

[10-13-1970]

document- tation

1980

president's address to the faculty

(Following are the remarks and the address of Father Hesburgh at the meeting of the general faculty in Washington Hall, on Oct. 13.)

Remarks.

I stand before you on the 29th year of addressing the faculty at its annual meeting, and once more I am happy to greet the new members of this community as well as to welcome back those who have been here for many years.

I should like to say a word about Father Bill Toohey who, as you all know, died this morning about 11:30. I had given him a last blessing about 10:00 and was offering Mass for him just as he was dying. Father Bill has been with us ten years--ten years of good and faithful service. I think as good an epitaph as any to his memory and his service are his own words in the Observer just nine days ago when he was speaking about people who touched our lives and somehow make God a reality for us in a very busy world. They are, he said, "people who make us feel more alive because of what they bring to life in us." It is curious and wonderful to realize that we have no notion of what it is we say and do that others will remember for the rest of their lives, not that we need know. The important thing is we are all meant to be for one another experiences of a living God. In offering a votive Mass to Our Lady this morning, I asked that she might give him safe conduct to that safe harbor in eternity. May he rest in peace.

A week or so ago I was speaking to the Academic Council and I mentioned to them that everything we do in the Council, everything we do throughout the faculty and staff of this University has to be geared to one overriding concern--the concern for excellence. I've said this so many years that I'm sure I begin to sound like a broken record to many of you, but I think if we are to create here a unique and a great university there is no other coin of the realm except that of excellence. There never was a great university without commitment to excellence, and there never will be one here without that constant commitment year in and year out.

One significant move towards excellence is the fact that we have funded and filled fourteen endowed chairs and have fourteen more ready to be filled. I'm sure that before we finish the "Campaign for Notre Dame" at the end of the year we will have moved even further ahead in this area. Here, too, we have tried to stress quality and excellence. Each time one of these chairs is filled from within or without the University, we take another step forward to our constant goal. Of all the things I hoped for in this campaign, the funding of these chairs was the most important.

The Academic Council, as you may have heard or will read shortly in the Notre Dame Report, has approved a new appeals mechanism. This is not directed to appeals in the case of decisions on promotion or tenure in the matter of standards, but rather for taking a look at what might be possible procedural errors or personal bias in the decision.

Allow me to mention, as I do every year, that we are close but yet far from our goal in United Way. We have achieved \$52,000, and our goal, as you all know, is \$79,000. We are at the short yardage at the end of the field; the only way we're going to succeed is to have 100 percent participation. This is an effort that reaches out to our total family.

At the first meeting of the officers this year, we met with the Faculty Budget Priorities Committee and we talked about a problem they had been discussing for the last year. We have a small but significant (even one would be significant) number of widows and some retired faculty members whose pensions are inadequate in today's inflated economy. As you know, we had a base of \$7,000 minimum and have raised that at the suggestion of the Budget Priorities Committee to \$10,000, plus other emoluments in the area of Blue Cross-Blue Shield. We are earmarking \$500,000 in the endowment fund for this purpose, and if that is not sufficient, we shall have to touch the capital of that fund. I hope this is a short-range problem because the pensions or retirement funds that we are concerned about were built up in years when salaries here were about 1/5 of what they are today, if not less. In any event, it is one of those problems that simply out of humanity and gratitude one must do something about.

I'd like to mention two extensions of Notre Dame that are important outreaches of our academic enterprise, giving our work visibility in a broader scheme. The first is a new property in London, made possible by a benefaction from Mrs. Dagmar Concannon, that will serve our programs for law and business in that city.

The other property is one in which I have been involved for the past 15 years, the Ecumenical Institute for Advanced Theological Studies in Tantur, Jerusalem. The Trustees have now agreed that we can make the Institute a constituent part of our Theology Department, and we have a committee of people in the department--an ecumenical group, Protestants and Catholics--who have studied there, some as rectors. Father Dave Burrell, our former Theology Department head, is a rector there this year. The Theology Department committee will be backed up in Jerusalem by an international group of advisors--Protestant, Catholic, Orthodox and Anglican. We hope that our ability to do theology will be enhanced, especially in the field of ecumenics. We also hope we can attract many other faculties of theology in this country, in Europe and in the Third World to collaborate with us in this endeavor.

