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Why Humanities May Be Losing Out in a Global World

This article refers to the present-day state of studies in English as a foreign language and literature while comparing the atmosphere, the mood and the achievement in the same programme in the humanities fifty to sixty years ago. It finds that the enquiry and the commitment to the study in this programme at university was very deep and rewarding then, although the physical and technical equipment was meagre. The study of literature in the humanities at university together with pleasant and gainful experiences in the process are given an analytical overview. Such problems as relative resignation of present-day students, their individual ways and practices, as well as the diminished funding in the field are touched upon in passing without pinpointing statistically the loss under the circumstances. Conclusions, respectfully, are tentatively negative but the implication is quite clear: some of the ennobling and productive conditions in the studies of language and literature in the field have been lost or altered and, minding achievements of earlier generations, humanities have not much to gain in present-day conditions, while technology cannot be a resolution with its novelty having little in common with the history-based content in this field. A prospective model would be classical studies.

Keywords: *the study of English as a foreign language, methodological changes and new ways, uplifting breakthroughs in language learning, the roles of language, challenges in literature studies, the model of and focus in classical studies.*

Unlike professors and academics, the general public know more of humanities and higher education from contacts with school and its people, who may include their children, rather than from documented sources. Decisions of government departments are not addressed to the public nor are they an easy access to them. The word ‘humanities’, which means “learning concerned with human culture, especially literature, history, art, music and philosophy” (COD, 2011, 693), means little or nothing to the common man. It is often hearsay rather than actual facts. That is why problems, policies and the state of humanities are mainly the concern of the academic community. Methods and fashions or novelties, though, are widely discussed and known across schools and countries. Policies also happen to be shared, especially in countries who are not the leaders socially and politically.

General principles of higher education are generally known from practice or from historical publications (cf.: Sir Richard Livingstone, 1948). It would be helpful to realise that principles in education in the humanities have remained relatively stable in the best western Universities. Western Universities are orientated to instructing and educating the young and teaching them the rules of correct reasoning in addition to the subject content. (Logic and philosophy were regular subjects in East European universities in the 1960s, too.) That is why the young holding degrees are trusted and respected in the West because it is believed that a well-informed and knowledgeable person who reasons correctly and is not immune to recent events and influences can draw correct conclusions on any question in his competence. It is not so in superstition- and sexism-laden corners of Europe where any knowledgeable and independent thinkers happen to be distrusted. But education policies stretch beyond state boundaries and some are accepted even wholeheartedly by the novelty-worshipping administrators. That is why a glimpse across the borders is relevant in the present context.

A relatively recent publication by The James G. Martin Center for Academic Renewal discussed four perspectives of higher education policy in the USA (Schalin, 2018). This author reviews the four perspectives in American social-educational and political context: the Traditional, the Transformative, the Vocational and the Multiversity. The Traditional perspective focuses on education “within the long-standing Western tradition”. Students are assumed to see themselves as inheritors of a civilization which originated in the Middle East and, through Judeo-Christian theology and Greek philosophy, produced the modern western world. This trend in teaching draws on “Great Books”, on “the founding documents of the United States and their underlying philosophies”. The Traditional perspective is related “to conservative politics and Judeo-Christian religious beliefs”.

The Transformative perspective is orientated to an argumentative approach to the students’ inherited values and associations. It encourages the questioning of the values of families, communities and churches and an adoption of new worldviews, drawn usually from “those prevalent in academia”. The transformative paradigm tends to “defend study of the humanities” and social sciences. “This is a left-wing perspective”.

Traditionalists and Transformatives share in educating “the whole person” and favour an education that “shapes students morally and develops their critical thinking, often through exposure to the humanities”. They differ in the selection of values to be passed on and in recommended reading, as well as in “their attitudes toward free speech”. Traditionalists fight for the expression of unrestricted views on campus and in class “without fear of retribution”, while Transformatives tend to restrict “hate speech”.

The Vocational perspective focuses on the training of workers “at the highest skill levels”. They are critical of “the humanities and social sciences, considering them impractical and irrelevant to the task of preparing for a career”. Vocationalists divide in how one group “streamline(s) college and make(s) content focus on usefulness” together with innovation, as opposed to the other group which treats higher education as “unnecessary and wasteful” and emphasizes “hands-on learning as apprentice programs”. The Vocational view is “more libertarian than conservative”, although the government and academia tend to ascribe it to the political right.

