

Humanities and Education in the Context of Globalized Economy in the Early 19th Century

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I am going to examine the Romantic idea of liberal arts education and delineate the way in which it shaped itself in the context of globalizing economy and rapidly industrializing society, and eventually developed itself into a modern and sustainable kind of humanities. Though often viewed as an old-fashioned idea of liberal arts, the Romantic notion of humanities provides a model for sustainable liberal arts education today. Samuel Taylor Coleridge, a poet and philosopher, in particular, needs to be featured as an influential and crucial figure in emphasizing the importance of 'Hope' for the well-being of the nation. By proposing to produce 'clerisy', a professionally intellectual class actively engaged in the national life, Coleridge offered a new vision of sustainable humanities and welfare society. The framework he set up is 'oeconomy', a well-balanced, providentially organized society governed by intellectual and spiritual as well as politico-economic interests. He believed that 'Hope' would be secured among the nation through 'oeconomy', but never by economics, politics, or industry. We can trace this Idealist concept of humanities, not merely to Victorian theses, such as Thomas Arnold's education at Rugby's, John Henry Newman's *Idea of a University* (1852), and Matthew Arnold's *Culture and Anarchy* (1867-68), but also to our contemporary theses, notably in Stefan Collini's *What Are Universities For?* (2012), which intends to redefine the role of humanities education at University in the age of globalization, multiculturalism, and IT technology. I am hoping to illustrate how the Coleridgian model of liberal arts should be located in the context of capitalism, consumerism, and globalization in the early nineteenth century, and to delineate its significance and impact upon the idea of university in the late nineteenth century.