We are moving forward on the addition of women to our undergraduate student body. The Trustees approved the addition of 500 women to the undergraduate student body, and we are bringing in about 125 new women students a year, either as freshmen or transfers. Mr. Mason is working on what this requires in the way of facilities, and Prof. O'Meara is looking into the academic ramifications of this move, together with the deans and chairmen.

A few years ago when we were starting the "Campaign for Notre Dame," I said we don't have to worry about building. I guess I should remember that "ever" and "never" are words that shouldn't be used in a university. We are in the process of completing, or have completed, some \$25,000,000 worth of new facilities: Fitzpatrick Hall of Engineering is in place and working; the Stepan chemical research facility should probably be in operation the next calendar year. We hope to have Pasquerilla West, a new women's residence hall, in operation in January, and Pasquerilla East next September. During November we have such joy at dedicating the new Snite Museum that we are taking four days to do it. We will multiply at least six times our exhibit area for the visual arts, and for the first time be able to show our permanent collection. Having this splendid facility will also attract much more great art to this University in the way of gifts.

We have still one great priority in building, and that is a faculty office facility. Dr. Frick has been putting this interest before a benefactor, and we are all very hopeful that sometime in the near future we will be able to undertake this new building and deliver some people from their present claustrophobia in the basement of the Memorial Library.

In recent years we've been worried about the Memorial Library. Acquisitions are an on-going concern because inflation in that area is about 18 percent a year. We have in 1981-82 broken out of the library budget the acquisition portion and tried to give that special attention. In the past it tended to get melded in with a number of other non-salary items. Salary items are over 60 percent in the library, and we are attending to that area, too.

The Faculty Budget Priorities Committee has been asked to look at the perennial problem over the entire University of fringe versus salary benefits. When one is young, salary in hand looks like the best of all benefits, and as one gets older the fringes, particularly retirement arrangements, begin to loom as a very important part of one's life. I don't know what particular wisdom we're going to discover, but if we come up with some better solution than that currently at hand we will certainly activate them.

Every year I mention that we are committed to having more women and more minorities on our faculty. I think it fair to say that we have made better progress with women than we have

with minorities. I was extremely impressed by the quality of the women coming into the University this fall, and last fall as well. On minorities we lag, and I suspect we can contribute to a solution here by attracting more minorities to our Graduate School, enlarging the pool of potential professors. I say once more to all of you who are involved in attracting new faculty to this University that these remain top priorities.

Dr. Gordon tells us that we have over \$9 million in research funding this year, which is doing well in the face of whittled-away government grants. Our outside total funding, including facilities and equipment, educational and service programs, and a cold weather transportation project in the College of Engineering, is about \$17 million. Dr. Gordon also notes that the numbers of graduate students are down but the quality is holding and, in fact, in some cases improving.

A final item before getting into my formal remarks. It appears to me and to the trustees that priorities these days seldom last for more than ten years, and then one has to take another look at them. As you all know, ten years ago we had a Committee on University Priorities which came up with a report that, in turn, gave birth to the "Campaign for Notre Dame." As a result, we are much further along the road to excellence than we were ten years ago. It seems to me that we should now go back and take another look at our priorities. I've written a letter to the Provost, which will be appearing in Notre Dame Report, asking him to undertake this task along with the many others he does so well. I spoke earlier of excellence, and there is never any question about where the Provost stands on that matter. I have great confidence that by his calling upon many of you to help him review our priorities and by his own pondering on the problem, in a year or so he will present a report to us on his perceptions for the 80's. I have asked that he review what has been done during the 70's but to let his mind range ahead ten years and beyond in terms of academic excellence.

Address.