Those of the “Multiversity” perspective promote “research and complex interactions between universities and government, private industry and communities “while assigning the university “an enormous role in American society”. The Multiversity is of “a right-wing perspective”, but their focus on partnerships in research and career earns them favours from both political parties. Nevertheless, a label, “bureaucratic”, has attached to them.

Some of the mentioned tendencies, such as the education of “the whole person” by Traditionalists and Transformatives and the partnership trend of the Multiversity have been accepted and materialized even in some universities in Eastern Europe, so these perspectives may have little to do with border boundaries. This overview also mentioned the appreciation of the humanities by Traditionalists and Transformatives and their neglect by Vocationalists. This highlights the precarious state of the humanities whether viewed politically or educationally, nationally or globally.

The title of this paper suggests a skeptical and rather a negative view of prospects for the humanities, simultaneously implying a problem. In order to withhold reasoning along pessimistic lines, it may be helpful to look into some delicate and finer aspects of education in the humanities.

It is not rare to meet persons in government, civil service, social institutions and education holding degrees in humanities. These people expose well-informed minds, good orientation and remarkable intelligence in their engagements. Even in candidate contests for presidency, or other posts, persons with education in the humanities stand out. It may be surprising to outsiders that studies in languages and literature not only give literacy skills and general knowledge but also develop the students’ intelligence no worse or even better than engagement with pure technology. Nobody ever enumerated the traits and their foundation of those educated in the humanities, but many appreciated education in this field prior and beyond explicit explanation.

It may not be irrelevant either to answer the question of how education in the humanities, i.e. in languages, literature history, philosophy and logic builds

to its appreciated peak or to look into the process and its finer points. The focus here will be narrowly on foreign language learning, primarily on English as a foreign language. Data of observations of the process of education in the humanities have been drawn from four countries within the period of about sixty years. It was not statistical data nor was there any statistical analysis done, but groups of students observed varied in size from ten to forty persons. The data of individual cases were known intimately to the observer. As exploratory action research requires, research preceding this publication focused on a hypothesis of differences in achievement of a dedicated and luck-bent student in state-funded schools. Private higher schools featured only in details. Data collection was followed by analysis and data interpretation to draw relevant conclusions (Smith and Rebolledo, 2018). But advancement in studies in the humanities involves enlightening steps and stages, some of which will be discussed here in relation to the learners.

Language as the identity of the speaker, a power and a source of joy is perceived and realised in foreign language study, especially if the language is studied with dedication. An acquired verbal identity from the foreign language can also feature at a very advanced stage of learning. Language as a source of joy is available only to its dedicated users but it cannot be defined straightforwardly. It is a cumulative phenomenon which begins with isolated instances of pleasure in language learning and can entangle a learner beyond his power to disentangle himself. It reaches the state of relish at points of cardinal breakthroughs which may extend to successful communication with continuous intellectual and emotional satisfaction. This state is a reflection of what empowers those educated in the humanities whose appreciated excellence is often prized beyond explicit explanation.

The stage of gratifying results is reached in a considerable process of learning in reading, face-to-face interaction and in communication through implication. The initial point of enjoyment and satisfaction is a breakthrough in extensive reading in a foreign language. When the learner starts running through the text in front of his eyes simultaneously consciously following its sense, a great pleasure engulfs him. The learner suddenly feels he has managed to understand it without stopping at single words and without looking the words up. He feels empowered to be the master of the text. This feeling is comparable to the feeling of a beginning piano player who manages to play a melodious piece without pauses, perceives its beauty and the melody and suddenly realises that he handles a powerful instrument which is wholly in his hands. The moment is brief but the impression is strong. The impression is beyond an exact description but may have been realised by many a dedicated student. Moments like this is a source of grandeur of the profession, the profession's lure and power. It is good if a moment of peace and place is available to enjoy the experience.

The second moment, which may also be the first point to some learners, is successful face-to-face interaction. The pleasure of realizing the moment of a successful exchange when a person's message has been understood and when he understands a return message in conversation is so great and so powerful that even old professors rejoice at this moment of success like children. This

testimony comes from the 1980s in Eastern Europe where foreign languages were really foreign then. The particular case of enjoyment was the case of an old classicist who spoke old Greek to a group of young Greek actors of the Prospectus Theatre Company and was understood. The old man was all smiles and joy when he related his experience of spoken success, in some time. It was a pleasure to share in his joy.

It is good when such a moment of pleasure transforms into a passion and potential in further language learning for younger learners. One wonders how and whether young learners experience such pleasure today, for they may not because of the tempo of the age and because no foreign language remains really foreign at least to the beginning learners.

