教育部顧問室

人文台灣世界視野計畫

邀請國際大師訪台系列活動

成果報告

計畫期程：自 97 年 1 月 1 日起至 97 年 12 月 31 日止

計畫主持人： 薛理桂 教授

國立政治大學圖書資訊與檔案學研究所

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中華民國 98 年 1 月

人文台灣　　世界視野

成就與成果評估

When humanist studies flourish, life is richer and more gracious. When they decay, in the dark ages of history…life becomes brutal, poor and mean.

—Frank Aydellotte (Director, Institute for Advanced Study, Princeton, 1939-47)

壹、　計畫目的

厚植人文，繁榮人文，是教育部近幾年工作中核心的核心。台灣高科技領域的成功，早已說服我們，科學和進步可以帶來繁榮。可是人文對人類社會的影響，其實不下於科技。譬如，十八世紀的理性哲學讓西方社會掙脫封建制度和教會的宰制；主權在民、自由、平等的思想激發美國革命，建立人類第一個沒有王權，真正由公民自主的現代民主國家。十九世紀重視受剝削階級的潮流，造就今天的社會福利制度；二十世紀反對帝國主義的解放運動，才有後殖民民族自決的風潮。而托爾斯泰對受難民族的刻畫、魯迅對封建守舊的批判、吳濁流對台灣處境的描寫，其觸動人心的力量，則跨越時間與階級的界線。直接考察人與社會最根本的意義，堅持對真理的追求，是人文學科的特色，也是人類社會改革和進步的動力和基礎。

教育部的厚植人文作法，在高等教育方面，一是在五年五百億計畫補助大學的經費中明列人文研究為補助與考核的重點，二是由顧問室從今年開始，擴大了人文社會科學相關領域計畫規模與面向，包括高中生人文研究人才提前養成，以

及投資大量的經費補助大學的研究圖書，資助大學的人文數位典藏，鼓勵大學成立人文研究中心，獎助大學設立結合人文與資訊的學程，並改善大學中通識教育中人文知識的質與量。另外，教育部為扭轉過去因思想禁錮而受壓抑的台灣研究，重點培育台灣文學、歷史、藝術與思想研究。教育部的眼光不僅在台灣，更在世界。所以積極協助吸引國外學生到台灣求學，也爭取數目眾多的獎學金提供優秀學生到國外各校深造。教育部顧問室規劃，高教司參與的「人文台灣・世界視野」系列更是希望把美、歐、日本對人文教育與研究的理想和作法介紹到國內來，作為教育部的重要參考。

為這個系列開幕的，是剛卸下哈佛大學文理學院院長（Dean of the Faculty of Arts and Sciences）的 William Kirby 教授。哈佛的文理學院院長地位重要，幾乎等於其他美國大學的執行長（Provost）一職。哈佛大學的人文研究，固然執世界牛耳。可是，哈佛同樣自豪其大學教育的品質和願景。Kirby 教授任內哈佛正好通過通識課程的改革方案。美國高等教育院校的大學教育重點是 liberal education，依哈佛改革方案的解釋，liberal education 就是鼓勵學生自由思考而不受限於現實利益或專業興趣。教育部請 Kirby 訪台，目的在請他分享哈佛在支持人文研究的經驗，及講解人文在哈佛通識教育的角色。

此系列還邀請到美國 American Council of Learned Society (ACLS) 的會長 Pauline Yu 教授。美國的人文學科各自組成知名的學會，如文學界組成現代語言學會（MLA）、美國哲學學會，美國歷史學會、美國宗教學會等。這些學會更共同組成一個聯合會，即 ACLS。Yu 教授本身是文學研究專家，擔任 ACLS 會長之前，曾擔任美國洛杉磯大學的文學院長。她本身是傑出的研究者，又具備大學行政經歷，目前則領導美國的人文學界。她對美國人文研究的現狀和理想有最清楚權威的理解，所以本計畫請她來分享她的經驗與分析。

另一位演講人則是哈佛大學的 Peter Bol 教授，介紹人文與科技結合的人文數位典藏計畫（這也是教育部的重點方面之一）。Bol 教授本身是傑出的歷史學者，是哈佛的 Charles H. Carswell Professor of East Asian Languages and Civilizations，同時是 Center for Geographic Analysis 的主任，並領導哈佛的 Institute for Quantitative Social Science。對人文知識的數位化的親身的工作經驗與寬廣的視野。

另一位受邀的是日本學士院院士斯波義信教授。斯波義信原是地位崇高，資源豐富的東京大學東洋文化研究所所長，又擔任過收藏宏富的東洋文庫理事長，專長是東亞貿易的歷史。斯波教授將介紹日本人文補助計畫的淵源於高等教育學術制度的改變，以及海洋與人文的意義。

此計畫另外自德國邀請聯邦學術總會（Wissenschaftsrat）的委員，Aachen 大學的 Wilfried Hinsch 介紹德國人文傳統的反思，及德國近幾年推動的大學卓越計畫，以及他幫 Aachen 大學規劃的人文與科技中心。德國的大學原本是所有現代研究型大學的濫觴，如今面對全世界、尤其是美國大學的競爭，德國學術界反省與改革特別值得我們思考。

最後一位受邀的是國際人文學界赫赫有名的 Anthony Grafton 教授。Grafton 教授在美國普林斯頓大學任教，專長就是歐洲人文學術的歷史。他又曾主持過普大人文研究中心。支持各大學的人文研究中心也是教育部推動的重點。Grafton 教授正可以從歷史的角度談人文的發展，以及人文研究中心對人文研究的意義。