I would like to speak to you today quite seriously about the future of liberal education, and while I speak to this campus and its needs I speak also to the world at large on this issue. I think we are passing through a time when education is the more cherished as it is the more vocational, when learning how to do something, rather than liberal and humanistic learning how to be someone, particularly someone human, is in vogue. One questions the future of liberal education. This is no idle speculation, especially in our day when the most popular course on the American college campus is not literature, not history, but accounting. I do not say this to denigrate accounting--it is important to know how to do it and to do it well. However, I think the single fact that a how-to-do course is more popular than the traditional liberal arts courses is indicative of many modern currents of educational thought regarding the purposes of higher education, what education might be expected to produce, what the country most needs at this particular time from its educated citizens, and, especially, how all this relates to the position of our country, America, in a wider world context.

Speaking first to the purposes of education, may I say we are given a mighty clue when we add to the word "education" the adjective "liberal." Liberal education is best described as that education which liberates a person to be truly human. That is perhaps why those subjects which bear most directly on this process are called the humanities. What does it mean to be truly human? Three or four years ago when I became chairman of the board of the Rockefeller Foundation, I persuaded my fellow trustees to set up a Commission on the Humanities, which we funded with \$1 million. This Commission was chaired by Richard Lyman, then president of Stanford University and now president of the Rockefeller Foundation. He drew upon the wisdom of 32 other distinguished Americans, and this week they are publishing their report, The Humanities in American Life, through the University of California Press at Berkeley. On the first page of this report I think they underscore what I am trying to address right now.

Through the humanities we reflect on the fundamental question: what does it mean to be human? The humanities offer clues but never a complete answer. They reveal how people have tried to make moral, spiritual and intellectual sense of a world in which irrationality, despair, loneliness, and death are as conspicuous as birth, friendship, hope and reason. We learn how individuals and societies define the moral life and try to attain it, attempt to reconcile freedom and the responsibilities of citizenship and express themselves artistically as well. The humanities do not necessarily mean humaneness nor do they always inspire the individual with what Cicero called "incentives to noble action," but by awakening a sense of what it might be like to be someone

else, to live in another time or another culture, they tell us about ourselves. They stretch our imagination and they enrich our experience. They increase our distinctively human potential.

I have often wondered and speculated, most recently in a nationally broadcast debate with some Russians on the subject of human rights, about what it really means to be human, taking that word in its most universal sense. On the occasion of the debate, which took place at Georgetown University, it struck me that unless our American team of three people could induce the three Russians to transcend the political, cultural, economic, religious and nationalistic barriers that separated us, no real discussion of human rights or, more largely, no real discussion of the human condition could take place. Now there is a technique long used to create a good mental attitude for meditation called composition of place, putting oneself in a mental situation where meditation on a particular subject was facilitated. So on that occasion, in an attempt to create such a composition of place, I asked the Russians to imagine that our world had become so humanly impossible for us and in such proximate state of danger of total destruction that a group of human beings of every possible nationality, race and religion banded together in a new rocket-powered Noah's Ark and sought another planet where a new human world might be created. Finding one ample enough, already inhabited by intelligent although non-human life, our planetary immigrants are asked a very key question by those in current possession of that planet. The conversation goes like this: "Before we welcome you to live among us, we really must know what you consider yourselves to need most as humans. We are speaking of spiritual rather than material realities of life. We know you need food to eat, water to drink, air to breathe, sleep, exercise and so forth. All of these are readily and freely available here on this planet, but what do you really need to be human, that without which a truly human life would be unthinkable? No easy question, and not to be answered with mountains of gold and diamonds, exquisite nourishment, sensual pleasure of every imaginable sort. All of these are freighted with material rather than spiritual realities and undertones. These will not answer the question: What is that without which you cannot be truly human?"

I told the Russians after making this introduction to our televised debate that speaking out of our common humanity I would try to answer our planetary host with one key word, freedom, and that I would add a phrase for their reassurance--freedom intelligently and responsibly used and enjoyed. If pressed for further elaboration of this most basic human need of freedom, I would specify some central human freedoms that make life worth living in any society on any planet. First, freedom to develop oneself to the full extent of one's human potentialities, mainly one's intelligence and one's talents--artistic, cultural, humane, spiritual, scientific, to mention a few. Second, freedom to have faith and to practice it freely in our traditional religious manner by prayer and worship, by loving God, by loving all of our fellow human beings in care and in service. Three, freedom to organize our societies and our social instincts to achieve our common human welfare on all levels--civil and political societies, economic endeavor, marriage and family. In a word, to be truly human we would need the freedom to achieve a balance between our individual and our common good, our particular and communal well-being, our happiness fundamentally as human persons and as a human society.