If foreign language study continues drawing on so happy an impetus, students have yet to get through their post graduate years and doctorates to really advance, while these are hard years when students accumulate their verbal potential. If these students are dedicated in learning, read widely and communicate with elevated people, they are likely to reach one more stage of satisfaction. This is the stage when speakers can and have a chance to communicate through implication. Well-read and advanced in literature happen to exchange messages, occasionally detailing or embellishing them with names and places as references or with relevant brief quotes. This can be a real joy if such messages are fully understood on both sides, i.e. if the participants speak 'the same language'. This is really an elevated stage and the satisfaction is both emotional and intellectual. But it takes two or more communicators to 'use the same language'. The fine moment is not so much in dropping a quote, (as for example, *Double, double, toil and trouble; / Fire burn, and cauldron bubble*, when expressing displeasure in an instance of ingrained bureaucracy). It is much more important to catch the quote, understand its original meaning and the meaning in the particular present context, and to respond to it with a further line or with an equivalent quote.

Even elderly former students can remember old professors mentioning a name, a date, a title or a quote and expecting a reaction from the students, which would confuse them, because few students are so advanced that they could react to a hint of this kind. Some exercise their responses retrospectively when remembering their ignorance in former academic contexts. If a person well-versed in the humanities happens to mention that he can appreciate Hemingway's final decision, he alludes to fact rather than fiction and its meaning can play dangerously against the speaker (*Cave quid dicis, quando et cui* – Mind what you are saying...). Only those the honest knowledgeable and communicating in the humanities can see through this simple statement. Such a statement and vaguer literary allusions from experienced professors often elude the students who cannot respond in the same language.

This overview is a rough line of how an achievement builds up in education in the humanities. It indicates why professionals in the humanities can speak and reason in many languages in one, can excel and be prized for their excellence. This takes a long time and dedication. If dedication comes forth in the student at every point in this string of happy moments, such a person is likely to excel. If a

student just brushes the pleasure aside and succumbs to discouragement of indifferent adults who think that “rewriting books” is the point in scholarship in the humanities, he is not likely to relish enjoyment of the profession. As in a maxim of fairy tales, “every achievement comes with a drop of bitter”, so in professions in the humanities. A promising individual must accept a philosophical truth, *radix studiorum amare*, (the root of study is bitter), in humanities, too. The highest result should come through dedication and perseverance. There is no other way.

If artificially hastened or sped up by a promise of cheap wit, students, especially men, given clues through illustrations, are likely to develop into cynical users of the foreign language. No education should offer an opening to practices so vulgar and tastes so low. Something else is here that has to be deplored. What the retiring generation of teachers had known and lived through as pleasures of the humanities, present-day communication and its contexts drown it in noise and the tempo of the age. The described pleasure of the profession may be barely noticed or lost altogether. If this were not so, prospects for the humanities would be brighter.

But studies in the humanities are not only a search for pleasure. Literature is a great source of knowledge about the time past and the people and also about the time of the reader, as classicists tend to emphasise. Although the question of the cognitive value of literature has no straightforward answer, it cannot be denied that literature embodies “ways of *knowing* the world” (Gibson, 2013, 467). It has to be recognized that literature influences man and adds to his understanding of the world through emotional appeal of the fictitious. But however imaginative, literature also contributes to man’s understanding of the world again through its imaginative emotional appeal. Mr Gibson argues that it is not knowledge as such that literature conveys to the reader. It is rather a contribution to his understanding and to the elevation of the knowledge he already possesses by acknowledging “those values, significance and meaning that are woven into the aspects of the world” the reader “merely” knows (Gibson, 2013, 470-481). It takes a long reasoning for a literary philosopher to show how literature means and enlightens the reader, which also indicates a measure of emotive and intellectual perceptiveness that the reading of literature requires. Irrespective of whether the person is a close or more superficial agent engaged with literature, reading of great works of literature engages the reader’s all emotive-intellectual potential and that is how literature develops man’s respective powers. Although most works of literature are fictitious stories, literature develops man’s all intellectual powers and his aesthetic senses.

