressures.

Today scholars in the traditions of the humanities are expanding their interest and scholarship to include the study of

the basis of human culture in deep psychological or biological structures; the importance of studying ordinary language as a key to understanding human thought; and to implications for political theory and contemporary literature of the rise of twentieth century totalitarianism.

Every one of these areas of inquiry has emerged from the curiosity, confusion and imagination of the society at large, as well as from the professional dialogue of its trained scholars. This zest for change has made Americans reluctant to subscribe to a cultural orthodoxy of any kind. This makes the job of the National Endowment for the Humanities a great deal more sensitive and difficult. If there were an authoritative center in American cultural life, it could be expected that government funding would sustain that center exclusively. Barring such an orthodoxy, how can we make decisions about priorities in the public funding of culture at all?

This problem is a perennial one for a democratic culture: How do we derive authority in a society committed to equality? So long as the support for cultural activity and education come primarily from private wealth (as was the case for so long in America): it was possible for those of the privileged classes to take upon themselves the patronage and stewardship of American culture. With a need for increasing reliance upon private foundation and government support over the last thirty years, conditions have emerged which have encouraged professional scholars, teachers, artists and cultural administrators to adopt this role of steward-

ship for the entire cultural world of Americans.

Now that public funding of arts and humanities has grown to over \$120 million a year for each of the two National Endowments, the problem of cultural authority is becoming more and more urgent. A government agency like the NEH is increasingly under pressure to save some important cultural institutions from total financial collapse, and to be the main bulwark of support for many others. Various constituent groups of the Endowment--private universities, state colleges and museums, research libraries, public television stations and so on--argue as they must and should for the relative merits of their funding needs. However, given the diverse and pluralistic qualities of American thought and expression, and its changeableness, it is no longer possible for any single agency or group of experts to serve as stewards for American Culture. Least of all should the National Endowments play such a role.

Nor should we allow government support for culture to degenerate into a form of interest--group politics, in which shares of the pie are appropriated--without critical review--to each constituent group according to its power. It would be most unfortunate if a system should emerge in which history museums got a certain categorical share, sophisticated research projects something more or less, public affairs programming on radio another portion, a local ethnic heritage project some regular proportion.

There are, in fact, no institutional arrangements which can

substitute for the only real democratic way of making cultural policy, and that is through the political process of debate and decision. I hasten to add that I do not mean to suggest that the approval or disapproval of particular grants or programs should be a matter of influence-peddling or anything of the sort.

Instead, we need to see the NEH and other government agencies as one of several forums for inquiry into the nature and future of our common cultural life. The establishment of new institutional procedures for supporting arts and scholarship cannot absolve us of the obligation to know and to clarify the principles upon which we will base such support.

My own preference is to derive such principles from the fact that both democratic politics and modern culture depend for their liveliness upon the willful affirmation of their participants and citizens. The basis for government support of the arts and scholarship, then, should be the responsiveness of particular educational and cultural programs to the inquisitiveness of our diverse peoples.

Our goal is not the promulgation by the government of any particular cultural tradition. Instead the government should place itself at the junction of all our many cultural traditions, and see to it that the best elements of each can accommodate the need for Americans to understand and give meaning to their worlds. "To make," as Matthew Arnold wrote a century ago, "The Best that

has been thought and known current everywhere."

In the end, our goal is to bring to life, in every moment, a common culture which can accommodate the rich complexity of this society and offer each citizen an opportunity to affirm himself or herself through and against its traditions.

That impulse is profoundly democratic. It recognizes that the opportunity for mindfulness is an essential aspect of citizenship in the modern world. If a person can see no alternative to the sight before him, if he cannot weigh the the merits of two sides of an argument, if he cannot articulate the basis for his delight in or his disdain for a work of art, then he is excluded from affirming a relationship to his culture. More than that, every encounter he has with complexity or with subtlety is an experience of personal rejection. And further, such a person is too often prepared to let others decide the crucial issues of our public life.

A democratic government, thus, is deeply in need of a mindful people. Our Bill of Rights forbids the government's suppression of the citizenry's freedom of speech. But the government cannot be neutral about whether to encourage expression. "Democracy" as the Congress said in creating the National Endowment for the Humanities thirteen years ago, "Demands wisdom and vision in its citizens."

Access to a privately held culture, therefore, is not the

best answer to the claims of elitism. Physical access to our cultural riches is important, but even more important is an access to the meaning, complexity and affirmation of one's culture.

Cultural citizenship is integral to political citizenship in a democratic society. If we can shape a public culture which affirms and enriches the lives of all our people, we will be building also a community in which to share our noblest aspirations for the fortune of our nation. Such a project is worthy of the best efforts of leadership in the universities, the foundations, those national and local organizations which share a concern for the commonwealth--and of some attention of the government itself--on every level.