All of this in its particularity we sum up as human rights, not given to us, but inhering in our human personhood as created, both intelligent and free, and in this, mirroring our Creator who is ultimate intelligence and freedom, the ultimate source of our eternal destiny of everlasting happiness and fulfillment.

At this point, our newfound intelligent (and presumably free) persons might rejoice in our particular human kinship with them, but they might also ask, "Were all of these rights, so central to the human condition, respected and achieved on the Planet Earth that you left?"

Somewhat shamefacedly, we would have to say no, that indeed the worldwide absence of these rights because of greed, violence, selfishness, and inhumanity was the main reason for our leaving, for our wish to recreate the human condition in its pristine promise, somewhere else in the universe.

We might then be asked, quite legitimately, "How do you hope to do it here, when you were such a miserable failure there?"

If I were to give the answer, it would not be unrelated to the future of liberal education, the education of free men and women, despite the fact that you may have thought me wandering from our central theme. My answer would be, not unduly apologetic I trust, something like this.

We did have our golden ages on earth, as well as our eras of dismal failure. We were at

our best when we were most splendidly human, when our young men and women were liberated through education from that dark side of humanity that must most fundamentally be called evil. There were moments when education really liberated people from pride and prejudice, from greed and selfishness, from inhumanity and brutality and violence and destruction. Those were moments when education was really conceived as teaching young people how to be most nobly human, inspired by a vision no less than divine, and we would have to add, open to grace from on high. This was education characterized by attention first of all to ends rather than means, to substance rather than fads, to being human first and foremost, and then doing humanly, because our purposes were clear, our priorities high, and the call to be heroic, even saintly, not diminished by a dismal mediocrity and lack of vision.

May I now bring us all down to earth by proposing that much of the malaise that affects the world today may precisely be described as a dark and foreboding evil, a mad chase for means -- money, power, pleasure -- rather than a pursuit of the high purposes of civilized human achievement, peace, freedom, justice; that selfish personal concerns, even good though single issue ones, have all but buried the over-arching concept of the common good. We do have a world to remake, right here, not up there. In either place, it would be difficult to imagine success in the making, unless liberal education is somehow engaged anew, reborn if you will, with a central place in the total educational effort, now largely without a unifying theme, without a deep concern for teaching young people how best to be human, in the best sense of that word.

I would now like to say a few words about what precisely should happen, or begin to happen to students today, if their education were less illiberal, vocational, strictly utilitarian -- how to do something immediately gainful -- or put positively, what beyond all that, and even before it, or concurrently with it, would we hope to accomplish through a central focus on liberal education. I should add that it is my own deep conviction that without liberal education, none of these qualities, or values, or characteristics I am about to describe are likely to be achieved, in any great measure, in the life of the student.

What should liberally educated students learn? First, the ability to think, clearly, logically, deeply, and widely, about a variety of very important human questions, like the meaning and purpose of human life, the conflicting roles of love and hatred, war and peace (even in a family context), truth and error, certainty and doubt, reason and faith, building and destroying, magnanimity and selfishness, generosity and greed, integrity and perverseness, good and evil, life and death -- to mention a few. How-to-do-it subjects do not raise these issues, although many of these issues are inherent in almost everything we do. These issues are those that liberate the mind by stretching it to confront ideas that are really and fundamentally important to being human, in the best or worst sense of the word.

There are many ways of tracking these ideas and engaging the mind with them, most broadly through philosophy and theology, subjects almost totally neglected in much of what goes by the name of higher education today. How narrow a mind that has never had to wrestle with the thoughts of Augustus and Aquinas, Kant or Calvin, Descartes or Bonaventure, Tillich or Barth or de Chardin. Small minds grow when confronting larger minds; all minds become supple when following conflicting chains of argument, diverse solutions to complicated human issues.