Literature is not only a body of works to delight; it is also a body of works to elevate, educate and refine man and his emotions or at least give him a new perspective in his own understanding. This is a credit to reading, while the study of literature in the humanities, requires additional aesthetic senses and intellectual perceptiveness. Reading with embedded analysis and analytical reading are the most rewarding ways of study with literature in education (Drazdauskiene, 2016). The analysis of any of these kinds requires that the students reason on at least three levels of perception, which should be more

complex still for an author of a doctorate in the humanities. That is why the study of language and literature in the humanities results in scholarly works and in the professional excellence and intelligence of the students.

The few stages in the development of foreign language knowledge have been observed in and by students fifty or so years ago when foreign languages were really foreign in Eastern Europe. Circumstances in foreign language learning are very different now and much of the described achievement and pleasure in foreign language learning may have disappeared. The learners are younger and the pressure on a quick result removed the pleasing experience in a breakthrough in reading to young learners whose age also helps to ignore the pleasure of the moment. It is rather teachers who enjoy and appreciate an unexpected success of a reader, too young to perceive it with conscious enjoyment.

The pleasure of a breakthrough in face-to-face interaction seems to be gone altogether. Quite young learners are encouraged to communicate with others in letters and emails very early when they do not notice the pleasure of the breakthrough. The pleasure of communication also suffers another setback. This is the world-wide connection and routine chances to use a foreign language that remove the pleasure of achievement to the learner.

Although foreign languages are used routinely by their learners and help them communicate, the quality of routine foreign languages is not the greatest, especially that the foreign language functions mixed with the learners native languages, (cf.: *verboten*, Gme, used in American English, *barista*, It., in American English, etc. French words are too many in English to be used for an illustration, although *n'est-ce pas*, *sans* and *à la* are very delicate, popular and can be mentioned), and nobody aspires to the beauty and pleasure of the language. Cheap current phrases, as for instance, *That's cool*. *OK*. *OMG*. *Get it*, *to be gotten*, *reader-friendly* and others are frequent among learners of English as a foreign language, who indicate no sense of a rational or aesthetic choice. Any criticism may be excluded because of the technically-equipped world and its new ways. There are even publications on the account that "'proper' speech isn't always 'correct'" or vice versa (Mc Whorter, 2022). But the language as just quoted, the noise of the age, new methods and fashions, and sped-up conditions of learning destroy the mystery of language, which is a major loss in the humanities.

Claire Kramersch yet mentions understanding and shared meaning as "a small miracle" (Kramersch, 1993, 2), but the concepts of global English and Elf cover the pleasure of the spark in understanding and sharing, deny any search for improvement for excellence or any beauty and pleasure in the use of English as a foreign language even theoretically. Having said this, it is impossible not to mention that an inclination to restore the concept of a foreign language as the foreign language would be a gain, in the humanities. Scientists, whose education is supported on all sides at present, may go on with their imperfect foreign language as they always had done, but no harm would be done if students in the humanities, specifically in English as a foreign language and literature, were counselled to treat English as a language with its major secrets, which it would

be their task to unravel and turn into knowledge about English as the foreign language. This is not saying that the mystery of English as a foreign language should be turned into too hard a subject to be attained, the way French as a foreign language is presented to the beginners, but some dignity in the foreign language, whether French or English, would not go amiss. Such a turn would make education in the humanities a little more difficult but it would also ennoble the humanities and achievements of the educated in this field.

The data collected in classroom research in fifty years permit the interested to consider what has been lost. First, it is the enjoyment of successful communication. Although the teacher, who is sensitive to being brushed off by a student's casual *OKs*, has to suffer his discomfort on his own, there are yet elderly and educated native English speakers who take away their own impressions of the language of the young today. Native speakers happen to voice their opinion of spoken phraseology today, (cf.: Brennan, 2018), and it is not complimentary. Even if we accept the state of the language as it is, there is a cause and result which have to be considered.

English current in foreigners' communication today is acceptable only to them. The educated find it deteriorated. But the state of the language and the attitude of native speakers show what happens when the mystery of language dies. When English was really a foreign language in Eastern Europe fifty to sixty years ago, students at university studied it wondering at its mystery. Questions which worried students and teachers were as follows: *How should I put it? What do native speakers say in such situations? What is exactly the word for this? What is beyond their short and clear word combinations? How do they select words in combinations?* There were more questions of this kind and some of them lasted for years. It was a discovery and a great pleasure to find out one day that dirty hair is 'oily hair', not 'fatty hair' in English or that he entered the hall while the music was playing is 'he entered the hall to the sounds of music' in a briefer utterance, which replaces a participial phrase in the student's native language.

