

SPEECHES AND PAPERS

JOSEPH DUFFEY

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Remarks for Opening of
Pompeii Exhibition

by

Joseph Duffey

Chairman, National Endowment for the Humanities

Museum of Fine Arts
Boston, Massachusetts

April 13, 1978

The ruins of Pompeii move us with their twin spectacles of beauty and terror, terror that the end should come so suddenly in the calm of everyday life. ^RWe moderns have lived with that possibility as no other time has and so we are moved by the terror of that sudden end. ^RIt makes those ordinary people of Pompeii seem closer to us as their experience speaks to us in its mute shapes across all that time.

Many of the objects in this exhibit are simple, everyday objects but they represent, because of the curiosity and mindfulness and thought which we bring to them, symbols which convey a meaning far beyond the material objects and give us pause to ponder significant questions about this ancient civilization--and about our own.

This is also, ~~however~~, a spectacle of beauty--the beauty of a culture in its full flowering--the record of a civilization that loved public and decorous beauty. The Romans cherished public art and appreciated and celebrated beauty.. Many of the treasures we now prize from Pompeii were treasures of art even then.

Whenever we can, we should help celebrate beauty; ^RWhen we join with the spirit captured in the ruins of Pompeii--the celebration of beauty in the everyday--then we join with one of the noblest moments of human times and this connection is the goal of the humanities.

Thousands of our fellow citizens will now be able, through this marvelous exhibit, to share in the experience of contemplating the life of this ancient civilization which disappeared so quickly.

→ The govt has an interest in encouraging these ^{truly} experiences + opportunities for all our citizens -- the work of a civilization

We express our appreciation to the government and people of Italy^{and} to the Xerox Corporation and to the Trustees and staff of this great museum.

The government has an interest in encouraging these experiences and opportunities for all our citizens--this ~~xxxx~~ is truly the work of a civilization.

"ACHIEVEMENTS AND ITS LIMITS"

JOSEPH DUFFEY

ARTS AND SCIENCES HONORS CONVOCATION

WEST VIRGINIA UNIVERSITY

APRIL 16, 1978

THIS IS A PROUD DAY FOR YOU, AND I WANT TO ADD MY OWN
PERSONAL CONGRATULATIONS TO THE FORMAL AWARDS YOU ARE RECEIVING
FROM THE UNIVERSITY.

WHILE YOU WERE IN THE MIDST OF YOUR WORK, RACING TO MEET
DEADLINES FOR TERM PAPERS AND FINAL EXAMS (PUBLICLY WISHING YOU
HAD THREE MORE DAYS TO PUT THE FINISHING TOUCHES ON SOMETHING
AND SECRETLY GLAD THAT IT WAS GOING TO BE OVER IN A MINUTE), I
KNOW IT WAS HARD THEN TO IMAGINE THAT A DAY WOULD COME WHEN THERE
WOULD BE NOTHING TO DO BUT TO SAVOR YOUR TRIUMPH.

WELL, THIS IS THE DAY, AND ALL OF YOU WILL BE FORGIVEN IF YOU
EMIT FROM TIME TO TIME TODAY, LONG, AUDIABLE SIGHS OF RELIEF.
(PAUSE).

WVU-7

LIFE IS A SEQUENCE, IT SEEMS, OF ALTERNATING PERIODS OF WORK AND PLAY, OF PLUGGING AWAY AND GETTING AWAY, AND OF SHORT PERIODS OF REFLECTIONS AND INSIGHTS. TODAY IS ONE OF THE LATTER, AND I WANT TO SHARE THIS MOMENT WITH YOU AND USE IT TO TALK A BIT ABOUT THE MEANING OF ACHIEVEMENT AND ITS LIMITS.

YOU HAVE EARNED TWO SORTS OF AWARDS TODAY, BUT THE UNIVERSITY WILL ONLY GIVE YOU ONE OF THEM. FOR ALL OF YOUR LONG HOURS OF LABOR, SHARPENING YOUR SKILLS IN ANALYZING PROBLEMS AND WRITING, THE UNIVERSITY CAN ONLY GIVE YOU AN OUTWARD SIGN OF YOUR ACHIEVEMENT.

YOU MAY FEEL THAT YOUR TEACHERS HAVE NOT UNDERSTOOD YOU WELL ENOUGH, HAVE EITHER OVER-ESTIMATED OR UNDER-ESTIMATED YOUR TALENT. THIS IS NOT A WRONG FEELING TO HAVE--EVERY TEACHER KNOWS HOW INEXACT HIS OR HER SENSE OF A STUDENT'S WORK IS. TO ESCAPE THIS AWESOME PERSONAL RESPONSIBILITY FOR JUDGMENT, TEACHERS LIKE TO

WVU-

RESORT TO NUMBERS, EITHER TO QUANTITATIVE EXAMS OR TO THE
SUBJECTIVE OPINIONS OF SEVERAL EVALUATORS, WHEN THAT IS POSSIBLE.

SO ULTIMATELY THE TRUER TESTS OF YOUR ACHIEVEMENT WILL BE
YOUR OWN. HOW DO YOU FEEL ABOUT YOUR OWN ACHIEVEMENT? ARE YOU
SATISFIED WITH WHAT YOU'VE ACCOMPLISHED? COULD YOU HAVE DONE
MORE? DID YOU THINK IT WAS WORTH DOING AS MUCH AS YOU DID?

IF YOU CAN ANSWER THESE QUESTIONS, THEY MAY INDEED LEAD TO
A TRUER SENSE OF HOW WELL YOU'VE PERFORMED. DECIDING WHICH
QUESTIONS ARE APPROPRIATE IS ALMOST AS HARD AS ANSWERING ANY OF
THEM. IN THE END, WE ARE OFTEN LEFT AS CONFUSED AS WE WERE
BEFORE, PERHAPS ONLY A LITTLE BIT MORE WILLING TO LET OTHER
PEOPLE JUDGE US.

BUT THERE IS MUCH THAT WE CAN LEARN ABOUT OUR OWN ACHIEVE-
MENTS, IF WE LEAVE ASIDE THE ISSUE--FOR THE MOMENT--OF WHETHER

WVU--

THEY ARE GOOD ENOUGH.

I'D LIKE TO POSE SOME QUESTIONS ABOUT THE PROCESS OF ACHIEVEMENT FOR ALL OF US TO ANSWER, AND THEN TO SPECULATE A BIT ON THE LARGER MEANING OF OUR ANSWERS.

MY FIRST AND KEY QUESTION IS, "AT WHAT POINT IN THE PROCESS OF YOUR ACHIEVEMENT DID ITS FINAL SHAPE BECOME CLEAR TO YOU?"

IN SOME OF THE PROBLEMS WE FACE, THE ANSWER IS PREDICTED RIGHT FROM THE BEGINNING. YOU ALL CONFRONTED, FOR EXAMPLE, A SET OF COLLEGE REQUIREMENTS WHEN YOU CAME HERE. YOUR TASK, IN A WAY, WAS TO FILL IN THE GAPS. THERE WERE MANY WAYS OF FULFILLING EACH REQUIREMENT, BY TAKING THIS COURSE OR THAT ONE, AND SOME COULD DO IT WITH GREAT SKILL AND OTHERS ONLY BY THE SKIN OF THEIR TEETH. (MOST OF YOU, I'LL BET, DID SOME OF EACH.)

BUT IF THE PROBLEM WAS SIMPLY TO MEET THE REQUIREMENTS OF THE UNIVERSITY CURRICULUM, YOU KNEW FROM THE START WHAT YOU HAD

WVU-3

TO DO. IT WAS LIKE DRIVING FROM ONE CITY TO ANOTHER AS FAST AS POSSIBLE. ONCE YOU TAKE THE INTERSTATE, YOU'RE PRETTY MUCH SET UNTIL YOUR EXIT COMES INTO VIEW. OF COURSE, AS YOU DRIVE ALONG, YOU'LL HAVE TO BE CAREFUL OF CARS DRIVING CARELESSLY (ESPECIALLY IF THEY ARE FROM OHIO OR PENNSYLVANIA!)

BUT TASKS SUCH AS THESE CAN BE HANDLED ACCORDING TO PRIOR INSTRUCTIONS. DOING ONE'S WORK AS IT IS OUTLINED IN A MANUAL OR GUIDEBOOK IS NOT TO BE DESPISED. AT LEAST, I WAS GLAD THIS MORNING WHEN THE PILOT OF MY ALLEGHENY FLIGHT FLEW ACCORDING TO A PLAN AND A MAP. AND I WAS COMFORTED BY THE SENSE THAT HE HAD CAREFULLY SPECIFIED CONTINGENCY PLANS IN CASE SOMETHING WENT WRONG.

NOW I WANT TO CONTRAST THIS WAY OF SOLVING PROBLEMS, WHICH I WILL CALL TECHNICAL BEHAVIOR, WITH ANOTHER WAY: I BEGAN TO THINK ABOUT THIS WHEN I TRIED TO UNDERSTAND FOR MYSELF WHAT THE

WVU-2

METHOD OF THE DISCIPLINES WE CALL THE HUMANITIES MIGHT BE.

IN THINKING ABOUT THOSE AREAS WE CALL THE HUMANITIES, IT SEEMS TO ME, WE ARE ALWAYS ENGAGED IN ENTERING UPON THE EXPECTED. AS WE WORK ON, WE DON'T HAVE HYPOTHESES TO CHECK, AS A SCIENTISTS DOES. WE ARE ALWAYS DRAWING CONCLUSIONS, SEEMING TO BE NEARER THE END OF AN INQUIRY, SEEMING TO BE AWARE OF WHAT IT IS WE WANT TO KNOW. AND THEN WE ARE IMPELLED TO TEST OUR CONCLUSIONS--NOT AGAINST THOSE OF OTHER PEOPLE SO MUCH AS AGAINST THE IMAGE OF MAN WE HAVE IN OUR MINDS. WE MAY BE SURE, FOR EXAMPLE, THAT HAMLET IS ONLY PLAY-ACTING IN "PUTTING ON AN ANTIC DISPOSITION," AND THEN WE BEGIN TO PONDER, IS HE REAL, OR IS HE ONLY DELUDING HIMSELF AND US BY APPEARING TO BE IN CONTROL? ARE MEN AND WOMEN LIKE THAT?

WVU-7

IN THE HUMANITIES, OUR ATTENTIONS AND OUR ASPIRATIONS ARE ALWAYS RESHAPED. TRUE, WE WANT TO GET OUR WORK DONE, AND WE WANT IT TO BE CLEARLY AND PERSUASIVELY PRESENTED TO OTHER PEOPLE. BUT THAT OFTEN ONLY COMES AS A KIND OF SLIGHT-OF-HAND TRICK WHEN THE LONG HARD PROCESS OF THINKING IS ALMOST DONE, WHEN WE CAN SIT DOWN AND CONTRIVE THE ILLUSION WHICH COMES IN OUR FINISHED WORK THAT WE KNEW WHAT WE WERE ABOUT ALL THE TIME.

THE TRUE STUDENT OF THE HUMANITIES--AND BY THAT I WISH TO INCLUDE ALL THOSE WHO THINK IN THIS MANNER, NOT ONLY THOSE WHO FORMALLY STUDY CERTAIN DISCIPLINES LIKE HISTORY, PHILOSOPHY, OR LITERATURE--IS ALWAYS IN DIALOGUE WITH HIMSELF OR HERSELF, SELDOM ABLE TO TEST ONE'S WORK AGAINST A SET OF CLEAR RULES AND EXPECTATIONS. IT IS ALWAYS ONE'S INTELLECTUAL CONSCIENCE, HOWEVER, WHICH IS THE GREAT CHECK.

WVU-

AND THE INEVITABLE--AND IMPORTANT--RESULT OF THIS WAY OF THINKING IS THAT WE CAME TO SEE THE LIMITS OF OUR ACHIEVEMENTS. FOR EVERY WAY OF SEEING THE WORLD IS NOT MY OWN INDIVIDUAL ACHIEVEMENT, BUT ONLY A WAY OF ASSOCIATING MYSELF WITH A CERTAIN TRADITION OF THOUGHT. THE MORE I THINK ABOUT THE WORLD THE MORE I REALIZE THAT MY VIEW OF IT IS SHAPED BY AND CORRESPONDS TO THE VIEWS OF MY TEACHERS--A PLATO, OF MONTAIGNE, OF JEFFERSON, OF DEWEY, OF MUMFORD.

BUT I ALSO KNOW THAT THERE ARE OTHER TRADITIONS. AND SO FOR EVERY INCLINATION I HAVE TOWARD PLATO, I KNOW THERE IS AN ARISTOTELIAN ALTERNATIVE: FOR EVERY JEFFERSONIAN INSTINCT I HAVE TOWARD EQUALITY, I KNOW THERE IS A HAMILTONIAN ARGUMENT FOR COMPETITIVE ENERGY.

IT IS AT FIRST APPEARANCE IMMODEST, OF COURSE, TO CONSIDER ONE'S SELF AS A THINKER AMONG SUCH GIANTS OF WESTERN THOUGHT.

WVU-

BUT THE ULTIMATE MEANING OF SUCH AN EXERCISE IS A KIND OF MODESTY, AS WE COME TO SEE THAT THERE IS ALWAYS A STRONG AND OFTEN VITAL TRADITION OF THOUGHT OPPOSING OUR VIEW POINT.

AND WHEN WE SEE OUR OWN WORK AS PART OF A CONTINUING TRADITION, WE LEARN TO STEP AWAY FROM IT AND SEE IT FRESH. A PERSON IS NEVER MERELY DEFINED BY HIS OR HER JOB OR THE PRODUCT OF HIS OR HER LABOR, BUT EACH INDIVIDUAL BEING IS A SPIRIT ASSOCIATED MOMENTARILY WITH THOSE PARTICULAR FORMS OF LIFE'S EXPRESSION. WHILE WE MAY BE PROUD OF WHAT WE DO, WE SHOULD ALWAYS THINK OF WHAT WE ARE WITH A BIT OF IRONY AND HUMOR. THE ADMIRATION WE HAVE FOR WORK WELL DONE IS DIFFERENT FROM THE RESPECT WE ACCORD TO EVERY PERSON'S BEING.

OBVIOUSLY I WANT TO URGE THIS HUMANE WAY OF THINKING UPON YOU. THINK OF HOW YOUR WORK DURING THESE COLLEGE YEARS WAS A

WVU-60

PROCESS OF DISCOVERY. SEARCH FOR THE ROOTS OF YOUR ACHIEVEMENT IN THE WORK OF OTHERS--IN YOUR FAMILY BACKGROUND, IN YOUR COMMUNITY EXPERIENCE, IN YOUR RELIGIOUS OR ETHNIC HERITAGE, IN THE TRADITIONS OF CULTURE WE ALL SHARE. INVENT, FOR THE PURPOSES OF SELF-DISCOVERY, AN IDEAL OPPOSING VIEW TO YOUR POSITION, AND GIVE IT MUCH RESPECT. LEARN TO DISASSOCIATE YOURSELF A BIT FROM TIME TO TIME FROM THE WORK YOU HAVE DONE.

I DID NOT COME HERE TODAY SIMPLY TO PASS ALONG PERSONAL ADVICE. I WANT YOU ALSO TO CONSIDER HOW THIS DIVISION BETWEEN TECHNICAL AND HUMANE WORK IS REFLECTED IN OUR PUBLIC LIFE.

WE LIVE IN AN INCREASINGLY SOPHISTICATED TECHNICAL SOCIETY. MORE AND MORE OF THE DECISIONS ABOUT EVERY DAY LIFE IN OUR NATION ARE PASSING INTO THE DOMAIN OF TECHNICAL EXPERTS, WHO SPEAK A LANGUAGE WE OFTEN CANNOT UNDERSTAND.

WVU-33

THE GOAL OF THE TECHNICIANS IS TO NARROW THE PROBLEMS THEY FACE SO THAT THEIR ANSWERS CAN BE INFERRED FROM THEIR QUESTIONS. IF THE PROBLEM IS THE HEALTH OF ALL OF OUR CITIZENS, THE TECHNICAL APPROACH IS TO TRANSLATE THAT PROBLEM INTO ANOTHER ONE, "HOW CAN WE DELIVER MEDICAL CARE SERVICES MORE EFFICIENTLY?" SIMILAR EXAMPLES MIGHT BE SIGHTED FOR OTHER ASPECTS OF AMERICAN LIFE LIKE EDUCATION OR ENERGY POLICY.

AGAIN LET ME SAY THAT I DON'T THINK WE CAN DO WITHOUT TECHNICAL EXPERTISE IN AMERICAN SOCIETY. BUT IT IS IMPORTANT TO RECOGNIZE THAT VIEWING PROBLEMS TECHNICALLY USUALLY MEANS ELIMINATING FROM THEM TROUBLESOME MORAL, POLITICAL AND INTELLECTUAL QUESTIONS. ABOUT THE ISSUE OF HEALTH, FOR EXAMPLE, WE MIGHT ASK WHETHER IT IS MORE IMPORTANT FOR THE DOCTOR TO BE PROTECTED FROM QUESTIONS ABOUT HIS PRACTICE RAISED BY NON-PROFESSIONALS, OR FOR THE PATIENT

WVU-277

TO BE ASSURED OF A RECOURSE IF HIS DOCTOR FAILS TO ACHIEVE THE
EXPECTED RESULTS?

SHOULD WE GUARANTEE A MODERATE LEVEL OF MEDICAL SERVICES TO
EVERYONE, OR SUPPORT SCIENTIFIC EXPERIMENTS WHICH CAN MAKE
BREAK-THROUGHS WHICH MAY BE TOO EXPENSIVE FOR ALL BUT A FEW?

TO WHAT EXTENT CAN WE RELY UPON THE FAMILY AND COMMUNITY TO
PROVIDE PROVENTIVE HEALTH CARE, OR SHOULD WE INSIST ON THE UNIVERSAL
ACCESS TO PROFESSIONAL MEDICAL CARE?

I DON'T HAVE SURE AND CERTAIN ANSWERS TO THESE QUESTIONS,
BUT I DO KNOW THAT EACH OF THEM CALLS UPON ME TO THINK LONG AND
HARD ABOUT MY DEEPEST PERSONAL VALUES.

HOW MUCH DO I CARE FOR JUSTICE?

WHAT IS THE LIMIT OF HUMAN SUFFERING?

WHO IS RESPONSIBLE FOR THOSE MORE UNFORTUNATE THAN I?

WVU-)

THESE SORTS OF QUESTIONS, IN OTHER WORDS, AWAKEN A WORLD OF MORAL REFLECTIONS IN US. IF WE HAVE HAD THE BENEFIT OF A GOOD EDUCATION, THAT REFLECTION IS AN EXCITING AND DIFFICULT PROCESS, FOR WE HAVE LEARNED TO THINK ON BOTH SIDES OF EVERY QUESTION.

IN THE END THAT KIND OF REFLECTION IS ONE OF THE RICHEST PRIVILEGES OF HUMAN LIFE.

AS YOU GROW OLDER, THERE WILL BE MANY OCCASION WHEN IT WILL SEEM BETTER, LESS TEDIOUS AND WEARYING, TO LET OTHERS MAKE THESE DECISIONS FOR YOU, BUT I HOPE YOU WILL RESIST THESE TEMPTATIONS. I HOPE YOU WILL ALWAYS QUESTION THE CLAIMS OF EXPERTS, AND ASSERT YOUR OWN RIGHT TO JUDGMENT.

YOU SHOULD DO THAT NOT BECAUSE YOU WANT THE POWER FOR YOURSELF, OR BECAUSE THE EXPERTS ARE ALWAYS WRONG, BUT BECAUSE SUCH A PASSIONATE COMMITMENT TO THE ROLE OF INQUIRY IN OUR NATIONAL LIFE MAY BE THE STRONGEST DEFENSE OF DEMOCRACY WE CAN MAKE.

THANK YOU.

REMARKS PREPARED FOR
YALE POLITICAL UNION

APRIL 25, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

"THE ELITISM FLAP"

MR. BRUSTEIN AND MR. STRAIGHT HAVE EACH IN HIS OWN WAY
TRIED IN RECENT MONTHS TO RAISE SERIOUS ISSUES WHICH ARE WORTHY
OF WIDE-SPREAD PUBLIC DISCUSSION -- MATTERS HAVING TO DO WITH
SOCIAL POLICY IN THE AREAS OF THE ARTS AND THE HUMANITIES.

I WELCOME THIS OPPORTUNITY TO JOIN WITH THEM AND WITH
THIS AUDIENCE IN DISCUSSING THESE IMPORTANT QUESTIONS.