The mind, like muscles, must be exercised to grow, and the lack of this growth is so widely evident today in the millions of college graduates who take their opinions uncritically from their favorite columnist or TV commentator. So many of them are completely innocent of philosophical or theological reasoning. Even more devastating, how many of them graduate without even having read the Old or New Testament? All of this came home to us in a most startling way when many of the key actors in the Watergate affair, young lawyers, graduates of our best and most prestigious universities, admitted that they had never questioned whether what they were doing was right or wrong. They admitted that they just did whatever seemed to get the political results they wanted, irrespective of any moral considerations -- which to them seemed irrelevant. This is hardly the mind at work in its most discriminating way.

In addition to philosophical and theological study, all of these basic human issues may be individualized, concretized, and personalized in the study of history and literature. Here we find the story of actual success and failure in the matter of being human, the heights and the depths of human endeavor, the great challenges and responses, as Tawney puts it, that spelled the rise and fall of human civilization, its greatest glories and its worst shame. Contrast the inhumanity of Buchenwald and Auschwitz with the dedication of a Mother Theresa. As Santayana said so well, we humans learn from our own history, or ignore it to repeat its follies. Each new war and every human tragedy is a growing testament to this basic educational truth.

Literature enlarges the human experience to live a thousand lives, and to learn from them. What educational folly not to dream with Dante, soar with Shelley and Keats, range most widely through every human emotion with the greatest writer in our language -- William Shakespeare. I remember telling a marriage class I once taught that they would learn infinitely more about what makes marriages successful and unsuccessful by reading Sigrid Udset's Kristin Lavransdatter than in drooling over Vander Velde's ponderous tome on the techniques of human sexual encounter.

In all of these encounters with history and literature, the mind is humanly enlarged, endowed with greater human understanding and compassion, but, most especially, a person learns the art of being human. Most how-to-do-it courses put students into a rut that may unfortunately constrict their doings lifelong. One should, of course, learn how to do this or that specific task well, though the this or that which we do is hardly the sum of our lives or the full meaning of our days.

Beyond enlarging the mind, challenging its power, developing its capacity, these liberal subjects of study do something that insures that learning becomes lifelong, intellectual joy and continual growth. What I refer to is a sense of curiosity that comes with enlarging the mind's sweep, a hunger to learn more, to keep on growing, an excitement that fills all our days in a world where knowledge doubles every fifteen years, especially in the area of science and technology. The liberated mind does not merely fill itself with new information, it combines the new with the old, integrates the new into a larger scheme of things, even uses imagination and intuition to enlarge its perception of what is new to make it even newer and more meaningful. For the educated and liberated mind, the total is much more than the sum of disaggregate parts.

A second great quality of the liberally educated person flows from the first. Thinking clearly is essential to expressing oneself clearly, logically, and hopefully, with grace and felicity of language. These latter qualities owe much to one's acquaintance with great literature, especially poetry, another greatly neglected field. The multiple choice mania may make life easier for teachers who must grade students, but no one has ever learned to write well by making check marks on a pre-written test. We should also remember that, unfortunately, even liberal subjects may be taught illiberally with little growth for students who will be speaking and writing all their lives.

A third great quality of a liberal education is the ability to evaluate. There is no learning to do this if one's whole educational endeavor is taken up with means, not ends; techniques, not purposes. Without a sense of value, the greatest scientist or engineer in the world may be the world's greatest menace. As Oppenheimer said ruefully after the holocaust of Hiroshima and Nagasaki, "The scientist has now known sin."

Without a sense of value and purpose, the lawyer may become a clever manipulator of the law seeking anything but justice. The doctor may forget the value and the mystery and the dignity of the person he treats as a mechanic would treat an engine. The theologian without values can easily forget that theology is the study of the quintessential Holy, the Sacred, notions and realities that may be lost in a totally secularized and materialistic life. Not all theologians can be saints, but even trying would greatly influence their theology. At least, it did not hurt Augustine or Aquinas. Without values, the multinational manager may forget that foreign profit without indigenous development is a formula for economic and political disaster, at home as well as abroad.