此計畫自 2007 年規劃開始，即受到教育部的全力支持。杜部長親自署名邀請這些國際頂尖的學者來台訪問。之後鄭部長接任，也親自署名邀請因故必須改

變訪台日期的Grafton教授。部長（或呂政務次長代理）、高教司、與國際文教處、顧問室等與到訪訪客多次面對面座談、討論人文教育與研究的課題，可見教育部重視的程度。

貳、 執行情形

一、邀請學者簡介

計畫辦公室透過中央研究院史語所研究員張谷銘教授的協助聯絡下，本計畫邀請了多位享譽全球的人文學者專家來台，除了至各地進行精闢演說之外，並特地商請公共電視「公視演講廳」節目進行授權錄影，以期將這些學者之經驗除了於學術殿堂上傳授之外，更能透過大眾媒體的力量讓大眾了解當今人文之相關議題之走向與發展。各學者專家之背景如下所示：

(一)美國哈佛大學前文學院院長 (Dean of the Faculty of Arts and Sciences)

William C. Kirby 教授

1、 Director, Fairbank Center for Chinese Studies Chairman, Harvard China Fund Geisinger Professor of History Distinguished Service Professor Harvard University。

2、 Kirby教授任內哈佛正好通過通識課程的改革方案。教育部請Kirby訪台，目的在請他分享哈佛在支持人文研究的經驗，及講解人文在哈佛通識教育的角色。

3、 96年12月來台，12月12日安排於人文社會高等研究院進行演講，演講題目：「Chinese and American Universities: Challenges for Liberal and General Education for the 21st Century」。同日於台大歷史系進行圓桌座談，討論議題：「What is an Educated Person? Reasons for Reform in the Undergraduate Education。」

4、 12月14日於全國通識教育發展會議演講：「從哈佛通識教育改革看台灣通識發展」(於天母國際會議中心)。

5、 12月15至17日於中興大學與暨南大學參加China's Republican Century:

Leaders and Followers on the Mainland and on Taiwan 1911-2007 學術研討會。

(二)美國American Council of Learned Society (ACLS)會長Prof. Pauline Yu

1、 美國的人文學科各自組成知名的學會，如文學界組成現代語言學會(MLA)、美國哲學學會，美國歷史學會、美國宗教學會等。這些學會更組成一個聯合會，即ACLS
2、 Yu教授本身是文學研究專家，擔任ACLS會長之前，曾擔任美國洛杉磯大學的文學院長。
3、 除了是優秀之研究學者，Yu教授本身具備大學行政經歷，目前則領導美國的人文學會，其對於美國人文研究的現狀和理想有最清楚確成的理解。
4、 97年3月來台，於中央研究院發表演講題目：「An Investment in Value：Support for Research in the Humanities」
5、 於國立政治大學高等教育論壇專題演講中發表演說，演說題目：「Many Great Societies, One Small World: The Humanities in Higher Education」

(三)美國哈佛大學Institute for Quantitative Social Science主任Prof. Peter Bol

1、 中國史專家，對GIS運用於歷史研究，有卓著成就。配合本室人文數位教學計畫，邀請他來分享人文與科技結合的議題。
2、 97年3月來台，安排參加人文數位教學計畫主辦之人文數位教學師資培育系列工作坊活動
3、 於國立台灣大學「人文臺灣‧世界視野：「時間、

空間與地理資訊」專題演講」發表演說，演講題目：「Place and People:Computing China' s History with GIS and Biographical Databases」。

4、 3月26日，於國家圖書館參加國家圖書館主辦之「空間移動之文化詮釋國際學術研討會」發表論文Geography and Culture: The Middle-Period Discourse on the Zhong guo—the Central Country（地理與文化：近古時期關於「中國」的論述）

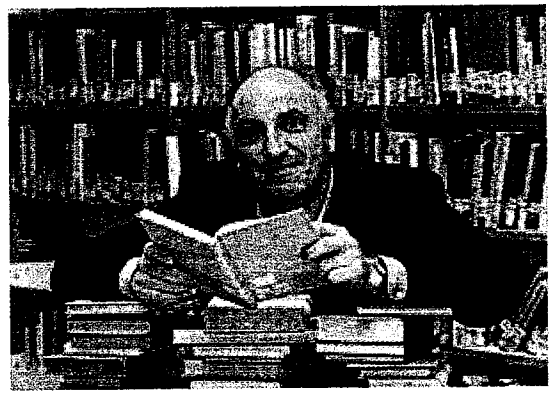
(四)日本學士院會員斯波義信教授

1、 斯波義信原是東京大學東洋文化研究所所長，又擔任過資源豐富的東洋文庫理事長，專長是東亞貿易的歷史。斯波教授將介紹日本人文研究的機構，以及海洋與人文的意義。

2、 97年4月來台，於國家圖書圖書館188會議室，專題演講「日本政府對人文學科研究的資助

3、 於國立交通大學發表演說，演講題目：「東亞洲的沿海史」

(五)德國Aachen大學Prof. Dr. Wilfried Hinsch



1、 介紹歐洲人文傳統的反思。Hinsch近年參與德國近幾年的大學卓越計畫（非常類似台灣的五年五百億計畫）的規劃與評選。

2、 德國的大學是所有現代研究型大學的濫觴，如今面對全世界，德

國學術界反省與改革特別值得我們思考。

3、 97年4月來台，於中央研究院演講：「The Humanities in Germany」、於國立台灣大學演講「Humanities and Technology」。

(六)美國普林斯頓大學Prof. Anthony Grafton

1、 Anthony Grafton教授是國際人文學界赫赫有名的學者，在美國普林斯頓大學任教，專長是歐洲人文學術的歷史。

2、 本計劃邀請Grafton教授從歷史的角度談人文的發展，以及人文研究中心對人文研究的意義。

3、 97年12月來台，12月28日於國立台灣大學演講：「Codex in Crisis: Reading and the Book in Transformation」。另於教育部參加人文中心座談(由中興大學主辦)。

