

GREETINGS

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I am reminded that in this century an important German social thinker, Max Weber, made a prediction about the future. He predicted what he described as the cage of the future which would be populated by specialists without vision and voluptuaries without heart. He took that to be a characterization of bureaucracy. I have had occasion in the last three or four months to talk to a large variety of people, many of whom are increasingly involved with what they call the new technology: word processors, computers, chips—the whole panoply of what is considered to be part of the second industrial revolution. And I reflected on the voluptuaries without heart and specialists without vision. When I consider that Jimmy Carter is now writing his memoirs on a word processor, I wonder how Shakespeare managed, or Socrates; I am in despair thinking about how much better Churchill's memoirs might have been had he had a word processor.

The emphasis on new technologies obliterates a

terribly important fact in our lives; increasingly things we do are drained of their particular and unique human aspects. There is a depersonalization, a dull, boring homogeneity in the way in which letters stare out at us in code from screens or projectors. A whole variety of technical improvements improve all kinds of things with regard to the delivery of something, and address themselves not at all to the substance of it. There is, indeed, a kind of imprisonment to a technology in which we all begin to talk, sound and write like each other.

The importance of this conference and the importance of the work you do is that you make it possible for individual human beings to assert themselves in unique and individual ways: to describe not only their external world but their own interior world in a way which nothing can duplicate and which cannot be enhanced in a mechanical way. You are fortunate in having such a distinguished speaker as Kenneth Clark this morning, whose life has been dedicated to the notion that in all human beings there is the capacity to express themselves and indeed by doing so to control the world and their external environment. What you do is terribly important—not simply the substance of it but the consequences it has for the way in which people lead their lives. I thank you all for being here, and I greet you.