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AN ANALYSIS OF THE CONCEPT OF HUMANITIES IN THE PUBLIC
COMMUNITY COLLEGES OF ILLINOIS

Illinois State University

Ed.D. 1984

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AN ANALYSIS OF THE CONCEPT OF HUMANITIES IN THE PUBLIC
COMMUNITY COLLEGES OF ILLINOIS

DESNA LEE WALLIN

A Dissertation Submitted
in Partial Fulfillment of the
Requirements for the Degree of
DOCTOR OF EDUCATION

ILLINOIS STATE UNIVERSITY

1984

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AN ANALYSIS OF THE CONCEPT OF HUMANITIES IN THE PUBLIC
COMMUNITY COLLEGES OF ILLINOIS

Desna Lee Wallin

131 Pages

December, 1984

The term 'humanities' is subject to a wide range of definitions and interpretations. This conceptual problem leads to operational problems when it becomes apparent that there is little consistency as to what content is delivered under the auspices of humanities. This confused state of affairs creates difficulties for administrators, policy makers, and curriculum planners who may not have the necessary information or awareness to make enlightened decisions. The problem is particularly acute in the context of community colleges, with their typically broad based mission statements and diverse clientele.

This study is a philosophical analysis which attempts to clarify meanings and analyzes what is being presented as humanities, using the general/introductory humanities course as a microcosm reflective of the larger curriculum. The objectives of the study are threefold: (1) to trace, through a literature study, the development of the idea of humanities; (2) to analyze, using ordinary language analysis, the concept of humanities; and (3) to determine, using comparative analysis, the content, disciplines, and sub-disciplines which comprise general humanities courses.

The results of the study indicated that three general conceptions of the humanities may be formulated. These three senses or dimensions of the humanities encompassed all the various uses of the term both in historical and contemporary literature. The three themes of the

humanities which formed the analytic framework for the study are as follows: (1) the humanities as discipline oriented, as bodies of knowledge to be mastered; (2) the humanities as process oriented, as ways of approaching problem solving, critical thinking, and aesthetic judgment; and (3) the humanities as self oriented, as a way of looking at the world in terms of human values and experience.

The three themes were present in varying degrees in the general humanities course offerings of the colleges in the Illinois system. Furthermore, the analysis upheld the supposition of ambiguity, inconsistency, and conceptual confusion surrounding perceptions of what appropriately constitutes humanities studies. Finally, it was shown that there is great diversity among institutions offering general humanities courses and that such diversity may be construed either as a strength or a weakness. Conceptual confusion surrounding the humanities, if left unexamined, is indeed a source of weakness. But the diversity which underlies the confusion, properly analyzed and channeled, can be a source of strength and vitality for the community colleges of Illinois.

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ACKNOWLEDGMENTS

The writer wishes to thank several people for their valuable assistance in the research and writing of this dissertation. Sincere appreciation is extended to Dr. Dent M. Rhodes, Co-Chair of the Dissertation Committee, whose teaching, encouragement, and patience have been an enduring influence and have made this project possible. The thoughtful questions and helpfulness of Co-Chair, Dr. Rodney P. Riegler, enabled the writer to deal realistically with the research methodologies of this study. Gratitude is expressed to Dr. Dorothy Franks who spent long hours under difficult circumstances to add her suggestions and to Dr. David Pierce, who took time from his busy schedule as Executive Director of the Community College Board to add his observations from the "real world" of community colleges. Special thanks are due to the writer's parents, Robert Wallin, whose early encouragement to read was the first step in this project, and Norma Bromley, whose listening ear and unfailing moral and financial support underpinned the entire effort. Finally heartfelt thanks are given to the writer's children, Jonathan, Mark, and Heather who have sacrificed time with their mother to see this project through; to her step-daughter, Caitlin; and to her husband, Len Adams, whose critical insight, empathy, and love have made the timely completion of this study possible.

D. L. W.

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CHAPTER I
INTRODUCTION

Decision-makers in the community colleges of Illinois face unique dilemmas as they consider the role of the humanities in their institutions. While exhibiting certain basic similarities, the community colleges are, indeed, different from both private and state colleges and universities. The community colleges, for example, are generally much more pragmatic in their orientation toward education than are traditional four-year institutions.

In the post-war era, which has coincided with the rise of the community colleges, new homage has been paid to the practical values of technology. The era of dominance of the so-called liberal studies, including the humanities, has come to an end. In the community colleges there exists a continual tension between proponents of technical education and those concerned with a more broad-based education including a study of the humanities. This unfortunate dichotomy of vocationalism vs. the liberal arts has not always existed. Some six hundred years ago, beginning with Cambridge University, the assumption of colleges and universities was that preparation for work and liberal studies, including the humanities, were necessarily complementary endeavors, not competing ones.¹

¹Arthur W. Chickering, "Integrating Liberal Education, Work, and Human Development," AAHE Bulletin 33 (March 1981):1.

In the past one hundred years, however, there have been great changes as America has emerged into the complexities of a post-industrial society, with increasingly sophisticated machines and an obsession with the quantification of information.² There has been an accompanying trend in education to view learning as of value only in terms of its immediate and measurable results. There are those who see accountability only in terms of quantitatively measurable outputs. Others believe that such a view does a disservice to genuine education, which has its roots in helping persons to find meaning in their lives and in searching for truth and wisdom, however elusive.³ Robert M. Hutchins, writing in 1936, stated his belief, echoed by many others, that the search for truth has lost out to the specialized education that is used to prepare students for jobs.⁴

The arguments for supporting the humanities are well-known and familiar: Education of the whole person, education for life as well as for making a living, education which develops critical and analytical thinking, education which encourages appreciation and understanding of

²See, for example, C. P. Snow, The Two Cultures and the Scientific Revolution (New York: Cambridge University Press, 1963); W. Roy Niblett, ed., The Sciences, the Humanities and the Technological Threat (London: University of London Press, 1975); Arthur G. Wirth, Education in the Technological Society: The Vocational-Liberal Studies Controversy in the Early Twentieth Century (Scranton, Pennsylvania: Intext Educational Publishers, 1972).

³Brent M. Johnson, "Strengthening Humanities in Community Colleges through the Development of Support at the County, State, and National Levels," Challenges Before the Humanities in Community Colleges 1 (February 1980):56.

⁴Robert Maynard Hutchins, The Higher Learning in America (New Haven, Connecticut: Yale University Press, 1936), pp. 33-58.

history and culture.⁵ Nevertheless, student demand has significant educational and economic ramifications for community colleges. Colleges find it necessary, as a matter of survival, to respond to the dynamics of student demand. New fields of study such as computer science have developed rapidly in the last decade. Employment opportunities for engineering, technical, and business graduates have expanded in recent years, while opportunities for social science, humanities, and foreign language graduates have markedly decreased.⁶

The Illinois Community College system reflects the national trend.⁷ It is a fact that the humanities are in decline in most community colleges. Between 1975 and 1977 enrollments in the humanities declined almost 4 percent while overall college enrollment was increasing

⁵ See, for example, Report of the Commission on the Humanities (New York: American Council of Learned Societies, 1964); The Humanities in America (Berkeley: University of California Press, 1980); Benjamin Demott, "A Moral Argument for the Humanities," The Community College Humanities Review, Winter, 1983-84, pp. 3-10; Donald D. Schmeltekopf and Anne D. Rassweiler, eds., Challenges Before the Humanities in Community Colleges (Cranford, New Jersey: Community College Humanities Association, 1980); Roger Yarrington, ed., Strengthening Humanities in Community Colleges (Washington, D.C.: American Association of Community and Junior Colleges, 1980); Arthur M. Cohen and Florence B. Brawer, eds., Merging the Humanities: New Directions for Community Colleges (San Francisco: Jossey-Bass, 1975); J. C. Laidlaw, ed., The Future of the Modern Humanities (Leeds: W. S. Maney and Son, Ltd., 1969); Richard R. Adler, ed., Humanities Programs Today (New York: Macmillan, 1984).

⁶ Illinois Board of Higher Education reports that between 1976 and 1981 computer science was up 236 percent, engineering technologies were up 56 percent, banking and finance were up 44 percent, while philosophy was down 57 percent, general liberal arts down 74 percent, and social science down 63 percent.

⁷ The Illinois Community College Board Enrollment reports for 1982 state that in the fields of art, music, theater, foreign languages, letters, philosophy, history, and general humanities the credit hour production was down to 851,438 from 938,547 in 1976, during a time period that saw significant increases in overall enrollment.

by nearly 8 percent. A breakdown of enrollment in eleven humanistic disciplines reveals even more dramatic declines--literature down 12 percent, history down 8 percent, music down 9.5 percent.⁸ It is obvious that enrollment drops pose a serious problem for the humanities and for those who must make decisions regarding the place of the humanities in the curriculum. To complicate the matter further, there is widespread confusion regarding the definition, scope, and appropriateness of the humanities in contemporary technological society.

While the humanities may have lost some of their influence in community colleges, they still play an important role, as part of a general education component, in keeping the institutions truly comprehensive community colleges rather than technical schools. Just what is meant by the humanities in community colleges and what is being taught under the auspices of humanities will be the focus of this investigation.

Problem to be Investigated

'Humanities' is a term which is subject to a variety of definitions and interpretations. Among the public, and even among those in academe, there is little agreement about what is meant by humanities. The humanities are regularly confused with humaneness, humanitarianism, and secular humanism and only tangentially associated with the serious study of literature, philosophy, language, history, and politics. Public and private organizations feel obliged to issue clarifying

⁸Harold C. Cantor, "Trends in Humanities Curriculum and Instruction," Challenges Before the Humanities in Community Colleges 1 (February 1980):43.

definitions. The National Endowment for the Humanities,⁹ the Illinois Humanities Council,¹⁰ and even the Congress of the United States¹¹ have provided their respective versions of the meaning of the humanities. These definitions, however, are rife with ambiguity, vagueness, and overlapping meanings. It is difficult, if not impossible, to draw meaningful generalizations where there is such conceptual confusion.

The conceptual problem becomes an operational problem when significantly different content is being taught in the name of humanities. Consequently, policy makers and administrators who wish to make decisions about the role of the humanities on a rational basis have a great deal of difficulty doing so. Since there seems to be no one right answer as to just what the humanities are, decision makers actually have increased options to choose among. There can be serious curricular problems that grow out of the confusion of terms and the multiplicity of offerings. A few examples from current community college catalogs will suffice to reveal the extent of the ambiguity and the range of choice available. The following course descriptions are all portrayed in their respective catalogs as general, survey, or introductory humanities courses, the type of course focused on in this study.

This course will cover literature, art and music through all periods from classical to contemporary and in many different fields: literature, architecture, painting, sculpture, films, dance and opera. (Kishwaukee College)

⁹See William J. Bennett, "The Shattered Humanities," (editorial) The Wall Street Journal, 31 December 1982, p. 10, col. 4.

¹⁰See Illinois Humanities Council introductory pamphlet (n.p.; n.d.).

¹¹See Albert William Levi, The Humanities Today (Bloomington: Indiana University Press, 1970), p. 27.

Introduction to key concepts, major characteristics, and outstanding works in Western art, architecture, music, philosophy, theatre, literature, and history from the Graeco-Roman period to the present. (Black Hawk College)

Man's attempts to express his understanding of his nature and the world he lives in through his art, music, literature, and philosophy. (Thornton Community College)

A survey course in the aesthetic disciplines commonly known as "humanities." The course emphasizes music, theatre, and art. Students are acquainted with the variety of human creative responses to life. (Highland Community College)

Literature, music, philosophy, and the fine arts are integrated in this course, which is focused on the creative aspects of western culture. Significant works, reflecting the complexities in the development of the human spirit, are examined in depth. (Lincoln Land Community College)

Most community colleges offer a general humanities course, such as those cited above, multidisciplinary in nature, providing students with an overview of various aspects of the humanities. Inasmuch as the larger concept of humanities as a whole is vague, ambiguous, and confusing, the examination of a particular representative general course will serve to reflect operational, as well as conceptual, disarray. With the apparent plethora of fields of study being presented under the aegis of the humanities, it becomes difficult to rationally design, develop, or evaluate such a course. It is nearly impossible for students to be advised intelligently. In short, the conceptual confusion surrounding the humanities and the multiplicity and diversity of course offerings under that rubric present substantial problems for decision makers in community colleges.

Context of the Study

The context for the present study is the community college system in the State of Illinois. The community college is a unique institutional

type. Largely because of its broad-based mission, the community college may be in a position to encourage more creative and innovative interpretations of the humanities than other segments of higher education.

One of the distinguishing features of American higher education is its diversity. This diversity distinguishes among post-secondary institutions in the United States; it also differentiates institutions in the United States from those in other nations and ensures the responsiveness of the educational system to societal needs.¹² Thus, a variety of educational institutions have developed since the founding of Harvard in 1636; liberal arts colleges, state universities, technical schools, land grant colleges, normal schools, teachers' colleges, state colleges, city colleges, and, of course, junior or community colleges. The junior/community colleges are by far the most diverse segment of American higher education. "Not only are they distinctive as compared to one another, but they also pride themselves in encouraging diversity of programs within each college."¹³

In 1892, William Rainey Harper, president of the University of Chicago, separated the first and last two years of studies into the academic college and the university college. Four years later the colleges were renamed the junior college and the senior college. Harper is credited not only with coining the term "junior college" but also with influencing the addition of two years to the high school program in Joliet, Illinois in 1901. Thus, Joliet is generally

¹² Robert Birnbaum, Maintaining Diversity in Higher Education (San Francisco: Jossey-Bass, 1983), p. 1.

¹³ Carnegie Foundation for the Advancement of Teaching, Missions of the College Curriculum (San Francisco: Jossey-Bass, 1979), p. 128.

recognized as the oldest extant public junior college.¹⁴ Illinois is usually considered to be the birthplace of the junior college.¹⁵

Almost from the beginning, however, there was dissatisfaction with the term 'junior college.' In the 1940s many institutions simply dropped the qualifying junior or added names such as 'school' or 'institute.' Some educators began to use the term community college as more reflective of the purposes and practices of these institutions.¹⁶ An article in the Junior College Journal of 1949 suggested that educators "adopt the more appropriate and more useful title community college instead of waiting until there are no junior colleges left that are willing to bear the name."¹⁷ Through the period of phenomenal growth during the '60s and early '70s as these institutions were being established at the rate of more than fifty per year, the new institutions, public and private, almost universally adopted the descriptive title of community college.¹⁸

While the term 'community college' is sometimes vague, community colleges are most often defined and delineated by their missions and purposes. Thus, Gleazer sees the community college as a comprehensive institution whose purpose is "to encourage and facilitate lifelong

¹⁴James W. Thornton, Jr., The Community Junior College, 3rd ed. (New York: John Wiley and Sons, Inc., 1972), p. 48.

¹⁵Leland L. Medsker, The Junior College: Progress and Prospect (New York: McGraw-Hill, 1960), p. 221.

¹⁶Michael Brick, Form and Focus for the Junior College Movement (New York: Teachers College Press, 1965), p. 72.

¹⁷Ibid.

¹⁸Russell Lynes, "How Good are the Junior Colleges?" in Perspectives on the Community-Junior College, ed. William K. Ogilvie and Max R. Raines (New York: Appleton-Century-Crofts, 1971), p. 579.

learning, with community as process and product."¹⁹ While Gleazer has some quarrel with the connotations of words associated with universities as they are applied to community colleges (credits, terms, grades, etc.), he believes that the term is adequate as long as the emphasis is clearly on the term 'community.'²⁰ The American Association of Community and Junior Colleges (AACJC) further concurs by describing 'community college' as the "most widely used term to indicate comprehensive offerings in the liberal arts, occupational education, adult and continuing education, and community services."²¹

In the present study, 'community college' will be used to refer to the fifty-two campuses (thirty-nine districts) of the Illinois Public Community College system. These institutions are all characterized by comprehensive offerings including vocational/occupational programs, pre-baccalaureate transfer programs, specialized short term certificate programs, non-credit general studies programs, open admissions, and community centeredness. While there are many similarities among the community colleges in the Illinois system, it should be noted that there are also significant differences among the institutions reflecting their various geographical locations, their clientele, and their leadership.

In this dynamic and fluctuating milieu, diverse and conflicting interpretations of the role and content of the humanities do indeed exist. While a certain amount of variation is appropriate, even

¹⁹ Edmund J. Gleazer, Jr., The Community College: Values, Vision, Vitality (Washington, D.C.: AACJC, 1980), p. 16.

²⁰ Ibid., pp. 4-5.

²¹ Dale Parnell, Some Tough Questions About Community Colleges (Washington, D.C.: AACJC, 1982), p. 7.

desirable, from one institution to another, and even within institutions, this diversity, unless clearly understood, may complicate the conceptual, and hence the operational, problems.

Objectives of the Study

This study seeks neither to vindicate nor to villify the humanities as a component of the curriculum of community colleges. Instead, it attempts to clarify meanings and analyze what is being presented under the label of humanities, using the general humanities course as a micro-cosm of the larger curriculum. The study will address the following major objectives:

1. To trace the development of the idea of humanities from its origins to the present through a survey of the literature;
2. To analyze the concept humanities using the method of ordinary language analysis; and,
3. To determine, using the method of comparative analysis, precisely which disciplines and sub-disciplines comprise the general humanities courses offered in the community colleges of Illinois.

Questions to be Answered

Each objective in the study carries with it corollary or specific questions to be addressed. The questions, in conjunction with their respective objectives, follow:

- Objective 1: To trace the development of the idea of humanities.
- a. How did the term 'humanities' originate?
 - b. What were the roles of significant individuals in

perpetuating the humanities?

- c. How is the term presently understood and used?

Objective 2: To analyze the concept of humanities using the method of ordinary language analysis.

- a. What are the various ideas, expressions, terms, and idioms associated with the humanities?
- b. How are these various expressions used in context?
- c. How has past usage influenced the present understanding?

Objective 3: To determine, using the method of comparative analysis, precisely which disciplines and sub-disciplines comprise the general humanities courses offered in the community colleges of Illinois.

- a. What are the common elements of the general humanities courses?
- b. What is unique or unusual about the humanities courses as offered in various institutions?
- c. Specifically, what disciplines are being studied in the general humanities courses?

Significance of the Problem

This investigation is a philosophical and comparative analysis. There is no direct application to practice intended. Instead, the study contributes to solving educational problems by laying out the dimensions of the problem and by making useful and significant distinctions. Through a study of the various conceptions of humanities there devolves an understanding of the content of the humanities. Content is broadly defined to include three elements: knowledge, skills and processes, and

values.²² Knowledge consists of "facts, explanations, principles, definitions" while skills and processes include "reading, writing, calculating, dancing, critical thinking, decision making, [and] communicating." Values are composed of "beliefs about matters concerned with good and bad, right and wrong, beautiful and ugly."²³

The perceptions which individuals, organizations, and institutions hold affect the ways in which they act. Of particular interest, then, in a curricular context, is the conceptualization of the humanities by those in policy making positions and those in positions to design, develop, and evaluate courses. Particularly at the community college there is tension and struggle between advocates of career/vocational education and those of life preparatory/liberal arts education. Often discussions among faculty, administrators, trustees, and the public are unproductive because the individuals concerned are operating from totally different perspectives. Theoretically, at least, a common understanding concerning the various meanings of the term 'humanities' could result in more rational curricular decisions regarding the place of the humanities in the community college. Curricular content as revealed in a specific course is an important indicator of the state of the larger curriculum. Thus, it is important to understand just what it is that is being taught at the various campuses in general humanities courses. Only then, equipped with a knowledge of the range of alternatives, can decision makers deal intelligently with important curricular decisions

²²Robert S. Zais, Curriculum: Principles and Foundations (New York: Harper and Row, 1976), p. 324.

