

資料

What are the Humanities?

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< Abstract >

In this paper an effort is made to examine the background, the meaning and the role of “the Humanities” in current college education. Using the World Wide Web, a brief survey of college humanities departments, and other Humanities web sites was made. Also a case for the necessity and value of teaching “the humanities” in today’s society has been offered. Finally some future trends in curriculum planning and teaching strategies are noted.

Introduction

Thirty-five years ago, as a college freshman, I handed in my first composition for freshmen English class. It was entitled “The Music Man” and told of my dream to be a musician. When I got it back, written in large letters across the bottom was: “To achieve your dream you must first drink deeply from the humanities.” I don’t remember what my grade was or what he said when I went up to his desk after class and asked him, where I could get that drink! I think I have learned a little since I was that eighteen-year-old college freshmen, but I still have trouble getting my mind around, exactly what the humanities are. Part of that might be due to the fact, that like everything else in the world, definitions are constantly changing. Also, different cultures and countries, professors and students, may view the humanities in very different ways. This survey of information on the net about college humanities departments is an effort to examine the background, meaning and role of “the humanities” in current college education.

Discussion

There are as many definitions of humanities as there are dictionaries:

Humanities

The languages and literatures of ancient Greece and Rome; the classics.

Humanities

Those branches of knowledge, such as philosophy,

literature, and art, that are concerned with human thought and culture; the liberal arts.

Humanities

The branches of polite or elegant learning; as language, rhetoric, poetry, and the ancient classics; belles-lettres.

Note: The cultivation of the languages, literature, history, and arch [ae] ology of Greece and Rome, were very commonly called liter [ae] humaniores, or, in English, the humanities, . . . by way of opposition to the liter [ae] divin [ae], or divinity. — G. P. Marsh.

Humanities

n: studies intended to provide general knowledge and intellectual skills (rather than occupational or professional skills); “the college of arts and sciences” [syn: humanistic discipline, liberal arts, arts]

Humanities

plural noun: the study of subjects like literature, language, history and philosophy

Humanities

plural noun: literature, language, history, philosophy, and other subjects that are not sciences, or the study of these subjects

Humanities

noun: studies intended to provide general knowledge and intellectual skills (rather than occupational or professional skills)

There are also as many descriptions of Humanities as

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there are Departments of Humanities:

Humanities

The humanities are pretty much what you remember from your school days — those academic disciplines that study people — their ideas, their history, their literature, their artifacts, and their values including:

Ethics;
social, political, and economic history;
literature;
language and linguistics;
philosophy;
theory, criticism, and history of art and architecture;
archaeology and anthropology;
jurisprudence or the history of the law;
comparative religion.

Humanities

Economics, Education, Language, Philosophy World
/ Arts, History, Literature, Travel
Arts
Economics and Wealth
Education
Human Language
Philosophy
Psychology
Online Guide to Travel

Humanities

The Humanities as the subjects about people, the things they have done, the things they believe, and the things they have created. The Humanities were originally restricted to the study of classical (ie Greek and Roman) language and literature. Later it covered a wider variety of topics and is sometimes defined as those subjects that are not considered to be science.

Humanities

A group of disciplines or studies which concern human culture; generally includes the Arts, Economics, Education, History, Languages, and Literature.

Another college's home page describes quite a

different department of humanities. The study of Humanities is the study of ancient traditions: literature, language, philosophy, and communication.

Humanities You'll experience language, literature and philosophy within a curriculum that allows you to cover the broadest possible spectrum. Humanities majors are not required to choose minors, and you can pursue specialized interests through elective courses in any department on campus.

English: You will come to an understanding of the human condition through courses that focus on critical interpretations of literature, the relation of literary works to their times and to each other, and student evaluation of these works.

Religion Studies: There are two tracks from which to choose: Christian Studies or World Religions. Both tracks are designed to provide you with an intellectually mature understanding of religion and faith within a cultural context.

Technical Communication: This program prepares you to effectively explain technical concepts, and to formulate clearly understood instructions for the use of modern technology.

The following is the most in-depth description of Humanities that I found on the web:

Study in the humanities and fine arts develops an understanding of what it means to be human — the struggles and aspirations, comedies and tragedies, and achievements and failures of human beings; wrestles with the basic questions that confront all human beings in the course of their lives — identity, beauty, courage, love, truth, justice, and morality; and examines the dreams, traditions, and cultural expressions of peoples throughout time who have wrestled with these same questions. To understand what it means to be human, one must understand oneself in relation to the natural world and in relation to others, reflect on ideas and confront presuppositions from one's own and other cultures, and respond creatively.

