

TEACHING HUMANITIES: FOUNDATION OF FAME

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Abstract: No doubt that technology serves lives but the real moral problem of the system is that ultimately all choices have become mechanical one especially students have become mechanical without ethical values; the basis of life, and to reduce this materialistic aptitude and frustration, teaching humanities is the core need to understand the human condition and thereby improve it and then those intellectual changes must be supported by institutional structure. The thrust of the paper is to discuss and explore that the purpose of life is not merely get success but attain fame which can only be possible when success is neatly interwoven with humanity.

Keywords: Ethics, Frustration, Humanity, Materialism, Morality, Technology

“The sole meaning of life is to serve humanity. “

- Leo Tolstoy

“Not only do I not repudiate science, that is, the reasonable activity of humanity, and art - the expression of that reasonable activity - but it is just on behalf of that reasonable activity and its expression that I speak, only that It may be possible for mankind to escape from the savage state into which it is rapidly lapsing thanks to the false teaching of our time. It is only on that account that I speak as I do.”/[Tolstoy]

To say that the activity of science and art helps humanity's progress, if by that activity we mean the activity which now calls itself by those names, is as though one said that the clumsy, obstructive splashing of oars in a boat moving down stream assists the boat's progress. The proof of this is seen in the confession made by men of science that the achievements of the arts and sciences are inaccessible to the laboring masses on account of the unequal distribution of wealth.

No doubt that technology serves lives but the real moral problem of the system is that ultimately all choices have become mechanical one. Inside the technical circle mechanism, organization and formula are carried out automatically but human intervention is needed to create something decent and for which the teaching of humanities is looked-for.

Companies and organizations that want to stay globally competitive need employees who are multi-disciplinary, creative thinkers able to collaborate with other team members. Like the liberal arts in general, training in the arts improves ability to pull together and synthesize seemingly disparate ideas and information into a coherent and meaningful whole. Every business needs people who understand the big picture and who can communicate effectively about its mission and values.

What can the humanities offer students in the 21st century? Merely learning to pay attention, to mull over, to appreciate beauty, to experience fair and foul, to ponder about sensitivity of life or there is something very significant that today's scientific attitude needs humanities hand in hand. Steve Jobs elsewhere commented on intersection of technology and the humanities, “It's in Apple's DNA that technology alone is not enough. Its technology married with liberal arts, married with the humanities that yield the results that make our hearts sing.”

Life today is deeply influenced by science and technology. People, especially students have become mechanical without ethical values; the basis of life, and to reduce this materialistic aptitude and frustration, teaching humanities is the core need to understand the human condition and thereby improve it and then those intellectual changes must be supported by institutional structure.

History proves that major scientists who have left their golden imprint on the page of technology had burning sparks of humanities. Albert Einstein stressed the importance of the creative mind, saying, “I'm enough of an artist to draw freely on my imagination, which I think is more important than knowledge. Knowledge is limited. Imagination encircles the world.”

Although Socrates valued mathematics but he did not approve it to be the only discipline to learn and know. Plutarch, Machiavelli, Rousseau, and Montesquieu, as well as Homer, Aeschylus, Cicero, and Shakespeare led the ways of life. The wisdom our founding fathers gleaned enabled them to create an *ideal* country.

Since beginning the motto of education has been not only to prepare students just for career or for their first job but to develop life-long skills such as analytical thinking, clarity in written and spoken expression, collaboration, and creativity. These skills can be developed through teaching humanities in curriculum just as the mission is to help students prepare for a rich, meaningful and engaged life that goes well beyond job titles and salary levels where arts enables to imagine the unimaginable, and to connect to the past, the present, and the future, sometimes simultaneously.

In the market of cut throat competition where it has become crucial to survive one has forgot the foundation of life and in these situations when arts is taught to inculcate that happiness lies in progressing hand in hand. Gandhi, the strong believer of humanity stressed connecting humanities that he named ‘humility’ with service. As humility itself is a high moral value and one of the

superior characteristics of human beings, it is necessary that in service through humility love for all living beings. In it remain priorities for others' pleasure and prosperity, particularly, in context of humility Mahatma Gandhi has put forth, 'A life of service must be one of humility. He, who would sacrifice his life for others, has hardly any time to reserve for himself a place in the sun.' [Gandhi, pp.63]

The positivist philosophy of Comte define humanity as an organism, and Darwin's doctrine of a law of the struggle for existence that is supposed to govern life, and the anthropology, biology, and sociology of which people are now so fond-all have the same aim.

An argument raised is arts and humanities *are* good for business? In framing this argument, advocates of technology argue that education exists solely to produce hands for industry. If that is true, then logically all intellectual disciplines should ultimately be judged by the same measures. Career preparation is only a by-product of an education, not its primary outcome. Technological education teaches you *how* to think, not *what* to think; it produces informed, skeptical citizens capable of absorbing, weighing, and creating all sorts of knowledge. It may teach how to change oil or program a website, but does not prepare to learn *life* skill, and most importantly, to question how any task is performed, challenge conventional wisdom, and introduce new processes.