4、 12月29日於中研院史語所進行專題演講，演講題目：「Renaissance Chronology and the Non-Western Past」。

表 1　「人文台灣世界視野計畫」執行概要

序號	起迄時間	工作內容說明
	96/12/12	國際大師：William C. Kirby訪台(前哈佛大學文理學院院長Dean of the Faculty of Arts and Sciences) 12月12日安排於人文社會高等研究院進行演講，演講題目：「Chinese and American Universities: Challenges for Liberal and General Education for the 21st Century」。同日於台大歷史系進行圓桌座談，討論議題：「What is an Educated Person? Reasons for Reform in the Undergraduate Education。」
	96/12/14	國際大師：William C. Kirby，於第一屆全國通識教育發展會議演講：「從哈佛通識教育改革看台灣通識發展」。(於天母國際會議中心)
	97/03/24	國際大師：Pauline Yu 訪台(美國 American Council of

序號	起迄時間	工作內容說明
		Learned Society (ACLS)會長)，演講題目：「An Investment in Value：Support for Research in the Humanities」（於中央研究院）
	97/03/25	國際大師：Peter K. Bol 訪台(美國哈佛大學教授，中國史專家，對GIS運用於歷史研究，有卓著成就。)，演講題目：「Place and People:Computing China' s History with GIS and Biographical Databases」(於國立台灣大學)
	97/03/26	國際大師：Peter K. Bol，於國家圖書館參加國家圖書館主辦之「空間移動之文化詮釋國際學術研討會」發表論文Geography and Culture: The Middle-Period Discourse on the Zhong guo—the Central Country（地理與文化：近古時期關於「中國」的論述）
	97/03/27	國際大師：Pauline Yu，演講題目：「Many Great Societies, One Small World: The Humanities in Higher Education」(於國立政治大學)
	97/04/16	國際大師：斯波義信訪台（原日本東京大學東洋文化研究所所長、東洋文庫理事長，專長是東亞貿易的歷史。）演講題目：「東亞洲的沿海史」(於國立交通大學)
	97/04/18	國際大師：斯波義信，於國家圖書圖書館188會議室，專題演講「日本政府對人文學科研究的資助」
	97/04/25~97/05/02	國際大師：Wilfried Hinsch 訪台(德國 RWTH Aachen University 教授)，演講題目：「The Humanities in Germany」(於中央研究院)、「Humanities and Technology」(於國立台灣大學)
	97/04/28	「人文臺灣世界視野國際大師訪台計畫」與公共電視台簽約，將國際大師訪台之講演錄製，並擇期於「公視演講廳」節目中播出。
	97/12/28	國際大師：Anthony Grafton 訪台(美國普林斯頓大學教授)，演講題目：於國立台灣大學演講：「Codex in Crisis: Reading and the Book in Transformation」，另於教育部參加人文中心座談(由中興大學主辦)
	97/12/29	國際大師：Anthony Grafton 於中研院史語所進行專題演講，演講題目：「Renaissance Chronology and the Non-Western Past」

二、 系列活動介紹

(一) 哈佛大學前文理學院院長 (Dean of the Faculty of Arts and Sciences) William Kirby 教授

Kirby 教授提到哈佛和台灣的大學所共同面對的挑戰。

1、 擴大高等教育的機會，但同時維持高等教育的品質。台灣和其他國家的大學數目大量增加，給予更多年輕人接受高等教育的機會，但如何不使品質降低，是重要的課題。

2、 避免故步自封。即使優秀如哈佛，也不能因循成規，而必須與時俱進。

3、 深思教學的重要性。教學是大學最重要的目的之一，學生是大學的根本。哈佛若是沒有學生，哈佛的老師就不可能存在。可是現有的大學評鑑，即使有形式上的師生比例等計分，教學的真正品質，並無法評量。

4、 如何爭取到不同的社會背景、財力、與地理區域裡最好的學生。哈佛用心給予社會底層、經濟不佳、偏遠地區或國外的優秀學生進入哈佛的機會。哈佛雖然以高學費有名，但其實 75%的哈佛學生都有獎學金 (雖然數目不一)。哈佛的立場是，向經濟能力負擔得起的家庭收取昂貴學費，可以將之補助為社會底層、財力不佳或家居偏遠學生。所以哈佛每年撥出一億美金做為獎學金。以其學費及獎學金的設計，年收入在 15 萬美金以下的家庭，其子女就讀哈佛所需負擔的金額，低於就讀麻州州立大學所需的費用。

5、 保持批判自我、批判學校組織的能力。哈佛的教師大約每個世代都會對課程做大幅的修改。在修改的過程中，各樣的改革和批判的意見都會出現，教師會議裡出現激烈爭論。就是這樣的批判反省能力讓哈佛進步。

6、 確保大學生具有對國家和尤其是國際的責任。訓練學生為世界的公民，並且鼓勵學生追求國際經驗，提供交換學生計畫。在全球化的時代中，多語文的能力是必須的。

7、 自問大學的目的是什麼。現代大學的起點，是德國思想家 Bildung 的理念。

大學提供的是 Bildung，是全人的教育，要引導學生發揮自己所有的潛能，而不是只訓練實用的東西。這可以說是教育和訓練（training）的對比。

8、 好的大學教育要提供的是 liberal education。美國大學教育觀念中的 liberal education 是解放自己，讓學生有自己的能力思考。哈佛是一個有教育的男士和女士的團體。這個團體不在訓練專才，而是教導學生如何自己思考人生。使學生對自我和世界都有自己的見解。在畢業之時，成為真正獨立的個人。

在這樣的大學教育裡，人文是核心，或至少是核心的重要部份。哈佛和其他傑出的大學一樣，認為人的學問—理解人的互動，生命的時空條件，以及人類集體經驗—是 Bildung 教育最重要的部分。