THIRTEEN YEARS AGO, THE CONGRESS CREATED TWO GOVERNMENT

AGENCIES WHICH, THOUGH STILL MODEST IN SIZE, HAVE GROWN RAPIDLY OVER THE PAST DECADE. I WOULD SUGGEST THAT THE FIRST MISTAKE WHICH MR. BRUSTEIN AND MR. STRAIGHT HAVE MADE IN THEIR EFFORT TO ADDRESS POLICY MATTERS IN THIS FIELD IS TO CONFUSE THE TWO NATIONAL ENDOWMENTS AND TO SPEAK OF THEM TOGETHER WITHOUT MAKING DISTINCTIONS.

ONE ENDOWMENT - THAT FOR THE ARTS - HAS TO DO WITH AREAS OF CREATIVE EXPRESSION IN A MULTITUDE OF FORMS.

THE HUMANITIES, THE FIELD OF THE OTHER ENDOWMENT, ARE OFTEN CONFUSED WITH AND SOMETIMES SPOKEN OF AS SYNONOMOUS WITH THE ARTS BUT THEY COMPRISE A QUITE SEPARATE AREA OF CONCERN. GENERAL REMARKS WHICH BLUR THE DISTINCTION OF THE TWO AREAS DO

LITTLE TO CLARIFY ISSUES. TONIGHT WE SHOULD ADDRESS OURSELVES TO THE AREA OF THE HUMANITIES.

WITH RESPECT TO THE HUMANITIES, PART OF THE DEBATE OVER POLICY HAS TO DO WITH WHO IS TO DEFINE THIS AREA OF CONCERN, HOW THE HUMANITIES ARE TO BE DEFINED, AND HOW THEIR STUDY CAN BE ADVANCED AT THE PRESENT TIME.

IT IS MY IMPRESSION THAT MR. BRUSTEIN AND MR. STRAIGHT, IN REMARKS THEY HAVE PREVIOUSLY PUBLISHED, HAVE TAKEN THE APPROACH THAT THE FIELDS OF LEARNING THAT WE CALL THE HUMANITIES ARE THE SPECIAL PROVINCE OF A PROFESSIONAL INTEREST GROUP IN AMERICAN SOCIETY. THEY SEEM TO 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 SEEM TO HOLD THAT ONLY A FEW PEOPLE REALLY UNDERSTAND THE HUMANITIES. THE MAIN TASK FOR THE NATIONAL ENDOWMENT FOR THE HUMANITIES, THEY WOULD SAY, SHOULD BE TO SUPPORT THOSE FEW PEOPLE, LARGELY THROUGH FELLOWSHIPS AND RESEARCH GRANTS, IN ADDITION, PROFESSIONAL HUMANISTIS CAN ALSO "DISSEMINATE" THEIR WORK THROUGH EDUCATION PROGRAMS AND EFFORTS TO REACH THE GENERAL PUBLIC.

I WOULD SUGGEST THAT IT IS THIS PROSPECTIVE ON THE QUESTION WHICH LEADS MR. BRUSTEIN AND MR. STRAIGHT TO ALWAYS SEEM TO BE TRYING TO STRIKE A BALNACE BETWEEN "ELITIST" AND "POPULIST" FUNDING PRIORITIES. THE FORMER REPRESENT ENDEAVORS WHICH PRESERVE OUT CULTURE AT THE PEAK OF ITS SPLENDOR; THE LATTER ARE SEEN AS POLITICAL DEVICES TO WIN APPROVAL FOR THE AGENCY BY APPEALING TO A BROADER POPULACE.

THEY SEEM TO REGARD THE HUMANITIES AS THE PROVINCE OF PROFESSIONALS AS SOMEHOW ABOVE ORDINARY LIFE. A REFUGE OR A DIVERSION FROM THE CARES OF THE WORLD, OR A BADGE OF HONOR FOR THOSE WHO HAVE ACHIEVED SUCCESS IN THEIR STUDY.

I CAN UNDERSTAND THIS POINT OF VIEW BUT I DISAGREE WITH IT IN THE MOST FUNDAMENTAL WAY.

TO ME THE HUMANITIES ARE TO BE DEFINED AS A WAY OF THINKING. A DIMENSION OF LEARNING. THOSE PROVINCES OF KNOWLEDGE WHICH HAVE TO DO WITH REFLECTION UPON THE MEANING OF OUR HUMANITY, THE FACT OF OUR RELATION TO A PAST AND THE NATURE OF HUMAN POTENTIAL AND OBLIGATION.

THE HUMANITIES ARE TO BE CONTRASTED MOST SHARPLY WITH THE PROBLEM-SOLVING ORIENTATION OF TECHNOLOGICAL THOUGHT AND KNOWLEDGE.

THE QUESTIONS OF THE HUMANITIES DO NOT ADMIT AN EASY
RESOLUTION. IN FACT THESE QUESTIONS ARE POSED ANEW IN EACH
GENERATION, WHEREVER MEN AND WOMEN ASK NEW QUESTIONS OF HISTORY
AND REFLECT UPON THEIR IDEAS ABOUT THE HUMAN CONDITION AND
THEIR SENSE OF WHAT IS RIGHT AND WRONG.

THE HUMANITIES THEN ARE NOT ABOVE EVERYDAY LIFE BUT
INSEPARABLY FROM IT.

THE SENSE WE HAVE OF TRADITION, THE VISIONS WE HAVE OF
THE FUTURE OR OF THE NATURE OF THE COMMUNITIES IN WHICH WE
LIVE ARE NOT ONLY OUR OWN, THEY WERE NOT INVENTED YESTERDAY,
THEY ARE 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
CHOOSE A CAREER OR PLAN A CITY OR DEBATE A SOCIAL ISSUE.

BUT A SOCIETY WHOSE CITIZENS ARE MINDFUL OF THEIR PAST AND
REFLECTIVE ABOUT HUMAN NATURE, IS A SOCIETY RICHER IN SPIRIT
AND PURPOSE.

IT IS THEN IN THE HIGHEST INTEREST OF AMERICAN SOCIETY
TO ENCOURAGE SUCH MINDFULNESS AND TO SEEK OUT AND ENCOURAGE THE
BEST SCHOLARSHIP AND TEACHING IN THESE AREAS.

I WOULD NOT ARGUE THE PUBLIC CASE FOR THE HUMANITIES IN TERMS
OF THEIR UTILITY FOR PROBLEM SOLVING FOR THEY DO NOT OFFER THAT.
NEITHER WOULD I ARGUE THE PUBLIC CASE FOR THE HUMANITIES BECAUSE
GREAT SCHOLARSHIP IS AN ADORNMENT TO SOCIETY. THAT IS SUCH A
VAGUE ARGUMENT THAT IT LEAVES US WITHOUT DISTINCTIONS BETWEEN

SOCIETIES AND THEIR ACHIEVEMENTS.

INSTEAD I WOULD ARGUE THAT WORK OF SCHOLARS IN PRESERVING
AND ARTICULATING OUR HERITAGE IN THE FIELDS OF THE HUMANITIES
IS VALUABLE FOR ALL OF US BECAUSE THE HUMANITIES DEAL WITH THE
PROVINCE OF LIFE'S MEANING AND MAY, IN AN AGE OF INCREASING
SPECIALIZATION, PROVIDE US WITH SOME BASIS FOR A COMMON LANGUAGE
AND A SET OF COMMON REFERENCES FOR CIVIL DISCOURSE.

IN A TECHNOLOGICAL AGE LIKE OURS, NEW FORMS OF EXPERTISE
ARE CONSTANTLY EMERGING AS EACH FIELD DIVIDES INTO SPECIALITIES
AND SUB-SPECIALITIES.

WITHIN THE LIFETIME OF MANY OF US HERE TONIGHT, 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. WE HAVE SEEN THE DANGER IN RECENT YEARS, OF THINKING THAT ENERGY DECISIONS COULD ONLY BE MADE 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 A WIDER CONVERSATION ABOUT EACH OF THESE QUESTIONS. IT IS NOT POSSIBLE FOR LAYMEN TO SPEAK, OF COURSE, TO ALL THE TECHNICAL PROBLEMS WITHIN THESE ISSUES FOR THEY CANNOT BE MASTERED WITHOUT HIGHLY SPECIALIZED AND DISCIPLINED WORK. BUT THE RESOURCES OF THE HUMANITIES CAN PROVIDE

FOR A WIDE AUDIENCE SOME UNDERSTANDING OF THE HUMANISTIC DILEMMAS
AT THE CORES OF THESE QUESTIONS, WHICH ARE OFTEN OBSCURED BY
TECHNICAL ARGUMENTS.

WE NEED SCHOLARS AND TEACHERS IN THE HUMANITIES AND THE
PUBLIC ALERT, CURIOUS AND MINDFUL ABOUT THE AREAS OF THE
HUMANITIES, IN ORDER TO UNDERSTAND HOW THE ISSUES OF CONTEMPORARY
LIFE ARE ROOTED IN THIS KIND OF LEARNING.

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, FOR EXAMPLE, THE SHIFTING BOUNDARIES OF THE SACRED
AND PROFANE IN OUR LITERATURE, OUR MANNERS AND OUR CHILD REARING
MAY BE UNDERSTOOD BY REFERENCE TO OUR LITERARY AND RELIGIOUS

TRADITIONS OR THROUGH AN ANTHROPOLOGICAL PERSPECTIVE ON
OTHER CULTURES.

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

HOW OUR ESTHETIC IDEALS OF THE GOOD LIFE OR THE BEAUTIFUL
LANDSCAPE AFFECT GOVERNMENTAL ATTITUDES TOWARD PUBLIC WELFARE
OR ENVIRONMENTAL PLANNING.

IT DOES NOT DIMINISH THE ELEGANCE OR RIGOR OF SCHOLARSHIP
TO SEE THIS CONNECTION BETWEEN HIGH SCHOLARSHIP AND THE MINDFULNESS
OF CITIZENS WHO SEEK OPPORTUNITIES TO INQUIRE ABOUT THE DEEPER
MEANINGS OF THE DECISIONS WHICH AFFECT THEIR LIVES. THE ARGUMENTS,
AFTER ALL, WHICH OCCUR IN THE HALLS OF CONGRESS ABOUT THE PANAMA

CANAL OR SOUTHERN AFRICA OR ENVIRONMENTAL PROBLEMS AND ENERGY COSTS, OR WELFARE REFORM AND HEALTH INSURANCE ARE ULTIMATELY RELATED TO ISSUES ARGUED IN THE HALLS OF LEARNING.

AGAIN IT IS NOT THAT SCHOLARS AND TEACHERS IN THE HUMANITIES CAN SOLVE OUR PROBLEMS - 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 QUESTIONS AND INSURE THAT WE DO NOT REDUCE EVERY DILEMMA TO A TECHNICAL PROBLEM OUTSIDE THE REALM OF HUMAN VALUE AND CHOICE.

IT IS PRECISELY BECAUSE I UNDERSTAND THESE DIMENSIONS OF KNOWLEDGE WHICH WE CALL THE HUMANITIES IN THESE TERMS: THAT I BELIEVE WE MUST SEARCH FOR APPROPRIATE METHODS BY WHICH THE FEDERAL GOVERNMENT MAY GIVE ENCOURAGEMENT TO LEARNING IN THIS AREA.

BY NO MEANS SHOULD THE GOVERNMENT BECOME THE PATRON OF THE HUMANITIES BUT IT MAY ACT AS A PARTICIPANT WITH THE PRIVATE SECTOR.

BY NO MEANS SHOULD GOVERNMENT ACTIVITY OR SUPPORT DOMINATE THESE FIELDS OF LEARNING BUT IT CAN HELP TO NUTURE AND ENCOURAGE IT, NOT AS THE ARBITER OF TASTE OR JUDGMENT, BUT BY ADHERING TO A VISION BEST EXPRESSED BY MATTHEW ARNOLD A CENTURY AGO WHEN 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 WHICH MATTHEW ARNOLD EXPRESSED DEPENDED IN HIS OWN TIME, AS IT DOES TODAY, UPON SCHOLARS COMING TO SHARE

THEIR DELIBERATIONS WITH A WIDER PUBLIC, UPON THOSE WHO, IN HIS WORDS, LABOR TO DIVEST KNOWLEDGE OF ALL THAT IS "ABSTRACT, PROFESSIONAL AND EXCLUSIVE." WHO SEEKS, AS HE EXPRESSED IT, TO "HUMANIZE KNOWLEDGE AND MAKE IT EFFICIENT OUTSIDE THE CLIQUE OF THE CULTIVATED AND THE LEARNED."

IF WE COULD COME TO SEE LIFE IN THIS SOCIETY AS RELATED IN EVERY ASPECT TO THE TRADITIONS OF THE HUMANITIES, WE MIGHT BEGIN ONCE MORE TO SEE A LARGER MEANING FOR SCHOLARSHIP IN AMERICAN SOCIETY. THROUGH THE HUMANITIES 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 WE HAVE EDUCATED TOO MANY

PEOPLE. THAT OUR POLITICAL LIFE IS TOO UNSTABLE BECAUSE OF THE
MULTITUDE OF CLAMMORING POLITICAL INTERESTS, THAT WE SHOULD
SUBORDINATE THIS COMPLEXITY TO THE STEWARDSHIP OF THOSE TECHNICIANS
WHO CLAIM THEIR RIGHT TO DETERMINE THE PUBLIC GOOD.

WE SHOULD RESIST ALL 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 RESIST SUCH THREATS AS THESE TO OUR FREEDOM
AND TO ENGAGE WITH OTHERS IN BUILDING A MORE JUST AND BEAUTIFUL
SOCIETY.

THANK YOU.

THE JEFFERSON LECTURE IS THE HIGHEST HONOR THIS NATION
CAN BESTOW UPON AN INDIVIDUAL IN RECOGNITION OF ACHIEVEMENTS
IN THOSE AREAS OF LEARNING WE CALL THE HUMANITIES.

THE HUMANITIES REPRESENT THOSE FORMS OF KNOWLEDGE AND
INQUIRY WHICH ARE VALUABLE ^{to} INDIVIDUALS AND TO THE HEALTH
OF THE NATION. — NOT BECAUSE THEY SOLVE PROBLEMS OR ADORN
SOCIETY BUT BECAUSE THEY SHARPEN QUESTIONS, HEIGHTEN MIND-
FULNESS AND LEAD US TO PERSPECTIVE AND UNDERSTANDING. / IT
WAS THOMAS JEFFERSON'S CONTENTION THAT ONLY CITIZENS MINDFUL
OF TRADITION, CURIOUS ABOUT THE HUMAN POTENTIAL AND THOUGHTFUL
ABOUT THEIR COMMON LIFE COULD INSURE THAT THE GREAT EXPERIMENT
IN DEMOCRATIC GOVERNMENT MIGHT WORK. / AS A SOCIETY WE NEED
SCHOLARS IN THE HUMANITIES JUST AS WE NEED SCIENTISTS AND

*the passing spirit can be retained
because of memory as a channel for
element of democracy.*

TECHNICIANS. / THIS IS THE KIND OF WORK THAT DOES NOT CEASE
IN ANY GENERATION, FOR THE QUESTIONS RELEVANT TO THE HUMANITIES
ARE RENEWED FOR EACH GENERATION, NEVER SETTLED ONCE AND FOR
ALL.

HISTORY IS CENTRAL TO THE DISCIPLINES OF THE HUMANITIES
BECAUSE IT IS THE KIND OF INQUIRY WHICH BRINGS TOGETHER THE
SEARCH FOR TRUTH AND THE QUEST FOR MEANING.

THE WRITING OF HISTORY IS AN ENTERPRISE WHICH CALLS FOR
A RIGOROUS PURSUIT OF FACTS THAT ARE CRITICAL TO THE
HISTORIANS TASK. / BUT THE CONTEMPLATION OF HISTORY^{IS} INEVITABLY
IS ALSO A QUEST FOR MEANING. / EVEN IN ITS MOST SPECIALIZED

ASPECTS, HISTORY IS AN EFFORT TO BRING FACTS TOGETHER
FOR THE PURPOSE OF INTERPRETING HUMAN EXPERIENCE.

THE PAST IS LIKE A PUZZLE WHICH MUST BE ASSEMBLED AND
REASSEMBLED ACCORDING TO THE QUESTIONS WE ASK OF OUR OWN
TIME AND ABOUT HUMAN NATURE.

THE SELECTION OF THE JEFFERSON LECTURE IS MADE EACH
YEAR BY THE NATIONAL COUNCIL ON THE HUMANITIES. ¹²³⁴⁵⁶⁷⁸⁹ THE COUNCIL
RECEIVES NOMINATIONS FROM A NUMBER OF ORGANIZATIONS AND
WELCOMES NOMINATIONS FROM THE PUBLIC AT LARGE. IN THE FALL
OF 1976 THE COUNCIL NOMINATED THE JEFFERSON LECTURER WHO
WILL SPEAK TO US THIS AFTERNOON, PROFESSOR C. VANN WOODWARD.

~~PROFESSOR WOODWARD SPEAKS AS A SCHOLAR, A TEACHER, AND A~~

~~HISTORIAN. HE~~ HAS HELPED SEVERAL GENERATIONS OF SCHOLARS

AND STUDENTS TO A BETTER UNDERSTANDING AND APPRECIATION

AMERICA'S PAST. HIS WRITINGS HAVE BEEN ^{widely} READ AND STUDIED BY

MEN AND WOMEN OUTSIDE THE ACADEMIC WORLD. - ^{he has been}
^{called upon by Congress + Senate}

WHILE THE BIOGRAPHICAL DATA ABOUT PROFESSOR WOODWARD
HAS BEEN MADE WIDELY KNOWN, I THOUGHT PERHAPS ON THIS
OCCASION IT MIGHT BE APPROPRIATE TO INTRODUCE HIM BY READING
SOME REMARKS FROM A RECENT INTERVIEW IN WHICH HE TALKED OF HIS
OWN CONCEPTION OF HISTORY AND THE WORK OF HISTORIANS.

"WHAT IS A HISTORIAN?" PROFESSOR WOODWARD WAS ONCE

ASKED, "WELL I WOULDN'T GIVE YOU A CANNED DEFINITION OF THAT,"

HE REPLIED, "EVERYBODY CONSCIOUSLY OR UNCONSCIOUSLY HAS TO

USE HISTORY SIMPLY AS A PROJECTION OF MEMORY. THE HISTORIAN

NEED NOT BE AN ACADEMIC, HE NEED NOT BE A TEACHER. I THINK

HE HAS AN IMPULSE OF INQUIRY THAT CAN ONLY BE SATISFIED BY

HISTORICAL STUDY. AND OF COURSE THERE ARE MANY VARIETIES

OF HISTORICAL STUDY. HISTORY IS A REPUBLIC OF LETTERS THAT

IS WIDE OPEN TO ALL COMERS AND IT SOMETIMES SUFFERS FROM

THAT. WE GET A LOT OF STRANGE PEOPLE IN THE CALLING. I

CERTAINLY WOULDN'T LIMIT IT TO THE GUILD THAT JOINS PROFESSIONAL

ASSOCIATIONS, THOUGH I THINK THEY'RE THE LEADERS AND PROBABLY

SHOULD BE SINCE THEY GIVE THEIR WHOLE TIME TO IT. THEY MAKE

A MESS OF IT AT TIMES, AS MOST PROFESSIONS OFTEN DO, AND THEY

SHOULD ALWAYS STAND READY TO WELCOME NON-PROFESSIONALS AND PART-TIME HISTORIANS. I FAVOR THIS OPENNESS."

"THE HISTORIAN HAS MORE THAN ONE FUNCTION TO EARN HIS SPURS. IN THE GUILD HE OUGHT TO PRODUCE SOMETHING REALLY ORIGINAL AND THAT MEANS RESEARCH, USUALLY ON SOME RATHER SHARPLY FOCUSED SUBJECT. IT MIGHT BE A MONOGRAPH OR AN ARTICLE WHICH PUSHES INTO SOME UNKNOWN TERRITORY AND SEEKS TO DISCOVER SOMETHING THAT IS UNKNOWN, UNAPPRECIATED, OR MISUNDERSTOOD. SOME VERY REPUTIBLE HISTORIANS SPEND THEIR ENTIRE CAREERS DOING THAT AND I RESPECT THEM FOR IT. BUT CERTAINLY SOME HISTORIANS SHOULD DEVOTE THEMSELVES TO MAKING THE FINDINGS OF THE SPECIALIST INTELLIGIBLE. MAKING SENSE OUT OF THEM AND PUTTING THEM TOGETHER IN FORMS THAT NON-SPECIALISTS

CAN READ AND UNDERSTAND AND APPRECIATE. I BELIEVE GOOD AND ABLE HISTORIANS OUGHT TO DO SOME OF THAT. A CAREER DEVOTED ENTIRELY TO IT MAY LEAD TO SUPERFICIALITY. BUT THE BEST PERSON TO GENERALIZE ABOUT HISTORY IS THE SCHOLAR AND OFTEN HE IS A SPECIALIST AS WELL AS A GENERALIZER."