²³Ibid.

specific to the needs of any given institution. Only then can faculty and counselors be prepared to counsel students knowledgeably.

Methodology of the Study

This study employs two distinct but complementary methods. The first method is ordinary language analysis as developed by Ludwig Wittgenstein and modified by J. L. Austin. As used by Austin and his associates, 'ordinary' is a technical term meaning non-philosophical. Austin believed that studying the expressions of natural language would reveal matter of greater interest than studying the proposed alternatives of philosophers.²⁴ Ordinary language analysis will be used to study the concept of humanities. The second method is that of comparative analysis as developed by George Bereday and others. Comparative analysis will be used to determine the components of the general humanities courses offered in the various community colleges of Illinois.

Ordinary Language Analysis

The philosophical foundations of ordinary language analysis were developed largely through the efforts of Wittgenstein who had begun his career as a logical empiricist. Wittgenstein believed that the artificial language approach of the logical empiricists failed because it was too scientifically oriented for its subject. A scientific term has a single technical function to perform, whereas the terms of philosophical importance in ordinary language have a wide variety of uses. The model which Wittgenstein suggests to replace that of strict

²⁴J. O. Urmson, "J. L. Austin," in The Linguistic Turn: Recent Essays in Philosophical Method, ed. Richard Rorty (Chicago: University of Chicago Press, 1967), p. 235.

definition is one which he labels "family resemblances."²⁵ According to Wittgenstein, philosophical problems arise with the misuse of language generating conceptual confusion and metaphysical speculation. He saw the treatment in correct descriptions of the actual use of a word or expression. Wittgenstein, then, saw philosophy as a form of therapy which removed conceptual confusion by correcting misuses of language. He attempted to ameliorate philosophical problems through description of the ordinary uses of words and expressions.²⁶

Wittgenstein taught at Cambridge, which became the first home of ordinary language philosophy. Subsequently, with intensive cultivation of ordinary language philosophy at Oxford, under the leadership particularly of Gilbert Ryle and J. L. Austin, Oxford became the recognized center for the ordinary language philosophy. Alterations in doctrine and changes in emphasis at Oxford produced a broadened concept of ordinary language analysis. While the ordinary language philosophers at Oxford agreed that many philosophical problems were due to misuse, they also insisted that often the entanglements with linguistic rules revealed genuine conceptual puzzles whose solutions offer insights into the structure of the conceptual system underlying language.²⁷

J. L. Austin (1911-1960) spearheaded a group of young Oxford philosophers who met for weekly discussions during 1936-37. From the

²⁵ See John T. E. Richardson, The Grammar of Justification: An Interpretation of Wittgenstein's Philosophy of Language, ch. IV, "Family Resemblance and Broad Borderlines," pp. 78-105 (New York: St. Martin's Press, 1976).

²⁶ Jerrold J. Katz, The Philosophy of Language (New York: Harper and Row, 1966), pp. 68-77.

²⁷ Ibid., pp. 79-81.

meetings of this group grew the philosophical trend which was later called Oxford philosophy. Austin had a passion for factual data, for accuracy, for rigorous analysis, and for testable conclusions. He detested vagueness, abstraction, and obscurity. From the beginning of his work, he determined to reduce rhetoric and jargon to simple prose.²⁸

The ordinary language philosophy developed, in part, as a reaction to the failure of logical empiricism to deal with the facts of natural language. The logical empiricists argued that the conceptual problems which led to metaphysical speculation are due to deficiencies in natural language. Ordinary language philosophers, on the other hand, insisted that natural languages are satisfactory as they stand so long as they are used properly. Conceptual confusion is the result of aberrations of usage.

Austin used a three stage approach to ordinary language analysis. The first stage is the selection of an area of discourse for investigation and the collection of the whole range of terms and idioms associated with that area of discourse. The devices which are suggested for compiling a fairly complete list are free association, reading of relevant documents, and use of the dictionary.

The second stage is a list of circumstantial stories showing how the previously gathered expressions can and cannot occur in context. Austin suggests that the formulating of dialogue and circumstantial

²⁸Sir Isaiah Berlin, "Austin and the Early Beginnings of Oxford Philosophy," Essays on J. L. Austin (Oxford: The Clarendon Press, 1973), pp. 1-2.

stories would give as detailed as possible a view of the situations and circumstances under which a particular idiom could and/or could not be used. Examples may then be produced, in context, of the reasonable use of the expressions under consideration as well as examples of mis-applications of the term.²⁹

The third stage is the one at which the results of the two previous stages are formulated.

At this stage we attempt to give various expressions (words, sentences, grammatical forms) under consideration; they will be correct and adequate if they make it clear how what is said in our various stories is or is not felicitous, is possible, or impossible. Thus it is an empirical question whether the accounts given are correct and adequate, for they can be checked against the data collected. . . . But though the accounts are empirical, the discovery and formulation of adequate ones is a matter requiring great skill and some luck; there is no rule of thumb available.³⁰

In the present study, the area of discourse is the humanities. Synonyms and pseudo-synonyms are easily discernible. Such terms as liberal education, general education, and philosophy come to mind immediately. Antonyms and pseudo-antonyms are also apparent--science, technology, career education--to name a few of the more obvious instances. Perusal of the literature will, of course, yield other terms to be examined. Further examples will be gleaned through dictionary use.

Austin's second stage will be represented in this study by the examination of alternatives from the first stage applied in context, with the purpose of determining when a particular word or idiom should

²⁹Urmson, "J. L. Austin," pp. 233-234.

³⁰Ibid., pp. 234-235.

be used in preference to another. In his essay, "A Plea for Excuses," Austin uses examples from the area of discourse of responsibility and compares expressions relevant to responsibility such as 'by accident' and 'by mistake.'

You have a donkey, so have I, and they graze in the same field. The day comes when I conceive a dislike for mine. I go to shoot it, draw a bead on it, fire: the brute falls in its tracks. I inspect the victim, and find to my horror that it is your donkey. I appear on your doorstep with the remains and say--what? "I say, old sport, I'm awfully sorry, etc., I've shot your donkey by accident"? Or "by mistake"? Then again, I go to shoot my donkey as before, draw a bead on it, fire--but as I do so, the beast moves, and to my horror yours falls. Again the scene on the doorstep--what do I say? "By mistake"? Or "by accident"?³¹

It will, of course be possible to generate stories and dialogue reflective of expressions surrounding the humanities though such activity must be somewhat constrained within the practical boundaries of this study.

The third stage in which accounts are given which explain the empirical data previously gathered is also illustrated in Austin's essay, "A Plea for Excuses." Here he presents generalizations about excuse words.³² His generalizations deal with the language and with precision of usage. Similarly, the conclusions which will be drawn following an ordinary language analysis of the concept of humanities will attempt to look at the language surrounding the concept of humanities.

³¹J. L. Austin, "A Plea for Excuses," in Philosophical Papers, 2nd ed. (New York: Oxford University Press, 1970), p. 185 note.

³²Ibid., pp. 189-203.

Comparative Analysis

Comparative methods are used routinely in many academic disciplines including philosophy, literature, sociology, anthropology, economics, political science, and education. Comparative methods in these disciplines are 'macro' in their orientation. For example, using comparative methods in education, one seeks to make sense of the similarities and differences among educational systems. In so doing, one nation's practices are compared with another's. The comparative methods used in this study will have not a macro, but a micro focus. The similarities and differences among the multidisciplinary courses called 'humanities' in the various community colleges of Illinois will be identified. The comparative method used will be similar to the methodology developed by George Bereday. Bereday, born in 1920, studied history at Oxford, earned his Ph.D. at Harvard, and taught at Teachers College, Columbia University.³³ He states that comparative methodology requires "a formulation of an abstract scheme which serves as a guiding hypothesis for the collection and presentation of comparative data."³⁴

For Bereday, this method consists of four steps: (1) description, (2) interpretation, (3) juxtaposition, and (4) comparison. An explanation of each of these steps as well as examples of the way the steps will be used in the study to compare humanities course content

³³ Philip E. Jones, Comparative Education: Purpose and Method (St. Lucia, Queensland: University of Queensland Press, 1971), p. 83.

³⁴ George Z. F. Bereday, "Some Discussion of Methods in Comparative Education," Comparative Education Review 1 (June 1947):15.

is given below.³⁵

The first step, description, involves extensive background reading. Bereday refers to such sources as eye-witness accounts, reports, personal visits, transcripts of proceedings, and written material produced by the object of the study. The investigator must then record the data by using diagrams, maps, graphs, statistical tables, or some other organized means.³⁶ In this study, the background reading will be a detailed look at the various general humanities offerings as portrayed in the college catalogs.

The second step is interpretation. Since description alone is not sufficient for comparison, it is important to understand that educational systems do not exist in a vacuum. Hence, they need to be subjected to a test of social relevance. In this way, the investigator "can evaluate, not only educational data, but also their causes and connections."³⁷

In the present study, courses bearing a general humanities title or description will be examined, insofar as possible, in the context of their institutions. In this way, an attempt will be made to understand not only the makeup of the course itself, but also the social and political environment which influences the development of the course.

The third step is that of juxtaposition. This stage helps illuminate similarities and differences in the data that have been

³⁵George Z. F. Bereday, Comparative Method in Education (New York: Holt, Rinehart and Winston, Inc., 1964), p. 28.

³⁶Jones, Comparative Education, pp. 86-87.

³⁷Ibid., p. 87.

gathered. Juxtaposition is simply a preliminary matching of the data secured in the first two steps of the process in order to prepare the way for comparison. The purpose, then, of juxtaposition is to assist in formulating a unifying concept or idea.³⁸

In this study, the various characteristics and components of the general humanities course under investigation will be juxtaposed in an effort to discern commonalities and distinctions from which certain preliminary generalizations can be inferred.

The last step in Bereday's scheme is comparison. This step . . . takes the hypothesis formulated as a result of the process of juxtaposition, or the unifying concept resulting from it and simultaneously regards the data for two, or for several countries with a view to arriving at an objective, consistent conclusion--that is some proof that the hypothesis established is tenable.³⁹

Bereday describes the process as a "symmetric shuttling back and forth between areas under study."⁴⁰ This matching means crossing boundaries repeatedly back and forth in search of some symmetry. Bereday, however, cautions against attempting to force a symmetry that may not be justified by the data.

In very broad gauge comparisons where there appear to be no equivalents, a comparative analysis may result in forced and unreal situations. . . . When balanced comparison is not possible, one has to resort to illustrative comparisons.⁴¹

³⁸Ibid., pp. 90-91.

³⁹Ibid., p. 91.

⁴⁰George Z. F. Bereday, "Reflections on Comparative Methodology in Education, 1964-1966," Comparative Education Review 3(1) (1967):175.

⁴¹Jones, Comparative Education, p. 91.

In the present study, the comparisons, of course, are of the micro, rather than the macro types. Thus, instead of working with fully developed scientific hypotheses, there will be 'unifying concepts' or generalizations to apply. The borders to be crossed and recrossed are not those of nations but merely those of different colleges. There will be no attempt to force data to fit the unifying concepts. Instead, where certain similarities and differences do indeed exist, those will be accentuated, while realizing that for various reasons some sources simply will not fit the generalizations.

It is, of course, quite obvious that Bereday's steps or stages are not clear cut and distinct from one another. There is considerable overlapping. It represents more a continuous process than a set of separate steps. Similarly, the comparative analysis of the general humanities course as it exists at different institutions will also involve a process.

Situation and Context

Both Bereday and Austin are concerned with the use of words and with the meanings, both explicit and implicit, that are attached to those words. Austin's methodology suggests precision in the use of language in order to form meaningful generalizations regarding the concept of the humanities. These generalizations then, provide the conceptual background within which to place the comparative analysis. The generalizations will attempt to provide intellectual underpinnings to what is presented in the college catalogs.

Austin's three-step method of selecting the area of discourse, relating circumstantial stories, and giving accounts that explain the

empirical data will be used to examine the concept of humanities in general. Then, keeping that concept (or concepts) in mind, the study will move to Bereday's four-step comparative analysis--description, interpretation, juxtaposition, and comparison. Bereday's method will be used to look at the general humanities courses described in the college catalogs.

The data which are collected will be tabulated and organized using various analytical techniques including word trees, Venn diagrams, and examples. Probably the most important technique will be the construction of word continua which will help to sort the range of possible conceptions of the humanities as described in college catalogs.

Thus, Austin's ordinary language analysis and Bereday's comparative analysis are complementary methodologies. Both will be used in this study to promote the analysis of humanities as operationalized in the general humanities courses offered in Illinois' public community college system.

Data Sources

There will be three basic data sources used in this study. First, in order to trace the development of the concept of humanities, important works of definition and criticism in the humanities and in higher education will be used.⁴² Second, in arriving at various expressions

⁴²Representative sources will include, but not be limited to, the following: John Henry Cardinal Newman, The Idea of a University (New York: Holt, Rinehart and Winston, 1968); Levi, The Humanities Today; Hutchins, The Higher Learning in America; Mark Van Doren, Liberal Education (New York: Henry Holt and Company, 1943); Joseph Ben-David, American Higher Education (New York: McGraw-Hill, 1972); Karl Jaspers, The Idea of the University (London: Peter Owen, 1960); Clark Kerr,

and conceptions of the humanities as well as determining present usage and understanding, appropriate periodical literature, particularly that specifically associated with the community college, will be reviewed.⁴³ Since dramatic enrollment shifts have affected the humanities in the past decade, efforts will be concentrated on literature from 1974 to the present. Finally, in determining what disciplines and sub-disciplines are actually being studied in the general humanities courses, college catalogs from all thirty-nine districts of the Illinois Community College system will be studied.

Limitations of the Study

There are certain unavoidable limitations in a study such as this one.

1. While the study is fairly comprehensive, involving all the institutions within a well-developed system, the investigation focuses on one or two basic general humanities courses. A greater understanding could conceivably be achieved through a large study which examined all humanities courses, rather than only the integrated or multidisciplinary humanities courses at each institution.

Uses of the University (New York: Harper and Row, 1963); Jacques Barzun, The House of Intellect (New York: Harper and Brothers, 1959); T. M. Greene, ed., Meaning of Humanities (Port Washington, New York: Kennikat Press, 1938).

⁴³Community college centered journals to be reviewed include: Community College Review, Community and Junior College Journal, Community/Junior College Quarterly of Research and Practice.

2. The study seeks only to describe content; it does not suggest possible approaches to teaching the humanities, nor does it advocate any particular conception of the humanities. However, it may be that there are certain conceptions that are more appropriate than others, given the missions of the various colleges.
3. The study relies on catalog descriptions of the humanities courses, which may or may not be completely accurate. Only by examining a syllabus for each course, by talking with individual instructors, and/or by attending class sessions could a completely reliable determination of what is being taught be made. The catalog descriptions, then, may not accurately reflect current practice. Some sacrifice in timeliness and specificity is necessarily being made in the interest of a comprehensive overview.

Organization of the Study

Chapter II is a literature review of a particular kind. A review of empirical studies would be inappropriate for this study. Instead, the chapter traces the development of the idea, the concept of humanities, beginning with the earliest known use of the term and progressing to present understandings. This will establish a range of meanings for the ordinary language analysis of Chapter III.

Chapter III is an analysis of the terms and idioms associated with the concept of humanities. Senses or dimensions of the humanities will be delineated using various literature, with an emphasis on community college literature of the past decade. The intent of this chapter is to arrive at some generalizations regarding humanities,

through the use of ordinary language analysis, which will provide a framework within which to begin the comparative analysis of the general humanities courses, which is the subject of Chapter IV.

In Chapter IV, comparative analysis is used to study the disciplines and sub-disciplines comprising the general humanities course. The intent of this chapter is to determine what common characteristics link these courses and how closely these courses "match" with the various conceptions of the humanities as derived in Chapter III. The chapter also details the unique and distinctive elements of the courses as represented in the college catalogs.

The final chapter, Chapter V, will present a summary of the study and a discussion of its significance. It will also suggest areas of interest and concern for further research and study.

CHAPTER II
REVIEW OF LITERATURE

Introduction

It is possible in the intellectual history of Western Europe to trace, in a very general way, the development of what are today generally termed the 'humanities.'

The Platonic Academy with its Pythagorean faith that mathematics is somehow the source of principles of moral and aesthetic value; the Roman rhetorical impulse which allied persuasion to the pursuit of moral virtue and the aims of the responsible commonwealth; the conservative labors of early monasticism lovingly transcribing the great works of pagan culture to outlast a time of troubles; the twelfth century cathedral schools of Orleans and Chartres for whom grammatical analysis was but a labor of love performed upon the enduring texts to aid in the extraction of the beauty and wisdom which they contained; . . . the flowering of Oxford and Cambridge from the days of Thomas More to the time of John Locke, where Greek and Roman classics were used to humanize the law and to provide a kind of magnanimous foundation for the national civil service; the renaissance of the study of ancient history at the University of Berlin in the 19th century; . . . the resurgence of philology at Vienna during the same time.¹

Chapter II reviews in some depth appropriate literature, using both primary (in translation) and secondary sources, in order to follow the development of the humanities from the Greeks to the present. The review is undertaken with the purpose of establishing a necessary background from which to proceed with the analysis of the concept of humanities (Chapter III), particularly as exemplified in the community

¹Albert William Levi, The Humanities Today (Bloomington: Indiana University Press, 1970), p. 19.

colleges of Illinois (Chapter IV).

To comprehend the conceptual confusion that surrounds the modern humanities, it is imperative to gain some perspective on the development of the humanities from the early Greeks through the contemporary university. Only with this historical overview can the complexity of the problem of labeling, defining, and teaching the humanities be adequately understood.

This chapter is organized chronologically, beginning with the Greeks and their interpretation of liberal learning. It is important to understand the way in which 'liberal learning,' 'liberal arts,' 'humane learning,' and 'humanities' are used synonymously by writers and critics through the various historical epochs. An understanding of the overlapping nature of these designations makes credible the conceptual confusion which exists in contemporary accounts of the humanities.

The chapter is divided into five time periods, each of which contributed significantly to the idea of the humanities. First is the section, "The Greeks and Liberal Learning" followed by "Roman Applications of Liberal Learning." Next is "The Seven Liberal Arts, Christianity, and the Middle Ages." "The Renaissance and the Humanities" follows; the fifth section is entitled "Modern Humanities--18th Through 20th Centuries." The sixth and concluding section examines the evolution of contemporary humanities in American colleges and universities.

The Greeks and Liberal Learning

The term 'liberal' as applied to the arts was used as early as the days of Plato and Aristotle. Its purpose was to distinguish between

studies appropriate for free men and those which were preparation for occupations.² In these early times, Greek education consisted of music and gymnastics. Music included poetry and letters--such literature as was available. In Book II of Plato's Republic the following exchange takes place:

And what shall be their education? Can we find a better than the traditional sort? And this has two divisions, gymnastic for the body, and music for the soul.

True.

Shall we begin education with music, and go on to gymnastic afterwards?

By all means.

And when you speak of music, do you include literature or not?

I do.³

Gymnastic training was included because Plato believed that both the improvement of the body and the improvement of the mind were important educational considerations.

Gymnastic as well as music should begin in early years; the training in it should be careful and should continue through life. Now my belief is--and this is a matter upon which I should like to have your opinion in confirmation of my own, but my own belief is--not that the good body by any excellence improves the soul, but, on the contrary, that the good soul, by her own excellence, improves the body as far as this may be possible.⁴

Plato's ideal of the higher education included three basic divisions, all of which included liberal studies, portions of which were

²Paul Abelson, The Seven Liberal Arts, A Study in Medieval Culture (New York: Russell and Russell, Inc., 1965), p. 10.