(二) American Council of Learned Societies 會長 Pauline Yu 教授

Yu 教授的第一場演講 An Investment in Value: Support for Research in the Humanities。她說，在人文上的投資，就是價值的投資（investment in value)。因為人文幫助我們了解並實現我們自己的價值系統。有了這些價值，我們才能穿越生活的迷惘和混亂。接著她回顧美國學術體系的歷史。其特色，是直至二次大戰結束，國家都不介入也不資助高等教育。沒有國家定義或制約大學的角色，大學要提升自我的地位，必須積極競爭最優秀的教師、學生、以及基金會的補助。Andrew Mellon Foundation，Carnegie Corporation，Henry Luce Foundation，Hewlett Foundation 和 Packard Humanities Institute 是最重要的人文資助基金會。即使在戰後聯邦政府對人文的補助在比例上如同小數點（2006 年，聯邦預算給 NIH 290 億，NSF 62 億，National Nanotechnology Initiative 15 億，National Endowment for the Humanities 只有 1.4 億美金)。人文教學與研究的經費來源主要都來自公私立大學本身的經費。ACLS 對支持人

文研究的努力，主要在提供研究學金，提供人文學者替代薪水，讓他們在受獎年度可以不教書而專心研究。在提供經費之外，更重要的使命是 identifying and rewarding excellence in scholarship。堅持審查品質，挑選出最好的受獎人，就是這個使命的表現。面對未來 ACLS 最重要的目標是：一、維持研究獎學金之審查的嚴謹。作為學術界審查的模範。二、了解學者在學術生涯初、中期的困難並給予協助。三、肯定合作性及跨學科的研究。四、支持人文數位的工作(digital humanities)。不僅只將文本、影像數位化，還應該包括搜索、選擇和分析數位資訊的工作。也就是將資訊轉換成知識的工具。五、協助大學教師兼顧教學與研究。最後，人類透過價值來定義自己，藉由想像和情感將物質的存在昇華為生命。人文就在提供人類這些價值和能力。

Yu 教授的第二個演講是 "Many Great Societies, One Small World: The Humanities in Higher Education" 分析人文在高等教育裡的重要性。標題對應 ACLS 理事會前會長 Howard Mumford Jones 在 1950 年代來給的演講 One Great Society: Human Learning in America。Jones 的演講深刻而細緻地回答了幾個問題：「什麼是人文」，「人文為何重要」、「人文能為我做什麼」、「人文能使人類更好、更幸福嗎？」半個世紀後，了解以往被忽略的人群，以及歐美以外尚有許多偉大的社會文化、歷史、哲學成為人文的大課題，所以 Yu 教授的題目才定為 Many Great Societies。

人文研究目前研究面臨兩大課題，一是全球化。了解並研究各個文化的特殊性是重點。第二是資訊科技的創新。人文研究依其特長，可以扮演重要角色，來組織創造新的知識。Yu 教授接著介紹兩個 ACLS Fellowship 補助的研究計畫。結尾她說：人文主義向前看時永遠也向後看，創新也同時守舊，珍惜當地本土的，也擁抱全球。

(三) 哈佛 Institute for Quantitative Social Science 主任 Peter Bol 教授

Peter Bol 教授的演講用實例介紹人文知識數位化的價值。現代知識生活的特色，是資訊爆炸。以往資訊量少，學者指要依靠自己的記憶力就已足夠。後來學術界引進索引（index）作為尋找資訊的工具。如今有大量的資訊數位化，如何在大量的資料（data in quantity）中迅速且容易地找到所需的資料，變成為人文研究的重要課題。Bol 教授介紹三類這樣的資料。第一是地理資訊系統 Geographical Information System，簡稱 GIS。第二是電子群體傳記資料 prosopography。第三是社會網路分析 Social Network Analysis。他提到中央研究院歷史語言研究所在這方面的傑出成績，並和他在哈佛的資料庫計畫共同合作。最後介紹 Bol 教授自己在哈佛進行的計畫，將上述三類 database 的優點都集合起來，該資料庫將中國歷史上豐富的傳記資料，包括姓名、住處、親屬、官名（經歷）、師生關係、傳記、墓誌銘等全部輸入後設資料（metadata）裡，並融合歷代的地圖、地理資料，成為龐大的關係性資料庫。不僅中國的歷史、地理、與社會網絡可以簡單而快速搜尋。更由於資料龐大而全面，學者可以將資料透過適當安排做量化分析，甚至很容易地在電子地圖上作空間的呈現。更進一步，若世界其他文明類似資料庫出現並匯集，一幅世界史地的全面研究必將出現前所未有的豐富而深入的樣貌。

(四) 日本學士院院士，東京大學東洋史退休講座，前東洋文庫理事長斯波義信。

斯波教授介紹日本近年人文研究補助的狀況，及日本學術制度的演變。他先介紹自 1970 年代後期以來的「特定領域研究」補助。1930 年代來又有所謂的卓越研究中心（Center of Excellence），對國立、公立、私立的研究單位的計畫補助。另外有推展地域研究的研究 consortium（跨校的研究中心組合）和研究據點（research units）的研究補助。

斯波教授同時介紹日本學術體制的轉變。日本從最早的「學科目制」(包括哲學、日文等學科目)到1893年建立「講座制」,到二次戰後新增的大學院,以及2001年的改革,取消大學法律規範裡「學科目」和「講座」的要求,給予大學自主。

日本大學新制成敗仍未可知,但斯波可見兩個問題:1. 第一是制度轉換後,舊制的助手(在講座、助教授之下)的轉換問題。2. 新制要在大學裡引進liberal education的理念。然而日本社會受傳統制約,此理念仍未充分落實。