There were no ready answers but a permanent wonder and enquiry. This spirit of esteem for English as the foreign language and continuous concern accompanied by surprises and joy at a genuine expression incidentally found created the spirit of interest, search and wonder that drove the learners of the day to achievement. It was a very productive and focused atmosphere which is nowhere to be had today. It is true that, judging by references at ELTOC 2022, teachers yet relish the discovery of an accidental word, but students seldom do, often through tiredness or exhaustion or both.

This is a major loss. Conditions of learning cannot be restored or modelled on the past. The world has changed globally. Languages have become mere commodities which kindle no esteem in the learners. This is a drawback in studies in the humanities. Even dedicated students are under a pressure to accept the neglect of the language and this reduces general results. Attempts to polish one's language in popular use are viewed critically. 'Perfection' is the word I avoided to this point: this word has become almost an expletive. But English

literary heritage has not gone, its written records are well preserved in libraries. It is just that few study them with interest and still more see no point in it.

There are also individual habits and ways. Individual ways may be observed both in teachers and learners. In teaching, methods are a problem case. The basic drive in methods has been innovation, change and variation and extreme requirements to the teacher. While these are pedagogical strands rather than specifically methods, they have a strong influence on methods. It cannot be denied that change is required as it is part of nature. Variation and innovation as part of the means of teaching are built into the plan of every lesson. With full acknowledgment of these strands in pedagogy, it should not be forgotten that the basic task in teaching is “to induce learning” (Widdowson, 1990). Next come stability and focus of the teacher, which rub off on the learners. Thus, innovation, change and variation are best when subjected to stability and focus.

When the teacher is guided by stability and focus, he can achieve a high degree of confidence in his subject, which comes with a thorough familiarity with the content of the subject and tested methods. Indeed, a method is a way travelled by many times and, when successful, it is repeated many times. So, stability and focus perfect methods, too. The mastery of the content and the discovery of a tested method take up to three years of effort and practice to gifted and experienced teachers. Stability, again, comes into focus and is decisive in responsible pedagogy. But innovation, change and variation have been the highlights in schools for years now. It is questionable how much they may contribute to the weakened physical and mental health of the learners and the well-being of the teachers. A balance between stability and the peace of mind, on the one hand, and the ongoing change and novelty, on the other, is clearly missing in modern methodologies and pedagogy.

Individual ways of the students are effort-saving. Aware of the possibilities of appeals and negotiated marks, university students select their homework tasks themselves irrespective of whether they are familiar with recommended reading questioning the point of homework or not, and so define the limits of their exertion. Students select topics of their research themselves and read what they choose themselves. This was not the progress in learning fifty and even forty years ago, much though this is appreciated by some educationists. Older teachers question who is teaching whom in such circumstances.

It was one student per term five years ago and now it is four or five students in a group of twenty who show their dedicated interest in studying English as a foreign language, while the rest of the group stay politely quiet as if they were suffering through the class period. If the teacher refrains from personal questions, these students may be lost because of their reticence, but private questions may miss the point when class time is cherished. The idea of learner counselling was put forward by methodologists a few years ago, but this requires interest and time from both sides and so is not always successful. These ways are common among learners of all ages and are inescapably bound to circumstances in the wide world.

Young students in the 1960s knew little about the foreign language they chose as a major at university. They aspired to learn and looked forward to the

language as a secret. Both teachers and learners of sixty years ago sought knowledge in information, rules and sources. They aspired to improvement and perfection. Rules are a curse today, and teachers are obliged to apologise for a firmer statement not to violate human rights. It remains to be seen whether this is good or bad, but the spirit in the humanities is darker now and curiosity is not there. Students used to wait for an explanation or amplification, stayed after classes to discuss their questions with professors. One or two questions per term is the maximum gain in a classroom today. Professors involuntarily tend to believe that the more thoughtful exchange there was, the fewer there would be rowdy crowds in the street who attack parliaments. Although there is no direct numerical correspondence in this relationship, the spirit and ideas of academic culture do permeate society even if only through the awareness of the different or the unachieved. This is hardly so in the world in which “everyone knows everything” (Jackendoff, 2012).