³Benjamin Jowett, trans., Plato: The Republic, Book II, ed. Louise Loomis (Roslyn, New York: Walter J. Black, Inc., 1942), p. 278.

⁴Ibid., p. 291.

later called the 'humanities.' The elementary level was to last until the twentieth year, secondary education until the thirtieth year (arithmetic, geometry, astronomy, musical harmony). Higher education was to encompass the thirtieth to the thirty-fifth year and was to consist of the study of philosophy as a final preparation for the life of the ideal citizen of the Greek state. Even at this early stage, there is a foreshadowing of the later divisions between the trivium and the quadrivium.⁵ Aristotle subsequently developed the ideal of Plato further.

Aristotle's curriculum, as described in Book VIII of Politics would serve as a foundation for the higher learning. "The customary branches of an education are four: (1) reading and writing, (2) gymnastic exercises, (3) music, to which is sometimes added (4) drawing."⁶

Aristotle further asserts:

Evidently there is a sort of education in which parents should train their sons, not because it is useful or necessary, but because it is liberal or noble. Whether this is of one kind only, or of more than one, and if so, what those are, and how they are to be imparted, must hereafter be determined. . . . But to be always seeking after the useful does not become free and exalted souls.⁷

Aristotle makes the distinction between education which is liberal and noble and that which is useful. This was to be one of the tenets which would define liberal and humanistic education through succeeding centuries. It is apparent that there was, even at this very early

⁵Abelson, Seven Liberal Arts, pp. 1-2.

⁶Benjamin Jowett, trans., Aristotle: On Man In The Universe, Politics, Book VIII, ed. Louise Loomis (Roslyn, New York: Walter J. Black, Inc., 1943), p. 411.

⁷Ibid., p. 412.

period, confusion among thinkers as to just what should be taught, particularly to the guardian class, the future leaders of Greek society.

. . . men are by no means agreed about the things to be taught, whether we aim at virtue or the best life. Neither is it clear whether education should be more concerned with intellectual or with moral virtue. Existing practice is perplexing; no one knows on what principle we should proceed. Should the useful in life, or should virtue, or should higher knowledge, be the aim of our training?⁸

However, of one thing Aristotle seemed to be quite certain: "The training in things of common interest should be the same for all."⁹ Again, this was a precursor to later arguments advocating various forms of general education programs which would give a common foundation in the humanities and sciences to all students.

With the rise of the Sophists, there came to be a new emphasis in the Greek ideal of education. Rhetoric assumed much more importance, as did elementary mathematics. By the third century "the preparatory work of the Greek young man consisted of a study of (1) gymnastic, (2) grammar, (3) music, (4) drawing, (5) arithmetic, (6) geometry, the last two being mentioned as the more advanced studies."¹⁰ From this point, there seems to be very little change in the Greek curriculum of liberal studies until the first century of the Christian era.

To summarize, then, it appears that in Greece until after the period of Alexander the Great (356-323 B.C.), there were only three or four preparatory subjects in the curriculum; gradually, with the growth of knowledge more subjects were added until there came to be a core of

⁸ Ibid., p. 410.

⁹ Ibid.

¹⁰ Abelson, Seven Liberal Arts, pp. 2-3.

studies considered to be the minimum of liberal training for free men.¹¹

Roman Applications of Liberal/Humane Learning

The Roman adaptation of the Greek curriculum changed the emphasis to one of practicality and applicability of the curriculum particularly as applied to matters of state. It was only after the first Punic War (264-241 B.C.) that Rome began to adopt Greek ideas of education. At first, Greek teachers taught young Romans in the Greek language using Greek materials. Shortly, however, there was a movement toward educating Romans in their own language and encouragement toward developing a national literature.

This period marks the beginning of textbooks written in Latin. M. T. Varro (116-27 B.C.), contemporary of Cicero and Caesar, attempted in common with them to build up a system of education based on Greek ideas, but in which Roman and not Greek literature should be the basis. He wrote treatises on all the subjects taught in Greece in his day, but omitted drawing and included astronomy. The practical secondary curriculum of the day was grammar in its narrow sense and also literature, arithmetic, geometry, and music.¹²

The writings of significant Romans of the late Republic and early Empire, particularly Cicero and Quintilian, provided the first expression of the term 'humanities.'¹³ The early Romans determined the content of the humanities and ways of regularizing content as well as characteristic uses and values. The grammarian Aulus Gellius, writing in his Attic Nights comments on the special meaning that was given to the word 'humanities' by those who used Latin most correctly,

¹¹Ibid., p. 4.

¹²Ibid., pp. 4-5.

¹³R. S. Crane, The Idea of the Humanities and Other Essays, Critical and Historical (Chicago: University of Chicago Press, 1967), p. 23.

especially Varro and Cicero.¹⁴ 'Humanitas,' the singular Latin form of humanity, had been brought into use by Cicero. It designated not only certain studies but civilization itself as well.¹⁵ The term 'humanity' came to be known, as described by Gellius, as "education and training in the good arts."¹⁶ The goodness of these arts was determined by the fact that they were considered:

. . . peculiarly adapted to serving ends that went beyond themselves, ends that involved the practical activities of citizen or public servant of the Roman state or the moral nature of man. They were those arts and subject matters, according to Gellius, by which those who earnestly desire and seek them are most highly humanized in the sense of being endowed with virtues that separate man most sharply from lower animals.¹⁷

Seneca (2 B.C.-65 A.D.) had rather indefinite ideas as to just what constituted the liberal studies. On occasion he speaks of grammar, music, geometry, arithmetic, and astronomy; at another time he adds the study of medicine; still later he discusses rhetoric and dialectic as part of the higher studies and thus a part of philosophy.¹⁸ He distinguished, however, the 'artes liberales' from the 'artes mechanicae' on the grounds that the former offered rewards of their own, while the latter were linked to mercenary rewards. The 'artes liberales' were agents of liberation and worthy of free men.¹⁹

¹⁴Ibid., p. 23.

¹⁵William M. Smail, trans., Quintilian on Education (New York: Teachers College Press, 1938), p. xlix.

¹⁶Crane, Idea of the Humanities, p. 7.

¹⁷Ibid., p. 156.

¹⁸Abelson, Seven Liberal Arts, p. 5.

¹⁹J. C. Laidlaw, ed., The Future of the Modern Humanities (Leeds: W. S. Maney and Son, Ltd., 1969), p. 3.

Quintilian's distinctions between speech and reason--between words and things--as he attempted to educate the Roman ideal of the great orator, provided much of the vocabulary by which humanities have been stated, defended, or opposed from the Renaissance forward.²⁰ He saw the cycle of preparatory studies, which his model student of oratory was to master, as consisting of grammar, some music, geometry, and astronomy.²¹ These subjects were those which gave the orator a generous supply of words as well as subject matter.²²

Quintilian's greatest work was the "Institutio Oratoria" which was designed as a textbook for the son of Marcellus Victorius and his own sons, who died before the book was completed. It encompasses the wisdom of Quintilian's twenty years of teaching rhetoric in Rome and summarizes all that had appeared in the handbooks of rhetoric which had been written in the century between Cicero and Quintilian.²³ The "Institutio Oratoria" reflects Quintilian's commitment to eloquence as the greatest power in human life and that the training of a perfect orator was the greatest task of education.

To accomplish this he was not content with merely technical training but aimed at imparting to his pupils all that is implied in the word *humanitas*. In the first chapter of Book X, Quintilian gives a sketch of the authors, both Greek and Latin, whom his pupils should read. It includes poetry, the drama, history, oratory, and philosophy, covering the whole range of humane letters in both Greek and Latin and amply testifying to Quintilian's belief in a wide liberal training.

²⁰Crane, Idea of the Humanities, p. 26.

²¹Abelson, Seven Liberal Arts, p. 5.

²²Crane, Idea of the Humanities, p. 156.

²³Smail, Quintilian on Education, p. xvi.

Humane or liberal studies alone possess that openness of spirit, that liveliness of sympathy, that knowledge of the human heart, that love of the beautiful which raise man above his instincts and establish his dignity.²⁴

For several generations after Quintilian, the Roman schools maintained their practical and efficient character. After the third century, however, the curriculum was sacrificed to immediate ends. At this period there was a superficial study of grammar, rhetoric, dialectic, arithmetic, geometry, music, and astronomy. By the fourth century this was the accepted standard of the pagan schools. In "De Nuptiis Philologiae et Mercurri," Martianus Capella describes the content of the seven liberal arts as the accepted standard of his time.

The Seven Liberal Arts, Christianity,
and the Middle Ages

This era, then, saw the evolution of the course of study which preserved the classical culture of the ancient world. Throughout the second, third, and fourth centuries, however, this curriculum was viewed with distrust by early Christian leaders such as Origen, Tertullian, and Jerome, who thought it a formidable opponent of the new religion. By the close of the fourth century, though, Christianity had triumphed and the schools were no longer seen as a threat. By the fifth century there was little objection when the seven liberal arts of Capella were used as preparatory to the study of theology. Augustine (354-430) wrote treatises on grammar, dialectic, arithmetic, geometry, and music and was extremely influential in committing the church to a belief in the arts as important subjects of Christian study.

²⁴ Ibid., pp. xlvii-xlix.

With the support of Augustine, the position of the secular liberal arts became secure. Cassiodorus (480-575) in his "De Artibus et Discipliniis Liberalium Literarium" became the first Christian to use the term 'seven liberal arts.' As further support of Augustine's position that the study of the seven liberal arts was appropriate for sacred studies he quotes from the Bible: "Wisdom builded her house; she has hewn out her seven pillars" (Proverbs IX:1). With Cassiodorus, then, the number and subjects of the medieval curriculum become definitive. Backed by the authority of both Augustine and Cassiodorus, the seven liberal arts assumed the rigidity which maintained the curriculum virtually unchanged for the subsequent nine hundred years.²⁵

Thus,

. . . from the first century before Christ when Varro was writing his lost treatises on the liberal arts to Martianus Capella in the fourth century A.D. the tradition of the seven liberal arts was being slowly established, finally to be given definitive status by Cassiodorus and Isidore of Seville in the two centuries following. That the trivial arts of grammar, rhetoric, and dialectic were skills to be taught was self-evident, and even the quadrivium--arithmetic, geometry, astronomy, and music (the first three of which we should today term sciences) were presented as practical arts. Arithmetic, usually discussed in connection with the abacus was the art of calculating. Geometry, often indistinguishable from geography, was practically equated with surveying and remained close to its etymology as earth measurement. Even astronomy was intimately related to the practical problems of the fixing of the calendar and the computation of the date of Easter.²⁶

During the Middle Ages, the arts and sciences were roughly equivalent concepts. The subjects of the quadrivium--arithmetic, geometry, and astronomy, if not music--were primarily scientific. The

²⁵Abelson, Seven Liberal Arts, pp. 6-9.

²⁶Levi, The Humanities Today, pp. 14-15.

trivium came first and the first of all the arts, what Dante called 'prima arts,' was grammar, meaning the study of classical authors as well as the principles of the Latin language. Rhetoric and logic were coming to be known as practical studies rather than modes of inquiry.²⁷

Although this curriculum was maintained throughout the Middle Ages, the quantity and quality of instruction in the various subjects fluctuated with the demands of the times. Consequently,

. . . in the period before the twelfth century, the study of Latin literature was assiduously cultivated, partly because a knowledge of the Latin language and literature was essential to this time, the formative period of the middle ages, and partly because the other subjects of the curriculum--logic and mathematical studies--had not yet sufficiently developed to make the instruction in them of any cultural value. Later, when correct thinking was the prerequisite for a consideration of questions which occupied the minds of thoughtful people--questions of theology and metaphysics--the study of logic came gradually to hold a commanding position in the scheme of education. Still later, toward the close of the middle ages, when with the advance of mathematical knowledge this subject began to occupy the minds of thoughtful men, the study of arithmetic, geometry and astronomy came to be emphasized in the curriculum.²⁸

The actual amount of instruction and study, then, came to reflect the amount of knowledge of a certain subject possessed in the different periods of the middle ages. Those studies considered as 'humanitas' were still predominant, though the emphasis and their character varied from century to century.

The Renaissance and the Humanities

In considering the humanities at the end of the Middle Ages, it is necessary to take into account the great changes in the conception

²⁷ Laidlaw, Future of the Modern Humanities, p. 3.

²⁸ Abelson, Seven Liberal Arts, pp. 135-316.

of human beings and their relationship to God and nature that was brought about by Christianity.²⁹ The humanities and the philosophy of humanism which emerged in the Renaissance did not oppose religion, but instead tried to make room for the rights of personality and of the individual within a political and religious framework. The idea was not to place one form of learning in opposition to another, but to promote learning of all kinds.³⁰

The term 'humanities' and its variant forms became popular in the fifteenth century:

. . . to designate the educational ideal inspired by the Renaissance and by the Italian 'Revival of Letters' of the preceding century. . . . It was reminiscent of the 'humanitas' of Cicero, and of its famous formulation by Aulus Gellius in the second century A.D. It signified the emancipation of the human faculties from the restraints of religious zeal, preoccupation or authority; the reinstatement of natural and secular values after their disparagement by the cult of otherworldliness, the illumination of the darkness of ignorance, the breaking of the bonds of habit, and everywhere a passage beyond the narrow circle and rigid hierarchy of intermediaries to original and authentic sources in human experience.³¹

At the time of the Renaissance, the meaning of the humanities was relative to the existing body of human knowledge. It meant the whole of learning, but in practice, of course, it meant simply all learning then available, most of which was that transmitted by ancient Greece and Rome.³²

²⁹Crane, Idea of the Humanities, p. 28.

³⁰Theodore M. Greene, ed., The Meaning of the Humanities (Port Washington, New York: Kennikat Press, 1938), pp. 17-18.

³¹Ibid., pp. 16-17.

³²Ibid., pp. 23-24.

As educational concerns shifted from the Middle Ages to the Renaissance, many fields of study heretofore virtually ignored became increasingly subject matters to be studied. Logic, not originally burdened with metaphysical problems, became so increasingly in the course of the late Middle Ages. The Renaissance and Enlightenment distinction between natural, metaphysical, and moral philosophy augmented subject matter concern. The emergent nationalisms give to history a new thematic importance, and the rise of the vernacular languages and their literary products turned the philological emphasis of grammar further in the direction of the investigation and study of literary content. Not the seven liberal arts, but the languages and literatures, history, and philosophy have become increasingly the claimants for humanistic attention.³³

Thus, to the traditional studies of language and rhetoric were added history, literary content and criticism, and a broadened perspective of philosophy.

During the period from the fourteenth through the sixteenth centuries, there were many influential men who discussed the humanities. Among them were Petrarch, Coluccio Salutati, Peter Vergerius, Leonardo Bruni, Aeneas Sylvius Piccolomini, Batista Guarino, Erasmus, and Juan Luis Vives.³⁴ Vergerius (1370-1445) wrote what is considered one of the greatest of all early humanistic treatises. In "De Ingenius Moribus et Liberalibus Studiis" he recommended a curriculum which included "history, moral philosophy, eloquence, grammar, composition, disputation, music, poetry, arithmetic, geometry, astronomy, and nature study."³⁵ Vives, who was a pupil of Erasmus, continued the Roman tradition of Quintilian. He saw as subject matter the 'arts of humanity' and specifically identified those "branches of learning (disciplinae)

³³Levi, The Humanities Today, p. 15.

³⁴Crane, Idea of the Humanities, p. 28.

³⁵Greene, Meaning of the Humanities, p. 18.

by means of which we separate ourselves from the way of life and customs of animals and are restored to humanity."³⁶ Vives saw human goals as twofold: (1) love of God, and (2) love of society. In this sense, the humanities were not values in themselves, but means to strengthening piety and to satisfying temporal needs.³⁷

Various Renaissance humanists, including Erasmus, Montaigne, Elyot, Aschan, and Sidney opposed the outmoded and disputatious philosophy and rhetoric of the Middle Ages and replaced it with one emphasizing human actions. The values of the classics, then, came to be discussed not as a philosophy concerned with discovering truth, but as a way of guiding human actions.³⁸ Bacon, in "Advancement of Learning" (1605) devised an elaborate classification system for the existing branches of knowledge. He indicates an acceptance of both the arts and sciences as then understood.³⁹ In "Novum Organum" (1620) he criticizes the emphasis on the study of ancient authors at the expense of direct observation and experimentation.⁴⁰ This was a precursor to the later split between the defenders of the ancients and the moderns, and to the competition between science and the humanities for a place of prominence. Sir William Tempole in "On Ancient and Modern Learning" (1690) insisted that the ancients were themselves moderns when compared with the cultures of Egypt, Chaldea, India, and China. The ongoing battle of

³⁶ Crane, Idea of the Humanities, pp. 29-31.

³⁷ Ibid., p. 34.

³⁸ Ibid., p. 55.

³⁹ Ibid., p. 56.

⁴⁰ Ibid., p. 63.

the ancients and moderns influenced the conceptions of the content, the history, and the value of humanities. The content of the humanities became gradually broadened to take in modern poets and orators, historians and philosophers on an equal footing with those of ancient Greece and Rome.⁴¹

The early Renaissance, then, was primarily preoccupied with the ancient humanities. It took the Enlightenment to bring forth the broadening of the humanities. Diversity and variety were carried even further by the Romantic movement.

. . . it is here, in the self realization of concurrent nationalities, in the recovery of the vernacular literature of the Middle Ages, and in the emergence of such mediatory disciplines as comparative philology and folklore, that we find the matrix of the modern humanities.⁴²

Modern Humanities--18th Through 20th Centuries

The center of interest in most philosophies of the eighteenth century, including those of Locke, Hume, Berkeley, and Kant changed from the seventeenth century concern with the nature of things to questions of how people know what they know and why they behave as they do. It was a period of time in which the humanities rather than natural sciences were the determining influence in the intellectual life of Europe.⁴³ Hume, for example, looked upon his inquiries in metaphysics as useful mainly for the new light they might shed in the humanistic disciplines of ethics, politics, criticism, and history.⁴⁴

⁴¹Ibid., p. 84.

⁴²Laidlaw, Future of the Modern Humanities, p. 13.

⁴³Crane, Idea of the Humanities, p. 90.

⁴⁴Ibid., pp. 122-123.

The nineteenth century, on the other hand, provided much more controversy and separation. The claims of the humanities to a dominant place in education were increasingly disputed by partisans of the developing new sciences while the "practitioners and admirers of the humanities developed elaborate apologies for literature and the liberal arts as pursuits that cannot be neglected even in an admittedly scientific and utilitarian age."⁴⁵

The content of the humanities evolved over a long period of time. The humanities as a field of study, with specific content and subject matter, had come into their own during the Renaissance. During the early period of the Renaissance the content of humanistic study was the entire range of ancient Greek and Latin letters as distinct from divinity. In the sixteenth century, Bacon and others defined humanity as everything but theology and natural science. From the seventeenth century forward, with increasing rapidity through the nineteenth century, modern literature and arts claimed a place equal with, or in place of the ancient classics. Some nineteenth century thinkers narrowed the scope of humanistic subject matters to poetry and eloquence as suggested by Thomas Huxley. Others, such as Matthew Arnold, broadened the humanities to include everything, whether in literature or science, that belongs to the best thought or said in the world. The nineteenth century was further distinguished "by the widespread tendency in linguistics, criticism, and history to seek a new kind of rigor by borrowing or imitating the empirical techniques of the natural sciences."⁴⁶

⁴⁵Ibid., p. 123.

⁴⁶Ibid., pp. 159-160.