Thus, study in the humanities and fine arts focuses on intellectual and cultural expression approached through historical, cultural, and aesthetic investigations. Courses in philosophy, religious studies, literature, history, and the history and appreciation of the visual and performing arts, as well as interdisciplinary courses, are typically included among those considered part of a general education. Because critical thinking, investigation, and reflection are necessary to the study of the humanities and fine arts, these processes — as embodied in writing (essays and essay examinations) and speaking (oral presentations and discussion)—are a significant component of humanities and fine arts courses.

By contrast, courses that primarily focus on developing a skill, such as performance or production courses in the arts, technique or professional courses in communications, and those foreign language courses that focus on learning to speak and write a different language at an elementary level, generally are not considered part of a general education in the humanities and fine arts.

Arts

An art is a special skill or craft that you can learn, such as the art of painting or the art of hairdressing. But when we talk about “The Arts”, we are usually referring specifically to the creative arts - visual art, music, and the performing arts such as theatre and dance. The arts produce imaginative and creative works that entertain, enlighten and help us to think about things in a different way. (“The arts” can also mean subjects from history to languages and literature studied at university, leading to a Bachelor of Arts degree; these areas of study are also called the “humanities”.)

Economics

is a social science that studies the production, distribution and consumption of goods and services. Simply put, economics is the science of man's resources, or wealth. Economists study how resources are produced and how they move around the world and within societies and markets, and how all of the different elements involved in resource allocation, such as commerce, finance, human labor, population, politics, the preservation and ownership of natural resources, etc., -- even weather — interact to distribute wealth.

Education

Education is learning something new. It is not limited to children but is something that is done everyday by everyone. To function in our world, our children must learn the skills they will need to become productive members of our society. In some cultures, this may be basic agriculture skills and things such as where the best grazing land is and the most reliable source of drinkable water. In other cultures, this may include computer usage as well as reading and mathematics. How we go about teaching the children varies as well, from formal curriculums defined by the countries' leaders to parents teaching their own children.

History

History is the study and interpretation of the recorded past. We often think of history as a set of dates, names, and facts to be memorized. Facts do help us study history, but they are nothing more than trivia until we try to make some sense out of them. Thoughtful, informed interpretation and synthesis of these facts will help us understand the development and interrelationships of human societies. History helps us understand many events that at first seem inexplicable, and it also helps us understand that the causes and effects of these events are often very complex.

Language

Language is the system of speech used by humans as a means of communication, which is a universal characteristic of the human species. Also, artificial systems for specifying computer processing and data, e.g. programming or markup languages. This article deals with natural, human languages. Language is most often defined as an organized system of speech that allows humans to communicate with each other. The use of language as a means of communication is so ancient that its origins are not known. The earliest forms of language may have evolved from the imitation of sounds in nature, instinctive cries or verbal sounds that accompanied body movements.

Literature

Literature is a body of written (or oral) works, such as novels, poems, or plays, that use words to stimulate the imagination and confront the reader with a unique vision of life. A work of literature is a creative, universal form of

expression that addresses the emotional, spiritual, or intellectual concerns of humanity. Literature can be experienced privately, for example when we read a poem in the quiet of our own room, or publicly, such as when we attend a play. Literature is often thought of as a written form of expression, but there are many strong oral traditions in both aboriginal and modern societies. In the literary tradition of the West, oral literature has its roots in ancient Greece, with Homer's *Odyssey* and *Iliad* and surviving today in such diverse phenomenon as the traditional art of storytelling, or the more modern form of the poetry slam (A poetry slam is a kind of live poetry-reading marathon, in which a number of poets will read poetry that is often distinguished by a raw, kinetic energy.)

Philosophy

Philosophy (Gr. *philosophia*, "love of wisdom"), the rational and critical inquiry into basic principles. Philosophy deals with the most general questions of life, existence, and reality. What is the meaning of life? Why is there something instead of nothing? Is any knowledge certain? What is the nature of reality? Philosophy is not a science as its questions can't be answered by experiments. Its concerned with rigorous conceptual analysis and reasoning, and critical examination of the grounds for fundamental beliefs. It seeks the most general, abstract, and ultimate character of the world in which we find ourselves.

Social Studies

There are several branches of learning that deal with the origins and activities of human groups. The size of such groups ranges from the family, tribe, and nation up to the relationships between nations. These subjects are called *social sciences*, and they include anthropology, economics, political science, sociology, social psychology, social geography, international relations, and comparative law. History is sometimes included as a social science.