(五)德國學術諮詢會Wissenschaftsrat成員Wilfried Hinsch教授

Hinsch教授的演講題目是"The Humanities in Germany: Tradition, Crisis, Perspectives."他先回顧德國哲學家和教育家Wilhelm van Humboldt的Bildung之理念,隨後的學者如Dilthey和Droysen對人文的闡釋,二十世紀法蘭克福學派對自然科學物化人類的質疑,以及C. P. Snow所形容的人文與科學是兩個互不了解的文化。

人文和科技應該要保持什麼的關係呢?Hinsch以為 1. 我們不應該只視自然科學是科學。現代的學科,如數學、心理學、社會人類學和哲學,既都包含了自然與應用科學的特徵,也包含了古典人文學的特性,更何況自然科學如物理、數學等,原本也都是faculty of philosophy(或稱faculty arts,即人文學院)的學科。兩者共享的方法與標準也說明了人文與科技也並非有不可跨越的鴻溝。所謂的「兩個文化」,其實是學院所創造出來的迷思(myth)。

要改善人文與科技間的隔閡,Hinsch建議:一、人文學科應重視品質的標準。這些標準包括透明客觀的評鑑標準,包括根本的方法論,反省他所謂的

standards of rationality and intersubjectivity。這方面人文做得不如自然科學，也是現下人們對人文學科的成績有所懷疑的主因。第二、人文研究的質量可藉由設立跨學科（甚至跨校）的人文研究中心來擴展提升。第三、人文必須跨出自己的界限，與自然科學合作。科技的創新要對人類生活有正面的助益，必須對人類的需求、價值及社會、文化、倫理問題有深刻理解，而人文學科正在提供這些答案。只有直接和科技學科合作，人文才能真正達到其社會功能。

Hinsch接著介紹德國的Excellenz Initiative，即德國的大學卓越計畫。該計畫實施期間自2007年至2010年，總經費19億歐元（約850億台幣，另加20%overhaed），支持三個領域。第一為各校推薦優秀的研究所（Graduate School），這是訓練未來學者的所在。第二為研究群體（research clusters），獎助大學結合鄰近研究機構建立跨校際的專門性的研究群體。第三是個別大學的發展策略（institutional strategy）。每個學校申請時必須提出至少一個研究所，一個研究群體，及大學本身所提出的發展策略。三個領域都獲選的學校才可稱為菁英大學（elite university）。第一波選出（2006秋）的研究所包括柏林自由大學的Graduate School of North American Studies，研究群體包括波昂大學的Mathematics: Foundations, Models, Applications，三個大學發展策略是University of Karlsruhe 的A Concept for the Future of the University of Karlsruhe: The Foundation of the Karlsruhe Institute of Technology，University of Munich的LMU*excellent* : Working brains - Networking minds -Living knowledge，以及Technical University of Munich的TUM. The Entrepreneurial University。所以上述三所大學獲選為菁英大學。第二波（2007年十月公布）另有六校獲選菁英大學。獲選研究所平均得一百萬歐元。每研究群體平均得六百五十萬，發展策略每案平均得一千三百萬歐元。

Hinsch 教授的第二場演講在介紹 Aachen 大學 Hum Tec 中心的運作，Aachen 2007 年獲選為德國卓越計劃的菁英大學，其發展策略的主題為 Meeting Global Challenge，核心的設計就是 HumTech，亦即 Human Technology 計劃辦公室（project House)。五年有九百萬歐元的預算，其角色在整合 Aachen 及其附近研究機構的人文與工程研究（Aachen 以工程著稱)。Hum Tec 目前進行的主題包括能源科技的倫理、法律與科技、Electronic Health and User Diversity 等。以能源科技的倫理為例，包含三個面向，一在估計氣候變遷的成本，二在研究氣候變化與國際正義，三在探討未來的能源系統。重點是真正整合哲學家（如 Hinsch 本人)、法律學者及氣候學家、化學家及工程師等，共同探討世界現實面臨的問題，並尋求解答。

(六) 普林斯頓大學 Anthony Grafton 教授

第一場演講在12/26日下午於台大文學院舉行，由台大文學院長葉國良教授開幕，歷史系教授楊肅獻主持。演講題目為：Codex In Crisis。此演講也是教育部的「人文台灣、世界視野」演講系列的最後一場。此演講以作者2008年出版的同名新書為本，講述書籍發展的歷史，及數位化時代對寫作、閱讀、儲存知識的機構（如圖書館和書店）等等人文生活的重要層面所帶來的影響及挑戰。演講中他說：

The great research libraries that took shape in the late nineteenth and twentieth centuries were the result of active discussion and collaboration among administrators, scholars, and librarians. University presidents hunted books as eagerly as they now hunt for the money for new laboratories. William Rainey Harper, president of the University of Chicago, founded in 1892, created a learned library by buying the entire

stock of a great Berlin bookshop and shipping it back to Chicago. Only after the books arrived did he hold a banquet for wealthy benefactors, at which he asked them to pay the bill. Similar stories can be told about many of the smaller, but still extraordinary collections that dot the American landscape. If we hope to reconfigure the ways we do research and the resources we use, we need to convince university administrators that this enterprise still matters, and we need to recreate the kinds of discussion and decision-making that went on a century or half a century ago. Stanford' s task force could provide a model for this vital enterprise. Collective efforts of this kind—efforts that draw on the experience and intelligence of library professionals, and that spring from the actual experience of scholars and students—might enable America to remain the land of the great democratic library for generations to come. If we fail to make them, we really may find ourselves confronted by what are now only spectral possibilities: the library as a superior Starbucks, a vast internet café devoid of books; or the library as bare ruined choir, an austere collection of books uninhabited by readers.