Thus, in the nineteenth century, at the time when the content and definition of the humanities were being increasingly debated in American higher education, it became apparent that the humanities had come down:

. . . largely as instruments for the achievement of human ideals and utilities which are sometimes stated in terms of subject matters that are thought particularly humane and sometimes in terms of arts the mastery of which will lead to the human ends desired. They have . . . been identified with reading and study of classics of literature and sometimes with disciplines of words. But there has been little agreement either upon the nature and principles of these disciplines or upon the manner in which . . . [they] ought to be studied to achieve the lofty ends prescribed for them.⁴⁷

By the twentieth century it is obvious that the same concerns exist as those expressed by Aristotle over 2,000 years ago, when he puzzled over the fact that there was little agreement regarding either the content or the aims of education. Existing practice is indeed confusing for contemporary educators attempting to define and delineate the place of the humanities in the curriculum of the modern university. No one seems to know, as Aristotle commented, "on what principle we should proceed." How American educators have attempted to deal with the humanities in the curriculum will be the focus of the final section of this chapter.

The Development of the Humanities in American Universities and Colleges

American higher education, like European post-secondary education, traces its genealogy through the Enlightenment, the Renaissance, and the Middle Ages to the Romans and the Greeks. The development of the humanities parallels in important ways the development of higher education.

⁴⁷Ibid., p. 160.

In the early stages, secular studies were separated from religion and labeled as the 'humanus.' In the beginning of the Renaissance various elements of the 'humanus' took on individual forms that were eventually brought into a unity as the humanities. During medieval times, the seven liberal arts evolved--grammar, rhetoric, philosophy (logic), arithmetic, geometry, astronomy, and music. By the nineteenth century the seven original disciplines were still extant, but much changed in their scope and meaning and the order of their relative importance was altered. They were now more likely to be seen as philosophy, history, ancient and modern languages and literatures, mathematics, physical science, and natural history. A century ago the original division between the religious and the secular had been muddled, and the sharp break between science and humanities yet lay some time in the future.⁴⁸

In Europe at various times from the fourth to the nineteenth century, and in America from 1636 when Harvard was established until the end of the nineteenth century, the Greek and Latin classics were the humanities.⁴⁹ It was an historical accident that the humanism of the Renaissance which was handed down to the nineteenth century treated science lightly.

It arose before modern science was fully developed, and before its great destiny was revealed to the European mind. Such science as there was took its proportionate place in the humanistic program.⁵⁰

⁴⁸David H. Stevens, The Changing Humanities: An Appraisal of Old Values and New Uses (New York: Harper and Brothers, 1953), p. 2.

⁴⁹Laidlaw, Future of the Modern Humanities, p. 108.

⁵⁰Greene, Meaning of the Humanities, p. 26.

The early universities, to the end of the eighteenth century, taught humanities almost exclusively--Greek and Latin, mathematics and philosophy.⁵¹ The aim of this education was to shape the character of the student according to an accepted model of a righteous, pious, and educated gentleman. The means was through discipline and this discipline could best be developed through a rigorous study of the classics and mathematics. Even though this education might have little direct use for the career of the students, it was thought that a mind so disciplined would be well-prepared, through further study or apprenticeship, to become a lawyer, physician, or clergyman.⁵²

The fledgling American universities modeled their curricula on the colleges at Oxford and Cambridge. Not until the founding of the University of Pennsylvania in the 1750s was there much thought about 'useful' university training. Benjamin Franklin, the founder of the University of Pennsylvania, was much influenced by the ideas of John Locke. He wanted a more useful culture for young minds. He was particularly interested in training people for agriculture and commerce and in exploring science. Franklin believed that education should serve all of humanity. His ideas were advanced for his time and virtually ignored for nearly a century.⁵³

⁵¹Robert M. Hutchins, Some Observations on American Education (Cambridge: Cambridge University Press, 1956), p. 5.

⁵²Joseph Ben-David, American Higher Education: Directions Old and New (New York: McGraw-Hill, 1972), p. 52.

⁵³Clark Kerr, The Uses of the University (New York: Harper and Row, 1963), p. 12.

By the 1860s American higher education had begun to assume its present day form as major steps toward the secularization of higher education were taken. Until that time the primary concerns of American higher education were focused on the transmission of a mix of religious and narrowly defined humanistic culture.⁵⁴ By the late 1850s and into the 1860s there was increasing opposition to the religious way of life on the part of students in the universities. However, the decline of religion by itself was not sufficient to explain the changes in curriculum. Concurrent with fading interest in religiosity was rising interest in science. Clergymen, who had been the teachers in the universities and colleges, were rapidly replaced by professional scholars and scientists.⁵⁵

By the turn of the century, humanistic ideas were entering American life from many European countries. German influence, particularly in metaphysics and philology was substantial. From England came the scholarly and religious values of the Renaissance and the Reformation which greatly influenced American thought. In a short time the works of western European writers became central to study in the humanities, along with the original classics of Greece and Rome which were still highly influential. Thus, "American philosophy, history, and letters grew out of European origins, . . . but with a natural, national way of expression and adaptation."⁵⁶

⁵⁴ Ben-David, American Higher Education, p. xiv.

⁵⁵ Ibid., pp. 54-55.

⁵⁶ Stevens, The Changing Humanities, p. 5.

Harvard was regarded as the leader of American higher education. When Charles Eliot, Harvard's president, did away with the standard liberal arts curriculum and replaced it with an elective system, many other institutions followed suit. The elective system "seems to have been conceived as a device to ensure the natural sciences, so mistakenly feared and fought by the humanities, the proper place among the liberal studies where they belonged."⁵⁷ Criticisms of the new system soon arose. It was "charged with having confused breadth with variety. Wanting something of everything, it is said to have got nothing in the end."⁵⁸ Under this system, humanistic studies, rather than securing dominance in the curriculum, actually saw their prestige and importance decline. Robert M. Hutchins criticized the system and its outcome as follows:

. . . [the] free elective system as Mr. Eliot introduced it at Harvard and as Progressive Education adapted it to lower age levels amounted to a denial that there was content to education. Since there was no content to education, we might as well let students follow their own bent.⁵⁹

Following Eliot's lead but modifying his ideas somewhat, many schools began developing group arrangements in the form of prescribed patterns which admitted to some specific content in the increasingly amorphous area labeled 'the humanities.'

From 1878 the practice grew in American universities of combining several subjects under formal groupings in order to increase effectiveness of research. Fields began to take

⁵⁷ Mark Van Doren, Liberal Education (New York: Henry Holt and Company, 1943), p. 109.

⁵⁸ Ibid., p. 109.

⁵⁹ Robert Maynard Hutchins, The Higher Learning in America (New Haven: Yale University Press, 1936), pp. 70-71.

the place of subjects. In contrast to the elective systems on the extreme left and of fixed curricula on the right, liberal education took on a form implied by the literal meanings of the words.⁶⁰

This type of organization was an important step in codifying the humanities. Another step came through the divisional organization of subjects. In this system the students were enabled to see relationships and to move freely among departments. Through each advancing stage the learner would become aware of the interrelatedness of all languages, literatures, histories, and philosophies, thus discovering the unity of humanistic learning.⁶¹

The third annual of Johns Hopkins University issued in 1878 contained a statement that gave a formal plan to humanistic studies. "Resistance to the elective system that became open and constant afterwards had its frank statement in the formalization of what, in this new university, would be the patterns of study."⁶²

Thus, some universities objected to the elective system and insisted that certain content was indeed necessary for good education. This idea in turn led to experiments in the codification of the subject matter that would constitute a good education. The first attempt at drawing up such a general education curriculum was undertaken during World War I at Columbia University. In 1917 John Erskine, a leading advocate of a liberal literary education, established a nonspecialized course in reading and discussing a single classic each week. A similar course in "Western Civilization" grew out of a "War Issues" course

⁶⁰Stevens, The Changing Humanities, p. 3.

⁶¹Ibid., pp. 6-7.

⁶²Ibid., p. 3.

directed by the philosopher Frederick J. E. Woodbridge.⁶³ It was during the 1920s that the survey concept began its influence in the colleges. It was posited that an introduction to liberal studies could be gained by a series of well-planned general courses which could give both balance and perspective. The first survey courses were of two types, those which purported to outline the contemporary and trace its origins or to contrast a contemporary pattern with an old one that was highly regarded, such as that provided by the Greeks and Romans.⁶⁴

Similar experiments were devised at Chicago in the 1930s and at Harvard in the 1940s. The purpose behind these experiments was to attempt to create comprehensive courses which would transmit essentials of the western cultural heritage in the natural and social sciences, as well as in the humanities.⁶⁵ The survey course from the '20s through the present has assumed many different forms. Most frequently it has been a requirement of the early years in undergraduate study; occasionally it has been a capstone course, a concluding view back over the four years of study.⁶⁶

In the early part of the twentieth century, the humanistic studies expanded to include the expressive arts. Not until after 1925 were drama and visual arts included in humanistic studies. Their late acceptance can be attributed to the attitude of humanists toward history, theory, and practice. Traditionally, only history and theory

⁶³ Ben-David, American Higher Education, p. 61.

⁶⁴ Stevens, The Changing Humanities, p. 19.

⁶⁵ Ben-David, American Higher Education, pp. 61-62.

⁶⁶ Stevens, The Changing Humanities, p. 19.

have been regarded as subject matter for the humanities. But since the 1930s the arts have been welcomed and are being developed in graduate schools as well as in colleges.⁶⁷ However, by accepting the 'useful' or 'practical' or 'practicing' arts as subjects appropriate to the humanities, definitions become increasingly muddled.

As America entered the space age in the middle of the twentieth century, there was an increasing emphasis in science and technology, and an accompanying decline in interest in the humanities in colleges and universities throughout the nation.

The triumphs of industrialization which made educational expansion possible, resulted from triumphs of technology, which rested on triumphs of science, which were promoted by specialization. Specialization, experimental science, technology, and industrialization were new. Great books and the liberal arts were identified in the public mind with dead languages, arid routines, and an archaic, prescientific past.⁶⁸

With the modern humanities thus identified with dead languages and a morbid preoccupation with an irrelevant past, the place of the humanities, however defined, seem to be increasingly insignificant. How are the humanities perceived in contemporary writings? What is meant when writers refer to the humanities? Such questions will be the focus of Chapter III. While Chapter II provided a macro focus to this study through a broad overview of the development of the humanities as a field of study, Chapter III will provide a micro focus by examining and analyzing the multiple, conflicting, and often ambiguous meanings of the term 'humanities' as used by contemporary writers in the field.

⁶⁷Ibid., p. 239.

⁶⁸Robert Maynard Hutchins, Great Books: The Foundation of a Liberal Education (New York: Simon and Schuster, 1954), p. 61.

CHAPTER III

ANALYTIC FRAMEWORK

Introduction

This chapter is an examination of the terms, concepts, idioms, and expressions associated with the term 'humanities.' Ordinary language analysis, as developed by J. L. Austin will be used to sort out and organize the various conceptions, give examples of their use, and arrive at meaningful generalizations. Even a casual perusal of the literature finds the term 'humanities' associated with such diverse concepts as culture, polite learning, good letters, rhetoric, general education, aesthetics, belles lettres, classical studies, human arts, humane arts, and liberal arts.

An interesting historical perspective can be achieved by comparing the 1881, 1925 and 1966 editions of Webster's International Dictionary. A fairly complete etymology is given in the 1881 edition: Lat.--humanitas; Fr.--humanite; Pr.--humanitat; Sp.--humanidad; It.--umanita. Two definitions are listed. First, "mental cultivation benefitting man; liberal education; instruction in classical and polite literature." The second definition emphasizes the subject matter: "The branches of polite or elegant learning, as language, grammar, rhetoric, poetry, and the study of the ancient classics; belles lettres."¹ There is little change in the 1925 edition. The

¹Webster's Unabridged Dictionary (1881), s.v. "Humanities," p. 643.

first definition reads: "mental cultivation; liberal education; instruction in classical and polite literature" while the second definition is rendered: "the branches of polite learning, especially the ancient classics; belles lettres; sometimes, secular, as distinguished from theological learning."² Webster's Third International Dictionary (1966) adds a few subject areas, but otherwise remains essentially unchanged: "the branches of learning regarded as having primarily a cultural character and usually including languages, literature, history, mathematics, and philosophy."³

The Oxford English Dictionary also makes the identification with culture, then adds the subject areas: "Learning or literature concerned with human culture; a term including the various branches of polite scholarship, as grammar, rhetoric, poetry, and especially the study of the ancient Latin and Greek classics. . . . [the term] appears to have represented L. *humanitas* in its sense of 'mental culture befitting a man, liberal education,' as used by Aulus Gellius, Cicero, and others; hence taken as = 'literary culture, polite literature, *literae humaniores*'; but it was very often, in scholastic and academic use, opposed to divinity, as if = secular learning."⁴ Other dictionaries and thesauri added little new or different in the conception of the humanities. They merely reiterated, in slightly different language, ideas and subject matters

²Webster's New International Dictionary (1925), s.v. "Humanities," p. 1045.

³Webster's Third International Dictionary (1966), s.v. "Humanities," p. 1101.

⁴Oxford English Dictionary (1961), vol. 5, s.v. "Humanities," p. 445.

of the standard references.⁵

After researching the many different subject matters, content areas, and ideals that are viewed by the 'experts' as descriptive of the humanities, it may be that one of the most characteristic of all the attempts is that suggested by Harris when he said that probably the only safe working definition of the humanities is this: "You know horses-- cows are different. You know the sciences, the humanities are different."⁶

Acknowledging the myriad of terms, concepts, idioms, and expressions associated with the humanities, it becomes clear that some attempt at classification and organization is necessary for a systematic analysis of the various senses of the humanities.

There are several rational and valid ways of organizing this chapter--by topic, by time period, by theme, by historical or literary importance, etc. Because the chapter will be drawing from sources as remote as the Greeks and as contemporary as current reports from the American Association of Community and Junior Colleges (AACJC), the thematic approach is preferable and may offer the least confusion. Any method of categorization, of course, is less than precise. Similarly, while the themes by which the chapter is organized can be defined with some precision, many of the writings examined may be rightly perceived as having elements of two or even three of the categories. Nevertheless,

⁵See, for example, Webster's New World Dictionary and Thesaurus of the American Language (1970), s.v. "Humanities," p. 683; World Book Dictionary (1980), vol. 1, p. 1029; The Random House Dictionary of the English Language (1981), p. 691; The American Heritage Dictionary (1981), p. 641.

⁶Julian Harris, ed., The Humanities: An Appraisal (Madison, Wisconsin: University of Wisconsin Press, 1962), p. 22.

an attempt will be made to place each example within the category it seems most clearly to exemplify. The distinctions which are drawn will prove useful in underscoring the conceptual confusion surrounding the term 'humanities.'

By using Austin's ordinary language analysis, it is possible to compile a long list of terms and idioms applicable to the humanities in general. A study of the literature, both historical and contemporary, reveals a multiplicity of definitions, attitudes, and objectives. Various categorization schemes can be devised to encompass the several dimensions of the humanities. After formulating and analyzing several such possible classifications, three recurring themes, or senses, of the humanities have emerged. Each theme will be further divided into four sections: terms, historical examples, contemporary examples, and generalizations. The three basic themes, or senses of the humanities, developed through the use of Austin's methodology, are as follows:

1. The humanities as discipline oriented. In this sense the humanities are seen as bodies of knowledge, fields, or disciplines to be mastered.
2. The humanities as process oriented. In this sense, the humanities are seen as ways of approaching problem solving, concerned with critical thinking, analysis and methodology.
3. The humanities as self oriented. In this sense, the humanities are seen as anthropocentric--looking at the world in terms of human values and experience, examining the place of self in the cosmos, and, more specifically, understanding the relationship of self to the society within which one functions.

Austin's three stage methodology will be used to examine each of the themes in detail. Each theme defines an area of discourse for analysis, Austin's first stage. Terms and idioms associated with the theme are compiled after extensive reading in relevant documents. This section is labeled "Terms."

The second stage, as Austin defined it, gives as detailed as possible a picture of the situations and circumstances under which a particular term or idiom could be used. Examples are drawn and developed from the literature. Thus, Austin's second stage is represented in this study by two sections labeled "Historical Examples" and "Contemporary Examples." Historical examples are drawn from the literature of the Greeks and Romans through the early twentieth century. Contemporary examples are taken from current community college periodical literature including the Community and Junior College Journal, the Community College Review, and the Community/Junior College Research Quarterly.

Austin's third stage is the one at which the results of the first two stages are formulated. In this third stage, generalizations are drawn to help explain the data gathered in the two previous stages. Thus, in this study, the third stage is represented by a section labeled "Generalizations." This section draws together the historical and contemporary examples in combination with the various terms and expressions under consideration to provide an accurate account of the language surrounding the humanities in any one of the three thematic contexts.

Austin's three-stage ordinary language analysis, then, will be used in the following section to analyze the humanities as (1) discipline oriented, (2) process oriented, and (3) self oriented.

Discipline Oriented

Terms

The words which are most related to humanities in a discipline oriented context are those subject areas, or groups of subject areas, which supposedly comprise the humanities. Such umbrella terms as liberal arts, humanitas, trivium, quadrivium, and humanistic education surface frequently. Associated with more specific content are such words as rhetoric, philosophy, astronomy, music, mathematics, politics, gymnastics, letters, arithmetic, geometry, drawing, dialectic, grammar, poetry, history, literature, religion, art, and languages.

Historical Examples

The earliest Greeks conceived of liberal education, differentiated from practical education, as studies fit for free men. Their early education consisted of music and gymnastics, later broadened to include poetry and letters. Plato's simple ideal scheme for the education of the guardian class and later Aristotle's curriculum which served as a basis for higher studies had evolved by the third century to include gymnastics, grammar, music, drawing, arithmetic, and geometry.⁷

It was not until the Roman era that the term 'humanitas' came into use. Cicero intended a very broad meaning for this humanitas which would encompass all of civilization, not only certain specific studies.⁸ As described in Chapter II, Cicero's usage was further refined by Aulus

⁷Paul Abelson, The Seven Liberal Arts, A Study in Medieval Culture (New York: Russell and Russell, Inc., 1965), pp. 1-3.

⁸William M. Smail, trans., Quintilian on Education (New York: Teachers College Press, 1938), p. xlix.

Gellius' humanity which came to mean education in the good arts.⁹

By the time Martianus Capella produced his work, De Nuptiis Philologiae et Mercurii, there was somewhat universal agreement regarding the legitimacy of the seven liberal arts--grammar, dialectic, rhetoric, geometry, arithmetic, astronomy, and music--as specific disciplines or fields of knowledge worthy of study.¹⁰

Subsequently,

. . . from the time of Cassiodorus the term seven liberal arts is the regular expression for the round of preparatory secular studies. Isidore of Seville uses it as well as the terms trivium and quadrivium. So do Alcuin, Romanus Maurus and the scholastic writers. Later so definite did this term become the seven liberal arts were often made the subjects of poems and paintings.¹¹

The first important movement of modern intellectual history, the Italian Renaissance, brought still other meanings to Cicero's ancient *humanitas*. "The Italian humanists, when they descended from Ciceronian Latin to the vernacular, spoke of *humanita*, which comprised their interests in grammar, rhetoric, poetry, history, and moral philosophy."¹²

By the sixteenth century, the humanities were regarded as everything but theology and natural science. From the seventeenth through the nineteenth century the fields of knowledge most often viewed as humanistic were the languages and literatures, history, and philosophy. Throughout the nineteenth century there was a great deal of disputation

⁹R. S. Crane, The Idea of the Humanities and Other Essays, Critical and Historical (Chicago: University of Chicago Press, 1967), p. 156.

¹⁰Abelson, The Seven Liberal Arts, p. 6.

¹¹*Ibid.*, p. 9.