It should be mentioned here that nothing is more difficult to teach than values, or the ability to evaluate, to have a growing sense of moral purpose and priority in a world often devoid of both. All engaged in education, especially liberal and professional education, should remember that in the area of values, they teach much more by what they are and what they do than by what they write and say. Students have a highly developed radar that quickly separates out the sincere from the phony, the conviction from the posturing. Intellectual honesty, rigorous regard for evidence, hard and unrelenting search for truth amid error, firm conviction about the sacredness of learning and teaching, openness to new ideas, even, perhaps especially, from students, caring about students, not just passing, but growing, all of these concerns are value-laden and value-teaching, whether one is teaching mathematics, thermodynamics, or torts.

Finally, through a combination of all of these other qualities that alone, I think, can emerge from a liberal education, there is an elusive quality that for want of a better expression, I would call learning to situate oneself. This is enormously important in being human, for peace of mind and soul, for consistent growth unhindered by the excessive baggage of doubts, envy, uncertainty, and frustration. To situate oneself is to be at peace, undisturbed, accepting of what one is, qualifying one's humanity, as a man or a woman, highly or moderately talented, believer or unbeliever, but honestly knowing why,

as white or black or brown, as American or Asian or African, to be all of these and many more realities, but still able to be superbly and broadly human. It is like being a saint and yet knowing one's weakness and the burden of daily temptations, a great athlete who always tries but sometimes loses, in a word, to be able to accept what humanly is, with all the limitations involved, while striving for the excellence that so often eludes us; to be able to cope daily with the ambiguities of the human situation. Liberation from life's frustrations and the special crosses that attend every individual life is no small part of the total liberation that can result from a liberal education.

If liberal education does, or can alone do, all of this, why is there any possible problem about it having a future? I suppose the answer to this question is that for some centuries now, liberal education has been slipping from its former central role in the whole field of higher education.

Some would trace the downfall of the humanities back to Bacon's *Novum Organum* (1620), and the growing preeminence of the scientific method from the Seventeenth through the Nineteenth Century, especially with the advent of the Industrial Revolution. Philosophically, this is best expressed by Auguste Comte's positivism that makes three basic assumptions, namely, that nothing is really knowable except by the scientific, not the humanistic, method; that science alone can tell us man's place in the world; and, finally, that anything supposedly learned about reality by religion, art, or humanistic studies such as I have been describing, has the status of fairy tales, not conforming to the established criteria for scientific truth. So pervasive has this philosophy become that even professors of admittedly humanistic studies do everything possible to bend them into scientific methods and to glory in the description of their "value-free" disciplines.

I believe that the time has come for a change. It is obvious that the scientific method is fine for science and technology, that it has revolutionized the world in which we live, and has given us new and exciting perspectives on the world still a-borning. But it has also given us the specter of a value-free world that is on the brink of destroying itself, that is divided by massive discontinuities of the few rich and many poor, the few Ph.D's and the many illiterates, the few over-fed and the many starving, the few with hope and the many hopeless. It has placed great power in the hands of those who have few priorities beyond their own political, social, or economic aggrandizement.

The world is in many ways a technological wasteland today, not because science and technology or the scientific method are bad, but because they can tell us nothing about values, or the meaning of life, or what it really is to be human. Even the great philosopher, Wittgenstein, who would agree with the positivists about what can be spoken about as truth, also believed that everything that really matters in human life cannot be spoken of in verifiable (scientifically) or analytic propositions.

To me at least, this is a call for faith on the religious level, and humanistic studies as central to all education. There is, to my way of thinking, a need to reassess our total concept of higher education, adrift today, to re-establish the centrality of such subjects as philosophy and theology, literature and history, art and music, and the inevitable value content of political science, economics, anthropology and sociology.