PROFESSOR WOODWARD REPRESENTS THOSE ~~KIND OF~~ HISTORIANS WHO SERVE US BEST, MEN AND WOMEN WHOSE LIVES ARE DEVOTED TO THE RIGOROUS DISCIPLINES OF THEIR CRAFT AND WHO ARE WILLING TO RISK LARGER GENERALIZATIONS OF MEANING AND ^{TO} ASK DIFFICULT QUESTIONS.

PROFESSOR WOODWARD'S ACCOMPLISHMENTS ARE COUPLED WITH AN EXEMPLORY STYLE AND SPIRIT OF LEARNING. I ^{AM} GLAD TO INTRODUCE HIM TO YOU AS THE JEFFERSON LECTURER FOR 1978.

for

REMARKS PREPARED FOR

COMMENCEMENT - DICKINSON COLLEGE

MAY 21, 1978

BY

JOSEPH DUFFEY

CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

COMMENCEMENT DAYS ARE SPECIAL AND YET ODDLY PLEASANT CEREMONIES. THE FORMALITY OF THE PROCEEDINGS WOULD BE INTOLERABLE DID WE NOT KNOW THAT THERE IS SOMETHING FANTASTIC AND A LITTLE UNREAL ABOUT THE REGALIA AND GESTURES.

ESPECIALLY AT A COLLEGE AS HISTORIC AS THIS ONE, THERE IS A PECULIAR PLEASURE IN "DRESSING UP" LIKE SOMBER CHARACTERS OF OLD.

OVER THE NEXT MONTH A MILLION KODAKS AND POLAROIDS WILL CAPTURE THAT FEELING IN THE PICTURES THEY TAKE OF GRADUATES HUGGING FOR THE CAMERAS HELD BY PROUD PARENTS.

THE PHRASES OF THE CEREMONY ARE IMPRESSIVE, BUT I SUPPOSE WE ALL FEEL THAT THEY ARE, AT THE SAME TIME, JUST A BIT INAPPROPRIATE. THE ONE PHRASE WHICH I STILL REMEMBER FROM MY OWN COMMENCEMENT DAY WAS ABOUT OUR BEING "WELCOMED INTO THE COMPANY OF EDUCATED MEN AND WOMEN." I REMEMBER THAT WE ALL LOOKED AROUND AT EACH OTHER, AS IF TO WHISPER, "WHO, ME?" EVEN WHEN, YEARS LATER, I WAS ON THE OTHER SIDE OF THE FENCE, AS FACULTY MEMBER WATCHING MY STUDENTS RECEIVE THEIR DIPLOMAS, THAT PHRASE, "THE COMPANY OF EDUCATED MEN AND WOMEN," STILL MADE ME SHAKE A LITTLE, AND TURN TO MY COLLEAGUES, AS IF TO ASK, "WHO, US?"

NO MATTER HOW MUCH SCHOOLING WE HAVE HAD, WE'RE ALL A

LITTLE UNCOMFORTABLE ABOUT THINKING OF OURSELVES AS WELL-EDUCATED.

AND WHEN YOU TAKE YOUR COLLEGE DEGREE OUT TO THE JOB MARKET, OR TO GRADUATE SCHOOL, THE FACT THAT YOU ARE A MEMBER OF THE "EDUCATED COMPANY" TENDS TO MEAN RELATIVELY LITTLE. IN THE ECONOMIC WORLD, WHAT YOU CAN DO IS FAR MORE IMPORTANT THAN WHAT YOU ARE SUPPOSED TO KNOW.

IN A WAY, THEN, THIS DAY HAS A DOUBLE MEANING. LOOKING BACK OVER YOUR COLLEGE YEARS, YOU ARE BEING COMMENDED FOR HAVING SUCCEEDED AND THEREBY ATTAINED THE BADGE OF ADMITTANCE TO THE COMPANY OF THE EDUCATED. BUT LOOKING FORWARD, TO THE ACTIVE, PRODUCTIVE YEARS AHEAD OF YOU, TODAY IS AN OCCASION WHICH MARKS THE BEGINNING OF YOUR PASSAGE FROM THAT OF SCHOOLDAY IMMATURITY INTO THE REALM OF BECOMING AN EXPERT, A PROFESSIONAL, A SKILLED PRACTITIONER IN SOME VALUABLE ASPECT OF OUR NATION'S LIFE.

IT WILL TAKE A GREAT DEAL MORE DILIGENT LABOR TO BE TRULY EXPERT IN YOUR CHOSEN FIELD, BUT THE PLEASURES OF THAT ACHIEVEMENT, AND ITS REWARDS, WILL DRAW YOU ON.

WHAT DOES IT MEAN TO BE AN EXPERT?

IT MEANS THAT IN EVERY DAY'S WORK, YOU ENJOY A FAMILIAR AND SELF-REWARDING PROCESS, A NEW PROBLEM COMES ACROSS YOUR DESK, OR INTO YOUR PLACE OF WORK. WITH INCREASING SURENESS, YOU BREAK THE PROBLEM DOWN INTO ITS CONSTITUENT PIECES, SOME OF THEM ARE EASY REPETITIONS OF WHAT YOU'VE DONE BEFORE, MANY ARE NEW VARIATIONS ON YOUR PREVIOUS RECORD, ALWAYS SORTING OUT THE OLD FROM THE NEW, TRYING TO REDUCE THE MYSTERY AND FRUSTRATION OF THE UNFAMILIAR, AGAIN AND AGAIN YOU PIT YOURSELF AGAINST THE DETAILS OF THE PROBLEMS. SOME SKILLS ARE BEYOND YOUR CAPACITY, SOME FACTS ARE UNKNOWN TO YOU -- BUT THERE ARE GUIDES TO RESOURCES WHICH CAN SUPPLY THE MISSING DATA.

ONE OF MY OLD PROFESSORS ONCE TOLD ME THAT THERE WERE THREE BASIC QUALITIES IN PROFESSIONAL PRACTICE. FIRST, THERE WERE THE CRAFTS AND SKILLS ACHIEVED THROUGH TRIAL AND ERROR. SECOND, THERE WAS THE THEORETICAL UNDERSTANDING OF THOSE SKILLFUL EXERCISES, WHICH THE PROFESSIONAL GAINS DURING HIS EDUCATION -- THAT IS WHAT MARKS THE PROFESSIONAL FROM THE TECHNICIAN. AND FINALLY, THERE IS THE WAY SOMEONE WHO IS A TRUE PROFESSIONAL CARRIES THE CULTURE WITHIN THEMSELVES; REPRESENTING ALL THE TRADITIONS OF PROFESSIONAL EXCELLENCE IN THEIR OWN PRACTICE.

SO FAR I HAVE BEEN TALKING IN VERY ABSTRACT AND GENERAL TERMS ABOUT PROFESSIONS AND FIELDS OF EXPERTISE. THERE ARE MANY THINGS WHICH MAKE MEDICINE DIFFERENT FROM ADVERTISING, ENGINEERING DIFFERENT FROM LITERARY CRITICISM. YOU'VE PROBABLY ALL TAKEN OR HEARD OF VOCATIONAL TESTS WHICH MEASURE YOUR APTITUDE FOR EACH ONE OF THESE CAREERS,

WHICH TELL YOU WHETHER YOU'RE MORE SQUEAMISH ABOUT BLOOD
THAN FEARFUL OF WORKING IN GROUPS, AND SO ON.

BUT THE MANY PROFESSIONS AND SKILLED OCCUPATIONS IN
AMERICAN LIFE DO SHARE THE SET OF CHARACTERISTICS WHICH
MY PROFESSOR OUTLINED, WHETHER WE'RE TALKING ABOUT JOURNALISM
OR CHEMISTRY OR CARPENTRY OR TEACHING. EACH FIELD NURTURES
ITS INITIATES BY TEACHING THEM ITS SPECIAL LEXICON, ITS
SPECIAL PROCEDURES, ITS SPECIAL STANDARDS OF SUCCESS AND
FAILURE.

THESE ARE THE WAYS OF THINKING WHICH COMPRISE THE
"INTERNAL CAREER" OF THE YOUNG PROFESSIONAL. LEARNING THEM
IS WHAT HAPPENS AS ONE PASSES THROUGH THE EXTERNAL STAGES
OF PROFESSIONAL DEVELOPMENT, FROM BEING NOVICE OF APPRENTICE,
TO BECOMING ACCEPTED AS A JOURNEYMAN AND A MASTER. EITHER
THROUGH FURTHER SCHOOLING OR ON THE JOB EXPERIENCE, MOST OF

YOU WILL EMERGE OVER THE NEXT DECADE AS SPECIALISTS, EXPERTS
AT DOING SOMETHING -- AT PURSUING SOME CAREER.

SOCIOLOGISTS TELL US THAT WE ARE RAPIDLY BECOMING A
SOCIETY OF EXPERTS, OF SPECIALISTS. BECOMING AN ADULT IN
AMERICAN SOCIETY CAN BE DEFINED AS MUCH AS ANYTHING ELSE
BY THE PROCESS OF ACHIEVING A FOOTHOLD IN A FIELD OF WORK.
IT'S THE MODERN EQUIVALENT OF INHERITING ONE'S FAMILY FARM
IN OUR RURAL PAST.

IT IS THROUGH PROFESSIONALIZATION THAT ONE GAINS
SOCIAL CHARACTER IN AMERICA. WHETHER IT'S CALLED TENURE,
OR CIVIL SERVICE PROTECTION, OR UNION MEMBERSHIP, OR PROFESSIONAL
CERTIFICATION AND LICENSURE, AN AFFILIATION WITH A PROFESSION
OR A GROUP OF SKILLED WORKERS IS THE PASSPORT TO ECONOMIC
SECURITY FOR MOST AMERICANS.

OUR POLITICAL LIFE REFLECTS THIS INCREASING SPECIALIZATION. IN THE EARLY DAYS OF THE REPUBLIC, ISSUES WERE DIVIDED ON SECTIONAL TERMS, OR AMONG ECONOMIC REGIONS WITHIN THE SECTIONS.

IN THE COLONIAL ERA, THE PROTECTIVE TARIFF FAVORED NEW ENGLAND OVER THE SOUTH, MORE LIBERAL INCORPORATION LAWS AND PAPER MONEY FAVORED THE UPLAND FARMERS AGAINST TIDEWATER OR COASTAL MERCHANTS.

BUT TODAY, NATIONWIDE INTEREST GROUPS, OFTEN ORGANIZED BY PROFESSIONAL TIES, LOBBY FOR LARGER SLICES OF THE NATIONAL PIE. A DEFENSE BILL BEFORE CONGRESS, FOR EXAMPLE, MAY MEAN JOBS FOR ENGINEERS AND AEROSPACE WORKERS IN CALIFORNIA AS WELL AS CONNECTICUT; TAX CREDITS FOR PRIVATE SCHOOL TUITION THREATEN THE LIVELIHOODS OF PUBLIC SCHOOL TEACHERS AND ADMINISTRATORS EVERYWHERE.

THOUGH THIS TREND IS COMMONLY RECOGNIZED, ITS CONSEQUENCES FOR POLITICAL LIFE AND FOR EDUCATION NEED CONSTANTLY TO BE EMPHASIZED.

PROFESSIONAL PRACTICE HAS BEEN LEGITIMATED BECAUSE IT SERVES SOME SOCIAL INTEREST, SOME PUBLIC PURPOSE. WE LICENSE DOCTORS TO PROVIDE SOUND MEDICAL CARE, ACCOUNTANTS TO ATTEST RELIABLY TO ACCURATE FINANCIAL RECORDS, ARCHITECTS TO DESIGN SAFE BUILDINGS. IF THEY FOLLOW PROFESSIONAL STANDARDS IN THEIR WORK, IF THEY ABIDE BY THE PROFESSIONAL CODES OF CONDUCT, GROUPS OF SPECIALISTS ARE ACCORDED CERTAIN PRIVILEGES.

AMONG THESE PRIVILEGES ARE MONOPOLIES OVER THE ADMISSION OF NEW MEMBERS, AND SUBSTANTIAL CONTROL OVER THE LEGISLATION REGULATING THEIR FORMS OF PRACTICE. MANY PROFESSIONAL ASSOCIATIONS HAVE BECOME AUTONOMOUS, SELF-REGULATING COMMUNITIES DEDICATED TO THE CONTINUING DEVELOPMENT OF THEIR SPECIAL SKILLS

AND THE CONTINUING PROTECTION OF THEIR SPECIAL PRIVILEGES.

BUT IN THE 1970'S CHANGES IN POPULATION, IN PUBLIC MOOD AND NEW SOCIAL PRESSURES ARE SUBJECTING MANY PROFESSIONAL GROUPS TO POLITICAL CONFLICT AND CONTENTION.

DEMOGRAPHIC CHANGES, FOR EXAMPLE, HAVE TURNED PROFESSIONAL FIELDS LIKE EDUCATION UPSIDE DOWN IN THE 1970'S.

IT IS POINTED OUT FREQUENTLY AS WELL THAT ACCESS TO SOME SCARCE PROFESSIONAL "GOODS" LIKE LEGAL SERVICES OR MEDICAL CARE OR ARTISTIC ACHIEVEMENT IS NOT EQUITABLY DISTRIBUTED THROUGHOUT AMERICAN SOCIETY. THERE IS HOT DEBATE OVER WHETHER OR NOT THE GOVERNMENT SHOULD ATTEMPT TO REMEDY THAT MALDISTRIBUTION.

SHOULD WE INVEST MORE PUBLIC MONEY FOR EXAMPLE, TO TRAIN ENGINEERS IN A PARTICULAR INDUSTRY, OR SHOULD WE SUBSIDIZE THE WORK OF ENVIRONMENTAL SCIENTISTS WHO CAN MONITOR THE IMPACT OF THAT INDUSTRY ON OUR ECOLOGY?

IN A PARTICULAR GOVERNMENT AGENCY, ARE THERE TOO MANY PROFESSIONALS CONCERNED WITH PROGRAM DEVELOPMENT AS OPPOSED TO MANAGEMENT AND COST CONTROL?

THESE ARE NOT PROFESSIONAL QUESTIONS. THEY ARE, INSTEAD, POLITICAL QUESTIONS ABOUT PROFESSIONAL LIFE, WHICH IS A VERY DIFFERENT THING.

CLEARLY WE MUST KNOW A GREAT DEAL ABOUT SPECIFIC PROFESSIONS IN ORDER TO ANSWER SUCH QUESTIONS. NO ONE CAN DECIDE WHETHER KIDNEY DIALYSIS IS AN APPROPRIATE INVESTMENT OF GOVERNMENT MONEY WITHOUT KNOWING WHAT THE PROCEDURE IS, HOW MUCH IT COSTS, ITS LIKELIHOOD OF SUCCESS, AND THE PROSPECTS FOR ADVANCING OTHER TREATMENTS FOR KIDNEY DISEASE.

BUT KNOWING WHETHER WE SHOULD PAY \$40,000 OR MORE TO PRESERVE AN INDIVIDUAL PATIENT'S LIFE FOR A YEAR, WHEN

MEASURED AGAINST OTHER PUBLIC GOALS, REQUIRES FORMS OF
THINKING QUITE DISTANT FROM MEDICINE ITSELF.

THERE ARE MATTERS OF MORAL AND POLITICAL PHILOSOPHY
INVOLVED AND ISSUES OF BASIC SELF-INTEREST AS WELL AS OF THE
HIGHEST PERSONAL VALUES.

WHO SHOULD SPEAK TO SUCH QUESTIONS? HOW SHALL THEY
BE DECIDED?

AT THE NATIONAL ENDOWMENT FOR THE HUMANITIES, AND
ITS SISTER AGENCY, THE ARTS ENDOWMENT, THE GROWTH OF
FEDERAL SUPPORT FOR CULTURE HAS BROUGHT SIMILAR ISSUES TO
THE FORE. THE BUDGETS FOR THESE AGENCIES HAVE GROWN FROM
\$ 2.5 MILLION IN THEIR FIRST YEAR OF OPERATION TO MORE THAN
\$ 125 MILLION IN FISCAL YEAR 1978. AT THE SAME TIME, MANY
SCHOOLS AND COLLEGES AND CULTURAL INSTITUTIONS HAVE BEEN

UNDER GREAT FINANCIAL PRESSURE BECAUSE OF CHANGING DEMANDS FOR THEIR SERVICES OVER THE PAST DECADE.

THIS SITUATION, IN MY JUDGMENT, IS ONE REASON WHY THERE HAS BEEN SO MUCH DEBATE ABOUT ISSUES SUCH AS "ELITISM" AND "POPULISM" IN THIS AREA OF GOVERNMENT POLICY. THE CARTER ADMINISTRATION HAS BEEN ACCUSED BY SOME OF TRYING TO "POPULARIZE" THE ARTS AND HUMANITIES BY DISTRIBUTING THEM ON SOME POLITICAL BASIS, OTHER THAN ARTISTIC OR SCHOLARLY MERIT. AGAINST THIS, SEVERAL JOURNALISTS AND PROFESSIONALS IN THESE FIELDS HAVE ISSUED A RINGING DEFENSE OF "ELITISM," A CALL FOR THE HIGHEST STANDARDS.

I DO NOT DISAGREE WITH THE REQUIREMENT THAT PUBLIC MONEY SHOULD BE USED TO SUPPORT ONLY THE FINEST CULTURAL ACTIVITY. BUT HOW WE CAN DETERMINE THE FINEST CANNOT BE LEFT TO THE ARTISTS AND SCHOLARS THEMSELVES, ON THE GROUND

THAT THOSE PROFESSIONALLY ENGAGED IN ART OR SCHOLARSHIP ARE THE BEST QUALIFIED TO JUDGE. AS IN MY ILLUSTRATIONS FROM MEDICAL CARE, THESE SORTS OF QUESTIONS ARE POLITICAL ONES. THAT DOESN'T MEAN THAT THEY WILL BE THRASHED OUT IN CONGRESSIONAL COMMITTEES, IN LOG-ROLLING DEALS STRUCK BETWEEN REGIONAL SPOKESMEN. IT DOES MEAN THAT THE PUBLIC INTEREST IN THESE FORMS OF REFLECTION AND EXPRESSION IS A POLITICAL MATTER IN THE HIGHEST SENSE; CALLING UPON EACH OF US TO THINK DEEPLY ABOUT WHAT IT IS THAT MATTERS MOST TO US.

TO ALLOW PROFESSIONALS TO JUDGE SUCH MATTERS EXCLUSIVELY IN THEIR OWN CASES IS NOT SIMPLY A VIOLATION OF COMMON LAW AND COMMON SENSE. THEIR AUTONOMY IS PURCHASED AT THE EXPENSE OF SOME OTHER PARTICIPANTS. WHO ARE THOSE OTHER PARTICIPANTS? THEY ARE ALL THE REST OF US, THE CITIZENRY. THE REALM OF EXPERTISE IS EXPANDED ONLY AT THE COST OF DIMINISHING THE POWER OF THE CITIZENRY.

IT SEEMS TO ME THAT WE HAVE NOT BEEN SUFFICIENTLY AWARE OF THIS TRUISM. WE HAVE NOT THOUGHT SERIOUSLY OR POSITIVELY OF LATE ABOUT THE CLAIMS OF CITIZENSHIP IN MATTERS INVOLVING SPECIALISTS.

THERE ARE SEVERAL REASONS FOR THIS. FOR ONE THING, AS I HAVE MENTIONED, THE FLOURISHING OF TECHNICAL SOPHISTICATION AND EXPERT MASTERY IN AMERICAN SOCIETY HAS BROUGHT MANY MORE PEOPLE INTO THE ALLUREMENTS OF PROFESSIONALISM. WHEN WE KNOW ONE THING VERY WELL, WE TEND TO FOCUS OUR IDENTITY UPON IT. "OF COURSE," AS THE PHILOSOPHER ALFRED NORTH WHITEHEAD SAID, "NO ONE IS MERELY A MATHEMATICIAN, OR MERELY A LAWYER. PEOPLE HAVE LIVES OUTSIDE THEIR PROFESSIONS OR THEIR BUSINESSES. BUT THE POINT IS THE RESTRAINING OF THEIR SERIOUS THOUGHT WITHIN A GROOVE. THE REMAINDER OF LIFE," WHITEHEAD CONCLUDED, "IS TREATED SUPERFICIALLY." ONE'S CITIZENSHIP BECOMES, SADLY, A MATTER OF ONLY SUPERFICIAL ATTENTION.