12/28日在教育部，訪客和國內成立的大學人文中心負責人座談人文中心的理念和經營。Grafton教授在研究之外，也有傑出的學術服務或行政的經驗。他是美國人文學界非常重要的American Scholar 的編輯委員，更是歷史學界最重要的期刊之一Journal of the History of Ideas 期刊的主編。曾擔任Princeton大學著名的Davis歷史研究中心的主任，同校人文中心（Council for the Humanities)的主任，美國學術團體Phi Beta Kappa(Greek initials of the motto "Love of learning is the guide oflife"）的Senator，美國歷史學會的副會

長等等。訪客在座談中分享他擔任Princeton University人文中心主任的經驗，介紹該中心的組織、功能、及提升人文社會科學研究的作法等。參加座談的國內有中興大學副校長兼人文中心主任黃寬重教授及副主任邱貴芬，清大人社中心陳玨副主任，成大人社中心楊永年副主任，交大文學院院長李弘祺等參與座談。各校輪流簡介其人文中心的設計與特色。因為Grafton教授的到訪，促成教育部和國科會補助國內大學成立人社中心以來，第一次所有人文中心負責人集體的交流與聚會。中興大學的黃副校長的協調居功厥偉。

11/29日作者在中研院史語所進行第二次公開演講。此演講同時也是史語所八十週年慶講座的一部份。由黃進興院士主持演講的題目為：Chronology: Big History in Early Modern Europe。演講探討chronology這門學問在文藝復興時期的歐洲的特性與地位，特別和探討西方耶穌會士帶回中國的知識，對西方知識界，特別是chronology的影響。所以此演講不僅為學術史、思想史的主題，還有文化交流的重要層面。講者說道：

Seventeenth century Holland—and Europe, more broadly—witnessed a revolution in scholarship as well as in science, as I have tried to show, and this revolution too was partly sparked by information brought back from the edge of European expansion. In [the case of chronology], however, missionaries rather than merchants brought back the new information. And the scholars who received and interpreted it worked—as scholars usually do—within the confines of a tradition and an existing method. Knowledge of Chinese chronology had a profound impact on western thought not because the information came as such a shock, but because chronology had always struggled to accommodate data drawn from independent cultures. Seen in

this light, Martini appears less as the destroyer of an powerful system of ideas than as the last in a series of chronologers, from Eusebius to Scaliger and Kircher. All of them struggled, as Martini did, to do justice both to the intellectual cosmopolitanism they believed in and the scholarly rigor they sought to attain. The history of chronology in the seventeenth century is the history of the dialectical interplay among old European habits of thought, a new interdisciplinary form of scholarship, and the newest fact of all: the antiquity of China. That is the story that I hope eventually to tell.

本計劃之執行重點為國際學術交流，交流的層面有三個層次。第一是國家層次，即台灣與美國、東亞、歐洲之間的學術交流。第二是參與機構（如台大、中研院、政大、清大、交大、輔大及國家圖書館等）與訪客任職機構（哈佛、American Council of Learned Societies、德國的 Wissenschaftsrat 及 Aachen 大學、東京大學、東洋文庫及日本學士院、普林斯頓大學）。第三是與會學者與訪客間的知識交流。這三個層面的交流都有重大而深遠的效益。而因將成果做多面向的呈現，而能擴大影響範圍。

三、 公共電視媒體推廣企畫

教育部對人文秉持的信念，就如有名的美國普林斯頓高等研究院(Institute for Advanced Study, Princeton) 的老院長Frank Aydellotte所言：「人文研究興盛，生命就更豐富優美。人文研究式微，就如歷史上的黑暗時代，生命就變得殘暴、貧乏，與卑賤。」高等研究院最享盛名的向來是在數學和物理學等自然科學的成就，可是其院長還是認為人文研究是人類生命豐富優美的關鍵。近年來，教育部積極從事人文教育改革工作，期厚植台灣人文基礎，繁榮台灣的人文研究。人文教育革新中綱計畫辦公室於97年度承辦「人文台灣世界視野」系列活動，邀請國際大師訪台，擴大人文社會科學相關領域計畫規模與面向，計畫大規模開啟我國大學校院人文社會研究與教學的發展新氣象，邀請美、歐、日等多國著名的專家學者訪台，希望將他們國家對人文教育與研究的理想和作法介紹到國內來。

本計畫透過中央研究院史語所研究員張谷銘教授的協助聯絡下，邀請了多位享譽全球的人文學者專家來台，除了至各地進行精闢演說之外，並特地商請公共電視「公視演講廳」節目進行授權錄影，以期將這些學者之經驗除了於學術殿堂下傳授之外，更能透過大眾媒體的力量讓大眾了解當今人文之相關議題之走向與發展。公共電視台所製播之「公視演講廳」節目，多年來以錄製文化、科學、社會、藝術等多元講座，以服務全國觀眾，增進「知」與「識」為標的，播出以來口碑載道，收視群寬廣。此節目素以「人文與科技結合」、「本土與國際接軌」為選材重點，而「人文台灣 世界視野」系列活動之宗旨，趨近本節目方針，為掌握國際知名學者來台演講之難逢機會，本計劃辦公室特提出合作計畫，邀請公共電視參與本計劃於國際大師進行專題演說時之攝影工作，並將進行翻譯、字幕等後製作業後於節目中轉播，轉播時間表及相關演說資訊如表 2所示。其合作效益大致可概述於以下三點：

(一)公視演講廳致力於人文與科技的推廣，協助形塑健全的社會文化，是大學校院推廣人文教育與研究的最佳合作對象。

(二)本計劃所精心計畫的優質演講內容以及邀請的國際大師，透過公視演講廳的播出，將只能侷限在百人左右的演講廳，擴大成為觸及數十萬人的大型活動，擴展社教功能，效應倍數成長。