I do not suggest this to depreciate the scientific method, but only to state that as a single path to truth and the knowledge of reality, it has not, as a single road to truth, served this world and its growing challenges, even its survival, well. We must begin anew to appreciate the centrality of the human person, intelligent and free, in time but yearning for eternal life, as Maritain has said so well, "To say that a man is a person is to say that in the depths of his being, he is more independent than servile. It is to say that he is a minute fragment of matter that is at the same time a universe, a beggar who communicates with absolute being, mortal flesh whose value is eternal, a bit of straw into which heaven enters." (*Principes d'une politique humaniste*, Paris: Paul Hartmann, 1945, pp. 15-16)

Daniel Bell who is also being honored today has suggested that "in the serious realm of philosophers, physicists, and artists ... the journey is now being undertaken." What journey? "A return to a simple morality in the fundamentalist faiths -- and in my own as well, I might add. A return to the continuity of the tradition of moral meaning; and a return to some mythic and mystical modes of thought in a world which science and positivism have deprived of the sense of wonder and mystery that man needs. He perhaps says it best by declaring that having declared God dead and having taken over from Him and performed so poorly, man now may be ready to place a limit, even on man's hubris." (D. Bell, *The Return of the Sacred*)

And so the future of liberal education is somehow dictated by the most profound need of

our age: to rediscover man and the meaning of human life, to give meaning, purpose, and direction to our days, to reinvigorate our society and our world by the kind of human leadership that can only come from a human person conscious of his ultimate destiny, his vision beyond time, his idealism that transcends power, money, or pleasure; ultimately, the awareness of what men and women can be and the determination to recreate the world in that vision. If all this adds up to our human imperative, then liberal education does indeed have a future.

I should like to share with you one more paragraph from this Report on the Humanities in American Life. It says very well what I've been trying to say to you.

The essence of the humanities is a spirit or an attitude toward humanity. They show how the individual is autonomous and at the same time bound, in the ligatures of language and history, to humankind across time and throughout the world. The humanities are an important measure of the values and the aspirations of any society. Intensity and breadth in the perception of life and power and richness in works of imagination betoken a people alive as moral and esthetic beings, citizens in the fullest sense of that word. They base their education on sustaining principles of personal enrichment and civic responsibility. They are sensitive to beauty and aware of their cultural heritage. They can approach questions of value no matter how complex with intelligence and with good will, and they can use their scientific and technological achievements responsibly because they see the connections that exist between science and technology and humanity.

Thank you all for the great education you provide in this place.

faculty committee for university libraries minutes november 10, 1980

Present:

Harvey A. Bender, Vincent P. DeSantis, Gerald L. Jones, Lloyd R. Ketchum, Jr., John R. Malone (chairperson), Robert C. Miller, James E. Robinson.

The minutes of the October 27, 1980 were approved for publication.

Miller told Committee members of a slight problem being experienced because carrel occupants are using their carrels as mailing addresses. The Committee unanimously agreed that the library cannot be responsible for this type of service and that mail received addressed in this manner will be returned to the sender. Carrel occupants will be apprised of this policy.

Since study carrels were being discussed, Ketchum stated his objection to the limiting of carrel assignment to Arts and Letters. Miller explained that Arts and Letters students' doctoral research material is available in the tower and that this is the basic reason for such assignment. He also indicated that assignment to others is possible and it was agreed that this information should be included in the policy statement.

Miller invited members of the Committee to join Advisory Council members on Friday, November 21st, 3:00-4:00 p.m., for a demonstration of the data base services. It was also agreed that points of discussion with the Advisory Council members on Saturday, November 22nd, should include campus developments relative to the library during the past year and faculty response to the College Library report.

Bender suggested that each issue of ACCESS be mailed to members of the Board of Trustees to keep them informed of on-going library activities. After some discussion, it was agreed that Miller would pursue the matter with the Provost. Bender then suggested that if mailing to the Board of Trustees were objectionable, at least members of the Faculty Affairs Committee could receive the publications.

Malone and Miller will speak to Conklin and Parent about feature articles regarding all phases of the Libraries and how central to the University community the Libraries are. Robinson will speak to the editorial board of the Scholastic along the same lines. All will report back to the Committee.