¹²J. C. Laidlaw, ed., The Future of the Modern Humanities (Leeds: W. S. Manye and Son, Ltd., 1969), p. 8.

concerning the real meaning of the humanities. It was a time when the humanities were challenged by the rising new sciences. In addition to the threat of the sciences, the humanities were experiencing uncertainty from within. Modern literature and art were attempting to stake a legitimate claim in the humanities.

At the beginning of the twentieth century, the Oxford English Dictionary (1901) used such synonyms as human culture, polite scholarship, grammar, rhetoric, poetry, ancient Latin and Greek classics.¹³ Writing in the middle of the twentieth century, the well-known critic Northrop Frye, declared "that literature is the central division of the humanities, flanked on one side by history and on the other by philosophy."¹⁴ In 1963-64, the Commission on the Humanities added the arts, the history and comparison of religion and law, and those aspects of the social sciences which have humanistic content and use humanistic methods. At the authorization of the National Endowment for the Humanities (NEH) the disciplines of linguistics, archeology, and ethics were added.¹⁵

While words and expressions which may function as synonyms or which may fit as components of a larger concept that makes up a sense of the humanities are common, antonyms and contrasts are much more difficult to find. One author, for example, stated that the "humanities consist of all those reasonably systematic and intensive areas of study that

¹³David H. Stevens, The Changing Humanities: An Appraisal of Old Values and New Uses (New York: Harper and Brothers, 1953), pp. 2-3.

¹⁴Northrop Frye, Anatomy of Criticism (Princeton: Princeton University Press, 1957), p. 12.

¹⁵Commission on the Humanities, The Humanities in America (Berkeley: University of California Press, 1980), p. 2.

are not sciences."¹⁶ McKeon in Culture and the Humanities saw the humanities as a "branch of learning distinct from the emerging new sciences."¹⁷ Kaufmann first gives description of what the humanities are and then contrasts them with science. "Six large fields are often referred to collectively as the humanities: the study of religion and philosophy, art and music, literature and history. . . . These six fields are contrasted with the natural and social sciences."¹⁸

Contemporary Examples

The expressions, ideas, and idioms associated with the humanities as a discipline in community college literature are similar to those of the last several hundred years. However, the traditional disciplines are often discussed in an "applied" sense not common in earlier literature. There is much said about the practical value of the humanities. The conflict between humanistic education and technical education is highlighted repeatedly. As a solution, many colleges are attempting to integrate multidisciplinary approaches to the humanities with occupational courses.

In the February, 1983, issue of the Community and Junior College Journal, there appears an important concept statement on the humanities, developed by the Community College Humanities Association and adopted by the AACJC in April of 1982. In that statement the point is made that half of the undergraduate students in higher education are enrolled in

¹⁶Thomas B. Stroup, ed., The Humanities and the Understanding of Reality (Lexington, Kentucky: University of Kentucky Press, 1966), p. 5.

¹⁷James L. Jarrett, The Humanities and Humanistic Education (Reading, Massachusetts: Addison-Wesley, 1973), p. 24.

¹⁸Walter Kaufmann, The Future of the Humanities (New York: Readers Digest Press, 1977), p. xii.

community and junior colleges, which represent many different approaches to higher education. "The one thing all community and two year colleges should have in common, however, is their commitment to education in the liberal arts, of which the humanities are at the center. . . . The humanities are a set of disciplines--literature, languages, history, philosophy and religion, the fine arts . . . the proper study of the humanities is decidedly practical."¹⁹

William J. Bennett, the chairman of the NEH, speaking in an interview format with Dale Parnell, again emphasizes the discipline orientation of the humanities. He defines the basic disciplines as history, literature, modern and classical languages, philosophy, and the history, theory, and criticism of the arts. "My own view is that the humanities must retain their autonomy as disciplines."²⁰

Another important aspect of community college discipline oriented humanities surfaces in occupational programs. Such courses as "The Criminal in Literature and the Arts" (criminal justice), "Coping with Life and Death" (nursing), "Business Ethics and the Arts" (business administration) are flourishing in many community colleges. "Almost any program . . . has at least one component that can be taught more successfully by introducing works of literature and art."²¹

At Hagerston Community College a course called "The Arts: A Creative Synthesis" which combines art, drama, and music is required by

¹⁹"AACJC Concept Statement on the Humanities," Community and Junior College Journal 53 (February 1983):40.

²⁰Dale Parnell, "NEH and NEA: Perspectives," Community and Junior College Journal 53 (February 1983):14.

²¹Barbara Ashton, "Paul and Ray Show," Community and Junior College Journal 53 (February 1983):30.

four career programs--business administration, communications, electrical engineering technology, and mechanical engineering technology.²²

Abraham Baldwin Agricultural College has a three course sequence called "Life Studies" which combines history, literature, philosophy, and writing. At Oakton Community College, Phyllis Woloshin has designed a course in medical ethics for allied health students. "This philosophy course covers genetic engineering and testing, abortion, health care delivery, euthanasia, death and dying, and personal rights."²³

In a 1979 study aimed at discovering the extent to which community college students were being exposed to various humanistic disciplines, it was shown that the discipline enrolling the most students was history. In declining order the other disciplines listed were political science, languages, literature, philosophy, art, music, cultural anthropology, religious studies, and cultural geography. The greatest area of growth was in the newer interdisciplinary humanities course.²⁴

Generalizations

From studying the historical and contemporary literature regarding the humanities as discipline oriented, a few important generalizations can be drawn. These generalizations place the contemporary literature in the broader framework of the historical literature.

1. The content areas regarded as part of the humanities have not changed significantly over the centuries. With the acquiring

²²Miriam M. Beckwith, "Integrating the Humanities and Occupational Programs," Community College Review 9 (Summer 1981):58.

²³Ibid., p. 61.

²⁴Jack Friedlander, "The Humanities Curriculum in the Community Junior College," Community/Junior College Research Quarterly 3 (July-September 1979):297-309.

of new knowledge and ways of organizing that new knowledge, sub-disciplines have emerged and proliferated, particularly in the last fifty years. With the creation of the various commissions on the humanities and the birth of the NEH, the disciplines of the humanities have been broadened still further.

2. In the studies cited, the various disciplines in the humanities are largely seen as bodies of knowledge to be learned by the student. In the current literature, there is little suggestion of "art for art's sake" or the inherent worth of the humanities. Instead there is increasing emphasis on the practical value of the humanities--the uses to which the humanistic disciplines may be put to solve problems.
3. The current literature emphasizes the decline of traditional humanistic disciplines in the community colleges. Parallel to this decline in most disciplines is a rise in enrollments in interdisciplinary or multidisciplinary courses.
4. During the past decade, the community colleges have greatly increased their vocational/occupational/career programs while decreasing or maintaining steady their offerings in traditional humanistic disciplines. With this shift has come an attempt to integrate humanities disciplines into occupational courses. Many of these integrated courses have been very successful, particularly when occupational and academic faculty have developed the courses cooperatively.

In summary, then, it appears that most community colleges view the traditional humanities disciplines as legitimate, if limited, course

offerings. However, their view of the discipline as specific content to be mastered has been tempered somewhat by the success of multidisciplinary and integrated course offerings. It appears that the once-clear distinctions among the disciplines are becoming increasingly blurred.

Indeed,

. . . it is no longer possible to describe the content of humanistic education as mathematics and politics as in the Platonic Academy, the seven liberal arts as in the mediaeval Cathedral school, or the Greek and Roman classics as at sixteenth century Oxford. Therefore, even the phrase the humanities as a unified field has in the modern world become paradoxical and problematic.²⁵

Process Oriented

Terms

Viewing the humanities as process oriented suggests an ongoing series of actions that may eventually lead to some desirable end. The emphasis, however, is not on the end, but on those qualities, characteristics, and functions that comprise the process itself.

Most of the words, phrases, and idioms associated with the humanities in a process oriented context are related to the development and discipline of the intellect or the cultivation and refinement of aesthetic values and ethical discrimination. Those in the first category include ideas such as critical thinking, analytic judgment, discipline of mind, exercise of reason, and growth as a rational being. Those concepts associated with aesthetic values and ethical choices include freedom, the quest for enduring values, understanding and evaluation of human goals, influencing enlightened choice, appreciating values in

²⁵ Albert William Levi, The Humanities Today (Bloomington: Indiana University Press, 1970), p. 21.

human experience, becoming acquainted with the role and scope of emotions, and an underlying attitude toward life. All of these concepts can be seen not as end products, but as means to an end, a means that may have value in itself, completely aside from its probable connection with an end or goal. Such is the nature of humanities perceived as process oriented.

Historical Examples

The early Greeks did not, of course, discuss the humanities as such. But they developed in the dialogues of Plato and in the treatises of Aristotle various devices, or means, for dealing with and understanding human accomplishments.²⁶

Vives' ideas extended beyond a set of subjects or knowledge to be learned. Harmony and goodness were achieved, in his view, through activity. The humanities were not values in themselves, but means to an end, which for Vives was the strengthening of piety and the satisfaction of the needs of temporal life.²⁷

It was the Roman grammarian Aulus Gellius who, based on use by Cicero and others, designated the term 'humanity' to mean education and training in the good arts. The basis for their goodness was their peculiar adaptation to serving ends beyond themselves, ends that developed citizenship and the moral nature. In this sense, the humanities may serve ideals "which can be stated apart from the specific nature of subject matters or objects of study by which the uses and ideals are

²⁶Crane, Idea of the Humanities, p. 157.

²⁷Ibid., p. 34.

to be attained."²⁸ Indeed, they are, in this use, process oriented.

The classic seven liberal arts of medieval times were, of course, identifiable as specific subject matter. But they were much more than fields of knowledge to be mastered.

The sciences of harmony and measure as well as measurement and the trivial skills of textual interpretation, linguistic persuasiveness, and analytic judgment were pointed toward the disciplining of mind in all the possible modes of its occurrence so that the literary experience with its aesthetic appeal, its moral relevance, and its political applicability could rightfully be directed not toward a fragmented center but toward a whole man.²⁹

In this example is illustrated the concern with the discipline of the mind. Studies should not lead to a simple understanding of a subject area, but should contribute to the intellectual development of the whole person. The emphasis once again is on the process, not the product.

During the time of the Renaissance, there was reaction and opposition to what was regarded as an outmoded philosophy of the Middle Ages. There was a new emphasis on humanistic studies as a way of guiding and influencing human actions.³⁰ By the time of the eighteenth century, the interests of philosophers such as Locke, Berkeley, Hume, and Kant shifted from problems of the nature of things as in the seventeenth century to "questions of how men know what they know and why they behave as they do as individuals or as members of society."³¹

²⁸Ibid., p. 156.

²⁹Levi, The Humanities Today, p. 21.

³⁰Crane, Idea of the Humanities, p. 55.

³¹Ibid., p. 90.

In the nineteenth century, Cardinal Newman, writing in criticism of some of Locke's ideas, suggests:

Locke and his disciples would frighten us from cultivating the intellect, under the notion that no education is useful which does not teach us some temporal calling, or some mechanical art, or some physical secret. I say that a cultivated intellect because it is a good in itself brings with it a power and a grace to every work and occupation which it undertakes.³²

Newman characterizes liberal education and liberal pursuits as "exercises of mind, of reason, of reflection."³³ The emphasis is clearly on the process of intellectual development. Newman forcefully expresses his ideal when he defines intellectual culture as that "in which the intellect instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake."³⁴

The nineteenth century of Newman was characterized by widely disparate views of the humanities. There were those such as Thomas Huxley who took a very narrow view of the humanities, limiting them basically to poetry. Others, such as Matthew Arnold, were much more expansive in their views, seeing the humanities as all the best that has been thought or said in the world. Nevertheless, regardless of the scope of the humanities, there was a recurring theme insisting that the study of these subject matters were useful in that they were a part of the process, sometimes the means, of creating a cultivated and educated person.

³²John Henry Cardinal Newman, The Idea of a University (New York: Holt, Rinehart and Winston, 1968), p. 126.

³³Ibid., p. 80.

³⁴Ibid., p. 115.

Writing in the twentieth century, Jaspers continues Newman's emphasis on process by declaring the liberal arts valuable because they allow participation in tradition.³⁵ Ben-David's perceptions go beyond intellectual development, beyond Jasper's tradition, to aesthetic and moral values. "The protagonists of liberal education believed that the purpose of the college was the formation of moral character and the development of the intellectual capacity and aesthetic tastes of the student."³⁶

Parker's essay in The Future of the Modern Humanities, describes humanities as studies in understanding and "appreciating the values in human experience and culture."³⁷ It also acquaints "students with the role and scope of the emotions . . . and leads them to make adequate judgments of value and ethics; . . . the humanities address themselves to an understanding and evaluation of human goals. . . . The central concern of the humanist is the nature of the human spirit in its eternal quest for enduring values."³⁸

One final formulation of the humanities as process oriented is offered by Greene. He maintains that the humanities are those influences and processes that encourage freedom of thought.

Humanities embrace whatever influences conduce to freedom. The humanities is not to be employed as a mere class name for

³⁵Karl Jaspers, The Idea of the University (London: Peter Owen, 1960), p. 49.

³⁶Joseph Ben-David, American Higher Education: Directions Old and New (New York: McGraw-Hill, 1972), p. 61.

³⁷Laidlaw, Future of the Modern Humanities, p. 116.

³⁸Ibid., pp. 116-117.

certain divisions of knowledge or parts of a scholastic curriculum, or for certain human institutional activities or relationships, but to signify a certain condition of freedom which these may serve to create.³⁹

The humanities then, in a process oriented sense, emphasize means, ways, and processes. The end-product, the goal, is ever present, but it is the process of attaining that goal that is important. Thus, the humanities are more than subject matter, more than human achievement in language, art, philosophy, and science. The humanities "also must take into account the methods and arts by which such achievements may be constituted as humanistic subject matters."⁴⁰

Contemporary Examples

Community college literature of the past decade generally avoids the over-reaching, all-encompassing process orientation of the past in favor of more specificity. Because of the career-mindedness of the majority of community college students and the multitude of vocational and technical offerings, specialization is the rule, not the exception. Community colleges face the problem of making a limited offering of humanities courses meet the actual and perceived needs of their students. There is a great deal written in the current literature regarding interdisciplinary humanities courses, humanities modules in occupational courses, and integrated humanities courses which are process oriented in that they aim to teach students to think critically about their occupational area, about their place in the community, and about their values and goals.

³⁹Theodore M. Greene, ed., The Meaning of the Humanities (Port Washington, New York: Kennikat Press, 1938), p. 4.

⁴⁰Crane, Idea of the Humanities, p. 169.

In a 1980 article in the Community College Review dealing with occupational education, the point was made that the mere addition of liberal arts courses does not liberalize occupational or technical programs.

The liberal education purposes will be served if the student has the opportunity to develop his reasoning skills in order to deal more adequately with the world as he finds it. This involves the ability to formulate questions about the order and meaning of what he encounters, the ability to reflect on available knowledge, and the ability to search for answers to questions and problems he encounters. While it is necessary to know certain facts in order to be able to do all these things, the quantity of facts the learner possesses may be less important than his control and use of those facts. Accumulation of facts is only one of the purposes of education. The good thinker is not distinguished by his possession of masses of information; he is distinguished by his use of information.⁴¹

In this view, content or subject matter is de-emphasized; process is predominant. "Content is the medium through which the student's needs and interests and the teacher's expertise merge with the purpose of enabling the student to develop his intellectual abilities and value commitments. Freeing students and teachers from the domination of subject matter will permit teachers to help students develop their ability to think analytically."⁴²

A more recent article (1982) in the Community/Junior College Research Quarterly uses the currently popular terms 'lifelong learning and career education' as umbrella terms which include a process orientation to the humanities, as well as to other areas. "Rather than deal

⁴¹Edward A. Brawley, "The Place of Liberal Education in Community College Programs for the Human Services," Community College Review 7 (Spring 1980):5-6.

⁴²Ibid., p. 6.

only with salable skills, however, career education (thus far only an idealization) is based on the tenets that one never stops learning, that learning continues for life."⁴³ The article discusses the reality that the average person changes careers at least four times in a lifetime. The pace of technological change requires an emphasis on a process oriented view of the humanities. "The ability to think, to reason soundly, to communicate effectively will never become outmoded relics of the past."⁴⁴

Writing in the Community and Junior College Journal, Leonard P. Oliver, assistant to the chairman of the National Endowment for the Humanities also uses a process orientation when he discusses the direction of the humanities. In advocating consortium development, he concentrates on the usefulness of the humanities in developing certain desirable ends.

The Endowment's experience with its public programs, including the State Humanities Committees, has demonstrated the usefulness of the humanities in creating the basis for informed decision making; the value of history, philosophy, and literature in helping us understand public issues; the usefulness of eliciting, analyzing, and discussing the human value concerns implicit in what outwardly appear to be solely technical, scientific, or economic problems; and the value, to use Jacob Bronowski's phrase of 'intensifying ambiguities' of public issues. Our institutions of higher education may well be the last bastions of objectivity to help us to think critically and act intelligently on public issues in a society so accustomed to taking sides and legislating by slogan.⁴⁵

⁴³Robert F. Baron, "The Change from Transfer to Career Education at Community Colleges in the 1970s," Community/Junior College Research Quarterly 7 (October-December 1982):74.

⁴⁴Ibid., p. 84.

⁴⁵Leonard P. Oliver, "Generating Constituents for the Arts and Humanities," Community and Junior College Journal 50 (November 1979):8.

Once again, the concern is with the humanities as a means, as a process which enables individuals to think critically, to evaluate arguments, and to examine values.

Generalizations

Several general observations can be made from reviewing both the general historical literature and the more specific contemporary community college literature which shows the humanities as process oriented.

1. The sense of process orientation is a large and sometimes amorphous concept. However, there are certain general qualities that characterize process orientation. These qualities are apparent in both the historical and the contemporary literature and include critical thinking, making of adequate value judgments, understanding ethical dilemmas, and evaluating goals.
2. The current literature emphasizes the necessity of application to practical problems. The disciplined intellect is not valued as an end; it is not valued for itself. Instead, the well-trained mind with its reasoning skills is seen as a means that might and should lead to the solving of very practical problems.
3. While the historical literature deals with the skills and techniques engendered by humanities studies as applicable to academic concerns, the current literature is much more concerned with those skills and processes directed toward occupational or vocational education. The pragmatic view is very much in evidence in the current literature.

4. In the current literature, there is an emphasis on the humanities as major contributors to the phenomenon of life-long learning. Those skills, processes, ways of thinking and organizing that can be developed through the humanities are seen as useful in attacking a variety of problems throughout an individual's lifetime.

In summary, it seems that the major qualities and attributes of the humanities in a process oriented sense have changed little over the centuries. The same qualities of mind and reason are repeated, though in varying terminology, from the Greeks through the most current literature. However, the uses to which these skills may be put has changed dramatically in emphasis over the centuries. There are decidedly utilitarian overtones in the current literature, not present in earlier writings. These various processes are good, not in themselves, but as they can be applied to the solving of contemporary problems.