(三)本計劃與公共電視攜手合作，提供高水準、內容充實的世界級專業大師演講，符合全民的期待。

科技讓人類文明從二十世紀以來逐漸步入一個嶄新的時代。一方面，由於運輸科技的不斷改良及交通網絡的頻密建構，再加上資訊與通訊科技的重大突破，「全球化」的浪潮席捲世界各地，「數位化」的腳步也遍踏社會的各個角落。在這樣情境之下，國際、人際與科技之間的密切接觸與頻繁交流，讓「天涯若比鄰」不再是種文學的想像，而是現實的寫照。世界的實體距離越益縮減，各地傳統文化與外來文化的接觸、交融與衝撞，正無時不處地發生。對任何學術領域的發展而言，與世界知識體系接軌，不僅是主觀的願望，也是客觀上必須面對的挑戰。本計劃透過與大眾傳播媒體的相互合作，除了讓國際大師於訪台之學術交流與經驗分享之效能得以最大化之方式擴散之外，更期待能一方面藉由傳播媒體為媒介來提升人文教育，使得傳統資源與現實關懷得以相互接軌，另一方面針對科技發展所造成的知識傳遞和社會變遷，灌注以人文關懷與國際交流之精神。

表 2　公共電視台「公共演講廳」轉播「人文台灣世界視野計畫—國際大師訪台」節目時間表

播映日期	播映時間	節目名稱	演講主題資訊	國際大師姓名	服務單位
97/10/25（六）	11:00am ~ 12:00	公視演講廳	時間，空間及地理資訊	Prof. Peter K. Bol	美國哈佛大學
97/11/01（六）	11:00am ~ 12:00	公視演講廳	Many Great Society; One Small World	Prof. Pauline Yu	美國American Council of Learned Society (ACLS)會長
97/11/08（六）	11:00am ~ 12:00	公視演講廳	日本人文(原題目：日本政府對人文學科研究的資助)	Prof. 斯波義信	日本學士院會員(前東京大學東洋文化研究所所長)
預定98年8月1日（六）	11:00am ~ 12:00	公視演講廳	The Humanities in Germany	Prof. Wilfried Hinsch	德國RWTH Aachen University教授
預定98年8月8日（六）	11:00am ~ 12:00	公視演講廳	Humanities and Technology	Prof. Wilfried Hinsch	德國RWTH Aachen University教授
預定98年8月15日（六）	11:00am ~ 12:00	公視演講廳	Codex in Crisis: Reading and the Book in Transformation	Prof. Anthony Grafton	美國普林斯頓大學

四、 計畫經費與人力執行情形

(一)計畫結構與經費

教育部顧問室推動四年一期的「人文教育革新計畫」（96-99），係從人文的角度和教育的方法，回應全球化的趨勢及數位化的衝擊，面對科技發展所造成的知識困境和社會變遷，人文學界遇上無法避免的挑戰，故本計畫以大學院校人文及藝術相關學科系/所師生為計畫推動對象，藉由人文觀點、創新思維和整合性計畫的推動，促使人文學者提昇視野，提高團隊競爭力，勇於面對新科技，以因應全球化的趨勢及數位化的衝擊。本計畫著重人文與科技的對話和整合，鼓勵人文教研團隊的組成，並強調理論與實務兼顧的學習與教育模式，期能為傳統人文教育注入新血，淬煉人文教育的體質，強化我國人文學（生）的全球競爭力。

人文教育革新中綱計畫自 96 年起至 99 年，為期 4 年，主在強調人文與科技之整合和對話，特別著重人文數位科技知能的發展，期引進數位產業師資，加強學校教師與產業專業師資合作授課機制，強調兼顧理論與實務的學習與教育模式，推動創意、科際整合、人際合作等兼融並緒之人文教育課（學）程，以切合職場跨界人才需求，為傳統人文教育注入新血，並強化我國人文學的全球競爭力。本中綱計畫下共有七項工作項目：

1、人文數位教學計畫

2、人文社會科學領域專題教學研究社群發展計畫

3、人文領域人才培育國際交流計畫

4、人文社會學科學術強化創新計畫

5、大學院校人文教育體檢計畫

6、全國人文學院院長會議

7、人文台灣世界視野計畫

(三)主要人力投入情形

姓名	計畫職稱	學、經歷及專長	
薛理桂	總計畫辦公室主持人兼人文領域人才培育國際交流計畫主持人	學歷	英國羅福堡大學(Loughborough University)圖書館與資訊研究所博士 英國里茲技術學院(Leeds Polytechnic)圖書館學與資訊科學碩士 文化大學史學研究所圖書文物組碩士 淡江大學教育資料科學系學士
		經歷	國立空中大學教學資料中心主任 國立空中大學人文學系教授 國立政治大學圖書資訊學研究所專任教授 國立政治大學圖書資訊學研究所專任教授兼所長
		專長	檔案管理、檔案鑑定、比較圖書館學、檔案自動化
吳齊航	總計畫辦公室兼人文領域人才培育國際交流計畫專任助理	學歷	淡江大學資訊與圖書館學研究所碩士 淡江大學資訊與圖書館學系學士
鐘舜安	教育部顧問室人文社科領域相關計畫電子報計畫專任助理	學歷	國立政治大學新聞學系學士

參、 計畫成果

一、 學術成就

本計劃邀請的學者，來自美國、歐洲及東亞地位最崇高的學術機構，訪客本身的學術成就也一樣崇高。American Council of Learned Societies 是美國 American Philosophical Society、American Historical Association、American Society of Asian Studies 等 69 個人文學會組織共同組成的代表機構，ACLS 的會長也就是美國人文學界的代表人。哈佛大學屢屢在全球大學評比中排名第一。日本學士院是日本地位最高的學術機構。Wissenschaftsrat 也是德國學術政策擬定最重要的機構。普林斯頓大學，尤其是 Anthony Grafton 教授則是國際人文學界的佼佼者。本計劃安排他們在國內頂尖的學術機構，如台大、中研院、政大、清大、交大、國家圖書館及全國通識會議上主講，並安排與部長、次長、國科會人文處處長及各校校長與中研院人文副院長座談討論。這樣的交流有幾點重要的意義。