When talking about the present scenario of the society especially the students' category there is much stress seen-to be the best, get the highest grades, receive the most awards, and get accepted into the best college and much more which is somewhat responsible for ethical decadence. Merriam -Webster defines decadence as "behavior that shows low morals and a great love of pleasure, money, success etc." Though it is the need of the time to have established career but it should not be on the cost of moral decay due to malaise and loss of civic virtue. To save the youth from this disastrous situation teaching Humanities plays vital role to enhance social ethics which are meant to act as a guide by setting the ground rules for what society deems acceptable. The welfare of society as a whole is put ahead of the interests of any individual, and this helps to ensure that everyone is kept accountable by each other.

Robert Maynard Hutchins said, "The object of the education system, taken as whole, is not to produce hands for industry or to teach the young how to make a living. It is to produce responsible citizens." Being educationists and mentor of students if teachers don't advocate for a better humanities education as they continue to advocate for more STEM then they are not only ruining the lives of disciples but also kicking off humanity in unfathomable fen.

Leaders of society and business stake all the future on innovative and entrepreneurial discoveries in science, engineering, biomedicine, green technology, and so on. But the humanities contribute the needed perspective, training in complex human phenomena, and communication skills needed to spark, understand, and make "human" the new discoveries. It does so through unique contribution of the wisdom of the past, awareness of other cultures in the present, and imagination of innovative and fair futures. So it is ardent need to care about the humanities, not just in the educational and cultural institutions directly affected by cutbacks, but also in business, government, science, media, politics, the professions, and the general public.

Undoubtedly science and technology education is a key to the future as present scenario of the world is increasingly incomprehensible without primitive scientific knowledge. But many academicians fear a decline of the humanities in education as the gap between technical learning and humanity learning will continue to widen as science and technology advance. The two are not mutually exclusive that not only arts and humanities are essential science and technology has much to learn from the way that those fields structure their education.

In this present state when it is impossible to abandon technological learning so also it is not possible to shed ethics 'Technological Consciousness' comes out as a thread that binds the two and strengthens the bond between humans and technology. Technology, consciousness and society are intertwined in a relational process of creation that is root of human evolution. Technology is embedded in the human mind, and is made manifest in the world in the form of new understandings and artifacts. The integrative characteristics of technological consciousness are assimilation, substitution and conversation. Assimilation stands for unfamiliar experiences to be integrated with familiar ones. Substitution comes for allowing complex experiences to be codified and shared with others. Conversation is the sense of an observer within an individual's consciousness, providing stability and a standpoint from which to interact with the process.

Rather than "either/or" it should be "together/with" learners have to adopt the measures to bring STEM disciplines together with humanities while science and engineering notify "what" and "how" of the world, the humanities provide insights to answer the "why" which answer the more compelling and meaningful question of why it all matters, and get to the core of what it truly means to become educated. Service of the people by sciences and arts will only exist when men live with the people and as the people live, and without presenting any claims will offer their scientific and artistic services, which the people will be free to accept or decline as they please.

Even those who can't put oil to canvas, hold a note or write a sonnet can appreciate and learn from the artist's interpretation of the human experience. At their best, the arts strike a universal chord that suggests that we are not alone in our experience of joy, or grief, or courage. Studying the arts prepares the person for a lifetime of pleasure and appreciation, of being open to new experiences and of becoming—a life-long learner as life is not merely getting success but attaining fame which can only be possible when success is neatly interwoven with humanity.

Cornell University president David Skorton says that, "Our nation's future may depend on our creativity and our ability to understand and appreciate the cultures around the world as much as on our proficiency in reading and math."

Enriching science and engineering education is integral to our students and our society's success—yet it cannot prosper alone. Arts and Humanities are vital to this new world because without it, we are doomed to an empty existence and a miserable life. Solving problems requires more than just developing tools to address a need. Arts and humanities augment the analytical thinking that is the essence of science and technology in which learners learn to contemplate and frame questions differently. The boundaries between science, technology, and art will become more blurred, and each domain can be enriched by the others, particularly by appreciating their distinct thinking skills. While much less regulated, there is also artistic thinking, with its structure, aesthetics, and balance.

Resulting current crisis of moral value in the society is from the control of the values by the market which was formerly balanced by the spirituality. Lack of moral, along with an increasing importance on worldly goals and selfish individualism, has promoted a culture of greed and indifference to the feelings of others. What if basis of life has been lost as a result of these changes? Current practice of wild competition, aggressiveness, compulsivity, narcissism, clan structures are the terrible termite which is hollowing the society in which the human being under the influence of the market perhaps has forgot the objective of life 'live and let others live.'

Though the discussed issue is, of course, not new to the modern era—but it was not inevitable, either. It may be easy to blame that now everyone yearns to lead a luxurious life but is it apt for ethical values either intentionally or unintentionally? If we continue on this path, we will not only continue to make poor choices—we will lack the kind of generation that will lead through one of the most disruptive periods in human history: politically, economically, and culturally.

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