Self Oriented

Terms

Words, phrases, and idioms associated with the humanities in a self oriented sense deal largely with the place of the individual in the larger universe. Such terms as self-knowledge, achievement, self-actualization, responsibility, fulfillment, interrelatedness, character development, accomplishment, liberality, open-mindedness, and individuality appear frequently in the literature which views the humanities as self oriented. The anthropocentric orientation is typified by Viscount Bryce's remark regarding the difference between the humanistic and scientific spirit. "No one at a supreme crisis in his life can

nerve himself to action, or comfort himself under a stroke of fate, by reflecting that the angles at the base of an isosceles triangle are equal."⁴⁶

Historical Examples

The early Greeks were great believers in the potential of the individual. "Aristotle fully enunciated for the Greeks the belief that happiness is inconceivable apart from achievement. Man becomes happy not by an inexplicable access of blissful feeling, but by accomplishing what is in him to accomplish, actualizing that which is his potentiality."⁴⁷

In order to achieve in the sense Aristotle discusses, it was necessary that individuals understand themselves through thinking, pondering, and reasoning. Sophocles, in his famous "Antigone," expressed the Greek ideal: "Wonders are many, and none is more wonderful than man."⁴⁸

As early as Protagoras and Socrates in the fifth century, B.C. philosophy became centered around the individual. Socrates, at his trial, complained that he was under indictment for an old and unclear charge, that of inquiring into things in the sky and below the earth. These things, he said, he was not really interested in. What interested him were questions of wisdom and virtue and those who claimed to possess

⁴⁶Walter R. Agard et al., The Humanities for Our Time (Lawrence: University of Kansas Press, 1949), p. 2.

⁴⁷Jarrett, The Humanities and Humanistic Education, p. 2.

⁴⁸Sophocles, "Antigone," in Great Books of the Western World, vol. 5, ed. Robert Maynard Hutchins (Chicago: Encyclopaedia Britannica, 1952), p. 134.

such qualities.⁴⁹

The Romans, too, were interested in the place of the individual in society. They attempted to determine just what arts were proper for study by a free people. Cicero had enumerated the qualities that poets, philosophers, and politicians had in common including "the arts of policy and civility, and the ability to discourse, displaying a proper sense of one's own cultural heritage, upon individual man and collective man in the unending search for a better life."⁵⁰

The Middle Ages were characterized by much less interest in the individual. The education of the middle ages was rigid and repressive; it did not encourage self-expression or creative thought. "The house which mediaeval faith, scholastic philosophy and ecclesiastical administrative genius had built for itself was, because of its very completeness, a prison."⁵¹

The medieval university centers, from the eleventh century forward, nourished and sustained attitudes that served as necessary precursors of the Renaissance.

It is probable . . . that the supreme agent in reinstating in man a belief in his natural powers was the intense intellectual activity at all University centres . . . which led to the raising of questions which had been held to be finally settled. And to this we may add the order of Chivalry so closely associated with individual prowess and character. Thus Europe passed out of a period of dogmatic and ecclesiastical bondage into the freer life of the modern world by

⁴⁹Edith Hamilton and Huntington Cairns, eds., "Socrates' Defense (Apology)," in Plato, The Collected Dialogues (New York: Bollingen Foundation, 1963), pp. 3-26.

⁵⁰Jarrett, The Humanities and Humanistic Education, p. 12.

⁵¹S. S. Laurie, Studies in the History of Educational Opinion from the Renaissance (New York: Augustus M. Kelley, 1969), p. 4.

very gradual steps and found itself unawares in a new intellectual attitude to life and possessed by a higher faith in human capacities and possibilities.⁵²

Thus, at the dawn of the Renaissance, there is new and fresh interest in the individual and in the meaning of human experience.

There are many writers of influence in the Renaissance who viewed humanistic studies as oriented toward meaning for the individual. Rabelais discusses the importance of the expansion and enrichment of the human mind.⁵³ Compayré proposes education "which, finally, instead of reducing man to a sort of dialectic automaton, will seek to develop the whole man in mind and body, taste and knowledge, heart and will."⁵⁴ It is the individual, the influence of studies on the self, that is emphasized.

Montaigne was convinced that "doomed as man is to nescience, the happiness of each individual is for himself the only solid pursuit, and is to be at all hazards cherished."⁵⁵ The highest goal of education as Montaigne saw it was philosophy, not the philosophy of logic and disputation, but the philosophy which has as its end virtue. The end of education once more is in its influence on the life of an individual to "right reason and independent judgment, to moderation of mind, to virtue. . . . to manage his business well, . . . to discharge public duties wisely."⁵⁶

⁵²Ibid., pp. 5-6.

⁵³Ibid., p. 47.

⁵⁴Ibid., p. 15.

⁵⁵Ibid., p. 95.

⁵⁶Ibid., p. 104.

Francis Bacon, in his influential Advancement of Learning, advocated free investigation. He and many of his contemporaries "fixed their attention on things as growing into the thought or truth of themselves in our minds, not on thought or thinking as such."⁵⁷ Once again it is clear that while the process is obviously important, it is the effect of the process on the individual that is of prime consideration. Comenius added his authority when he held forth the somewhat revolutionary idea that all human beings should be educated, simply because they were human beings. This was an immense step in advance of previous thinkers, presaging by hundreds of years the idea of universal education. Comenius offered the metaphor of the seedling when he discussed the importance of instruction in the humanities disciplines of his day. Within each individual child, he maintained, were the seeds of knowledge, virtue, and piety. All they needed to spring into life and grow to maturity as individuals was wise culture.⁵⁸

The self orientation of the humanities came in and out of vogue in succeeding centuries. But the nineteenth and twentieth centuries witnessed the full flowering of the humanities as concerned with the development of the individual and of the place of the individual in the larger schemes of life.

Karl Jaspers wrote of the liberal arts as those which study the spirit of man. He maintained that these liberating studies would "oppose reduction of spirit to matter and biology with the knowledge that the human spirit cannot be reduced in this way but has its own

⁵⁷Ibid., p. 123.

⁵⁸Ibid., p. 154.

independent origin."⁵⁹

John Stuart Mill, as quoted by Howard R. Bowen, suggested the importance of the development of the individual as essential before the development of a career. "Men are men before they are lawyers, or physicians, or merchants or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians."⁶⁰

In the literature of the last several decades, attempts to separate and distinguish science from the humanities come up repeatedly. In many of these attempts at differentiation between the two, the importance of the individual, of the personal, of the self, is the single most significant distinguishing feature. "Science is increasingly a communal and corporate activity. The humanities are more individualized and the arts are intensely so."⁶¹ "By definition, the humanities deal with the history and achievement of humanity. . . . with possible goals of human existence, with our ultimate purposes. A study of the humanities should be designed to liberate the mind and bring us closer to autonomy."⁶² "The humanities are distinct from sciences and social sciences in being centered about the meanings of life to an individual."⁶³ Stevens goes on further to explain that the humanistic disciplines

⁵⁹Jaspers, Idea of the University, pp. 48-49.

⁶⁰Howard R. Bowen, "W. K. Kellogg Foundation 50th Anniversary Lecture," Community and Junior College Journal 49 (May 1979):8.

⁶¹Stroup, Humanities and Understanding, p. 51.

⁶²Kaufmann, Future of the Humanities, pp. xvii-xxi.

⁶³Crane, Idea of the Humanities, p. 20.

deal with individual experiences and expressions of self.

The humanities are seen by Crane as overlapping the social sciences. But he maintains that they can be distinguished either by their greater scope historically or by their greater concreteness. The humanities deal fundamentally with individual persons or things, rather than with processes or with group characteristics as is prevalent in the social sciences.⁶⁴

Stroup also struggles to make meaningful distinctions between the sciences and the humanities in terms of the place of the individual.

To sum up, it does not seem that the really important difference between the humanities and the sciences is in the differences in their subject matter. It is rather that science exhibits a method and a mental attitude, most clearly in the physical sciences, of a stabilized subject and an impartial and detached treatment of evidence which is essential to all serious work in all fields. The humanities, on the other hand, express in their containing forms, or myths, the nature of the human involvement with the human world, which is essential to any serious man's attitude to life. As long as man lives in the world, he will need the perspective and attitude of the scientist; but to the extent that he has created the world he lives in, feels responsible for it and has a concern for its destiny, which is also his own destiny,⁶⁵ he will need the perspective and attitude of the humanist.

Both of the Commissions on the Humanities have emphasized the self orientation. The 1964 Commission states:

The humanities are the study of that which is most human. Throughout man's conscious past they have played an essential role in forming, preserving, and transforming the social, moral, and aesthetic values of every man in every age. One cannot speak of history of culture apart from the humanities. They not only record our lives; our lives are the very substance they are made of. Their subject is every man. . . . The attitude toward life centers on concern for the human

⁶⁴Crane, Idea of the Humanities, p. 20.

⁶⁵Stroup, Humanities and Understanding, p. 54.

individual: for his emotional development, for his moral, religious, and aesthetic ideas, and for his goals--including in particular his growth as a rational being and a responsible member of his community.⁶⁶

Contemporary Examples

Since the mid-70s there has been increased emphasis on the self and the individual's relationship and responsibility to society. For example, the Commission of 1980 suggests that "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."⁶⁷ This attitude becomes even stronger in the contemporary literature of the community college.

The emphasis on self in terms of personal fulfillment, understanding, motivation, and social commitment is, however, relatively new to the humanities. The rise of modern social science, particularly psychology and social psychology, has been a major contributing factor to a self oriented study of the humanities.

It is well documented that American higher education has experienced a major change in the age composition of its students in the last decade. This is particularly true at community colleges where continuing education has historically been a part of the mission. A recent study (1981) by Governanti and Clowes published in the Community/Junior

⁶⁶Commission on the Humanities, Report of the Commission on the Humanities (New York: American Council of Learned Societies, 1964), p. 1.

⁶⁷Commission on the Humanities, The Humanities in America (Berkeley: University of California Press, 1980), p. 3.

College Quarterly emphasizes the importance of self-fulfillment and self-knowledge among students beyond the traditional college age cohort. Their interests were not so much on occupational advancement as they were on learning for learning's sake and on humanitarian concerns. There was a high degree of positive response to certain items, including the following:

To learn just for the sake of learning; to prepare for community service; to improve my ability to serve mankind; to learn just for the joy of learning; to satisfy an enquiring mind; to seek knowledge for its own sake.⁶⁸

While the study did not specify the precise courses in which these individuals enrolled, it did distinguish between occupational and academic coursework. Because these individuals were not involved in strictly vocational/occupational courses, it can be assumed that much of their interest was focused on social science and humanities coursework.

In arguing for further extension of higher education, Howard R. Bowen, writing in the Community and Junior College Journal, offers his belief that the task of colleges and universities is to produce educated people, and only secondarily to provide trained workers for the economy. This includes education in the humanities as well as specialized education in a career. "It is a moral obligation of the nation to provide genuine opportunity and strong encouragement for every citizen to develop himself as a person to the full extent of his capacities,

⁶⁸Michael P. Governanti and Darrel A. Clowes, "Adults' Motivations for Attending a Community College," Community/Junior College Quarterly 6 (April-June 1982):277.

regardless of the job market."⁶⁹ The importance of individual development through broad based education is stressed repeatedly. "Each person has the right, and the obligation, to achieve the highest personal development of which he is capable. Higher education is an effective instrument of personal development, and it must be committed to the goal of personal development."⁷⁰

Many community colleges, influenced by student demands in the '60s and early '70s for education that was relevant and meaningful, developed various forms of so-called humanistic education. According to Terry O'Banion, writing in the Community College Review in 1978, this new humanistic education immediately challenged established education as being inhumane or nonhumanistic. The impact of this movement is still apparent in community colleges, though the terms to describe it have changed. It may or may not have much to do with the traditional humanities. In many courses, the humanities, along with a mixture of the social sciences, have been subsumed under something called human development education. The focus is, of course, on the individual. Many of the questions that are explored are those that have traditionally been under the purview of the humanities. "Basically, human development education is a course or a series of courses designed to help students explore the eternal and perplexing questions of who am I? where am I going? and what difference does it make?"⁷¹

⁶⁹Howard R. Bowen, "A Nation of Educated People," Community and Junior College Journal 49 (May 1979):11

⁷⁰Ibid., p. 14.

⁷¹Terry O'Banion, "Innovations in Humanistic Education," Community College Review 5 (Winter 1978):24-25.

One such course developed at Santa Fe Community College as described in the college catalog vividly displays an emphasis on self-knowledge.

BH-100 is a course in introspection; the experience of the student is the subject matter. It provides each student with an opportunity to examine his values, attitudes, beliefs, and abilities and how these and other factors affect the quality of his relationship with others. . . . the course provides each student with an opportunity to broaden and deepen a developing philosophy of life.⁷²

Typical of much of the community college literature of the past decade, the emphasis on self is clear. But the distinction between the humanities and the social sciences, between rigorously academic course work and self-help, personal development, or enrichment courses is anything but clear.

Generalizations

The sense of humanities as self oriented is much less distinct than the humanities as discipline or process oriented. However, there are several generalizations that can be made by reviewing both the historical and the contemporary literature which sees the humanities as self-oriented.

1. The historical literature reveals cyclical swings in interest in the individual. The Greeks were concerned with individual human potential while the Romans saw the self as of value mainly in the ability to contribute to the well-being of the state. The self of the Middle Ages was harnessed in the dogmas of the church, but burst forth in the flowering

⁷²Ibid., p. 25.

of individual creativity in the Renaissance. From the seventeenth century onward there were small ebbs and flows, but it was not until the nineteenth and twentieth centuries that the self became a major focus of humanistic studies.

2. There appeared to be a strengthening of interest in self and a concurrent diminution of interest in traditional humanistic disciplines that help to explain the self with the rise of modern psychology in the nineteenth century.
3. In the twentieth century the humanities are infrequently mentioned in the literature as a separate entity; instead they are mentioned in passing as a part of the designation of general education. The humanities appear as one of many choices for students who must meet breadth or distribution requirements for a degree. Rarely are they mentioned, singly or collectively, as courses dealing with basic questions about self and society.
4. In contemporary community college literature the humanities seem to be suffering an identity crisis of their own. While the self is indeed a concern, the humanities themselves are hopelessly muddled and mixed with social sciences and other fields and identified by such appellations as humanistic education or human development education.

In summary, it appears that the humanities as self oriented have always been present, but the meaning of both 'self' and 'humanities' seems to have fluctuated widely over the centuries. Perhaps it is in the sense of the humanities as self oriented that the most serious

conceptual confusion exists. This problem will be further explored in the next chapter which will provide a detailed look at contemporary humanities offerings.

In Chapter IV humanities offerings as listed in current community college catalogs will be examined. The three broad senses of the humanities as developed in Chapter III--as discipline oriented, process oriented, and self-oriented--will provide a framework from which to analyze current conceptions of the humanities.

CHAPTER IV
CURRENT PRACTICE

Introduction

This chapter will examine and analyze specific humanities courses offered in the thirty-nine districts of the Illinois Community College system. The source of data will be the most recent available catalog of the respective institutions. The course(s) to be analyzed is the general introductory humanities course. For the purposes of this study, a general humanities course will be defined as an introductory or survey course which is multidisciplinary in nature. Some colleges offer traditional humanities courses--art, philosophy, music--but do not have a general/introductory course. Frequently, the course titles are an indication of a general humanities course--"Introduction to Humanities" or "Survey of the Humanities." Sometimes, such as in Triton's "Relationships" course, it is necessary to study the course description to ascertain its qualities as a general humanities course. Often, but not always, such courses are grouped together under a 'humanities' designation in the college catalog. The general humanities course is usually listed first followed by discipline specific courses in art, music, literature, philosophy, etc.

While the college catalog may give a reasonably accurate description of the general humanities course, there are several important limitations which must be considered. A catalog study will give only the most general dimensions of a course. There are at least three

other levels that could be examined for more depth and understanding of a course: (1) class/course outlines or syllabi, (2) interview or discussion with instructor, (3) attendance and participation in the actual course. However, by examining in detail the general humanities course as described in the college catalog, it will be possible to pose two important questions which will help to illuminate the conceptual confusion surrounding the humanities: first, what is perceived by any one institution as appropriate materials, methods, etc., to constitute the study of the humanities, and, second, what sense of the humanities--discipline, process, or self--seems to be emphasized in a particular institution.

Bereday's comparative method will be used in this chapter. Briefly, the method consists of four steps: (1) description, (2) interpretation, (3) juxtaposition, and (4) comparison.

The first step involves extensive background reading, including the college catalogs produced by each institution. The second step, interpretation, adds further detail to the description. In this study, the colleges will be grouped by geographic area and by size based on the number of people served in credit courses. The third step, that of juxtaposition, will involve an analysis of various groupings in relation to one another. For example, the colleges will be grouped based on the emphasis of their respective general humanities course(s)--discipline, process, or self. The various groupings will be analyzed in an effort to discern similarities and differences leading to some preliminary generalizations. The fourth and final step, comparison, will examine the generalizations that have been drawn from step three in an effort to find some objective and consistent common grounds.

Description

The college catalogs of forty-two separate institutions were studied. There are thirty-nine districts in the Illinois Community College system and fifty-two separate institutions. The nine colleges which comprise the Chicago city-wide system use the same catalog, although all courses are not taught at all campuses. Thus, the nine colleges were regarded as one for the purposes of this study. Similarly, the Black Hawk district has two campuses, but only one catalog for both institutions. The four colleges that make up the Illinois Eastern Colleges, however, all have separate catalogs and thus were studied individually. Consequently, there were a total of forty-two separate institutional catalogs used in this study.

The catalogs were the latest available. All of the catalogs include the 1983 academic year. Several are two-year catalogs--83-85 or 82-84. One is an 81-83 issue. The remaining catalogs are one-year publications, either 83-84 or 84-85.

Table 1 lists, in alphabetical order, the names of the colleges, the catalog year(s), the title of the general humanities course(s) if offered, the catalog number, and the credit hours.

Interpretation

There seems to be some connection between the size of the college and its offering of general humanities courses. Those colleges serving more students, and/or encompassing a larger geographical area tend to offer general humanities courses more frequently than do those in more rural environments. Table 2 lists, in alphabetical order, the college name, its location, and the number of people served annually in credit courses (1982 figures). Figure 1 is a map which shows the location of

TABLE 1

GENERAL HUMANITIES COURSES

Institution	Year	Course Title	Number	Credit
Belleville Area College	83-84	None		
Black Hawk College	82-84	Humanities I	DIS 101	1-5
		Humanities II	DIS 102	1-5
City Colleges of Chicago	83-84	General Course I	HUM 201	3
		General Course II	HUM 202	3
Danville Area Community College	83-84	Introduction to Humanities	HUM 101	3
College of DuPage	83-85	Intro. to Humanities I--The Arts	HUM 101	5
		Intro. to Humanities II--Ideas and Values	HUM 102	5
Elgin Community College	83-85	Introduction to Humanities	HUM 101	3
William Rainey Harper College	83-84	The Creative Nature of Man I	HUM 101	3
		The Creative Nature of Man II	HUM 102	3
Highland Community College	83-35	Introduction to Humanities	HUM 104	3
Illinois Central College	83-84	Contemporary Humanities	HUM 125	3
		Classical Humanities	HUM 126	3
Illinois Eastern Colleges				
Frontier Community College	83-35	Introduction to Art, Music, and Theatre	HUM 111	4 (qtr.)