It is not only the technology-based spirit of the age that is at fault. It is also the challenge of the investment. Humanities is an expensive field in terms of time and money but those willing to contribute are few and mainly in the audience. It is a known hazard which was brought about by cuts in government funding in the humanities. First, courses such as literature of antiquity and the authors were cut. Second, reading and discussion classes and literary analysis were gone until limited funding and little motivated partnerships encouraged administrators to employ cheaper inexperienced teachers to replace the older. Again, it remains to be seen what gains were made, but the commotion such steps had caused had an immediate negative reaction from the expelled, when dissatisfaction of teachers and the dwindling of their numbers because of low pay have been one of the topics in the news of the present-day (cf.: Adams, 2022). The neglect of foreign language teachers (cf.: Kramsch, 1993, 4), too, may contribute to the misery of the situation and it might not be that severe. It is well known that sciences and mathematics or STEM subjects have been in the focus of attention and financing in education, but humanities, which though expensive are also elevating, have been relegated to beyond the margins financially and theoretically.

In the reasoning of Ray Jackendoff with reference to literary theorist Stanley Fish, humanities have no use as far as the use goes, but this answer “brings honor to the subject... The humanities are their own good.” (Jackendoff, 2012, 238). An observer might wonder whether something may have gone wrong in the culture of academic and social communities, not only in government circles.

Another author, Paul Goodman (1971, 137) concluded that “the chief aim of humanistic studies is to explain, to understand, to appreciate”. It is not wrong to assume that it is not technology that is the salvation of the humanities (cf.: Marche, 2022). It is rather a cultural and financial choice.

It seems that no wish can alter this situation. The economy dictates otherwise, while methods and fashions change and few are aware of the differences. It is not only learning but also the exchange, pleasure and sharing that matter in humanities. It is unfortunate that all the negative aspects of present-

day humanities could have been countered with references to facts of the past and not even technology served a fair reference.

Although praised continually, the effect of technology in learning has been questioned. An expert in technology-equipped learning, Nicky Hockly (2016) answered the question of whether technologies actually help students learn very diplomatically: it depends and the answer is not clear. Observations that led to the present publication wholly support Nicky Hockly's answer. If this answer is true for young learners, adult learners definitely confirm the doubt concerning the effectiveness of technology, especially in the humanities. Even if there is economy in terms of the means, technology is time-consuming, to which the vagueness of knowledge as a result and the loss of face-to-face contact add up. It needs not reminding that whatever was found good in the past not only bypassed the factor of technology but indicated that its advances may not have been as great and its praise obliged teachers to take it for granted.

It is not exactly the past that is proposed as the orientation for studies in the humanities. It is rather the way and focus of learning. Deep and dedicated studies in languages and literature can find an appreciated model of study in present-day classical studies, which have remained disciplined and committed to focused and immersed study of texts, history and philosophy, whatever financial ravages affected or distracted them. There are also indications that close study of texts in modern languages may owe their methodology not exactly to formalists and the Practical Criticism but rather to yet earlier, time-honoured tradition of classicists. Although the digital revolution did not pass by the field of classical studies, this field has retained dignified composure and essential esteem for the text and the book and much may be learned by students in storms-swept departments of modern languages from classicists in their departmental sanctuaries. History and philosophy, which have been ignored in modern language studies and which are essential in the humanities, would bolster foreign language studies significantly if taken over from classical studies. Saying this does not mean an appeal to the immovable fixation with ancient methods of rote learning, although some memorization is inescapable in superior achievements in languages and literatures, or to extremely strict treatment of students. This means philological dedication, much of which is already forgotten in departments of modern languages.

Conclusions

Putting it together, the lost spirit of enquiry and learning in the humanities, wholehearted dedication of the students, their individual ways in learning with or without technology, changed methods and fashions and limited funding, it is rather a negative conclusion that offers itself.

Humanities have already diminished and lost some of their former prestige because:

learning, learning goals and conditions have altered and so have results;

foreign languages, primarily EFL, are no longer really foreign;
the mystery of language has waned as did the learners' aspiration to it;
pleasures of breakthroughs in foreign language learning have been blunted
or lost;
the concepts of order, discipline, rules and responsibility have lost sense;
change, innovation and variation have reduced methodological rigour;
appeals, negotiations and favours have altered the students' stance and ways
of learning;
humanitarian and ethical values have changed and humanitarian culture has
been dying.

Some of the factors that made education in language and literature superior
decades ago, cannot be restored. If studies in the humanities are to issue
graduation documents, students have found their ways of quietly passing
through. If studies in the humanities are to produce informed, intelligent and
bright-witted educators, statesmen and decision makers, it has to be known that
many components on the elevation to the achievement have been lost, yet a
model to follow remains in classical studies. But perhaps education, social and
government service have altered too and their expectations and selection of
acceptable candidates are in line with innovated results.

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