FURTHERMORE, EXPERTISE ALWAYS JUSTIFIES ITSELF AS A RESPONSE TO A PERCEIVED VOID OR NEED IN THE WORLD. WHEN I LOOK OUT AT A LOVELY RIVER, AND ADMIRE THE WAY GENTLY WINDS THROUGH THE HILLS, I NEED NO EXPERTS AT MY SIDE. BUT WHEN I LOOK AT THE SAME RIVER AS AN OBSTACLE TO SURFACE TRANSPORTATION, THAT IS, AS A PROBLEM NEEDING A SOLUTION, I TURN IMMEDIATELY TO THE DIRECTORY OF EXPERTISE AND FIND MYSELF A CIVIL ENGINEER. BECAUSE EXPERTS ARE ALWAYS PLUGGING HOLES IN THE WORLD, THEY TEND TO VIEW THE WORLD, AND THE CITIZENS WITHIN IT, AS HOLES, AS NEEDS, AS VAST EMPTY SPACES. CONSEQUENTLY, THEY'RE NOT QUICK TO PRESERVE THE PREEXISTING RIGHTS OF CITIZENS.

IN THE RISE OF EXPERTISE, THEN, THERE IS MUCH TO FEAR FOR THE FUTURE OF DEMOCRACY. WE COULD REGARD OUR POLITICAL SYSTEM CYNICALLY, SIMPLY AS THE CONFLICT BETWEEN ENTRENCHED INTEREST GROUPS. THOUGH EACH GROUP MIGHT CLAIM THAT IT WAS

ACTING IN THE PUBLIC INTEREST, INEVITABLY THAT CLAIM WOULD SOUND MORE AND MORE HOLLOW AS FEWER PEOPLE VIEWED THEMSELVES FIRST AS CITIZENS AND ONLY SECONDARILY AS CONSTITUENTS OF VARIOUS INTEREST GROUPS.

BUT WE NEED TO AFFIRM THE POSSIBILITIES OF CITIZENSHIP, OF CITIZENSHIP IN THE JEFFERSONIAN SENSE OF AN ENLIGHTENED PARTICIPATION IN THE PUBLIC DEBATE, IN A MORE ACTIVE AND POSITIVE WAY.

HOW SHALL WE DO THIS?

HERE I COME BACK TO THAT PHRASE RINGING IN MY EARS FROM PAST COMMENCEMENT DAYS, "THE COMPANY OF EDUCATED MEN AND WOMEN." WHAT IS THE RESPONSIBILITY OF EDUCATION, WE MIGHT ASK, IN THE SUSTENANCE OF CITIZENSHIP IN AN AGE OF SPECIALIZATION?

IT IS CLEARLY IMPOSSIBLE TO HOPE THAT COLLEGE STUDENTS WILL HAVE GATHERED SUFFICIENT KNOWLEDGE IN THEIR FOUR YEARS TO UNDERSTAND HOW EACH PROFESSIONAL FIELD OR ACADEMIC DISCIPLINE OPERATES. NOR CAN WE EXPECT STUDENTS TO HAVE THE MENTAL POWER TO INTEGRATE ALL THE DIVERSE METHODS OF THE DISCIPLINES THEMSELVES. THE METHOD I WOULD URGE UPON YOU IS A RATHER MORE MODEST ONE, PERHAPS ONE I COULD LABEL HUMANISTIC RESISTANCE.

IT INVOLVES SEEKING OUT THE NON-TECHNICAL ASPECTS OF EVERY DECISION WE MAKE. IT MEANS FINDING THE LARGER IMPLICATIONS, THE SENSE WE HAVE OF THE HUMAN CONDITION, IN OUR ORDINARY LIVES AS PROFESSIONALS AND CITIZENS.

WE MIGHT TRAIN OURSELVES TO ASK:

WHAT PICTURE OF MAN DO I HAVE IN MIND AS I ACT THUS?

WHAT ARE THE ATTRIBUTES OF HUMANITY WHICH I AM EMPHASIZING?

WHERE HAVE I DERIVED THIS PICTURE? DOES IT COME FROM
THE INFLUENCE OF MY FAMILY, OF MY RELIGIOUS BACKGROUND, OF MY
STUDIES, OF THE EXPERIENCES I HAVE HAD IN THE WORK WORLD?

CAN I POSE AND DEFEND AN ALTERNATIVE PICTURE OF MAN?
HOW WOULD THAT AFFECT THE DECISION I AM MAKING?

HOW MUCH AMBIGUITY IS THERE IN MY IMAGE OF HUMANITY?
HOW CAN I LEARN MORE ABOUT MANKIND WITHOUT REDUCING MY SENSE
THAT ITS FUNDAMENTAL NATURE IS A MYSTERY?

HOW CAN I UNDERSTAND MY ACTION AS PART OF A TRADITION?
WHO HAS FACED THIS SITUATION BEFORE AND HOW? WHAT LITERARY
CHARACTERS OR HISTORICAL FIGURES MOST CLEARLY APPROXIMATE
THE SITUATION I'M IN NOW?

THESE SORTS OF QUESTIONS ARE THE FUNDAMENTAL INQUIRIES OF THE AREA OF THOUGHT WE CALL THE HUMANITIES. THEY DON'T PROMISE TO SOLVE OUR PROBLEMS ABOUT THE WORLD, ONLY TO UNDERSTAND THEM A LITTLE BETTER. THEY WILL NOT MAKE US MORE EFFICIENT WORKERS, OR MORE PROFICIENT PROFESSIONALS, ONLY MORE REFLECTIVE ONES.

BUT THEY WILL KEEP US FROM SUCCOMBING ENTIRELY TO A TECHNICAL VIEWPOINT ON OUR WORLD, IN WHICH EVERY PIECE OF LIFE IS A PROBLEM IN THE HANDS OF SOME EXPERT OR OTHER. THEY WILL PERHAPS MAKE IT POSSIBLE FOR ALL OF US, DESPITE THE PROFESSIONS WE FOLLOW, TO TALK WITH ONE ANOTHER -- FOR THESE QUESTIONS ARE NOT THE PROVINCE OF EXPERTS BUT OF ALL MEN AND WOMEN. IF WE CAN LEARN TO ASK THEM INTENTLY AND PASSIONATELY, THEY MAY HELP US CLARIFY THE INTELLECTUAL EXCITEMENT OF BEING CITIZENS EVEN IN THE MOST COMPLEX OF TECHNICAL CIVILIZATIONS.

THIS IS WHAT THE INVITATION TO JOIN THE COMPANY OF
EDUCATED MEN AND WOMEN MEANS TO ME. NOT AN INJUNCTION TO
LOOK BACK AT COURSES TAKEN AND PASSED, AT BOOKS HALF-READ
AND ALMOST TOTALLY FORGOTTEN. BUT AT THE CONTINUING COMMIT-
MENT ALL OF US NEED TO THINK MORE DEEPLY AND MORE OPENLY ABOUT
THE WORLD WE SHARE.

THANK YOU.

CULTURE AND DEMOCRACY

REMARKS PREPARED FOR COMMENCEMENT

AT

GRADUATE CENTER, CITY UNIVERSITY OF NEW YORK

JUNE 1, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

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

PG.

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 IT 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 OF 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 PRE-MODERN 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 STEWARDSHIP 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 KNOW 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 SUBTLETY IS AN

EXPERIENCE OF PERSONAL REJECTION. AND FURTHER, SUCH A PERSON IS TO 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.

"ACHIEVEMENT AND ITS LIMITS"

COMMENCEMENT, UNIVERSITY OF CINCINNATI

JUNE 11, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

THIS IS A PROUD DAY FOR ALL OF YOU, A DAY OF ACHIEVEMENT.

I WANT TO ADD MY PERSONAL CONGRATULATIONS TO THE FORMAL

AWARDS YOU ARE RECEIVING FROM THE UNIVERSITY.

MANY OF US HERE TODAY, PARENTS AND TEACHERS ALIKE, HAVE

MEMORIES OF THE EXPERIENCES THAT YOU HAVE BEEN THROUGH IN

RECENT WEEKS. WHILE YOU WERE IN THE MIDST OF YOUR WORK RACING TO MEET DEADLINES AND FINAL EXAMS AND WISHING YOU HAD THREE MORE DAYS TO PUT THE FINISHING TOUCHES ON A TERM PAPER, IT WAS HARD TO IMAGINE THAT THE DAY WOULD FINALLY ARRIVE WHEN THERE WOULD BE NOTHING TO DO, BUT SAVOR YOUR TRIUMPH.

THIS IS THAT DAY AND ALL OF YOU WILL BE FORGIVEN IF FROM TIME TO TIME YOU EXPRESS LONG AUDIBLE SIGHS OF RELIEF!

MY FIRST WORD TO THE CLASS OF ¹⁹⁸⁰~~1978~~ IS CONGRATULATIONS!

LIFE IS A SEQUENCE, IT SEEMS, OF ALTERNATING PERIODS OF WORK AND PLAY, OF PLUGGING AWAY AND GETTING AWAY, AND OF SHORT PERIODS OF REFLECTION AND INSIGHT.

TODAY IS ONE OF THE LATTER. I APPRECIATE THE PRIVILEGE
OF SHARING THIS MOMENT WITH YOU AND I WANT TO USE THIS TIME
TO ASK YOU TO CONSIDER THE MEANING OF ACHIEVEMENT - OF DIFFERENT
KINDS OF ACHIEVEMENT - AND OF THE LIMITS OF ACHIEVEMENT.

YOU HAVE EARNED TWO SORTS OF AWARDS TODAY, BUT THE
~~COLLEGE~~ UNIVERSITY WILL ONLY GIVE YOU ONE OF THEM... FOR ALL OF YOUR
LONG HOURS OF LABOR, SHARPENING YOUR SKILLS IN ANALYZING AND
WRITING, THE UNIVERSITY CAN ONLY GIVE YOU AN OUTWARD SIGN OF
YOUR ACHIEVEMENT.

YOU MAY FEEL THAT YOUR TEACHERS HAVE NOT UNDERSTOOD YOU
WELL ENOUGH TO HAVE EITHER OVERESTIMATED OR UNDERESTIMATED
YOUR TALENT. THERE IS NOTHING WRONG WITH THAT FEELING.

EVERY TEACHER KNOWS HOW INEXACT IS HIS OR HER SENSE OF A STUDENT'S WORK. SOMETIMES, TO ESCAPE THIS AWESOME PERSONAL JUDGMENT, TEACHERS RESORT TO NUMBERS, EITHER TO QUANTITATIVE EXAMINATIONS OR THE SUBJECTIVE OPINIONS OF SEVERAL EVALUATORS, IF THAT IS POSSIBLE.

BUT ULTIMATELY ANOTHER, MORE PERSONAL AND PERHAPS TRUER TEST OF YOUR ACHIEVEMENT WILL BE YOUR OWN. HOW DO YOU FEEL ABOUT YOUR ACHIEVEMENTS? ARE YOU SATISFIED WITH WHAT YOU HAVE ACCOMPLISHED? WHAT DOES IT MEAN TO YOU? COULD YOU HAVE DONE MORE? DO YOU THINK IT WAS WORTH DOING AS MUCH AS YOU DID?

IF YOU CAN ANSWER THESE QUESTIONS, THEY MAY INDEED LEAD YOU TO A SENSE OF HOW WELL YOU HAVE PERFORMED. BUT DECIDING

WHICH QUESTIONS ARE APPROPRIATE TO ASK, IS ALMOST AS HARD AS ANSWERING ANY OF THEM. IN THE END WE ARE OFTEN LEFT AS CONFUSED AS WE WERE BEFORE, ONLY PERHAPS A LITTLE MORE WILLING TO LET OTHER PEOPLE JUDGE US.

THERE IS MUCH THAT WE CAN LEARN ABOUT OUR OWN ACHIEVEMENTS, HOWEVER, IF WE LEAVE ASIDE THE ISSUE, FOR THE MOMENT, OF WHETHER THEY ARE GOOD ENOUGH.

OUR THINKING ABOUT VARIOUS ACHIEVEMENTS CAN LEAD TO SOME REFLECTION UPON THE SEVERAL KINDS OF PROBLEMS -- OR CHALLENGES WHICH WE FACE AS INDIVIDUALS AND AS A NATION AND THE KINDS OF KNOWLEDGE -- THE WAYS OF THINKING WHICH ARE APPROPRIATE TO SUCH PROBLEMS.

SOME PROBLEMS CALL FOR TECHNICAL THINKING -- THEY ARE PROBLEMS TO BE SOLVED BY FOLLOWING A PLAN OR FILLING IN THE GAPS IN OUR KNOWLEDGE.

TO TAKE ONE EXAMPLE -- WHEN EACH OF YOU SET OUT TO OBTAIN A COLLEGE DEGREE, THE PATH TO YOUR GOAL WAS CLEAR FROM THE START. YOU CONFRONTED A SET OF TECHNICAL REQUIREMENTS. THERE WERE A NUMBER OF WAYS OF FULFILLING THE DEMANDS OF THE CURRICULUM, BY TAKING THIS COURSE OR THAT COURSE, EACH REQUIREMENT COULD BE SATISFIED. SOME STUDENTS IN YOUR CLASS, NO DOUBT, DID THIS WITH GREAT SKILL, OTHERS BY THE SKIN OF THEIR TEETH. I SUSPECT THAT MOST OF YOU HAD A BIT OF EACH OF THOSE EXPERIENCES.

BUT IF THE PROBLEM WAS SIMPLY TO MEET THE REQUIREMENTS

OF THE CURRICULUM, THEN FROM THE START , YOU KNEW WHAT IT WAS YOU HAD TO DO. IT IS LIKE DRIVING FROM ONE CITY TO ANOTHER AS FAST AS POSSIBLE. ONCE YOU GET ON THE INTERSTATE HIGHWAY, YOU ARE PRETTY MUCH SET UNTIL YOUR EXIT COMES INTO VIEW.

I AM SPEAKING NOW OF A KIND OF LEARNING, A KIND OF KNOWLEDGE IN WHICH THE TASKS AT HAND CAN BE HANDLED ACCORDING TO PRIOR INSTRUCTIONS. THEY PROCEED ACCORDING TO A PLAN. DOING ONE'S WORK AS IT IS OUTLINED IN A MANUAL OR A GUIDEBOOK IS NOT TO BE DESPISED. THIS IS AN IMPORTANT KIND OF LEARNING. I WAS GLAD THIS MORNING, FOR EXAMPLE, THAT THE PILOT OF THE AIRPLANE THAT BROUGHT ME FROM WASHINGTON TOOK HIS FLIGHT ACCORDING TO A MAP AND A PLAN AND I WAS CONFORTEDED BY THE SENSE THAT HE HAD ADEQUATE TECHNICAL TRAINING AND THAT HE ALSO HAD

A CAREFULLY SPECIFIED SET OF CONTINGENCY PLANS IN CASE
SOMETHING WENT WRONG.

LET ME, FOR A MOMENT, CONTRAST THAT WAY OF TECHNICAL
THINKING AND TECHNICAL PROBLEM SOLVING AND ACHIEVEMENT WITH
ANOTHER KIND OF PROBLEM AND ANOTHER WAY OF THINKING.

SOME KINDS OF PROBLEMS CALL FOR ANALYSIS AND THINKING
FOR WHICH THERE ARE NO PRESCRIBED PLANS -- NO WAY OF MASTERING
ALL THE FACTS WITH A CERTAINLY -- IN WHICH THE DEMAND FINALLY
IS FOR A JUDGMENT -- A CHOICE -- A DECISION BASED UPON WHAT
WE VALUE -- WHAT WE CARE FOR -- WHAT WE BELIEVE.

IN THINKING ABOUT THIS KIND OF KNOWLEDGE, THIS AREA
OF LEARNING, IT SEEMS TO ME WE ARE ALWAYS ENGAGED IN ENTERING

UPON THE UNEXPECTED.

WE WORK ON, WITHOUT HYPOTHESES TO CHECK. AS A SCIENTIST DOES, BUT WE ARE ALWAYS DRAWING CONCLUSIONS AS WE WORK, SEEMING OFTEN TO BE NEAR THE END OF AN INQUIRY, SEEMING TO BE AWARE OF WHAT IT IS WE WANT TO KNOW, AND THEN SUDDENLY WE ARE IMPELLED TO TEST OUR CONCLUSIONS, NOT AGAINST THOSE OF OTHER PEOPLE OR SOME TECHNICAL REQUIREMENTS AS MUCH AS AGAINST THE IMAGE OF MAN OR WOMAN THAT WE HAVE IN OUR OWN MIND, AGAINST OUR SENSE OF WHAT IT IS TO BE HUMAN.

FOR EXAMPLE, THE READING OF SOME CLASSIC LITERATURE SUCH AS, SAY, HAMLET DOES NOT PRESENT US WITH A TECHNICAL PROBLEM. WE READ HAMLET AND HEAR HIM SPEAK OF "PUTTING ON AN

ANTIC DISPOSITION," WE ARE NOT SURE AT FIRST WHETHER, IN THIS CASE, HAMLET IS IN A SERIOUS MOOD OR WHETHER HE IS SIMPLY PLAY-ACTING. READING SUCH A PASSAGE LEADS US TO PONDER WHETHER HAMLET'S ACTIONS ARE REAL OR WHETHER HE IS DELUDING HIMSELF BY APPEARING TO BE IN CONTROL OF HIS OWN ACTIONS. AND THEN WE ASK OURSELVES, IF WE REFLECT FURTHER, WHAT ARE MEN AND WOMEN REALLY LIKE? WHAT IS THE MEANING OF OUR BEHAVIOR?

IN THE PURSUIT OF THE KIND OF LEARNING OR UNDERSTANDING THAT WE SOMETIMES CHARACTERIZE AS THE HUMANITIES, IN SUCH THINKING OUR ATTENTIONS AND OUR ASPIRATIONS ARE ALWAYS BEING REEXAMINED AND RESHAPED BY REFLECTION UPON SUCH QUESTIONS.

THESE ARE NOT TECHNICAL QUESTIONS. IN THIS KIND OF
THINKING WE ARE OFTEN GROPING. AS ROBERT FROST ONCE PUT IT
"TO STAY THE CHAOS, OR TO FRAME THE CONTRADICTION" WITH
WHICH WE LIVE FROM DAY TO DAY -- TO MAKE PEACE WITH THE
INEVITABLE MYSTERY AND AMBIGUITY OF OUR LIVES.

A STUDENT OF THE HUMANITIES, THE MAN OR WOMAN WHO PURSUES
THIS KIND OF KNOWLEDGE, AND I THINK THAT INCLUDES ALL OF US
FROM TIME TO TIME, IS ALWAYS IN DIALOGUE WITH HIMSELF OR HERSELF
AND SELDOM ABLE TO TEST HIS OR HER OWN WORK AGAINST A CLEAR
SET OF RULES AND EXPECTATIONS.

IN THIS AREA IS IT ALWAYS ONE'S OWN INTELLECTUAL
CONSCIENCE, WHICH IS THE GREAT CHECK, THE FIRST BENCHMARK
OF JUDGMENT.

THE INEVITABLE AND IMPORTANT RESULT OF THIS KIND OF THINKING, THIS WAY OF KNOWLEDGE IS THAT WE MAY COME TO SEE THE LIMITS OF OUR ACHIEVEMENTS AND TO GAIN SOME PERSPECTIVE UPON OURSELVES.

EVERY WAY OF LOOKING AT THE WORLD IS NOT MY OWN INDIVIDUAL ACHIEVEMENT, BUT ONLY A WAY OF ASSOCIATING MYSELF WITH A VIEWPOINT OR INSIGHT WHICH I HAVE INHERITED FROM OTHERS.

AND THE MORE I THINK ABOUT THE WORLD, THE MORE I REALIZE THAT MY VIEW OF IT IS SHAPED BY AND CORRESPONDS TO THE VIEWS OF MY TEACHERS, THE VIEWS OF PLATO OR MONTAIGNE OR JEFFERSON, OF THE MEN AND WOMEN WHO WERE YOUR PROFESSORS IN THE CLASSROOM, OR FROM WHOM YOU LEARNED THROUGH THE EXPERIENCES OF YOUR FAMILY LIFE IN THE COMMUNITIES FROM WHICH YOU CAME.

THROUGH THIS WAY OF THINKING WE COME ALSO TO REALIZE
THAT THERE ARE OTHER TRADITIONS. FOR EVERY INCLINATION I HAVE
TOWARDS PLATO, I KNOW THAT THERE IS AN ARISTOTELIAN ALTERNATIVE.
FOR EVERY JEFFERSONIAN INSTINCT TOWARD EQUALITY THERE IS A
HAMILTONIAN ARGUMENT FOR COMPETITIVE ENERGY. MY VIEW OF THE
WORLD IS ONE AMONG MANY.

IT MAY, AT FIRST, APPEAR IMMODEST TO CONSIDER ONESELF
AS A THINKER AMONG THE GIANTS OF WESTERN THOUGHT, BUT THE
ULTIMATE TEST OF SUCH AN EXERCISE AS THIS IS A KIND OF MODESTY
IN ITSELF, FOR WE COME TO SEE THAT THERE IS ALWAYS A STRONG
AND OFTEN VIABLE TRADITION OF THOUGHT OPPOSING OUR OWN POINT
OF VIEW.