TABLE 1 (continued)

Institution	Year	Course Title	Number	Credit
Lincoln Trail College	83-85	Introduction to Art, Music, and Theatre	HUM 111	4 (qtr.)
Olney Central College	83-85	None		
Wabash College	83-84	None		
Illinois Valley Community College	84-85	None		
Joliet Junior College	83-85	None		
Kankakee Community College	83-84	Introduction to Humanities	HUMS 1513	3
Kaskaskia College	83-84	None		
Kishwaukee College	83-85	Humanities I	HUM 119	3
College of Lake County	83-84	Introduction to Humanities	HUM 121	3
Lake Land College	83-84	None		
Lewis & Clark Community College	83-84	Man and His Culture: Introduction to Humanities I	HUM 131	3
		Man and His Culture: Introduction to Humanities II	HUM 132	3
Lincoln Land Community College	83-84	Introduction to Humanities	HUM 101	3
John A. Logan College	84-85	Life in the Western World	IDH 150	3

TABLE 1 (continued)

Institution	Year	Course Title	Number	Credit
McHenry County College	84-85	None		
Moraine Valley Community College	83-85	Introduction to Humanities I	HUM 101	3
		Introduction to Humanities II	HUM 102	3
Morton College	83-84	Humanities through Art, Music, and Theatre	HUM 150	3
		Humanities through History, Philosophy, and Literature	HUM 151	3
Oakton Community College	82-84	Modern Culture and the Arts	HUM 101	3
Parkland College	83-84	Cultural Values in the Western World I	HUM 101	4 (qtr.)
		Cultural Values in the Western World II	HUM 102	4 (qtr.)
		Cultural Values in the Eastern World	HUM 103	4 (qtr.)
Prairie State College	83-84	Greek and Hebrew Background of Western Civilization	HUM 201	3
		Form and Structure in the Arts	HUM 202	3
Rend Lake College	84-86	None		
Richland Community College	82-84	Introduction to the Arts	HUM 100	3
Rock Valley College	83-85	Introduction to Humanities	HUM 110	3

TABLE 1 (continued)

Institution	Year	Course Title	Number	Credit
Carl Sandburg College	83-85	None		
Sauk Valley College	82-84	Man and the Arts	HUM 210	3
Shawnee College	83-85	None		
Southeastern Illinois College	81-83	None		
Spoon River College	82-84	None		
State Community College	81-84	None		
Thornton Community College	83-84	General Humanities I General Humanities II	HUMA 201 HUMA 202	3 3
Triton College	83-84	Relationships I Relationships II	HUM 101 HUM 102	3 3
Waubensee Community College	83-84	A Survey of the Humanities A Survey of the Humanities	HU 101 HU 150	3 3
John Wood Community College	82-84	None		

the community college districts in the State of Illinois. The area coded "U" represents territory not yet a part of any community college district. Table 3 ranks the colleges in the district on the basis of the number of people served, and indicates whether or not the college offers a general humanities course. Table 4 lists the colleges divided into six geographical areas: (1) Chicago, (2) Northeast, (3) Northwest, (4) East Central, (5) West Central, and (6) Southern. It becomes quickly apparent that the colleges in the northern half of the state, with their larger populations to serve, offer humanities courses much more frequently than their counterparts in the southern half of the state.

Juxtaposition

Bereday's third step is juxtaposition. This stage is intended to ascertain similarities and differences in the data that have been gathered. It prepares the way for the final step, comparison, through the formulation of generalizations. Since the focus of this study is the conceptual confusion surrounding the term 'humanities,' this section will attempt to point out some of the ambiguities that do exist. Table 5 is an alphabetical listing of the colleges which offer a general humanities course(s), the name of that course(s), the disciplines that are mentioned in the course description, and the time period or culture studied.

Comparison

The last step is the actual comparison among the various institutions offering at least one general humanities course. Table 6 is an alphabetical grouping of the institutions which offer a general humanities course and the apparent orientation or mixture of orientations suggested by the course description.

TABLE 2
PEOPLE SERVED ANNUALLY IN CREDIT COURSES

Institution	Location	People Served ^a
Belleville Area College	Belleville	14,332
Black Hawk College	Moline	19,290
City Colleges of Chicago	Chicago	214,881
Danville Area Community College	Danville	7,199
College of DuPage	Glen Ellyn	45,853
Elgin Community College	Elgin	9,002
William Rainey Harper College	Palatine	30,341
Highland Community College	Freeport	7,659
Illinois Central College	East Peoria	21,160
Illinois Eastern Community Colleges	Olney	22,719
Illinois Valley Community College	Oglesby	7,000
Joliet Junior College	Joliet	20,506
Kankakee Community College	Kankakee	7,481
Kaskaskia Community College	Centralia	4,730
Kishwaukee College	Malta	7,194
College of Lake County	Grayslake	21,553
Lake Land College	Mattoon	6,628
Lewis & Clark Community College	Godfrey	9,706
Lincoln Land Community College	Springfield	11,599
John A. Logan College	Carterville	8,052
McHenry County College	Crystal Lake	7,575
Moraine Valley Community College	Palos Hills	19,454

TABLE 2 (continued)

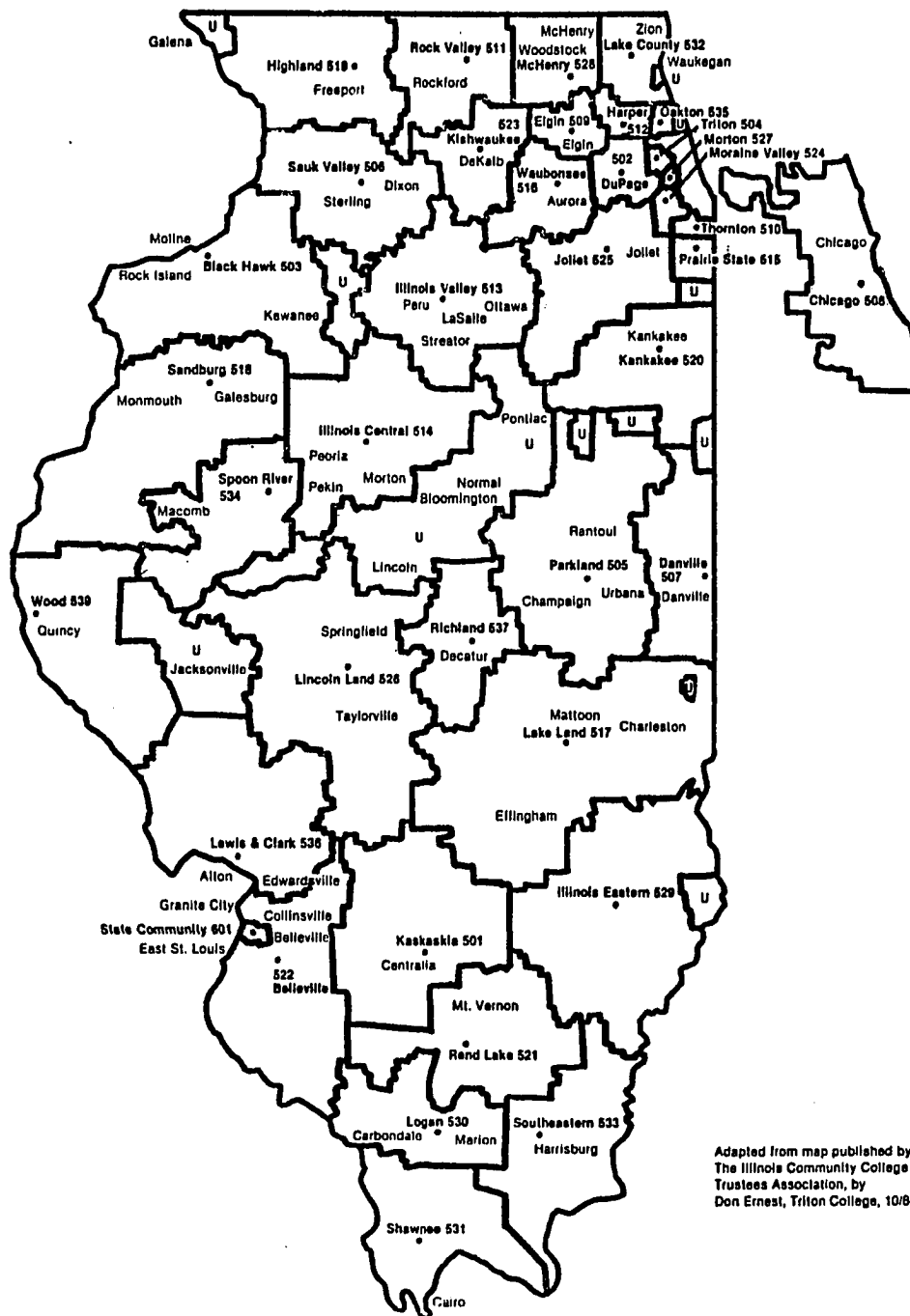
Institution	Location	People Served
Morton College	Cicero	5,165
Oakton Community College	DesPlaines	18,088
Parkland College	Champaign	13,431
Prairie State College	Chicago Heights	10,638
Rend Lake College	Ina	5,820
Richland Community College	Decatur	5,688
Rock Valley College	Rockford	17,263
Carl Sandburg College	Galesburg	7,056
Sauk Valley College	Dixon	6,384
Shawnee College	Ullin	4,317
Southeastern Illinois College	Harrisburg	4,559
Spoon River College	Canton	4,703
State Community College	East St. Louis	3,448
Thornton Community College	South Holland	18,179
Triton College	River Grove	43,655
Waubonsee Community College	Sugar Grove	12,357
John Wood Community College	Quincy	5,944

^aPhil Bradley, ed., As Others See Us (Springfield, Illinois: Illinois Community College Trustees Association, 1982), pp. 2-85.

A careful reading of the course description was requisite to assigning a course to one or more of the three orientations: discipline, process, or self. In some cases, there was clearly a single dimension of the humanities represented. For example, Black Hawk College states

FIGURE 1

ILLINOIS COMMUNITY COLLEGE DISTRICTS



Adapted from map published by The Illinois Community College Trustees Association, by Don Ernest, Triton College, 10/84

TABLE 3

GENERAL HUMANITIES COURSES BY NUMBER OF PEOPLE SERVED
ANNUALLY IN CREDIT COURSES

Institution	Rank	Humanities Course
City Colleges of Chicago (9) ^a	1	Yes
College of DuPage	2	Yes
Triton College	3	Yes
Harper College	4	Yes
Illinois Eastern (4) ^a	5	Yes (2) No (2)
College of Lake County	6	Yes
Illinois Central	7	Yes
Joliet Junior College	8	No
Moraine Valley	9	Yes
Black Hawk (2) ^a	10	Yes
Thornton	11	Yes
Oakton	12	Yes
Rock Valley	13	Yes
Belleville Area	14	No
Parkland	15	Yes
Waubonsee	16	Yes
Lincoln Land	17	Yes
Prairie State	18	Yes
Lewis and Clark	19	Yes
Elgin	20	Yes
John A. Logan	21	Yes

TABLE 3 (continued)

Institution	Rank	Humanities Course
Highland	22	Yes
McHenry	23	No
Kankakee	24	Yes
Danville Area	25	Yes
Kishwaukee	26	Yes
Carl Sandburg	27	No
Illinois Valley	28	No
Lake Land	29	No
Sauk Valley	30	Yes
John Wood	31	No
Rend Lake	32	No
Richland	33	Yes
Morton	34	Yes
Kaskaskia	35	No
Spoon River	36	No
Southeastern	37	No
Shawnee	38	No
State	39	No

^a Multi-campus district.

TABLE 4

GENERAL HUMANITIES COURSES BY GEOGRAPHIC AREA

Institution	Humanities Course
<u>Chicago City Colleges</u>	Yes
Harry S. Truman	
Wilbur Wright	
Malcolm X	
Loop	
City Wide	
Urban Skills	
Kennedy King	
Richard Daley	
Olive Harvey	
<u>Northeast</u>	
Lake County	Yes
McHenry	No
Harper	Yes
Elgin	Yes
Oakton	Yes
DuPage	Yes
Triton	Yes
Morton	Yes
Moraine Valley	Yes
Thornton	Yes
Prairie State	Yes
Joliet	No
Waubonsee	Yes
<u>Northwest</u>	
Highland	Yes
Rock Valley	Yes
Kishwaukee	Yes
Sauk Valley	Yes
Illinois Valley	No
Black Hawk	Yes
Black Hawk East	Yes
<u>East Central</u>	
Parkland	Yes
Kankakee	Yes

TABLE 4 (continued)

Institution	Humanities Course
Danville	Yes
Richland	Yes
Lake Land	No
Illinois Eastern	
Frontier	Yes
Lincoln Trail	Yes
Olney Central	No
Wabash Valley	No
<u>West Central</u>	
Carl Sandburg	No
Spoon River	No
Illinois Central	Yes
John Wood	No
Lincoln Land	Yes
Lewis and Clark	Yes
<u>Southern</u>	
State	No
Belleville Area	No
Kaskaskia	No
Rend Lake	No
John A. Logan	Yes
Southeastern	No
Shawnee	No

that the "Humanities I" course is an introduction to "Western art, architecture, music, philosophy, theatre, literature and history from the Graeco-Roman world to the present."¹ Clearly, there is a discipline emphasis represented. Process is emphasized in the City Colleges of Chicago. The "Humanities 201" course addresses the "principles of analysis and evaluation of the arts, emphasizing elements and forms

¹Black Hawk College Catalog, 1982-84, p. 117.

TABLE 5

PERCEPTIONS OF HUMANITIES

Institution	Course Title	Discipline										Time Period/Culture	
		Art	Mus	Lit	Phl	His	Rel	Dra	Film	Archt			
Black Hawk College	Humanities I, II	x	x	x	x	x	x	x				x	Graeco-Roman to present
City Colleges of Chicago	General Course I, II												Various traditions
Danville Area	Introduction to Humanities	x	x	x									1880-present
College of DuPage	Introduction to Humanities, I, II	x	x	x	x	x	x						
Elgin	Introduction to Humanities	x	x	x									Contemporary
Harper College	Creative Nature Man, I, II	x	x	x									Representative periods, East and West
Highland	Introduction to Humanities	x	x								x		Not indicated
Illinois Central	Contemporary and Classical Humanities	x	x	x	x								Representative epochs, Western
Illinois Eastern	Intro. to Art, Music, Theatre	x	x								x		Not indicated
Kankakee	Introduction to Humanities	x	x	x							x		Not indicated

TABLE 5 (continued)

Institution	Course Title	Discipline										Time Period/Culture		
		Art	Mus	Lit	Phl	Hls	Rel	Dra	Film	Arch				
Kishwaukee	Humanities I	x	x	x				x				x		Classical to contemporary
College of Lake County	Introduction to Humanities	x	x	x	x	x								Not indicated
Lewis and Clark	Man & His Culture, I, II	x	x	x	x									Early civilization to Mid. Ages; Ren. to 20th Century
Lincoln Land	Introduction to Humanities	x	x	x	x									Western
John A. Logan	Life in the Western World	x	x	x		x						x		Western, repres. periods
Moraine Valley	Introduction to Humanities, I, II													Western, ancient through contemp.
Morton	Human.--art, music, theatre Human.--his., phil., lit.	x	x	x	x	x								Ancient through contemporary
Oakton	Modern Culture & Arts	x	x	x										Contemporary
Parkland	Cultural Values, West., I, II Cultural Values, East.	x	x	x	x									Ancient to contemporary
Prairie State	Greek & Hebrew Background Form & Structure in Arts	x	x	x	x									Greek, Hebrew Contemporary



TABLE 5 (continued)

Institution	Course Title	Discipline										Time Period/Culture	
		Art	Mus	Lit	Phl	Hls	Rel	Dra	Film	Archt			
Richland	Introduction to Arts	x	x					x					Not indicated
Rock Valley	Introduction to Humanities	x	x	x	x	x							Not indicated
Sauk Valley	Man and the Arts	x	x									x	Egypt to present
Thornton	General Humanities, I, II	x	x	x	x								Ancient through contemporary
Triton	Relationships, I, II	x	x	x								x	Contemporary
Waubensee	Survey of Humanities	x	x	x	x								Ancient to present

TABLE 6
ORIENTATION OF GENERAL HUMANITIES COURSES

Institution	Discipline	Process	Self
Black Hawk College	x		
City Colleges of Chicago		x	
Danville Area Community College		x	
College of DuPage			x
Elgin Community College	x		
William Rainey Harper College		x	x
Highland Community College	x	x	
Illinois Central College	x	x	
Illinois Eastern Community Colleges	x		
Kankakee Community College	x		
Kiswaukee College	x		
College of Lake County	x		
Lewis & Clark Community College	x		
Lincoln Land Community College	x	x	
Moraine Valley Community College	x	x	
John A. Logan College	x		
Morton College	x	x	x
Oakton Community College	x		
Parkland College	x		
Prairie State College	x	x	
Richland Community College	x		

TABLE 6 (continued)

Institution	Discipline	Process	Self
Rock Valley Community College	x	x	x
Sauk Valley College	x		
Thornton Community College	x		
Triton College	x		x
Waubonsee Community College	x	x	x

of organization."² Similarly, Danville's "Introduction to Humanities" states "Appreciation of the processes involved in creativity is stressed."³ The identification of the DuPage "Humanities 101" course as primarily self-oriented was made in accordance with a catalog description that read: "Emphasis is on students' consideration and development of their own personal aesthetic values." and "Particular attention is paid . . . to the enduring questions of values and the struggle for personal fulfillment."⁴ Many courses represented some combinations of the three orientations. Waubonsee serves as a typical example of the multi-dimensional orientation to the humanities. "A Survey of the Humanities" is described as follows: "A broad survey of the Western humanities using selected works of art, literature, music and philosophy to illustrate the spirit and taste of the major periods

²City Colleges of Chicago, Course Descriptions, 1983-84, p. 43.

³Danville Area College Catalog, 1983-84, p. 105.

⁴College of DuPage Catalog, 1983-85, p. 111.

from the ancient world to the present. Works are not studied in depth, but rather as major landmarks in the history of art and ideas. The student is encouraged to adopt a critical spirit and to use the encounter with the great works of the past to reevaluate and sharpen his or her own ideas and aesthetic values."⁵

Analysis

In this section, the two important questions posed at the beginning of the chapter will be discussed. First, just what is perceived by the various institutions as appropriate content for the study of the humanities? Second, which sense of the humanities--discipline, process, or self--seems to dominate a single institution, a geographical group of institutions, or the system as a whole?

Content

Of the forty-two institutions studied, there were fifteen which did not offer a general humanities course. These institutions include Belleville Area, Olney Central, Wabash Valley, Illinois Valley, Joliet Junior, Kaskaskia, Lake Land, McHenry County, Rend Lake, Carl Sandburg, Shawnee, Southeastern, Spoon River, State, and John Wood. Somewhere in each college catalog, usually under graduation or program requirements, was a list of disciplines and courses from which students were to select choices to fulfill humanities requirements for specific degree programs. Combining the lists of the fifteen schools, the following very broad range of possibilities was available to students: art, journalism, foreign language, drama, music, literature, philosophy, speech, cinema,

⁵Waubonsee Community College Catalog, 1983-84, p. 117.

history, communications, and religious studies. Of course, not all options are available on every campus.

Of the remaining twenty-seven campuses which do offer one or more general humanities courses, the perceptions of what constitutes humanities studies are wide-ranging (see Table 5). Of the nine disciplines-- art, music, literature, philosophy, history, religion, drama, film, and architecture--which were mentioned specifically in the course descriptions, only two, art and music, were listed by every college. Five institutions did not include literature in their general humanities course, and twelve schools did not include philosophy. History and religion, once the backbone of humanistic studies, were mentioned infrequently. Eight schools (29 percent) considered history to be a part of the general humanities course, and only one school regarded religion as a component. Drama or theatre was mentioned specifically by eight schools (29 percent) as a part of the humanities course, while film was indicated by three institutions (11 percent) and architecture was listed by five (18 percent).

Two systems, Moraine Valley and the City Colleges of Chicago did not name specific disciplines or areas of study in their general humanities course descriptions.

As indicated in Table 5, the time periods or cultures studied provided another indication of what was regarded as significant by the various institutions. Many colleges offered two courses, one which studied the period from the Greeks to either the beginning or the close of the Renaissance, and the second course which began with the Renaissance and continued through contemporary times. With very few exceptions, the courses involve a Western perspective exclusively. Only two colleges, Harper and Parkland, had components designed to explore Eastern

philosophy, religion, or values.