Following is a copy of a final exam essay by Renea Roth a college student who was studying humanities in college. I have included the entire essay below.

Why Study the Humanities?

Having learned more about the myths and stories of Western civilization, I am understanding more how study of the humanities (art, history, and literature) can be used to help people better understand and communicate with one another. It is obvious that the study of humanities is not just a college course, but it is an ongoing process and practice in life.

The humanities can first be used to understand the past which has created the present. The culture, which we have, was shaped by the past. Facts, findings, and literature of even thousands of years ago have influenced our world today. Knowing this past can allow people to understand our present; knowing how we came to this present helps us to communicate about it and the future.

The study of the humanities can also be used to realize differing interpretations of life and history. Studying facts of the past helps to understand literature of the past. Art reflects the cultures of the past, and shows how we achieved what we have today. For example, the *Song of Roland* was very biased about the Saracens (Muslims). If one only studied literature, they would have a totally skewed interpretation of who the Muslims were. By studying history though, we know that the battle in this literature wasn't even against Muslims. Also by studying history and religion we can see how Islam developed and what it really is. This is just one example of how the comprehensive study of the humanities can be used to understand the world, and to communicate fairly and intelligently with others in the world.

The humanities are not just part of the college's curriculum. The study of the humanities teaches one how to study and look at how the past developed and how it has impacted today's world. The humanities allow people of different cultures to communicate and understand their sometimes common pasts but present differences. The humanities show how different disciplines affect and complement one another. Finally, the study of the humanities shows that this study is ongoing and continual, constantly evolving and shaping.

A number of web sights gave justification for studying The Humanities:

WHY STUDY HUMANITIES?

Because the humanities directly address human thought and culture, they are of interest and importance to all of us. Studying the humanities allows us to know ourselves and achieve a necessary sense of what it means to be fully human. The interdisciplinary approach favored by the center gives students the opportunity to engage in a stimulating exchange of ideas on a broad range of topics, exposing undergraduates to a variety of approaches and methods. The intellectual rigor involved promotes critical thinking and the ability to analyze research materials constructively. Students learn to think, speak, and write in a clear and cogent manner, an ability useful in every walk of life. What is more, they learn to question assumptions and to look at the larger picture, thus achieving an intellectually independent frame of mind.

Why study Humanities?

In the humanities we explore some of the most important ideas and creations that individual minds have conceived. In studying these ideas and creations we often confront questions, which have no satisfying answers, or at least questions, which might rightly be answered in several quite different ways. As an individual you need exposure to the constant and fundamental questions that are part of being human, and you need exposure to some of the most important answers to these questions.

Why study Humanities?

The Humanities are generally regarded as disciplines which focus on aspects of various human concerns, such as language (how people communicate), creativity (how people express their ideas, and how they arrive at them), literature (how people see their own times in the context of the present, the past and the future), history (how the present has resulted from the past) and politics (how people have organized, been influenced by, and reacted to the power structures of society).

Some humanities disciplines find their home in other Divisions of the University (Linguistics, Human Geography, Philosophy, Psychology); and some interdisciplinary

studies have their prime focus within the humanities (Australian Studies, Medieval Studies).

Many of these abilities focus on the use of information - gathering it, sifting through it, evaluating it, organizing and expressing it effectively. Never have such skills been more relevant than in today's struggle to stay afloat in the tidal wave of data we call the Information Age. Employers value the broad analytical and communication skills young adults acquire through a liberal arts education. At Arthur Andersen, an international management-consulting firm, recruiters look closely at the way prospective employees approach work situations. They look for the ability to:

- work through multi-faceted problems
- organize complex information into coherent categories or manageable steps
- pinpoint key or underlying issues
- solve problems creatively, challenging "business as usual"
- work hard to meet high professional standards
- recognize the dynamics, culture or issues that could affect a group or relationship
- adapt easily to changing situations or environments

Why study Humanities?

Some justifications for a Humanities department in today's universities are discussed in an article entitled, "How should we be teaching English Literature?" by An Sonjae (Brother Anthony) of Sogang University, Seoul.

Modern British and American universities are facing a similar crisis in the Humanities; they sometimes justify the teaching of literature, history, philosophy, philology by claiming that society is less in need of technical expertise, since techniques are constantly changing, than of people who have learned to think deeply and clearly about a variety of fundamental questions. Such people will be creative and adaptable throughout their working life, and will be prepared to pursue the ongoing formation that is an inevitable consequence of the rapid pace of change in the modern world. There is much to be said for this, but it has certainly not often been said in Japan or Korea.