AND WHEN WE SEE OUR OWN WORK AS A PART OF A CONTINUING

TRADITION, WE LEARN TO STEP AWAY FROM IT ON OCCASION AND SEE IT AFRESH. A PERSON IS NEVER MERELY DEFINED BY HIS OR HER WORK, OR HIS OR HER LABOR OR SPECIFIC ACHIEVEMENTS.

BUT EACH INDIVIDUAL BEING IS A SPIRIT ASSOCIATED MOMENTARILY WITH THESE PARTICULAR FORMS OF LIFE'S EXPRESSION. WE MAY BE PROUD OF WHAT WE DO AND THE HONORS WE ACHIEVE, BUT WE SHOULD ALWAYS THINK OF WHAT WE ARE WITH IRONY AND HUMOR.

THE ADMIRATION WE HAVE FOR WORK WELL DONE IS DIFFERENT FROM THE RESPECT WE ACCORD TO EVERY PERSON'S BEING FOR THESE ARE TWO DIFFERENT WAYS OF THINKING AND OF CONSIDERING THE MEANING OF ACHIEVEMENT.

OBVIOUSLY, I WANT TO URGE UPON YOU THIS SECOND HUMANE WAY OF THINKING AS YOU REFLECT UPON THE ACHIEVEMENTS OF YOUR COLLEGE YEARS AND AS YOU GO EITHER ON TO GRADUATE SCHOOL OR IN SEARCH OF A CAREER.

I ASK THAT YOU CONSIDER FOR A MOMENT HOW YOUR WORK DURING THESE COLLEGE YEARS WAS A PROCESS OF DISCOVERY WHICH IS CERTAINLY NOT OVER, HOW IT WAS A SEARCH FOR MEANING WHICH CONTINUES. I ASK YOU TO LOOK NOW AND IN THE FUTURE FOR THE ROOTS OF YOUR OWN ACHIEVEMENTS IN THE WORK OF OTHERS, TO HAVE SOME APPRECIATION FOR THOSE FACTORS IN YOUR FAMILY BACKGROUND, YOUR COMMUNITY EXPERIENCE, YOUR RELIGIOUS AND ETHNIC HERITAGE, AND IN THE TRADITIONS OF THE CULTURE WHICH HAVE HELPED TO SHAPE YOUR OWN CONSCIOUSNESS OF WHO YOU ARE AND OF WHAT IT IS THAT MATTERS TO YOU.

I URGE YOU TO CONSIDER FOR THE PURPOSES OF SELF-DISCOVERY,
THAT THERE ARE ALWAYS IDEALS OPPOSING YOUR OWN. I HOPE YOU
WILL GIVE THEM RESPECT AND LEARN FROM TIME TO TIME TO
DISASSOCIATE YOURSELF A BIT FROM THE WORK YOU HAVE DONE.

I DID NOT, HOWEVER, COME HERE TODAY SIMPLY TO PASS ALONG
PERSONAL ADVICE, FOR I FINALLY WANT TO ASK YOU TO CONSIDER ALSO
HOW THIS DIVISION BETWEEN TECHNICAL AND HUMANE KNOWLEDGE AND
LEARNING IS REFLECTED IN OUR PUBLIC LIFE.

WE LIVE IN AN INCREASINGLY SOPHISTICATED TECHNICAL SOCIETY.
MORE AND MORE DECISIONS ABOUT OUR EVERY DAY LIFE IN OUR NATION
ARE PASSING INTO THE DOMAIN OF TECHNICAL EXPERTS, WHO OFTEN
SPEAK A LANGUAGE THAT FEW OF US CAN UNDERSTAND.

THE GOAL AND METHOD OF THE TECHNICIAN AND OF TECHNICAL THINKING IS TO NARROW PROBLEMS SO THAT THEIR ANSWERS CAN BE INFERRED FROM THEIR QUESTIONS.

IF THE PROBLEM IS THE HEALTH OF ALL OF OUR CITIZENS, THE TECHNICAL APPROACH IS TO TRANSLATE THAT PROBLEM INTO ANOTHER ONE, SUCH AS "HOW CAN WE DELIVER MEDICAL CARE SERVICES MORE EFFECTIVELY?"

SIMILAR EXAMPLES MIGHT BE SITED FOR OTHER ASPECTS OF AMERICAN LIFE LIKE EDUCATION, OR ENERGY POLICY. IN OTHER WORDS THE TECHNICAL APPROACH TO A PROBLEM IS TO BREAK IT DOWN INTO SMALLER TECHNICAL QUESTIONS.

LET ME SAY ONCE MORE THAT I DO NOT THINK WE CAN DO WITHOUT
TECHNICAL EXPERTISE IN AMERICAN SOCIETY. WE HAVE EVERY RIGHT
TO BE PROUD OF OUR ACHIEVEMENTS IN THE AREA OF SCIENCE AND
TECHNOLOGY. BUT IT IS IMPORTANT TO RECOGNIZE AS WELL THAT
VIEWING PROBLEMS TECHNICALLY USUALLY MEANS ELIMINATING FROM
THEM TROUBLESOME MORAL AND INTELLECTUAL QUESTIONS.

ABOUT THE ISSUE OF HEALTH, TO STAY WITH THE SAME EXAMPLE,
WE MIGHT ALSO ASK WHETHER IT IS MORE IMPORTANT FOR A DOCTOR
TO BE PROTECTED FROM QUESTIONS ABOUT HIS PRACTICE RAISED BY
NON-PROFESSIONALS OR FOR PATIENTS TO BE ASSURED OF RECOURSE IF
THEIR DOCTORS FAIL TO BEHAVE RESPONSIBLY.

THIS IS NOT A TECHNICAL QUESTION, IT IS A QUESTION OF RESPONSIBILITY AND VALUES BELONGING TO QUITE A DIFFERENT ARENA OF INQUIRY THAN TECHNICAL INQUIRY.

OR TO TAKE ANOTHER QUESTION, "SHOULD WE GUARANTEE A MODERATE LEVEL OF MEDICAL SERVICES FOR EVERY CITIZEN OR SHOULD WE SUPPORT SCIENTIFIC EXPERIMENTS WHICH CAN MAKE BREAKTHROUGHS MAY BE TOO EXPENSIVE FOR ALL BUT A FEW OF OUR CITIZENS. OBVIOUSLY, WE WANT TO DO BOTH, BUT AT THE POINT WHERE WE MUST CHOOSE PRIORITIES, WE ARE NOT ASKING TECHNICAL QUESTIONS, BUT QUESTIONS THAT HAVE TO DO WITH VALUE AND CHOICE.

OR A FURTHER QUESTION, STAYING WITHIN THE AREA OF HEALTH CARE - BUT ONLY AS AN EXAMPLE OF ISSUES IN LAW AND ENERGY AND OTHER AREAS OF SOCIAL POLICY - TO WHAT EXTENT CAN WE

RELY UPON A FAMILY AND COMMUNITY TO PROVIDE PREVENTIVE HEALTH ASSISTANCE OR SHOULD WE INSIST UPON UNIVERSAL ACCESS TO MEDICAL CARE?

AGAIN, THIS IS NOT A QUESTION WHICH BELONGS SOLELY IN THE REALM OF TECHNICAL EXPERTISE.

I DO NOT HAVE SURE AND CERTAIN ANSWERS TO THESE QUESTIONS, BUT I KNOW THAT EACH OF THEM IN THIS AREA AND IN OTHER AREAS OF IMPORTANT NATIONAL INTEREST CALL FOR EACH OF US TO THINK LONG AND HARD ABOUT OUR DEEPEST VALUES.

HOW MUCH DO WE CARE FOR JUSTICE?

WHAT IS THE LIMIT OF HUMAN SUFFERING?

WHO IS RESPONSIBLY FOR THOSE LESS FORTUNATE THAN WE ARE?

THESE SORTS OF QUESTIONS AWAKEN A WORLD OF MORAL REFLECTION WITHIN EACH OF US.

IF WE HAVE HAD THE BENEFIT OF A GOOD EDUCATION, SUCH REFLECTION IS AN EXCITING AND A DIFFICULT PROCESS FOR WE HAVE LEARNED TO THINK ON SEVERAL SIDES OF EVERY QUESTION.

IN THE END THE OPPORTUNITY AND ABILITY TO ENGAGE IN THAT KIND OF REFLECTION IS ONE OF THE RICHEST PRIVILEGES OF HUMAN-LIFE.

AS YOU GROW OLDER AND GO ON TO NEW EXPERIENCES, THERE WILL BE MANY OCCASIONS WHEN IT WILL SEEM BETTER, LESS TEDIOUS AND WEARYING TO LET OTHER PEOPLE MAKE SUCH DECISIONS AS THESE FOR YOU. I HOPE YOU WILL RESIST THAT TEMPTATION AND I HOPE

YOU WILL ALWAYS QUESTION THE CLAIMS OF EXPERTS AND ASSERT YOUR OWN RIGHT TO JUDGMENT.

IN FACT I HOPE ALL OF YOU WILL BE A BIT SKEPTICAL OF CLAIMS TO EXPERTISE AND IF YOU COME TO BE REGARDED AS AN EXPERT YOURSELF, THAT YOU WILL BE A BIT CAUTIOUS AND HUMBLE ABOUT YOUR OWN JUDGMENTS AND THE LIMITS OF YOUR OWN EXPERTISE.

YOU SHOULD DO THIS NOT BECAUSE YOU WANT POWER FOR YOURSELF OR BECAUSE EXPERTS ARE ALWAYS WRONG. NO, BUT BECAUSE SUCH A PASSIONATE COMMITMENT TO THE ROLE OF INQUIRY IN OUR NATIONAL LIFE MAY BE THE STRONGEST DEFENSE OF DEMOCRACY THAT WE CAN MAKE.

THANK YOU.

REMARKS PREPARED FOR MEETING OF

NATIONAL CONFERENCE OF MAYORS

ATLANTA, GEORGIA

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

I HAVE BEEN TRYING TO THINK OF A GOOD WAY OF
EXPRESSING THE RELEVANCE OF THE STUDY OF THE HUMANITIES
FOR THE CONDITION OF URBAN LIFE IN AMERICA TODAY. THE
BEST I COULD DO WAS TO THINK OF THREE PEOPLE WALKING ALONG
THE ROAD -- AN ARTIST, A CITY PLANNER, AND A HISTORIAN.
IT WAS THE DRY SEASON, AND THE ROAD WAS DUSTY. SOON THEY
ARRIVED AT A CITY, AND NEEDING FOOD AND WATER, THEY ASKED

FOR AID AT THE MAYOR'S OFFICE. THE MAYOR KNEW ABOUT IN-KIND SERVICES AS WELL AS ANYONE, AND ASKED THEM WHAT EACH WOULD DO IN EXCHANGE FOR THE PROVISIONS.

THE ARTIST DREW PLANS FOR A GREAT FESTIVAL IN THE CITY SQUARE. WITH THE HELP OF SOME CARPENTERS HE BUILT A LOVELY SPIRAL STAIRCASE, AND ON EACH STEP HE HUNG SOME OF THE BEAUTIFUL WORKS OF ARTS HE HAD SEEN IN THE CITY -- POTTERY, PAINTINGS, WEAVINGS, SCULPTURE. (AROUND THE BASE OF THE STAIRCASE HE ARRANGED FOR LOCAL MUSICIANS, SINGERS, AND DANCERS TO ENTERTAIN THE PEOPLE OF THE CITY.) THE MAYOR AND THE PEOPLE WERE DELIGHTED, AND FILLED THE ARTIST'S JUGS WITH WATER AND PRECIOUS GIFTS.

THE CITY PLANNER, NOT TO BE OUTDONE, VOWED THAT HE WOULD REDESIGN THE CITY'S GREAT ROAD. HE PULLED DOWN THE TENTS OF THOSE WHO HAD ALWAYS CAMPED ALONGSIDE THE ROAD, AND MOVED THEM TO THE OUTSKIRTS OF THE CITY. (HE REMOVED THE PUSH-CARTS WHICH IMPEDED TRAFFIC, AND DECLARED THAT ALL THE STREET-VENDORS WOULD HENCEFORTH SELL THEIR WARES ONLY IN THE GIANT INDOOR MARKET, SEVERAL BLOCKS AWAY.) DOWN THE MIDDLE OF THE GREAT ROAD HE BUILT A LOW FENCE, AND POSTED SIGNS WHICH REQUIRED THAT ALL VEHICLES AND PEDESTRIANS STAY TO THE RIGHT SIDE OF THE DIVIDER. THE CITY COUNCIL LIKED THE NEW ORDERLINESS OF THE GREAT ROAD, AND VOTED THAT HE SHOULD BE COMPENSATED EQUALLY WITH HIS FRIEND THE ARTIST.

AND THE HISTORIAN? WELL, HE WALKED ABOUT THE CITY,
TALKED WITH PEOPLE, AND TOOK A FEW UNDISTINGUISHED PHOTOS OF
THE GREAT PROJECTS. ONCE, HE WENT INTO THE LIBRARY, AND FILLED
A PAGE OR TWO WITH NOTES FROM READINGS IN AN OLD ALMANAC HE
FOUND. OTHERWISE HE WAS SILENT. THE MAYOR WAS APPALLED
AT THIS CAVALIER DISREGARD OF THE PUBLIC GOOD, AND ANGRILY
REFUSED TO ALLOW HIM ANY WATER OR FOOD FROM THE CITY'S STORES.

THE NEXT MORNING, THE HEAVENS OPENED AND THE RAINY
SEASON BEGAN WITH A ROAR. THE ARTIST'S SPIRAL TOWER FELL TO
THE GROUND, SPOILING THE COLLECTIONS, AND WAS WASHED AWAY.
THE PLANNER'S GREAT ROAD WAS A SEA OF MUD. THE PEOPLE
STRANDED FAR FROM THE CENTER COULD NOT GET SUPPLIES OF FOOD

FROM THE MERCHANTS ISOLATED IN THEIR MARKETS.

THE MAYOR, THE COUNCIL MEMBERS, THE ARTIST AND THE
PLANNER SAT IN THE CITY CHAMBERS WEeping INCONSOLABLY OVER THE
LOSS OF THEIR PET SCHEMES. BUT THE HISTORIAN CAME IN, AND
EXPLAINED THAT THE RAINS HAD ALWAYS COME AT ABOUT THIS TIME,
AS THE ALAMANAC HAD TOLD HIM, AND THAT THEY NEEDN'T FEEL
UNLUCKY BECAUSE OF THAT. FURTHER, HE HAD PICTURES OF THEIR
GREAT ACHIEVEMENTS AND COULD RELATE STORIES HE HAD HEARD
DURING HIS WALKS AROUND THE CITY. THEY WERE SOMEWHAT APPEASED
BY HIS GOOD HUMOR, AND SHARED THEIR BREAD AND BUTTER WITH HIM;
HE HAD ENOUGH WATER NOW THAT THE RAINS HAD FILLED HIS JUG.

THE FABLE IS NOT A GOOD ONE, I KNOW. . IN MY YEAR AT THE
HUMANITIES ENDOWMENT, FOR EXAMPLE, I HAVE NOT MET A SINGLE
HUMANIST WHO COULD BE SILENT FOR AN HOUR, MUCH LESS A WHOLE DAY!

BUT I HOPE THIS PARABLE MIGHT HELP TO DISTINGUISH THE
PARTICULAR RELEVANCE OF THE HUMANITIES FOR URBAN LIFE IN AMERICA,
AND HOW THE HUMANITIES DIFFER FROM THE ARTS AND THE PRACTICAL
OWRK WHICH OCCUPIES CITY PLANNERS.

AMONG THE HUMANITIES IS INCLUDED THE STUDY OF THE LIFE OF
THE CITY -- ITS ARCHITECTURE, ECONOMY, POLITICS AND GOVERNMENT,
AND MOST PARTICULARLY, THE HISTORY OF ITS PEOPLE AND THEIR
LIFE-PATTERNS.

SUCH STUDY IS FRANKLY NOT MUCH HELP IN SOLVING COMPLEX PROBLEMS OF URBAN LIFE. IN THE WAY THEY ADDRESS PROBLEMS, THE HUMANITIES MAKE A GOOD CONTRAST TO CITY PLANNING. THE PLANNER ALWAYS TRIES TO DEFINE A PROBLEM MORE NARROWLY AND CAREFULLY, TO FIGURE OUT EXACTLY WHAT THE TRANSPORTATION OR HOUSING OR ECONOMIC DEVELOPMENT NEEDS OF A PARTICULAR COMMUNITY ARE, WHAT RESOURCES ARE NEEDED TO IMPROVE THEM, AND HOW MUCH TIME IT WILL TAKE.

THE STUDENT OF THE HUMANITIES, BY CONTRAST, DOESN'T TRY TO SOLVE PROBLEMS, BUT TO EXPLORE THEM. IN STUDYING THE SETTLEMENT PATTERNS OF ITALIAN IMMIGRANTS IN A LATE NINETEENTH-CENTURY CITY, FOR EXAMPLE, A HISTORICAL GEOGRAPHER AIMS TO DISCOVER HOW

PATTERNS OF WORK AND RESIDENCE WERE ADAPTED IN AMERICA FROM EUROPEAN MODELS, AND HOW THE COMMUNITY GREW AND CHANGED OVER THE YEARS.

THE SCHOLAR ALWAYS WORKS TOWARD LARGER GENERALIZATIONS.

IS WHAT WE KNOW OF ITALIANS ALSO TRUE OF GREEKS OR PUERTO RICANS?

IF PEOPLE ACTED THIS WAY IN COMING TO AMERICA, WHAT OF THOSE WHO

REMAINED IN EUROPE? HOW ADAPTABLE ARE CULTURAL FORMS LIKE THE

FAMILY, WORK SKILLS, CHURCH AND SOCIAL GROUPS IN A NEW ENVIRONMENT ?

AND, FINALLY, WHAT SORT OF PEOPLE WERE THEY, WHAT KIND OF PEOPLE ARE

WE BECAUSE OF THEM ?

SCHOLARS IN THE HUMANITIES ARE ALWAYS MAKING THINGS MORE

COMPLEX. THE QUESTIONS THEY ASK SOMETIMES SEEM TO PULL US AWAY FROM THE PROBLEMS WHICH MOST NEED ATTENTION, AND TO DISTRACT US WITH PHILOSOPHICAL DILEMMAS. THE WORK OF THE SCHOLAR DOES NOT ORNAMENT OUR LIFE -- OR OUR CITIES -- WITH WORKS OF BEAUTY, AS DOES THE ACHIEVEMENTS OF THE ARTIST. YOU CAN ATTRACT PEOPLE TO YOUR CITY BECAUSE OF ITS EXCELLENT MUSEUMS OR OPERA COMPANIES, OR BECAUSE THERE IS MAGNIFICENT ARCHITECTURE OR SCULPTURE TO SEE DOWNTOWN. BUT THE BOOKS AND THE DISCUSSIONS WHICH ARE PRODUCED BY THOSE WHO WORK IN THE HUMANITIES ARE NOT SO EASILY APPRECIATED BY PASSERBY.

THE HUMANITIES DEMAND KINDS OF PATIENCE WHICH ARE EXASPERATING TO ADMINISTRATORS SEEKING TO SOLVE PROBLEMS. THEY INVOLVE

INTRICATE EXPRESSIONS OF IDEAS WHICH ARE NOT NEARLY AS VISIBLE AS THE WORK OF ARTISTS. SO, IT SHOULD BE ASKED, OF WHAT VALUE ARE THE HUMANITIES TO THOSE OF US CONCERNED WITH URBAN LIFE?

HERE IT'S WORTH LOOKING BACK OVER THE LAST TWO OR THREE DECADES. AT THE END OF WORLD WAR II, WE DIDN'T KNOW MUCH ABOUT OUR URBAN HISTORY. THE EXHIBITS IN OUR HISTORICAL MUSEUMS CONCERNED THE VERY EARLIEST DAYS OF OUR CITIES, AND CELEBRATED ONLY THE COURAGE OF THE PIONEERS WHO CAME TO THEM FIRST. THE ACHIEVEMENTS OF LATER GENERATIONS, OF OUR OWN GENERATION, WERE IGNORED. THE BUILDINGS WE PRESERVED, WHEN WE PRESERVED ANY, WERE GREAT AND ANCIENT LANDMARKS -- AN EARLY BRICK CHURCH, THE MANSION OF A MAN WHO WAS GOVERNOR, THE SITE OF A TRADING-POST.