Thirteen colleges offered only one introductory humanities course, most often labeled 'Introduction to Humanities,' but others included 'Life in the Western World'; 'Man and the Arts'; and 'Modern Culture and the Arts.' Where only one course was offered, the course description most often indicated a panoramic survey course covering ancient to modern times. Danville Area Community College, however, indicated that their course concentrated on the time period from 1880 forward, while Elgin and Oakton both emphasized contemporary humanities in their offerings.

Orientation

While the content of the general humanities course represents one way of illuminating the humanities, another way of understanding the various conceptions of humanities is a study of the orientation of any one particular course. Chapter III of this study detailed the three basic orientations of humanities courses as revealed in both historical and contemporary literature. The three senses of the humanities were discipline, process, and self. Briefly, a discipline emphasis concentrates on content to be mastered; a process emphasis advocates the development of critical thinking and aesthetic judgment. A self orientation is concerned with the meaning of the humanities in the life of any one individual; self-actualization and self-fulfillment are primary.

Table 6 shows that the vast majority of general humanities courses have a strong discipline orientation. Only four colleges did not indicate a strong discipline emphasis.

Black Hawk College, for example, suggested that its courses would provide an introduction to key concepts, major characteristics, and outstanding works in Western culture as well as "in-depth consideration

of art, architecture, music, philosophy, theatre, literature, and history by a survey of the major themes in these areas through Western history with an emphasis upon their interrelationships."⁶ Black Hawk seems to place the emphasis on a content to be mastered and is discipline oriented.

The College of Lake County is also representative of those colleges with a discipline orientation. It includes in its general course "a basic introduction to art, music, literature, philosophy and history."⁷ "Cultural Values in the Western World I" explores Western culture as seen in art, literature, history, philosophy and music from the ancient world to the Renaissance, while the second course studies the same discipline from the Renaissance to the twentieth century. The third course, "Cultural Values in the Eastern World" examines Asian cultures as expressed, once again, in art, music, literature, history, and philosophy.⁸

There are only two institutions which seem to have an exclusively process orientation; another nine schools have a component that indicates a concern with a sense of process.

Danville Area Community College indicates that its general humanities course is "an introductory course in the music, art and literature of the Western world, concentrating on the period 1880 to the present.

⁶Black Hawk College Catalog, 1982-84, p. 117.

⁷College of Lake County Catalog, 1983-84, p. 94.

⁸Parkland College Catalog, 1983-84, p. 172.

Appreciation of the processes involved in creativity is stressed."⁹ The City Colleges of Chicago offer two general humanities courses. The course description indicates a strong process orientation. Humanities 201 is an "introduction to principles of analysis and evaluation of the arts, emphasizing elements and forms of organization."¹⁰ Humanities 202 is a continuation of the first course in which artistic forms and styles in various traditions are studied. There is no mention of specific disciplines or time periods in the course description.¹¹

The course offered by William Rainey Harper College, "The Creative Nature of Man," deals with the "creative personality of Western tradition and the creative process with emphasis upon form, function, influence of the patron, and prevailing attitudes on music, literature, and art of representative periods."¹² Prairie State College offers two general humanities courses. The first studies Greek and Hebrew culture in relation to "their influences in forming the aesthetic, moral and political values of Western civilization and the modern world."¹³ In Humanities 202, the course is divided among literature, art, and music. "Emphasis is on formal structure of these works, and on analysis rather than appreciation."¹⁴

⁹Danville Area Community College Catalog, 1983-84, p. 105.

¹⁰City Colleges of Chicago Catalog, 1983-84, p. 43.

¹¹Ibid., p. 43.

¹²William Rainey Harper College Catalog, 1983-84, p. 136.

¹³Prairie State College Catalog, 1983-84, p. 107.

¹⁴Ibid., p. 107.

Waubonsee Community College also sees the importance of process as well as discipline. Its second general humanities course is "a broad survey of the Western humanities using selected works of art, literature, music and philosophy to illustrate the spirit and taste of the major periods from the ancient world to the present. Works are not studied in depth, but rather as major landmarks in the history of art and ideas. The student is encouraged to adopt a critical spirit and to use the encounter with the great works of the past to reevaluate and sharpen his or her own ideas and aesthetic values."¹⁵

Only the College of DuPage has an orientation that seems to be most strongly based on self. It offers two introductory humanities courses. The first deals with the arts. "Emphasis is on students' consideration and development of their own personal aesthetic values within an historical framework."¹⁶ The second course pays particular attention to "mankind in the community and to the enduring questions of values and the struggle for personal fulfillment. Students are asked to consider and to develop their personal and ethical values."¹⁷ In these two courses the emphasis is clearly on the self: self-fulfillment and self-development. The disciplines are only a vehicle used to get to the major goal of self enrichment and understanding.

Five other colleges have at least one component of their general humanities course that stresses self. According to the catalog description, Morton's two general courses have as their primary objective "to

¹⁵ Waubonsee Community College Catalog, 1983084, p. 127.

¹⁶ College of DuPage Catalog, 1983-85, p. 111.

¹⁷ Ibid., p. 11.

see and feel man in all his triumphs and tragedy. Topics may include the family in historical perspective, how good were the good old days, language, youth, the American national character, human relations and rights, myth and mythology, morals, religion and ethics."¹⁸ Once again the emphasis is on self understanding and development. Triton College, in the two general courses under the title of "Relationships" also offers a self orientation. The first course is "essentially a seminar approach to a study of contemporary art forms of music, art, architecture, and literature, in addition to their application to individual lives."¹⁹ The second course also deals with contemporary culture, this time with an emphasis on the electronic media--film and television. "The central question for the course, as in all humanities courses, is the question of values."²⁰

Thus it is apparent that there is a tremendous variety in colleges' interpretations of appropriate subject matter, cultures, and orientation in a general humanities course. Interestingly, it seems to be the larger schools in terms of people served, who are able to offer the general humanities course (see Table 3). Particularly those in the northern part of the state offer some version of the general humanities course regularly. The East and West central areas are about evenly divided between institutions which do and those which do not offer one or more general humanities courses. In the southern sector of the state, only one college offers a general humanities course; six do not.

¹⁸ Morton College Catalog, 1983-84, p. 148.

¹⁹ Triton College Catalog, 1983-84, p. 174.

²⁰ Ibid., p. 174.

The content is wide ranging; almost everything not regarded as strictly scientific finds its way into the humanities according to some college. The distinctions between the social sciences and the humanities appear particularly hazy. There is heavy emphasis on Western humanities to the exclusion of Eastern cultures. Many schools seem to favor an emphasis on contemporary ideas rather than classical ones.

The courses are very strongly oriented toward disciplines. Many colleges, however, found the sense of process and/or of self of sufficient importance to note specifically that concern in the catalog description.

In summary, then, it appears that there is indeed great conceptual confusion, ambiguity, and inconsistency among the various views of the humanities. Faced with such an array of possibilities, what should be the concerns of administrators, faculty, and other curriculum planners? Is there a need to arrive at more uniformity? Is there an appropriateness to the variety of conceptions of humanities because of the diversity of the institutions themselves and their missions? These will be some of the questions explored in the fifth and final chapter.

CHAPTER V
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study examines the concept of humanities in the community colleges of Illinois. The first chapter presents the problem to be investigated: the conceptual confusion surrounding the term 'humanities' with all its ramifications. Evidence suggests that there is little agreement about what content, processes, and goals are appropriately included in a study of the humanities. The classical humanist, for example, has an entirely different view of the scope and purpose of the humanities than does the occupational educator. The traditionalist sees the humanities as the vehicle by which culture is preserved and passed from one generation to the next. The vocational instructor, on the other hand, will more likely view the humanities as a means of developing critical thinking and problem solving skills. One college may include electronic media as a part of the humanities; another will consider pop culture; still a third will look only to the ancient classics of Greece and Rome.

Particularly in the context of community colleges, with typically broad-based mission statements and diverse clientele, is there a lack of consensus as to what constitutes a study of the humanities. Community colleges are comprehensive in nature; their mission statements include vocational training, developmental/remedial education, and community

service programs along with traditional college transfer curricula. Students vary widely in age, socio-economic background, and academic abilities. Many hold jobs and/or have family responsibilities. Most do not live on campus but commute. Frequently, because of other obligations, they are part-time, not full-time students. This diverse student group brings equally diverse expectations and needs.

This study is intended as a philosophical and comparative analysis. Its contribution to the solution of educational problems is in the clarifying of the dimensions of the problem and in the making of useful and significant distinctions. To the extent that the perceptions which individuals hold affect the way in which they act, the conceptualization of the humanities by those in policy making and policy influencing positions is of particular import. For example, an individual who holds a classical view may see the humanities as a process of self-transformation.¹ On the other hand, an administrator or trustee with strong business interests may see the humanities as a vehicle to instill ethical behavior. This person may advocate humanities courses such as "Business Ethics," "The History of Business," and "The Image of Business in the Novel."² Similar examples could be drawn from agriculture, from auto technology, from computer science, or from nursing.

The objectives of the study are presented in the first chapter. The study attempts to clarify meanings and analyze what is being

¹Martin Spear and Dennis McGrath, "A Model General Education Program," Review and Proceedings of the Community College Humanities Association 4 (February 1983):42.

²Norman E. Bowie, "Business Education, the Liberal Arts and the Community College," Review and Proceedings of the Community College Humanities Association 3 (February 1982):32.

presented as humanities using a general survey/introductory course as a microcosm reflective of the larger curriculum. The three key objectives and their corresponding methodologies are as follows: (1) to trace, through a literature survey, the development of the idea of the humanities; (2) to analyze, using ordinary language analysis, the concept 'humanities'; and (3) to determine, using comparative analysis, the content, disciplines, and sub-disciplines which comprise general humanities courses.

The second chapter presents a literature review of a particular kind. The idea of 'humanities' is traced from its earliest Greek origins to contemporary times. The chapter details the development of the concept 'humanities' through five time periods and cultures: the Greeks, the Romans, the Middle Ages, the Renaissance, and the modern era.

The idea of 'humanities' had its origins with the early Greeks; it was known as 'liberal' education as contrasted with 'useful' education. The Romans adapted many of the Greek educational ideas. Cicero, for example, used the term 'humanitas' to designate civilization itself as well as a certain body of studies. By the Middle Ages the influence of Christianity had melded with the ancient humanitas to form the seven liberal arts. During the Renaissance, the term 'humanities' was in common use. It meant the whole of human learning available at that time, most of which had been transmitted by ancient Greece and Rome. At the beginning of the modern period in the eighteenth century, the humanities were the dominating intellectual influence in Europe. By the twentieth century, however, the natural sciences were in ascendancy and the influence of the humanities was being challenged.

The concluding section of Chapter II reviews the development of the humanities as a field of study in American colleges and universities. It discusses the humanities in the colonial era, beginning with the founding of Harvard in 1636. American universities initially modeled their curriculum after the classical ideals of Oxford and Cambridge, but gradually the emphasis changed to a more 'useful' university education. By the late nineteenth century there was a rising interest in science, the social sciences were developing, and there were curricular experiments such as electives. The land grant colleges were being established and there was new interest in pragmatic education. During the early to mid twentieth century, the humanities expanded to include the expressive arts--drama, sculpture, painting, musical performance. With the acceptance of these 'useful' or 'practical' arts within the domain of the humanities, once-clear conceptions of the humanities became blurred. In Chapter II the range of meanings subject to the ordinary language analysis of Chapter III is established.

Terms, concepts, idioms, and expressions associated with the term 'humanities' provided the focus for the third chapter. J. L. Austin's ordinary language analysis suggested a means for sorting out and organizing the various conceptions, giving examples of their use, and arriving at meaningful generalizations. By using Austin's methodology, three large senses or themes of the humanities were developed: (1) the humanities as discipline oriented, as bodies of knowledge to be mastered; (2) the humanities as process oriented, as ways of approaching problem solving, critical thinking, and aesthetic judgment; and (3) the humanities as self-oriented, as a way of looking at the world in terms of human values and experience.

In accordance with Austin's methodology, each of the three large areas was further divided into four sections: terms, historical examples, contemporary examples, and generalizations. It was demonstrated that both historical and contemporary literature provide support for the three conceptions of the humanities. Significant generalizations, specific to the community college, were drawn relative to each of the three senses of the humanities. Most community colleges, for example, view the traditional humanities disciplines as valid, though somewhat limited, objects of study (discipline orientation). While the ideals of critical thinking and aesthetic judgment have been espoused from the Greeks through contemporary writers, there are utilitarian overtones in the current literature that were not present in earlier writings. There is an emphasis on using the skills developed from a study of humanities for solving today's problems (process orientation). A personal orientation has always been a part of the humanities, but the meaning of self has changed over the centuries. Conceptual confusion in this dimension of the humanities is readily apparent, particularly in contemporary literature (self orientation).

Chapter IV examines selected courses offered in the community colleges of Illinois. The introductory/survey/general humanities course as described in the college catalog is analyzed using Bereday's comparative method. His four steps--description, interpretation, juxtaposition, and comparison--are applied.

An analysis of the general humanities courses offered by the colleges upholds the supposition of ambiguity and conceptual confusion surrounding the humanities in community colleges. The perceptions of what constitutes humanities studies are wide-ranging. There are nine

disciplines mentioned in course descriptions: art, music, literature, philosophy, history, religion, drama, film, and architecture. Of these, only two--art and music--were listed by all colleges offering a general humanities course.

While content is one way to examine the course offerings, of equal importance is the orientation of a particular course. Of the three orientations developed in Chapter III--discipline, process, and self--the vast majority of courses were primarily discipline oriented. Four colleges had a strong process orientation; only one college had a major self orientation.

Conclusions

The analysis of the concept of humanities in the community colleges of Illinois undertaken in this study has shown that there is a great deal of diversity, vagueness, ambiguity, and conceptual confusion evident in the general humanities course offerings. Several questions regarding the significance of this phenomenon need to be addressed.

(1) Is this diversity and ambiguity necessarily bad? (2) Is there a need to arrive at a more homogeneous view of the humanities? (3) What should be the posture of faculty, administrators and others involved in policy formulation and implementation?

Ambiguity and Diversity

The entire study has pointed to the fact that there is great diversity in conceptions of the humanities in the community colleges. Part of this diversity is inherent in the nature of the institutions themselves. For example, some colleges, located in industrial areas, accent their business/industry ties and are heavily oriented toward

occupational studies. Others may be rural colleges with an emphasis on agriculture and business management. Still others may cater to a large pool of transfer students or life-long learners who seek a general, liberal arts education. The ability to respond quickly and effectively to changing economic and social structures is a great strength of community colleges. Consequently, diversity is inevitable. This diversity in self-image and mission undoubtedly affects conceptions of the humanities.

Differing perspectives on the purpose, content, and outcomes of humanities courses often lead to misunderstanding among faculty, administrators, state agencies, trustees, students, and taxpayers. A faculty member with a discipline orientation who sees the humanities as subject matter to be mastered may not understand the trustee with a process orientation who sees the humanities as a vehicle for honing analytical and critical thinking skills and improving decision making abilities in a business context. One conception of the humanities is not necessarily better than the other; rather, the varying perspectives may contribute to the overall effectiveness and appropriateness of humanities offerings in a community college. There is, however, a need for all parties to any discussion concerning the humanities to take the time to think through, clarify, and explain their particular ways of thinking about the humanities. With enhanced communication, mutually agreeable understandings can be worked out. Thus, conceptual confusion regarding the humanities can, indeed, be a source of weakness. But the diversity which underlies that confusion and ambiguity can be a source of strength to an institution.

Homogeneity

Is there a need to arrive at some degree of uniformity? Should all colleges define humanities in the same manner? Is a homogeneous conception of the humanities desirable for community colleges? Certainly there is a need for the development of a coherent view of the scope, purpose, and objectives of the humanities in any one college. But such coherence is not synonymous with uniformity and homogeneity. It has been demonstrated that the three orientations may co-exist in broad-ranging and successful humanities curricula. Rather than move toward an ever narrower view of the humanities, community colleges who see themselves as oriented toward only one dimension--discipline, process, or self--may want to consider a more balanced view.

Policy Formulation and Implementation

This study has laid out the conceptual confusion associated with the humanities. What can those in positions of policy formation and implementation do to clarify the direction of the humanities? One possibility would be to gather a group of "experts" in the field, ask them to specify a plan to alleviate the confusion, and then follow their advice scrupulously. There is no dearth of experts willing to give advice. For example, the October 24, 1984, Chronicle of Higher Education reprinted in full a lengthy report by recognized practitioners and researchers detailing their ideas of how the liberal arts, including the humanities, should be incorporated in the curriculum.³

³Mortimer J. Adler et al., "Involvement in Learning: Realizing the Potential of American Higher Education," Chronicle of Higher Education 29 (24 October 1984):35-49.

Alternately, the persons most involved in the humanities curriculum in any institution can be made aware that such a situation of ambiguity and confusion exists and learn to cope with it successfully. Ambiguity is detrimental only when it is unrecognized. When it is recognized, confusion and misunderstanding can be avoided even if those involved decide not to attempt to eliminate the diversity of conceptions which exist. Those people who are most concerned can then work together to come up with solutions which are viable for their unique combination of students, staff, interests, abilities, geographical and political considerations, and professional judgment.

Recommendations for Further Research

This study addressed the concept of humanities in the community colleges of Illinois. The data and analysis provided may be useful to curriculum planners and others associated with the humanities in community colleges. However, there are many questions raised by the investigation which require further research and study.

1. This study was confined to a single state, Illinois. An expanded study could use the same methodology to look at other states with well-developed community college systems. The data from this study could be compared with the other systems to determine the similarities and differences.
2. Only one type of institution, the community college, was studied. Further research might pose the same problem to other kinds of institutions--four year colleges and universities, private schools, liberal arts colleges. It may be that some of these institutions have a much clearer idea

of the place of humanities in the curriculum than does the community college.

3. Catalog descriptions provided the data regarding the content of the general humanities courses. It is difficult to know how closely the catalog description parallels what takes place in the classroom. Further in-depth research could examine the syllabi and course outlines for the humanities courses. The researcher could interview the instructors teaching the courses and the students taking the courses. Visits to the actual classes could give a more reliable and realistic picture than catalog descriptions alone.
4. This study examined only the general humanities course/courses offered in each institution. A more comprehensive study should look at all the humanities courses offered by a college to achieve a better understanding of varying perceptions of the humanities.
5. Additional research should focus on the students who are involved in the general humanities courses. How many of these students transfer? What effect, if any, does the course have on their upper-division course selections? Do the students find the general humanities course to be useful, personally satisfying, etc.? Longitudinal studies should be established to gain useful perspectives on the value of such courses in the personal and professional lives of students. The information from such studies could be useful to curriculum planners and developers as well.

6. Given the various curricular options now available to community college students, what is it that they actually take? Research should be done to analyze what students do with their choices. A humanities profile of transfer students could be constructed and compared with a similar profile of students in four year colleges.
7. New curricular options based explicitly on the three humanities orientations identified in this study--discipline, process, and self--should be developed. Implementation could take place in institutions of differing size and geographical location. Research on faculty and student response to these options can then be used to help develop policy recommendations with respect to humanities curricula.

The character of the community college--the diversity of its mission and clientele--influences the meaning of humanities. Since most community colleges tend to serve practical ends, there is a healthy tension surrounding conceptions of the humanities. There is productive debate concerning the orientation of the humanities in any one college. Community colleges are, for the most part, relatively new institutions. Many times they do not have a sense of tradition or history--a sense of where they came from, what that means, where they are going. The humanities in all their various conceptions and orientations can help provide the sense of belonging and direction so necessary to the success of the contemporary community college.

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