Another challenge facing universities all over the world is the nature of the link between teaching and research. In the eyes of governments and funding agencies, the research being done in departments of science, technology, and business, is objective stuff that can be planned and evaluated relatively easily. The research being done by professors and graduates in English literature may (to them at least) seem very interesting and worthwhile, but it can never claim any direct social utility and can never lead to financial profits.

We need to stress the value of teaching young people to think, because that (and certainly not business letter writing) is probably the only real justification for any Humanities program. By the courses we teach, we hope that our students may learn to ask good questions, search for acceptable reasonable answers, confront reality and reflect about ideas in creative and challenging ways. In this vision, the study of literature cannot be separated from that of philosophy, and history, while English and American literature cannot be separated from Korean, French, Chinese or German literature (to say nothing of Indian, African or Australian).

The Humanities Handbook

The Humanities Handbook of Augusta College web sight is the most beneficial web site about Humanities that I found in my search I have copied part of that page here. It is my hope that we can develop such a handbook in Japanese for our students and have it on line for their use in the near future.

Preface

The Humanities Handbook originated in 1978 when faculty at Augusta College responded to student requests for more historical background, information on classical gods and goddesses, definitions of basic terms in music and the visual arts, and a series of charts, diagrams, and outlines to make the material easier to comprehend. In addition, faculty wanted to expand the reading materials for the course without asking students to purchase a variety of separate texts which might be used only in part. The result was the first edition of the present Handbook.

Revisions in the years since have kept pace with student and faculty needs.

The current book, for example, finally responds to longstanding student requests for a pronunciation guide for difficult names. Many students have wanted more attention paid to African literature, music, and visual arts. Many have felt the course needs to pay more attention to contributions by women. The current Handbook is imperfect, but makes a serious effort to address these and other concerns. Students worried about their writing skills will now find some helpful suggestions about writing essays. Students with little background in classical music will find the various listening guides an immense help. Students puzzled when the art instructors talk about value, intensity, or hue will finally have charts to help them sort all this out. The faculty know the course is demanding; we're doing all we can to make the material as accessible and comprehensible as possible. If you have suggestions about how the course or the Handbook could be made better, please don't hesitate to tell us.

The Centrality of the Humanities in the New Millennium

The humanities remain central to research universities for several compelling and interrelated reasons: First, the humanities play a crucial role as the keepers and conveyors of culture in its many forms. The old aphorism is true: those who are ignorant of the past are indeed condemned to repeat it. It is essential in a democratic society that citizens be informed about the forces that have made them who they are.

Second, the humanities, in the past 25 years or so, have opened our eyes to formerly marginalized cultures and led in the development of gender studies and ethnic studies, which have enlarged the worldview of all of us. And while these fields have generated a certain amount of contentiousness within the academy and in political life, those earning university degrees today are far more capable of broad thinking than those who graduated 25 years ago.

Third, the humanities, and the arts, help mediate between high culture and mass culture, between elitism and

populism. They thus expand our cultural reach, address problems of social structures, and raise enduring questions about what is worthy of our students' study.

Fourth, the humanities have become especially important, given what we have spent the past 20 minutes talking about. Humanists, more than other scholars, have historically looked for insights in other areas of endeavor and used them to inform judgments of human value, relevance, and historical significance. As James Engell has pointed out, "The humanities absorb and interpret the results of science, knowledge, and technology for our inner lives, values, and ideals."

Humanists give us not only a greater depth of knowledge and understanding for its own sake; they are also catalysts for change. "It has been the province of the humanities to preserve in order to reform," Engell writes, "to pay attention, even homage, to the past, but to criticize what we inherit, calibrating the fact that social and individual lives change in the present, and that the education of character, the shaping of society, balance what has been known with the pressure of what is discovered. The humanities openly cherish and brazenly criticize and see no contradiction in the two."

In the Age of Money, the commodification of nearly everything, and entirely too much information, we desperately need critique-informed, disinterested, ethically based, with the eye fixed steadily on long-term consequences. We require this critique for the global society, and, in particular, for research universities themselves.

The humanities, ever since Socrates, have had not only a critical method, but a critical spirit, a mind set upon argument, antithesis, an urge, as Becker put it, to think "otherwise." As universities speed into the new millennium on the backs of government and global corporations, they need to ask where they are going. A critique of global culture should come not only from Luddites, fundamentalists, trade unions and Friends of the Earth; it should come from academic critics who think rationally and carefully about "why," not just about "how."