I DON'T HAVE TO REMIND YOU THAT THIRTY YEARS AGO WE THOUGHT OF CITIES, TOO, IN SIMPLER TERMS, AS ALWAYS DESTINED TO CONTINUE GROWING AND DEVELOPING. WE PINNED A LOT OF OUR HOPES ON NEW TECHNOLOGIES FOR URBAN TRANSIT, FOR HOUSING, SANITATION, AND OTHER SERVICES. THE PAGES OF LIFE AND LOOK MAGAZINES WERE FILLED WITH VISIONARY DRAWINGS OF THE FUTURE CITY.

GRADUALLY, WE HAVE DISCOVERED THAT THE PROBLEMS OF THE CITY ARE RESISTANT TO MANY OF THESE TECHNICAL SOLUTIONS AND FANTASIES. IN THE REDEVELOPMENT OF OUR DOWNTOWN AREAS, FOR EXAMPLE, WE LEARNED THAT IT WAS SENSELESS TO TEAR AWAY THE HISTORICAL FABRIC OF NINETEENTH-CENTURY COMMERICAL AND PUBLIC BUILDINGS. IN CONSTRUCTING NEW ROADS AND HOUSING DEVELOPMENTS,

WE CAME TO SEE THAT UPROOTING WELL-ESTABLISHED NEIGHBORHOODS WAS MORE DESTRUCTIVE OF CITY LIFE THAN THE APPARENT BLIGHT WE WERE CLEANING UP IN THE FIRST PLACE.

THE FACTS OF CITY LIFE TAUGHT US ALL A LESSON ABOUT THE LIMITS OF MAN'S ABILITY TO RESHAPE HIS ENVIRONMENT. AND SCHOLARS IN THE HUMANITIES HAVE COME TO HEED THAT LESSON IN THEIR OWN WORK. HISTORIANS HAVE BEGUN TO STUDY THE LIVES OF ORDINARY PEOPLE, NOT JUST OF ELITES AND HISTORICAL FIGURES, AND TO BRING THEIR RESEARCH INTO THE TWENTIETH CENTURY. THERE HAS BEEN AN EXPLOSION OF INTEREST IN THE PRESERVATION OF OUR CITIES' ARCHITECTURE, EVEN IN SAVING WHOLE DISTRICTS AND NEIGHBORHOODS.

OLD PHOTOGRAPHS OF THE CITY ARE CONSTANTLY BEING COLLECTED AND
PUT ON EXHIBIT.

THE VERY ASPECTS OF CITY LIFE WHICH POSED SUCH GREAT OBSTACLES
TO OUR PLANNERS IMPERIAL VISIONS OF THE 1940'S AND 1950'S HAVE
BECOME THE THINGS WE NOW CHERISH MOST. I WAS INTERESTED TO
READ IN THE RECENT REPORT OF THE OFFICE OF STATE PLANNING IN
MASSACHUSETTS THAT THE "PRESERVATION OF COMMUNITY CHARACTER" IS
THE SINGLE MOST IMPORTANT GOAL OF LOCAL CITIZENS' PLANNING
GROUPS IN THAT STATE.

ALTHOUGH THE HUMANITIES DON'T MAKE OUR WORK ANY EASIER,
NOR MORE ENTERTAINING, THEY DO HELP US UNDERSTAND WHAT IS MOST
IMPORTANT TO US AND HOW WE WISH TO BE REMEMBERED TO OUR CHILDREN

AND GRANDCHILDREN. THEY TEACH US THAT WE ARE NOT THE TOTAL MASTERS OF OUR CITY'S FATE, BUT ONLY ITS TEMPORARY CUSTODIANS. FOR "CITIES," AS A GREAT HISTORIAN AND TEACHER, LEWIS MEMFORD ONCE WROTE, "ARE A PRODUCT OF TIME. THEY ARE THE MOLDS IN WHICH MEN'S LIFETIMES HAVE COOLED AND CONGEALED, GIVING LASTING SHAPE, BY WAY OF ART, TO MOMENTS THAT WOULD OTHERWISE VANISH WITH THE LIVING AND LEAVE NO MEANS OF RENEWAL OR WIDER PARTICIPATION BEHIND THEM. IN THE CITY," MUMFORD CONCLUDED, "TIME BECOMES VISIBLE."

THE HUMANITIES ENDOWMENT IS WORKING TO CONNECT THE HUMANITIES TO THE LIVES OF OUR CITIES IN MANY WAYS. THROUGH SUPPORT FOR WRITERS AND TEACHERS, WE HELP UNCOVER AND PRESERVE

OUR HISTORY, AND TO MAKE IT A PART OF THE CURRICULUM OF SCHOOLS AND COLLEGES. THROUGH TELEVISION PROGRAMS LIKE THE RECENT BEST OF FAMILIES SERIES, AND THROUGH LOCAL MUSEUM EXHIBITS, WE TRY TO WIDEN THE PUBLIC'S UNDERSTANDING OF OUR RICH URBAN TRADITIONS IN AMERICA.

BUT THE VALUE OF THE HUMANITIES GOES BEYOND THE FIELD OF EDUCATION. THE NEH IS NOW SUPPORTING, AS YOU KNOW, A PLANNING STUDY BY THE U.S. CONFERENCE OF MAJORS ON WAYS IN WHICH IMPORTANT PUBLIC DECISIONS CAN BE ASSISTED BY A CONSIDERATION OF HUMANISTIC QUESTIONS. IN LENDING THEIR HELP TO ALL OF YOU IN DEALING WITH SUCH VALUE-LADEN MATTERS AS UNEMPLOYMENT AND HUMAN SERVICES, OR THE CONFLICT BETWEEN ECONOMIC AND ENVIRONMENTAL CONCERNS, THE

HUMANITIES WILL BE BROUGHT CLOSER TO THE COMPLEXITIES OF
EVERYDAY LIFE. THAT KIND OF PARTNERSHIP IS WORTH CELEBRATING
WITH MAY JUGS OF WATER.

THANK YOU.

CHAUTAUQUA AND THE POSSIBILITY OF A

DEMOCRATIC CULTURE

PREPARED FOR LECTURE SERIES

CHAUTAUQUA CENTER

CHAUTAUQUA, NEW YORK

JULY 26, 1978

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

IT IS A SPECIAL PLEASURE FOR ME TO BE WITH YOU TODAY.

FOR THE CHAIRMAN OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES

TO COME TO CHAUTAUQUA IS A BIT LIKE RETURNING TO THE SACRED

FOUNT FOR INSPIRATION.

THE ENDOWMENT, IN A VERY REAL SENSE, IS A FEDERAL
COMMITMENT TO THE SAME VISION OF AN EDUCATED CITIZENRY WHICH
MOTIVATED THE CREATION OF THE CHAUTAUQUA ENTERPRISES A CENTURY
AGO.

CHAUTAUQUA WAS A PARABLE OF THE AMERICAN FAITH IN THE
EDUCATED LAYMAN LONG BEFORE THE CURRENT INTEREST IN "LIFELONG
LEARNING" OR "CONTINUING EDUCATION." IT IS HERE THAT THE
POSSIBILITY OF A DEMOCRATIC CULTURAL LIFE HAS BEEN ARDENTLY
ESPOUSED AND DEMONSTRATED.

I WANT TO FOCUS MY REMARKS THIS MORNING ON THIS IDEA
OF A DEMOCRATIC CULTURE, AND I WANT TO CONSIDER ESPECIALLY ITS
IMPORTANCE FOR AMERICAN SOCIETY TODAY.

ONE OF THE MOST IMPRESSIVE ASPECTS OF THE CHAUTAUQUA
EXPERIMENTS HAS BEEN THE EMPHASIS UPON THE ACTIVE INVOLVEMENT
OF STUDENTS IN THEIR LEARNING.

TOO OFTEN WE THINK OF CULTURE AS A STATIC TREASURE
TO BE SAFEGUARDED AND PASSED DOWN TO OUR HEIRS WITHOUT CHANGE.
BUT IN THE TRADITION OF CHAUTAUQUA CULTURE HAS BEEN A LIVING
PROCESS -- AN ENLARGING ACTIVITY.

WE SHOULD NOT VIEW CULTURE PRIMARILY AS A COLLECTION OF
ART OBJECTS, BOOKS, OR RECORDINGS, OR AS A SCHEDULE OF CONCERT
PERFORMANCES AND COLLEGE CLASSES. NOR IT IT THE INSTITUTIONS
WHICH HOUSE SUCH ACTIVITIES -- MUSEUMS, LIBRARIES, UNIVERSITIES
OR OTHER EDUCATIONAL PROGRAMS LIKE THIS ONE.

CULTURE, I WOULD LIKE TO THINK, IS THE MOVEMENT OF IDEAS AMONG PEOPLE. WE ALL KNOW HOW THE LIGHT "PLAYS" ON THE LEAVES OF A TREE ON A LATE SUMMER AFTERNOON. SIMILIARLY, WE MIGHT DEFINE CULTURE AS THE PLAY OF OUR CONSCIOUSNESS ON THE OBJECTS AND PATTERNS OF OUR LIVES.

IN ONE OF HIS ESSAYS, RALPH WALDO EMERSON EXPRESSED THIS IDEA VERY WELL. "WE HEAR EAGERLY EVERY THOUGHT AND WORD QUOTED FROM AN INTELLECTUAL MAN," HE SAYS. "BUT WHEN WE ARE IN HIS PRESENCE OUR OWN MIND IS ROUSED TO ACTIVITY, AND WE FORGET VERY FAST WHAT HE SAYS, AS WE BECOME MUCH MORE INTERESTED IN THE NEW PLAY OF OUR OWN THOUGHTS THAN IN ANY THOUGHT OF HIS."

THIS PASSAGE FROM EMERSON SEEMS TO CAPTURE A PARTICULARLY

SIGNIFICANT TRAIT ABOUT AMERICAN CULTURE. WE DON'T LIKE TO
PAY TOO MUCH REVERENCE TO INTELLECTUAL AUTHORITIES.

INSTEAD WE FEEL IT IS THE RIGHT OF EACH AMERICAN TO
CATCH WHAT HE WANTS FROMTHOSE OF OUTSTANDING INTELLECTUAL
ACHIEVEMENTS, TO APPROPRIATE ASPECTS OF THOUGHT FOR OURSELVES
AND TO MAKE OUR OWN USE OF IT.

THAT PRINCIPLE OF PARTICIPATION AND ACTIVITY HAS
ALWAYS BEEN A PART OF THE PROCEEDINGS AT CHAUTAUQUA, AND IT
IS HARD TO IMAGINE A DEMOCRATIC CULTURE WHICH DIDN'T ALLOW
FOR SUCH INDIVIDUAL ENTHUSIASMS. NOTHING VIOLATES OUR SENSE OF
FREEDOM MORE THAN THE NOTION THAT OUR IDEAS INEVITABLY MUST
FOLLOW IN SOME PREDETERMINED WAY, SOME WELL-PLOWED FURROW.

BUT WHEN MOST AMERICANS THINK OF CULTURAL ACITVITY NOW,
THEY DON'T ALWAYS INSIST UPON THIS EMERSONIAN ENGAGEMENT. IT
IS WELL TO RECALL THAT IN THE 1970'S WE MARK THE CENTENNIAL OF
TWO OTHER CULTURAL INSTITUTIONS IN ADDITION TO CHATAUQUA.
THE FIRST OF THESE WAS THE OPENING OF JOHNS HOPKINS UNIVERSITY
IN BALTIMORE, THE SECOND THE ACQUISITION OF THE ST. LOUIS
POST-DISPATCH BY JOSEPH PULITZER.

JOHNS HOPKINS WAS IMPORTANT BECAUSE IT WAS REALLY THE
FIRST OF THE AMERICAN GRADUATE SCHOOLS, OFFERING DOCTORAL DEGREES
IN THE ARTS AND SCIENCES, ENCOURAGING SCHOLARLY RESEARCH AND
PUBLICATIONS, AND INITIATING ACADEMIC ASSOCIATIONS AND CONFERENCES
THROUGH WHICH RESEARCH WORK MIGHT BE COMMUNICATED TO A WIDER
AUDIENCE.

FROM THE BEGINNING IN BALTIMORE, THE PROFESSIONAL WORK
OF AMERICAN SCHOLARSHIP HAS INCREASED DRAMATICALLY, ESPECIALLY
SINCE WORLD WAR II.

THERE HAS AT THE SAME TIME BEEN AN IMPRESSIVE INCREASE
IN SUPPORT FROM FEDERAL AND STATE GOVERNMENTS AND PRIVATE
FOUNDATIONS, THE NUMBER OF PH.D'S HAS MULTIPLIED RAPIDLY. THE
METHODS OF SCHOLARLY RESEARCH HAVE GROWN MORE AND MORE REFINED
AND EACH DISCIPLINE HAS BEEN DIVIDED INTO MANY SPECIALTIES AND
SUB-SPECIALTIES, OFTEN WITH THEIR OWN RESEARCH PROGRAMS,
CONFERENCES AND ACADEMIC JOURNALS.

SOME OBSERVERS USED TO COMPLAIN THAT AMERICAN SOCIETY
REPRESENTED ONLY A SUPERFICIAL CULTURE BUT THE GROWTH OF

AMERICAN SCHOLARSHIP HAS PUT SUCH CRITICISM ASIDE. NOTHING EXPRESSES THE ACHIEVEMENT OF AMERICAN SCHOLARSHIP BETTER THAN THE ACHIEVEMENTS OF AMERICAN SCHOLARS IN THE STUDY OF OTHER CULTURES.

"WE ARE SECOND ONLY TO THE FRENCH IN THE STUDY OF FRENCH HISTORY AND LITERATURE," ONE SCHOLAR HAS RECENTLY NOTED, "SECOND ONLY TO THE ISRAELIS IN THE STUDY OF HEBREW LITERATURE AND JEWISH HISTORY, SECOND ONLY TO THE INDIANS IN THE STUDY OF HINDU CIVILIZATION," AND SO ON.

THERE IS NOTHING PROVINCIAL ABOUT AMERICAN SCHOLARSHIP, AND I AM PROUD THAT THE NATIONAL ENDOWMENT FOR THE HUMANITIES HAS HELPED SUPPORT THIS WORK BY PROVIDING FELLOWSHIPS FOR SCHOLARS AND GRANTS FOR RESEARCH TEAMS, FOR PRESERVING AND

EXPANDING RESEARCH COLLECTIONS, FOR THE EDITING AND PUBLICATION
OF IMPORTANT HISTORICAL DOCUMENTS AND LITERARY CLASSICS, AND OF
SCHOLARLY MONOGRAPHS.

BUT IF AMERICAN SCHOLARSHIP IS NOT PROVINCIAL OR
SUPERFICIAL, THERE IS THE CONSTANT DANGER THAT IT MAY BECOME
A WORLD APART FROM THE REST OF AMERICAN CULTURE.

A CENTURY AGO, WHEN CHAUTAUQUA BEGAN, AN EDUCATED MAN
OR WOMAN COULD -- WITHOUT GREAT LABOR -- FOLLOW THE ARGUMENTS
OF A PHILOSOPHER OR LITERARY CRITIC OR READ THE RESEARCH REPORTS
OF EARLY ARCHAEOLOGISTS AND HISTORIANS. MUCH SCHOLARSHIP STILL
APPEARED IN POPULAR MAGAZINES. AND REVIEWS LIKE THE NORTH
AMERICAN OR HARPER'S MONTHLY WERE NOT PITCHED TO AN AUDIENCE OF
SPECIALISTS.

TODAY EVEN SCHOLARS IN TWENTIETH-CENTURY ENGLISH LITERATURE HAVE DIFFICULTY UNDERSTANDING RECENT SHAKESPEAREAN SCHOLARSHIP, MUCH LESS RECENT WORK IN ASIAN HISTORY OR THE PHILOSOPHY OF LANGUAGE. AT A RECENT CONFERENCE, ONE COLLEGE TEACHER TOLD ME THAT WHEN HE STARTED TEACHING TWENTY-FIVE YEARS AGO, THERE WERE, EACH YEAR, ABOUT FIVE OR TEN KEY ARTICLES ON THE POET WILLIAM WORDSWORTH, AND A BOOK EVERY TWO OR THREE YEARS.

NOW HE SAID THERE ARE SPECIAL JOURNALS DEDICATED JUST TO WORDSWORTH AND SEVERAL NEW BOOKS EACH YEAR.

FOR THE LAYMAN, MUCH OF THE WORK OF CONTEMPORARY SCHOLARS HAS BECOME IMPENETRABLE AND INACCESSIBLE. TO BE SURE, THAT DOES NOT AT ALL MEAN IT IS WITHOUT VALUE. QUITE THE

CONTRARY, BUT IT IS IMPORTANT TO DEVELOP NEW WAYS FOR THIS
SUPERLATIVE SCHOLARSHIP TO PLAY A LARGER ROLE IN THE EXERCISE
OF THE MIND OF INTELLIGENT AMERICANS WHO ARE NOT PROFESSIONAL
SCHOLARS.

TO THEIR CREDIT, MOST OF THE UNIVERSITY PROFESSORS I
HAVE MET WITH OVER THE COURSE OF THE LAST YEAR RECOGNIZE THIS
NEED FOR A STRONGER CONNECTION BETWEEN ACADEMIC OR PROFESSIONAL
CULTURE AND THE THOUGHTFULNESS OF OUR CITIZENRY.

IF THE JOHNS HOPKINS UNIVERSITY GRADUATE SCHOOL WAS THE
SEED-BED OF THIS EXTRAORDINARY GROWTH IN SPECIALIZED KNOWLEDGE,
JOSEPH PULITIZER'S CAREER IN NEWSPAPER PUBLISHING WAS THE
FOUNTAINHEAD OF THE OPPOSITE END OF AMERICAN CULTURAL ACTIVITY.

BOTH IN ST. LOUIS, AND MORE ESPECIALLY IN NEW YORK WITH THE
WORLD, PULITZER PIONEERED THE SENSATIONAL PENNY NEWSPAPER. BOLD
HEADLINES NOW DANCED ACROSS THE TOPS OF "EXTRA" EDITIONS, AND
STORIES OF CRIME AND GOSSIP COMPETED WITH THE NEWLY INVENTED
COMIC STRIPS FOR THE READERS' FIRST ATTENTION.

JOSEPH PULITZER DID NOT INVENT MASS CULTURE, BUT HIS
PAPERS TRAILBLAZED ITS TECHNIQUES. THEY AIMED FOR A QUICK AND
POWERFUL EMOTIONAL IMPACT, DEMANDING AS LITTLE SERIOUS
REFLECTIVENESS AS THEY DID A LONG ATTENTION SPAN FROM READERS.
PULITZER USED EVOCATIVE LANGUAGE AND THE MOST SOPHISTICATED
TECHNIQUES OF ILLUSTRATION TO DRIVE HOME HIS MESSAGE.

THE SUCCESSORS OF THE PENNY NEWSPAPER -- THE GLOSSY
MAGAZINE, AND THE RADIO AND TELEVISION PROGRAM -- HAVE

SOMETIMES CARRIED PULITZER'S INNOVATIONS TO ASTONISHING LENGTHS.

BUT THE PRINCIPLES ARE STILL THE SAME: THE DOMINANCE OF SENSATIONAL
CONTENT, THE RELIANCE UPON A SHORT ATTENTION SPAN, THE IMPORTANCE
OF COMMERICAL ADVERTISING, THE ADOPTION OF SOPHISTICATED
TECHNICAL METHODS OF ENHANCING THE VIVIDNESS OF THE MEDIUM.

AS SOMETHING OF A TELEVISION ADDICT MYSELF, I DON'T
WANT TO DEPRECATE THE MASS MEDIA TOO MUCH. THERE IS STILL A
MAGIC IN SEEING EVENTS TRANSPIRE HALF THE WORLD AWAY, EXACTLY
AT THE MOMENT THEY ARE HAPPENING. LIKE OUR MOST ESOTERIC
RESEARCH PROJECTS, THE MASS MEDIA ARE ANTIDOTES TO THE PROVENCIALISM
OF AMERICANS -- WE FEEL OURSELVES PART OF THE LIVES OF OTHER
PEOPLE WE HAVE NEVER SEEN. NO MORE POWERFUL EVIDENCE OF THE
WIDE AND DIVERSE COMMUNITY OF HUMANITY IS AVAILABLE THAN THAT WHICH

COMES TO US ON THE AIRWAVES

WE NEED BOTH THE PROFESSIONAL CULTURE AND THE MASS CULTURE. MOST OF US ENTRUST OUR COLLEGE-AGE CHILDREN TO ONE, AND OUR FATIGUED EVENINGS TO THE OTHER. (AS A YOUNG PARENT, STILL STUDYING FOR MY DIVINITY DEGREE, THE OPPOSITE WAS TRUE: I ENTRUSTED MY EVENINGS TO THE ASSIGNMENTS OF MY SCHOLARLY TEACHERS, AND MY CHILDREN TO THE CARE OF THE ENTERTAINMENT TUBE.)