Finally, the arts and humanities perform a deep and essential role that goes to the heart of universities, and to the heart of individual women and men. As Max Weber argued in "Science as a Vocation": "Scientific work is chained to the course of progress; whereas in the realm of art there is no progress in the same sense. . . ."

We generally see this as a problem, perhaps the problem for the arts and humanities. But as Weber goes on to say, "A work of art which is genuine 'fulfillment' is never surpassed; it will never be antiquated. Individuals may differ in appreciating the personal significance of works of art, but no one will ever be able to say of such a work that it is outstripped by another work which is also 'fulfillment.'" A work of art or literature, when "read" by an informed observer, contains within itself a kind of knowledge that is different from other kinds that depend upon the incremental buildup of information: it has a human, moral dimension at its center.

Conclusion

CURRICULUM INDICATIONS

In the concluding part of this paper are course objectives for two possible generic humanities courses and a generic curriculum:

Following are course objectives for two generic Humanities courses.

COURSE OBJECTIVES

Humanities 201-202 is designed to assist students to

- identify works of art, music, and literature of Western and non-Western cultures from ancient times through the Twentieth Century.
- provide opportunities for students to perceive and to analyze characteristics of works of art, music, and literature of western and non-western cultures from Ancient Times through the Twentieth Century.
- demonstrate how human knowledge is interrelated domains of thought rather than a series of specialized subjects.
- enhance opportunities for students to evaluate how men and women of diverse origins have formed their

personal beliefs and values.

Humanities 201 Honors and 202 Honors is designed to provide opportunities for students to engage in challenging academic experiences through stimulating discussions, critical thinking, free inquiry and investigation. assist students in perceiving and analyzing the elements of our value system in terms of individual and collective needs. enhance opportunities for first-hand experiences in the arts (and in science as it pertains to the arts). demonstrate how knowledge is interrelated domains of thought rather than a disconnected series of specialized subjects. Students attend lectures, special art exhibits, and dramatic and musical presentations both on and off campus.

The following is a rather generic curriculum similar to that of most Western four-year colleges

Freshman Year (I) -Fall Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ELT 121	Speech & Communication I	3	0	3
ENG 123	Reading & Interpretation I	3	0	3
ENG 125	Composition & Grammar I	3	0	3
ENG 141	Introduction to Literature	3	0	3
ENG 127	Intensive English 3	0	3	
TURK 100	Introduction to Turkish	2	0	2

Freshman Year (I) -Spring Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ELT 122	Speech & Communication II	3	0	3
ENG 124	Reading & Interpretation II	3	0	3
ENG 126	Composition & Grammar II	3	0	3
ENG 142	Concepts in Literary Studies	3	0	3
COMP 191	Introduction to Computers	3	0	3

Sophomore Year (II) -Fall Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 251	Topics in Cultural Studies I	3	0	3
ENG 261	Interdisciplinary Studies I	3	0	3
ENG 271	Rhetoric	3	0	3
ENG 243	Literature & Classics	3	0	3
FEL	Free Elective	3	0	3

Sophomore Year (II) -Spring Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 252	Topics in Cultural Studies II	3	0	3
ENG 262	Interdisciplinary Studies II	3	0	3
ENG 272	Rhetoric & Argument II	3	0	3
ENG 246	Introduction to Drama	3	0	3
FEL	Free Elective	3	0	3

Junior Year (III) -Fall Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 341	Medieval Literature	3	0	3
ENG 343	Renaissance Literature	3	0	3
ENG 347	American Literature	3	0	3
ENG 371	Literary Theory & Criticism	3	0	3
FEL	Free Elective	3	0	3

Junior Year (III) -Spring Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 346	17 th - Century Literature	3	0	3
ENG 342	18 th - Century Literature	3	0	3
ENG 348	American Studies	3	0	3
ENG 352	Introduction Media Studies	3	0	3
FEL	Free Elective	3	0	3

Senior Year (IV) -Fall Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 449	Romanticism - Special Topics	3	0	3
ENG 443	19 th - Century Literature	3	0	3
ENG 447	20 th - Century Cultural	3	0	3
ENG 471	Literary Theory & Criticism	3	0	3
FEL	Free Elective	3	0	3

Senior Year (IV) -Spring Semester

Code	Course Name	Lecture	Tut/Lab	Credit
ENG 440	20 th - Century Novel	3	0	3
ENG 444	20 th - Century Poetry	3	0	3
ENG 446	20 th - Century Drama	3	0	3
ENG 452	Semiotics & Media Studies	3	0	3
FEL	Free Elective	3	0	3
HIST 200	History of Turkish Reforms	2	0	

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