IT IS IMPORTANT, HOWEVER, THAT WE DO NOT IDENTIFY AMERICAN CULTURE TOTALLY WITH EITHER ONE OF BOTH OF THESE, THE PROFESSIONAL OR THE MASS CULTURES. NEITHER OF THOSE OFTEN DOES MUCH TO ENCOURAGE ORDINARY AMERICANS TO DEEPEN THEIR UNDERSTANDING OF THE WORLD AROUND THEM. IF THE MOTION OF IDEAS, IN EMERSON'S

SENSE, IS WHAT CHARACTERIZES A PARTICIPATORY CULTURE, THEN NEITHER THE PROFESSIONAL CULTURE NOR THE MASS CULTURE PASSES THE TEST.

THE IDEAS OF THE FIRST ARE TOO INTIMIDATING, AND MOST OF US WITHDRAW INTO ONLY A PASSIVE RECEPTIVITY -- WE AREN'T STIMULATED.

IN MASS CULTURE, BY CONTRAST, THERE IS MORE MOTION THAN THOUGHT, AND WE SIMPLY LIE BACK AND LET THE FAST PACE OF THESE MEDIA CARRY US ALONG WITH THEM.

THERE IS A MIDDLE CULTURE, OF COURSE, BETWEEN THESE TWO EXTREMES -- ALTHOUGH IT GETS TOO LITTLE NOTICE. IT IS THE CULTURE OF GOOD READING, IN WHAT VIRGINIA WOLFF ONCE 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."

IT IS THE CULTURE OF STUDY GROUPS, WHEREIN NEIGHBORS
COME TOGETHER TO PURSUE A SERIES OF READINGS, OR TO DISCUSS
ISSUES OF CONTEMPORARY POLITICAL, MORAL OR SOCIAL SIGNIFICANCE.

IT IS THE CULTURE OF CHURCH AND SYNAGOGUE GROUPS, OF
LODGE HALLS AND WOMEN'S CLUBS, OF ETHNIC COMMUNITY CENTERS, OF
LABOR UNIONS AND YMCA'S AND EMPLOYEE GROUPS, AND YES, OF
CHATAUQUA.

IT IS THE CULTURE OF EXTENSION COUSES, WHICH NOW HAVE
MORE PARTICIPANTS (20 MILLION) THAN ARE ENROLLED IN FORMAL
DEGREE PROGRAMS IN OUR COLLEGES AND UNIVERSITIES (17 MILLION).

IT IS THE CULTURE WHICH WE FIND IN MUSEUM GALLERIES, IN
FILM-STUDY CENTERS, IN HISTORICAL SOCIETIES AND PRESERVATION

GROUPS, IN TELEVISION DOCUMENTARIES, IN RADIO ESSAYS AND
DISCUSSION PROGRAMS.

THIS MIDDLE CULTURE, IN WHICH THE CITIZEN IS AN ACTIVE
LEARNER, DOESN'T RECEIVE WIDE ATTENTION BECAUSE IT IS SO VERY
DIVERSE AND HARD TO CHARACTERIZE -- NO ONE PUBLISHED A TV GUIDE
FOR IT; ITS HEADLINES DON'T SCREAM AT US FROM NEWSTANDS; ITS
PROGRESS IS NOT REVIEWED AT ANNUAL CONFERENCES FOR ALL ITS
PRACTITIONERS.

BUT THIS DIVERSITY IS PRECISELY WHAT MAKES THE CULTURE
OF INFORMAL ADULT LEARNING SO SUCCESSFUL AND SIGNIFICANT.
BECAUSE IT CAN BE ADAPTED TO THE DIFFERENT SOCIAL CIRCUMSTANCES,
INTELLECTUAL INTERESTS, AND TIME-CONSTRAINTS OF OUR PEOPLE. THE
PROCESSES OF INFORMAL LEARNING RESPECT THE PLURALISM OF OUR NATION.

A DISCUSSION GROUP ON THE RIGHT OF PRIVACY, FOR EXAMPLE, MAY BE A VERY DIFFERENT AFFAIR IN CODY, WYOMING, FROM ONE IN MID-TOWN MANHATTAN. THE CORRECTNESS OF ANTIGONE'S VIOLATION OF THE CIVIL LAWS IN ORDER TO BURY HER BROTHER IN ANCIENT SOPHOCLEAN DRAMA WILL BE JUDGED ONE WAY IN MORMON SALT LAKE CITY AND ANOTHER IN THE MORE PERMISSIVE AND LIBERTARIAN WORLD OF SOUTHERN CALIFORNIA.

IT IS THE BACKGROUND AND CIRCUMSTANCES OF THE ADULT PARTICIPANTS WHICH SHAPE THESE VARYING INTERPRETATIONS OF OUR INTELLECTUAL TRADITIONS. FOR ONE OF THE CARDINAL PRINCIPLES OF THIS INFORMAL CULTURAL ACTIVITY IS THAT IT IS NEVER DIVORCED FROM REAL LIFE. WHEN THE ACADEMIC SCHOLAR EXAMINES THE QUESTIONS OF PRIVACY, HIS TASK IS TO TRACE THE WAY OUR CONSTITUTIONAL LAW

HAS IMPINGED ON THESE QUESTIONS OVER THE PAST TWO CENTURIES, OR
TO NOTE THE INTERRELATIONSHIPS BETWEEN PRIVACY AND CERTAIN
PROPERTY RELATIONSHIPS OR FAMILY PATTERNS. THE SCHOLAR, TO HIS
CREDIT, ALWAYS HAS TO PLACE HIS OWN WORK, THE BEST JUDGEMENT
AND INSIGHT HE OR SHE CAN MUSTER, AGAINST THE WORK OF OTHERS WHO
HAVE EXPLORED THESE ISSUES BEFORE.

BUT THE LAYMAN, THOUGH HE MAY BE EQUALLY IMPASSIONED ABOUT
QUESTIONS OF PRIVACY OR JUSTICE, DOESN'T NEED TO KEEP THE WORLD
OF SCHOLARSHIP ALWAYS IN MIND. IT IS ENOUGH FOR THE LAYMAN, AS
IT WAS FOR EMERSON, THAT "THE QUESTION OF THE TIMES RESOLVE ITSELF
INTO A PRACTICAL QUESTION OF THE CONDUCT OF LIFE. HOW SHALL I LIVE?"

IT IS NOT THAT THE LAY PERSON THINKS LESS OF INTELLECTUAL THINGS, OR OF THE NEED TO PRESERVE THE IDEAS OF THE PAST. RATHER HE OR SHE ALWAYS JUXTAPOSES LEARNING AGAINST THE CONDITIONS OF THE LIFE AROUND HIM. AN IDEA MAY HAVE GREAT VALUE WITHIN A SELF-CONTAINED CIRCLE OF HISTORIANS, LITERARY CRITICS OR ANTHROPOLOGISTS, BUT TO THE LAYMAN IT IS BEST IF IT ILLUMINATES OUR WORLD, IS WORTHY OF OUR RESPECT AND CREDIBILITY, AND TEACHES US HOW TO LIVE.

IF YOU'VE EVER BEEN A TEACHER, YOU WILL RECOGNIZE THE IMPLICATIONS OF THIS PRINCIPLE. IT'S A LOT EASIER TO TEACH A STUDENT SOMETHING TO WHICH HE CAN RELATE THAN SOMETHING UTTERLY FOREIGN. IT FOLLOWS THAT THE MORE SENSITIVE A PERSON IS TO THE DETAILS OF HIS LIFE, THE MORE RECEPTIVE HE WILL BE TO LEARNING

IN GENERAL. FOR THOSE WHO UNTHINKINGLY ACCEPT THE SURFACE
APPEARANCE OF EVENTS AS THEIR ONLY MEANING, IT IS NOT HELPFUL
TO BRING A RICH CULTURAL TRADITION TO THEIR ATTENTION. FOR
THOSE WHO HAVE NOT COME TO A CURIOUS ENGAGEMENT WITH THE DETAILS
OF EVERYDAY LIFE, THE IDEA OF CULTURE IS YET AN ADDITIONAL MYSTERY
TO ADD TO THE CONFUSIONS OF LIFE.

FOR THOSE WHO CAN THROW OFF THE OPPRESSIVE WEIGHT OF
EVERYDAY CIRCUMSTANCE, OF PLAIN FACTS AND FIGURES, AND LIVE THEIR
DAYS THOUGHTFULLY, LEARNING IS A REFRESHING RHYTHMIC EXERCISE.
IT RUNS A RELAY-RACE WITH OUR ORDINARY LIVES. EACH DAY'S EVENTS
COMPRISE A LAP, CLUTTERED PERHAPS WITH A JUMBLE OF HURDLES AND
OBSTACLES WE HAVE TO BYPASS. AND THEN, IN MOMENTS OF READING, OR
PRIVATE REFLECTION, OR GOOD CONVERSATION, WE PASS THE BATON TO OUR

LEARNING, AND THAT JUMBLE BEGINS TO MAKE MORE SENSE. OUR LEARNING ALSO MAKES THE NEXT DAY'S RUN A BIT MORE INTERESTING, A LITTLE LESS JUMBLED AND DISCONCERTING.

NOW, I AM SPEAKING ONLY METAPHORICALLY, AND IN TERMS OF AN IDEAL. THE FACT IS OFTEN WE ARE TOO TIRED TO THINK AT ALL AT THE END OF THE DAY MUCH LESS TO GIVE VERY PROFOUND CONSIDERATION TO THE EVENTS OF OUR DAILY LIVES. AND SOMETIMES WE CAN GET INTO A RUT, AND SEEM TO MAKE NO HEADWAY AT ALL ON OUR QUEST FOR UNDERSTANDING. THAT IS WHY SOME PEOPLE COME FINALLY TO CONSIDER THEIR OWN LIVES AS ESSENTIALLY BORING, MECHANICAL AND ROUTINE.

BUT THE OPPORTUNITY TO RISE ABOVE TEDIUM HAS ALSO NEVER BEEN SO WIDELY AVAILABLE AS IT IS IN CONTEMPORARY AMERICA. IT IS

POSSIBLE TODAY, AS NEVER BEFORE, TO LIVE ONE'S LIFE MINDFULLY
AND INQUIRINGLY.

TO FOLLOW THIS PATH, WE HAVE TO BELIEVE THAT OUR WORLD
IS NEITHER ACCIDENTAL NOR INCOMPREHENSIBLE. HISTORY DID NOT
BEGIN YESTERDAY. THERE IS A CHAIN OF HISTORICAL INFLUENCE BENEATH
THE WAY OUR CITIES ARE CONSTRUCTED, OR THE WAY WE BRING UP OUR
CHILDREN, WORSHIP GOD, OR ORNAMENT OUR HOMES. THERE IS A RICH
PHILOSOPHICAL DEBATE WHICH LIES BENEATH THE LAWS WE IMPOST AGAINST
CRIME. THE WAY WE TREAT THE POOR AND UNFORTUNATE AMONG US, THE
AUTHORITY WE ACCORD TO PARENTS OR TO POLITICAL LEADERS.

THE TRANSACTIONS OF OUR EVERYDAY LIVES, THEN, CAN OFTEN
BECOME OCCASIONS FOR UNDERSTANDING THIS HISTORICAL CHAIN OR
PHILOSOPHICAL DEBATE.

A LONG DRIVE IN THE COUNTRYSIDE, FOR EXAMPLE, MIGHT BECOME AN INVESTIGATION INTO HOW THE AMERICAN LANDSCAPE HAS CHANGED, AND IF WE SO CHOOSE, INTO THE ORIGINS OF THE AESTHETIC IDEALS BY WHICH OUR FOREFATHERS RESHAPED THE NATURAL WORLD THEY FOUND HERE.

MEETING AN OLD FRIEND AGAIN IS AN OCCASION TO NOTICE WHAT HAS HAPPENED TO OUR GENERATION, AND IF WE SO CHOOSE, TO COMPARE OUR FEELINGS OF PRIDE AND EMBARRASSMENT WITH THOSE WE FIND IN THE NOVELS OF JANE AUSTEN OR THOMAS HARDY.

A LIVELY ARGUMENT AT A P.T.A. MEETING ABOUT CHILDREN'S TELEVISION CONCERNS NOT ONLY OUR OWN CHILDREN, BUT OUR SENSE OF HOW PARENTS AND TEACHERS AND OTHER SOCIAL LEADERS SHARE RESPONSIBILITY FOR THE UPBRINGING OF THE NEXT GENERATION.

IF WE TAKE ADVANTAGE OF SOME OF THESE OCCASIONS IN OUR LIVES TO PEER MORE DEEPLY INTO THE NATURE OF THE HUMAN CONDITION, WE SOON REALIZE THAT WE ARE FULL PARTICIPANTS IN THE MAKING OF THIS CULTURE. IT DOES NOT EXIST OUTSIDE US, AND WE DON'T HAVE TO LOOK IN AT IT, WITH OUR NOSES PRESSED AGAINST A GLASS WINDOW AS WE DID AT CHRISTMAS DISPLAYS IN DEPARTMENT-STORE WINDOWS WHEN WE WERE YOUNG.

OUR CULTURE IS NOT THE EXCLUSIVE PROVINCE OF PROFESSIONAL ARTISTS AND SCHOLARS, NOR OF THOSE WHO MANAGE OUR TELEVISION NETWORKS OR NATIONAL NEWSMAGAZINES.

OUR CULTURE IS OUR COMMON INHERITANCE AS AMERICANS, AND OUR COMMON RESPONSIBILITY.

IF WE DO NOT FIND WAYS TO MAKE THE IMPRESSIVE INSIGHTS
INTO HUMAN NATURE WHICH ARE IN SHAKESPEARE'S PLAYS A PART OF THE
LIVES OF OUR DIVERSE PEOPLE THEN SHAKESPEARE WILL NOT SURVIVE
FOR US.

IF THE SPLENDID CRAFTSMANSHIP OF CHINESE PORCELAIN DOES
NOT BRING DELIGHT TO OUR CITIZENS, THEN EVEN THE FORMIDABLE LABORS
OF SCHOLARS, MUSEUM CURATORS AND PRIVATE COLLECTORS WILL NOT
PRESERVE OUR INTEREST IN THOSE OBJECTS.

BUT BEYOND THAT, PLAYING AN ACTIVE ROLE IN OUR CULTURAL
LIFE HAS IMPORTANT IMPLICATIONS FOR THE POSSIBILITY OF SUSTAINING
OUR DEMOCRATIC SYSTEM. THE TEMPTATIONS TO INTELLECTUAL LASSITUDE
IN AN INCREASINGLY BUREAUCRATIZED AND MANAGED SOCIETY ARE
CONSIDERABLE.

IN POLITICAL LIFE, THE SAME PROBLEM CONFRONTS US IN THE TEMPTATION TO LEAVE MAJOR DECISIONS AFFECTING ALL OUR LIVES TO THE EXPERTS, THOSE WHO PRESUMABLY HAVE SOME INSIDE TECHNICAL KNOWLEDGE OF THE SUBJECTS AND CAN JUDGE BETTER THAN ORDINARY CITIZENS WHAT IS BEST FOR SOCIETY.

BUT IF MORE OF US BECOME AWARE OF THE ECOLOGICAL AND AESTHETIC COMPLEXITIES OF OUR ENVIRONMENT, WE WILL, AS A NATION, BE LESS EAGER TO SURRENDER THE FATE OF THE AMERICAN LANDSCAPE TO THOSE WHOSE JUDGEMENTS ARE MORE RELATED TO NARROW, IMMEDIATE INTERESTS THAN TO A SENSE OF THE COMMON NEED.

IF MORE OF US BECOME AWARE OF THE MORAL AND INTELLECTUAL COMPLEXITIES OF THE MEDICAL CARE OUR DOCTORS ARE OFFERING TO

AMERICANS, WE ARE AS A SOCIETY LESS LIKELY TO CONCLUDE THAT QUESTIONS OF MALPRACTICE, OF ESCALATING HOSPITAL COSTS, SHOULD BE DECIDED BY PHYSICIANS OR INSURANCE COMPANY ECONOMISTS.

CULTURAL CITIZENSHIP, I VENTURE TO SAY, IS AN IMPORTANT ASPECT OF POLITICAL CITIZENSHIP.

THE SURVIVAL OF DEMOCRACY, AND OF THE CITIZEN'S RIGHT TO PARTICIPATE IN DECISIONS WHICH AFFECT HIS OR HER LIFE DEPENDS SIGNIFICANTLY UPON THE INTELLECTUAL ACCESS OF OUR CITIZENS TO THEIR CULTURAL HERITAGE.

THE ENGLISH PHILOSOPHER FRANCIS BACON ONCE WROTE THAT "STUDIES (MAY) SERVE FOR DELIGHT, FOR ORNAMENT, AND FOR ABILITY." THAT IS, THEY MAY GIVE US INTELLECTUAL PLEASURE, GRAPPLING WITH

IMPORTANT QUESTIONS. THEY MAY MAKE OUR LIVES SPARKLE A BIT IF OUR CONVERSATION IS ENLIVENED WITH THE THINGS WE HAVE LEARNED. AND FINALLY, WE CAN CONDUCT OUR LIVES BETTER IF WE SENSE THAT WE KNOW WHY WE ARE DOING WHAT WE DO.

THE NATIONAL ENDOWMENT FOR THE HUMANITIES HAS BEEN WORKING FOR THIRTEEN YEARS WITH COLLEGE AND UNIVERSITY TEACHERS AND ADMINISTRATORS, WITH THE DIRECTORS OF MUSEUMS AND LIBRARIES, AND WITH THE STAFF OF MANY NATIONAL AND LOCAL CITIZEN'S ORGANIZATIONS, TO HELP BRING THESE THREE BENEFITS OF LEARNING TO MORE AND MORE OF OUR CITIZENS. WE DO NOT WANT TO SEE THESE PURSUITS TO BE, IN ANY SENSE, A WATERING-DOWN OF OUR NATIONS'S COMMITMENT TO INTELLECTUAL EXCELLENCE. OUR IDEAL, AS ALWAYS, IS TAHT OF MATTHEW ARNOLD. "TO MAKE THE BEST THAT IS KNOWN AND THOUGHT

CURRENT EVERYWHERE."

CAN WE MAKE THIS HAPPEN? THIS IS OUR GREAT EXPERIMENT
AS A NATION. IN THE EARLY DAYS OF THE REPUBLIC, BENJAMIN
FRANKLIN WROTE THAT "WE LIVE IN AN AGE OF EXPERIMENTS." HE
MEANT THAT HIS FELLOW CITIZENS WERE WILLING TO LIVE IN SOME
UNCERTAINTY, TO TEST THEIR BELIEFS CRITICALLY BY THE COURSE OF
EVENTS, TO KEEP THEMSELVES OPEN-MINDED. I WANT AMERICANS IN
OUR OWN DAY TO LIVE WITH SUCH OPEN-MINDEDNESS AND COURAGE.
CHAUTAUQUA GIVES ME CONFIDENCE THAT SUCH A LIFE IS POSSIBLE.

THANK YOU VERY MUCH.

REMARKS PREPARED FOR MEETING OF THE

NATIONAL COUNCIL OF LA RAZA

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

MAYFLOWER HOTEL

WEDNESDAY, AUGUST 30, 1978

I AM HONORED BY YOUR INVITATION TO SHARE IN THIS
MEETING OF THE NATIONAL COUNCIL OF LA RAZA.

I AM PARTICULARLY ENCOURAGED TO KNOW THAT THE CONVENTION
IS ATTENDED BY DELEGATES FROM ALL REGIONS OF THE COUNTRY AND
ALL SECTORS OF THE HISPANIC COMMUNITY.

I CONGRATULATE THE NATIONAL COUNCIL OF LA RAZA FOR THIS
IMPORTANT EFFORT TO OPEN AN EXCHANGE OF CONCERNS BETWEEN
GOVERNMENT AND PRIVATE AGENCIES ON THE ONE HAND AND ALL SECTORS
OF THE HISPANIC COMMUNITY ON THE OTHER.

THE AGENCY OF THE GOVERNMENT WHICH I REPRESENT IS NOT NEARLY
AS LARGE AS THE DEPARTMENT OF HEALTH, EDUCATION AND WELFARE OF THE ,
DEPARTMENT OF HOUSING AND URBAN DEVELOPMENT. I REPRESENT AN
AGENCY WHICH BUILDS NO BUILDINGS AND ADMINISTERS NO LARGE
NATIONAL PROGRAMS.

BUT I BELIEVE THE NATIONAL ENDOWMENT FOR THE HUMANITIES
HAS AN IMPORTANT MISSION TO PERFORM AND THAT THIS MISSION SHOULD
BE OF SPECIAL INTEREST TO LA RAZA.

I ALSO BELIEVE THAT I NEED YOUR HELP IN ACHIEVING THE GOALS OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES.

I WANT, THEREFORE, BOTH TO DESCRIBE MY UNDERSTANDING OF WHAT THE NATIONAL ENDOWMENT FOR THE HUMANITIES SEEKS TO ACCOMPLISH AND THEN TO ASK YOUR HELP IN EFFORTS TO INCREASE PARTICIPATION OF THE HISPANIC POPULATION IN ALL THE ENDOWMENT'S PROGRAMS.

THIRTEEN YEARS AGO, THE CONGRESS CREATED TWO NATIONAL ENDOWMENTS. THE ONE I REPRESENT, THE NATIONAL ENDOWMENT FOR THE HUMANITIES, HAS A VERY DISTINCT MISSION.

THE HUMANITIES REPRESENT CERTAIN ASPECTS OF KNOWLEDGE,

CERTAIN ACADEMIC DISCIPLINES, CERTAIN WAYS OF LEARNING WHICH ARE OF GREAT IMPORTANCE IN OUR NATIONAL LIFE.

IN THE MEDIEVAL UNIVERSITY, THOSE DISCIPLINES WE TODAY CALL THE HUMANITIES WERE THOSE PARTS OF KNOWLEDGE AND LEARNING THAT WERE CONSIDERED TO BE IMPORTANT FOR THE EXPRESSION OF OUR HUMANITY FOR THE FULFILLMENT OF OUR HUMAN CAPACITIES: THE USE OF LANGUAGE, THE UNDERSTANDING OF CULTURE, THE SENSE OF HISTORY AND TRADITION, THE AWARENESS OF QUESTIONS OF PHILOSOPHY AND VALUE.

THE NATIONAL ENDOWMENT FOR THE HUMANITIES SEEKS TODAY TO ENCOURAGE, THROUGH ITS GRANTS, GREATER MINDFULNESS, AWARENESS, AND CURIOSITY ON THE PART OF OUR CITIZENS, WITH RESPECT TO THE ORIGINS OF OUR CIVILIZATION, THE NATURE OF THE MANY CULTURES

WHICH MAKE UP THIS SOCIETY AND THE DISTINCTIVENESS OF OUR OWN HERITAGES AND TRADITIONS.

THIS MAY TAKE THE FORM OF FELLOWSHIPS TO ENABLE HISTORIANS TO WORK ON PARTICULAR PROBLEMS, OR GRANTS TO PROVIDE FOR THE COLLECTION OR CATALOGING OF RECORDS AND ARCHIVES OR THE EDITING OF BOOKS, OR PAPERS OF IMPORTANT THINKERS OF THE PAST.

IT MAY MEAN AS WELL THE PREPARATION OF INTERPRETATIVE MUSEUM EXHIBITS WHICH PRESENT, FOR A BROAD PUBLIC, ASPECTS OF OUR HISTORY AND OUR HERITAGE.

THIS MAY, ON OCCASION, ALSO INVOLVE THE USE OF PUBLIC TELEVISION OR FILM TO PORTRAY THESE ASPECTS OF THE HUMANITIES.

WE ARE SEEKING TO CONNECT SCHOLARLY WORK IN THESE AREAS
TO EVERYDAY PUBLIC LIFE.

AT PRESIDENT CARTER'S INVITATION, I TOOK UP MY RESPONSIBILITIES
AS CHAIRMAN OF THE NATIONAL ENDOWMENT A YEAR AGO, WITH THE
ASSUMPTION THAT IT IS NOT POSSIBLE OR WISE TO SPEAK OF AMERICAN
SOCIETY IN TERMS OF CULTURE, BUT ALWAYS IN TERMS OF CULTURES,
IN TERMS OF A RICH VARIETY OF TRADITIONS. SOME NEGLECTED, SOME
NOT TAUGHT IN ALL OUR SCHOOLS, SOME THAT HAVE BEEN SHUNTED ASIDE
IN INTERPRETING OUR NATIONAL HERITAGE.

I HAVE TAKEN UP THESE TASKS WITH THE HOPE THAT THE ENDOWMENT
MAY SERVE TO ENABLE AMERICANS IN ALL REGIONS AND FROM ALL
BACKGROUNDS TO BECOME AWARE AND PROUD OF THEIR OWN TRADITIONS.

WITH THE HOPE THAT OUT OF THIS RICHNESS OF DIVERSITY, WE MAY
BUILD ONE STRONG, NEW, HUMANE CULTURE AND SOCIETY HERE IN THE
UNITED STATES.

I HOPE THAT THE ENDOWMENT MAY SERVE FOR THE WHOLE NATION,
THE THEME WHICH THIS CONVENTION HAS ADOPTED FOR THE HISPANIC
COMMUNITY: VARIOS, MODOS - UNA VOZ

THOSE OF YOU WHO ARE HERE TODAY KNOW THE IMPORTANCE AND
CULTURAL TRADITION OF THE PRESERVATION OF HERITAGE. NOT FOR
SENTIMENTAL REASONS, NOT FOR THE CELEBRATION OF THE QUAINTESS
OF THE WAYS OF OUR ANCESTORS, BUT THAT WE MAY CONNECT WITH THE
HISTORY AND LIVES OF OUR FATHERS AND OUR GRANDFATHERS, THAT WE
MAY UNDERSTAND BOTH OUR OWN HERITAGE AND THOSE OF OUR BROTHERS
AND SISTERS, WHOSE PATHS TO THIS SOCIETY HAVE BEEN DIFFERENT

FROM OUR OWN.

I HOPE THE ENDOWMENT'S FACILITIES WILL ALWAYS BE AVAILABLE TO GROUPS OF AMERICANS AND INDIVIDUALS WHO CHERISH THIS KIND OF LEARNING AND THESE KINDS OF ACTIVITIES.

WITHOUT ATTENTION TO THESE KINDS OF KNOWLEDGE, AND THIS KIND OF LEARNING, OUR LIVES WOULD BE THE POORER AND THE LIVES OF OUR CHILDREN MORE SO.

I DO NOT SEE THE NATIONAL ENDOWMENT AS THE FINANCIAL PATRON OF PROFESSIONAL EXPERTS IN THE ACADEMIC DISCIPLINES OR AT MUSEUMS AND UNIVERSITIES, BUT AS A CO-PARTICIPANT, WITH SPECIALISTS AND LAY PERSONS ALIKE IN A BROAD RANGE OF PROGRAMS BY WHICH THE KNOWLEDGE AND LEARNING IN THE HUMANITIES MAY COME TO FLOURISH IN OUR SOCIETY.

WORK IN THE HUMANITIES HELPS TO AROUSE OUR SKEPTICISM
OF THOSE WHO WOULD OFFER US ONLY TECHNICAL SOLUTIONS TO PROBLEMS.

THE HUMANITIES MAKE US WARY OF THE CLAIMS OF EXPERTS WITHOUT
DENYING THE NEED FOR SPECIALIZED KNOWLEDGE AND WITHOUT DENYING
THE NEED FOR SPECIALIZED KNOWLEDGE AND WITHOUT JOINING THE RANKS
OF THOSE WHO DISTAIN LEARNING.

BY PROVIDING CITIZENS WITH A WAY OF ASKING THE MOST SEARCHING
QUESTIONS ABOUT LIFE AND SOCIETY, LEARNING IN THE HUMANITIES CAN
CONFER UPON US THE STAMINA AND THE INSIGHT TO STAND AGAINST
THREATS TO OUR FREEDOM AND TO ENGAGE WITH OTHERS IN BUILDING
A MORE JUST AND BEAUTIFUL SOCIETY.

I WANT TO ASK YOUR HELP IN MY EFFORTS TO INCREASE PARTICIPATION OF THE HISPANIC COMMUNITY IN THE ENDOWMENT'S PROGRAMS. OUR GRANTS ARE MADE ON A COMPETITIVE BASIS. OUR STAFF IS READY TO ASSIST THOSE WHO SEEK TO COMPETE FOR ENDOWMENT FUNDS BY EXPLAINING GUIDELINES AND PROCEDURES.

OUR COOPERATION TOGETHER IS IMPORTANT IN SEEKING THE GOALS OF NEH.

THE DEMOGRAPHIC PROJECTIONS NOW SHOW THAT THE HISPANIC POPULATION WILL BECOME THE LARGEST ETHNIC MINORITY IN THIS COUNTRY WITHIN THE NEXT DECADE. IT IS IMPORTANT, THEREFORE, THAT NOT ONLY MEMBERS OF THE HISPANIC COMMUNITY COME TO A BETTER UNDERSTANDING OF THEIR OWN HERITAGES BUT THAT THE REST OF OUR

SOCIETY MAY COME TO APPRECIATE THE CONTRIBUTIONS OF THESE RICH CULTURAL TRADITIONS.

THE DAY MUST COME WHEN THOSE WHO HAVE MADE AND ARE MAKING GREAT CONTRIBUTIONS TO THE HISPANIC CULTURAL TRADITION WILL BE RECOGNIZED IN THE REST OF OUR SOCIETY.

-- WHEN MORE OF OUR STUDENTS OF ANGLO AND ITALIAN AND IRISH BACKGROUND COME TO APPRECIATE THE INSIGHT AND CONTRIBUTIONS TO KNOWLEDGE OF THE SCHOLAR-ACTIVIST ERNESTO CALARZA.

-- WHEN OUR STUDENTS IN SCARSDALE AND ATLANTA AND MILWAUKEE COME TO UNDERSTAND THE TRADITIONS OF THE MURALIST PAINTINGS AND OF THE GREAT JOSE CLEMENTE OROZCO.

-- AND WHEN YOUR YOUNG PLAYWRIGHTS, LIKE LOUIS VAL DEZ AND HIS SPECTACULAR PLAY, NOW IN LOS ANGELES, "ZOOT SUIT," WILL BE UNDERSTOOD AND SHARED BY YOUNG PEOPLE AND ADULTS IN BIRMINGHAM AND BOSTON, DEULUTH AND SEATTLE.

OUR SOCIETY NEEDS THE PERSPECTIVE AND LEADERSHIP OF THE HISPANIC COMMUNITY AS WE CONFRONT THE QUESTION OF A SELECTION OF PRIORITIES FOR INSTITUTIONAL CHANGE AND MOST ESPECIALLY AS WE GRAPPLE, AS A SOCIETY, WITH THE ISSUES OF HOW TO CULTIVATE, PERSERVE AND UTILIZE THE CULTURAL HERITAGE OF MANY DIVERSE GROUPS, A PROBLEM THAT LA RAZA IS ADDRESSING WITH INSIGHT AND SKILL.

I WELCOME YOUR SUGGESTIONS OF SCHOLARS AND PUBLIC MEMBERS WHO MAY SERVE AS REVIEWERS AND PANELISTS FOR US. WE ARE SEEKING TO INCREASE PARTICIPATION OF THE HISPANIC COMMUNITY IN THESE AREAS.

WE WELCOME, AS WELL, YOUR INQUIRIES ABOUT THE WORK OF THE
ENDOWMENT AND THE GUIDELINES OF ITS PROGRAMS.

I AM HAPPY TO ANNOUNCE THIS MORNING THAT WE HAVE ALREADY
BEGUN TO WORK TOGETHER WITH THE NATIONAL COUNCIL OF LA RAZA.
THE ENDOWMENT WILL MAKE A CHAIRMAN'S GRANT TO THE NATIONAL
COUNCIL, FOR A PERIOD OF PLANNING, OVER THE NEXT FOUR MONTHS.

THE PURPOSE OF THIS GRANT WILL BE TO DEVELOP SPECIFIC PLANS
AND PROPOSALS FOR PROGRAMMING, WHICH CAN BE CONSIDERED FOR FUNDING
BY THE ENDOWMENT. YOUR PRESIDENT HAS SUBMITTED A DETAILED AND
SENSITIVE PLAN FOR ESTABLISHING AN ADVISORY GROUP ON THE HUMANITIES
UNDER THE AUSPICES OF LA RAZA, WHICH WILL EXPLORE, WITH SCHOLARS,
AND EXPERTS, VARIOUS PROGRAM IDEAS, ESTABLISH PRIORITIES AND
DETERMINE THE FEASIBILITY OF IMPLEMENTING SOME OF THESE PROGRAMS

AND IDEAS, AND TO EXPLORE, WITH THE ENDOWMENT, FUNDING POSSIBILITIES FOR HIGH PRIORITY AREAS.

YOUR NATIONAL DIRECTOR HAS SUGGESTED AN OUTSTANDING GROUP OF HISPANIC SCHOLARS AND PUBLIC CITIZENS WHO WILL PARTICIPATE IN THIS PLANNING. WE WELCOME THIS OPPORTUNITY TO WORK TOGETHER WITH YOU.

AS I SAID AT THE BEGINNING, OUR AGENCY IS SMALL, AS FEDERAL AGENCIES GO. WE MUST MAKE OUR GRANTS ON THE BASIS OF COMPETITION. WE DO NOT HAVE FUNDS FOR BRICKS AND MORTAR BUT WE CAN ADDRESS OURSELVES, WITH YOUR HELP, TO THE MOST VITAL AND CRITICAL LIFE ISSUES OF HUMAN IDENTITY, OF THE EXERCISE OF HUMAN CAPACITY AND THE UNDERSTANDING OF HUMAN DESTINY AND OF THE RICH AND VARIED TRADITIONS OF THIS SOCIETY AND OF THE POSSIBILITIES BEFORE US FOR

A SOCIETY OF TOLERANCE, UNDERSTANDING, AND MUTUAL LEARNING,
IN WHICH EACH OF US HAS DISTINCT PRODE IN OUR OWN ORIGINS
WITHOUT EXERCISING CULTURAL ARROGANCE OR CHAUVANISM, LEARNING
FROM OTHERS. CO-PARTICIPANTS, COLLABORATORS IN EFFORTS TO CULTIVATE
KNOWLEDGE AND LEARNING OF THE HUMANITIES IN DIVERSE LOCALITIES
AND DIVERSE CULTURAL GROUPS, CONSISTANT WITH THE OVERALL NEEDS
AND PURPOSES OF OUR SOCIETY.

I THANK YOU FOR YOUR HELP. I'M HONORED BY THE OPPORTUNITY
TO SHARE WITH YOU IN THIS MEETING.

QUE VIVA LA RAZA!!

IN APPRECIATION OF DUMAS MALONE

APRIL 30, 1979

CHARLOTTESVILLE, VIRGINIA

BY

JOSEPH DUFFEY, CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

I AM PROUD TO BE HERE TODAY, TO CONVEY THE GREETINGS OF PRESIDENT CARTER ON THE OCCASION OF THIS CELEBRATION OF YOUR WORK, AND TO ADD MY VOICE TO THE CHORUS OF CONGRATULATIONS YOU SO CLEARLY DESERVE.

MY MESSAGE IS ONE OF GRATITUDE. AS CHAIRMAN OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES, MY MOST DIFFICULT DUTY IS TO EXPLAIN WHAT THE HUMANITIES ARE. EVEN WITHIN THE ACADEMIC COMMUNITY, IT IS DIFFICULT TO AGREE ON A SINGLE, CLEAR DEFINITION OF THESE FIELDS OF LEARNING. WHAT A HELP IT IS HERE, THEN, TO BE ABLE TO POINT TO SOMEONE LIKE DUMAS MALONE, AND SAY, "AH, WHAT HE DOES, THAT IS WHAT THE HUMANITIES ARE!"

THE PREEMINENT BIOGRAPHER OF THOMAS JEFFERSON HAS A SPECIAL PLACE IN AMERICAN INTELLECTUAL LIFE. AND TO WRITE JEFFERSON'S BIOGRAPHY IN THE MIDST OF THE UNIVERSITY HE FOUNDED IS AN AWESOME RESPONSIBILITY FOR ANYONE.

THE JEFFERSON BIOGRAPHY IS A MASTERFUL PIECE OF HUMANISTIC SCHOLARSHIP. EVERY PAGE OF IT SHOWS HOW A CAREFUL SCHOLAR AVOIDS THE TWIN TEMPTATIONS OF CONTEMPORARY WRITING--EITHER TO ENSHRINE JEFFERSON AS A FIGURE ABOVE THE LIFE OF MERE MORTALS, OR TO DEBUNK HIM SUPERCILIOUSLY AS ONE WHO HAS STOLEN OUR ADMIRATION UNDESERVEDLY. IT IS NOT AN HAGIOGRAPHY OR AN EXPOSE--IT IS A LIFE.

IN FACT, AS I READ THE VOLUMES OF THIS MONUMENTAL WORK, I AM IMPRESSED BY HOW MUCH MORE COMPLEX AND ENGAGING IS THE JEFFERSON YOU HAVE PRESERVED AND PRESENTED TO US. THE TRIUMPHS OF HIS LIFE, LIKE OURS ON A MORE MODEST SCALE, ARE LESS THAN COMPLETE; THE DISAPPOINTMENTS OF HIS LIFE ARE, AS WE WOULD WANT OURS TO BE, LESS THAN CRUSHING OR TRAGIC.

WHAT HAS THIS MORE INTERESTING PORTRAIT OF JEFFERSON MEANT TO AMERICAN CULTURE? WHEN YOU BEGAN YOUR BIOGRAPHICAL LABORS YEARS AGO, JEFFERSON'S WORDS WERE ALIVE IN EVERY AMERICAN CLASSROOM, FROM EVERY AMERICAN ROSTRUM, IN EVERY AMERICAN CIVICS TEXTBOOK. BUT THE WORDS WERE THEN DISEMBODIED, HANGING OVER THE AMERICAN POLITICAL LANDSCAPE LIKE A USEFUL SET OF PIETIES WHICH COULD MEAN ANYTHING TO ANYONE--A FITTER SUBJECT FOR CALLIGRAPHERS, ENGRAVERS, AND STONECARVERS THAN FOR THOUGHTFUL LAYMEN, STUDENTS, AND CONTEMPORARY POLITICAL FIGURES.

WE KNOW NOW, THROUGH YOUR PATIENT LABORS, WHAT OCCASIONED EACH OF THE REMARKABLE OUTPOURINGS OF JEFFERSON'S PERCEPTIVENESS. WITH SPLENDID SCHOLARLY ATTENTION AND ARTISTIC ENERGY, YOU HAVE RECONSTRUCTED, ALMOST MOMENT BY MOMENT, THE WORLD THROUGH WHICH JEFFERSON PASSED--SO THAT WE ARE NOW ABLE TO SEE WHAT HE WITNESSED AS MUCH AS TO HEAR HIS TESTIMONY.

AND PERHAPS MOST SATISFYING IS THAT KNOWING JEFFERSON BETTER--AS A POLITICAL MAN, IN POWER AND IN OPPOSITION, AND AS A PRIVATE CITIZEN, TENDING TO HIS FAMILY AND HIS LIVELIHOOD--HAS NOT DIMINISHED HIM IN OUR REGARD. IF ANYTHING, HIS THOUGHT IS MORE INTRIGUING NOW THAT WE CAN PLACE IT SO MUCH BETTER. PERHAPS THE GREATEST TRIBUTE TO YOUR WORK IS THAT READING DUMAS MALONE LEADS US TO READ THOMAS JEFFERSON.

AS A BIOGRAPHER, YOU HAVE WRITTEN MANY LIVES. BUT NONE IS MORE INTERESTING, PERHAPS, NOR MORE IN NEED OF PUBLIC UNDERSTANDING, THAN THE ONE YOU HAVE LED YOURSELF. THE ACADEMIC LIFE HAS BECOME SO DEEPLY IMMERSED IN ORGANIZATIONAL AND ECONOMIC COMPLICATIONS, WE ALL KNOW, THAT WE MAY EASILY FORGET THE CRUCIAL IMPORTANCE OF THE SOLITARY SCHOLAR, SIFTING THROUGH MOUNDS OF EVIDENCE TO FIND SUBSTANTIATION FOR HIS OR HER INTERPRETATIONS, PUZZLING OVER THE PROBLEMS OF

OF WRITING CLEARLY AND GRACEFULLY TO AN IMAGINED IDEAL READER. YOUR LIFE-LONG CALLING HAS BEEN TO EXEMPLIFY THE SCHOLARLY CAREER AS MUCH AS TO DESCRIBE THE POLITICAL ONE IN YOUR BOOKS AND ARTICLES.

FOR ALL THIS, WE AS A NATION ARE MOST GRATEFUL. YOUR WORK HAS LONG HONORED JEFFERSON AND HIS NATION. TO SUPPORT IT HAS BEEN A PROUD OPPORTUNITY FOR THE NATIONAL ENDOWMENT FOR THE HUMANITIES TO SHOW OUR NATION'S RESPECT FOR THE LIFE OF THE MIND YOU HAVE EPITOMIZED AND ENRICHED.