(一)教育部、國科會和中研院與這些國家和地區的學術領袖建立起實質的互動，為雙方或多方以後的合作奠下良好的基礎。ACLS 的 Pauline Yu 會長和教育部呂政次在教育部與多位教育部顧問及學者座談台美人文教育及研究的實況時感嘆地說，台灣政府如此認真研討高等教育課題，甚至邀請她遠道到台分享其見解。反倒是美國政府就在左近，卻從未請教過 ACLS 或她本人作施政上的諮議。德國的 Wissenschaftsrat 也是第一次和台灣的教育部、中研院做面對面實質的交流。有了對台灣的實際了解與好感，今後兩國政府之間的持續交流可以順利、長遠並擴大的進行，從而遭遇這些學術先進國的互惠和學習提升台灣的人文學術與教育水準。

(二)高層之間的學術互動，同時帶動學術機構之間建立實質、親近的互動管道。台灣各大學（及研究機構）與國際研究機構的合作計畫，可以更穩定地開展。而且發展是雙向的，即台灣不僅學習美歐與日本的進步作法，也將台灣學界發展實際介紹給對方。

(三)在演講安排台灣學者和來訪傑出學者面對面討論。視講者專長不同，演講或研討會安排高教主管、文學研究者、歷史學、哲學、海洋史研究、及數位典藏學者參加。讓訪客和本地學者有第一手的接觸與對談，甚至就個人所學深入討論，建立本地與國外傑出學者個人與群體的交誼。

二、 技術創新

本案的技術創新實際是觀念的創新。創新的主題至少有五。

第一在大學教育特別是 liberal education 的重要性。如 Kirby 教授所言，大學教育的可貴不在於專家或立即可用的工藝，而是陶養學生做全人完整的發展。而 liberal education 或 liberal arts education 的中心就在 liberal arts，也就是人文的教育。台灣的學生早在高中就分成文、理兩科，更在上大學時，便已決定專攻的科系，以後四年接受的是高度分科專門的訓練。如今連日本的大學改革都以 liberal education 為目標，可見甚具吸引力，哈佛大學的課程改革，代表美國教育的核心的進步理念，值得作台灣教育革新嚴肅的參考。

第二是數位時代的人文發展。ACLS 的 Pauline Yu 教授引美國 University of Virginia 的 Jerome McGann 之言：「In the next 50 years the entirety of our inherited archive of cultural works will have to be re-edited within a network of digital storage, access, and dissemination. This system, which is already under development, is transnational and transcultural.」這個全面又跨國界、跨文化的數位化趨勢，不應僅由工程師掌控。整理並賦予資訊

脈絡與意義的應該是人文學者。哈佛的 Peter Bol 教授介紹了他在哈佛所從事的歷史地理資料庫，正示範人文學者可扮演的領導角色。Princeton 的 Anthony Grafton 教授則說明了人文知識數位化後對人類閱讀文化所帶來的改變，及其對書店、圖書館等知識散布的機構帶來的衝擊。他的反思為未來的人文生活帶來新的思考。

第三是科技與人文的關係。數位人文只是科技與人文匯合的面向之一而已。Wilfried Hinsch 教授所介紹的 Aachen 大學的 Hum Tech 中心的作法提供嶄新的視野。該中心研究石化燃料消耗造成的全球暖化對各地氣候不平均的影響（通常對貧窮國家影響最大)所帶來的倫理學，特別是 international justice 的課題，以及國際上應有的集體規範及聯合國所應扮演的角色的問題。所以該中心結合了科學家、工程師、研究石化原料及替代能源、哲學家(研究倫理學、international justice 的面向)、國際關係與國際法學者共同深入探討一個課題。這和其他地區的 STS 研究多半是人文及特別是社會學者的研究群體，將科學界當作是他者，採取批判而非合作的模式很不相同。

第四是卓越大學的鼓勵方式。日本將公立大學由政府機關改成法人，而德國的卓越計畫（Excellenz Initiativ）補助更細緻地分成三個層次：個別研究所、研究中心羣、及大學發展策略。直接獎勵校以下的研究所及研究單位，並不是只補助學校而已。也就是受獎的校以下單位可以有使用獎助金的完全自主權，校長不能動用。不過研究所、研究中心羣的補助金，都還有 20%的 overhead。如此校長雖然不能控制或挪用獲選研究所、研究中心的補助經費，但有隨之而來的 overhead 挹注學校經費。這樣的作法使獲選單位有獨立性發展，而大學行政部門也因而受益，可謂雙贏，值得參考。

第五是國際化或全球化的議題。美國、歐洲及東亞的學術發展，都正視全球化格局裡學術發展與學生視野的養成，多種語言的訓練、交換學生的學習經驗，正視不同文化的特殊性，利用數位資源穿透國界的威力，以及重視國際科際人文議題如全球暖化與 international justice 的課題。

三、 經濟效益

如 ACLS 的 Yu 教授所言，人文的投資，實在就是價值的投資。這個價值，首要是文化、社會、藝術、和道德。她引社會學家 Nancy Ruther 的話說明人文投資效益回收的方式： "Higher education is an aquifer（地下水層）, not a spigot（水龍頭）. College and universities cannot be built in response to immediate needs, as the spigot someone can turn on for the expertise they need at the moment……, (but) should be conceived as a deep reserve, built up slowly and sustained over the long term, on the assumption that though specific need will arise, they cannot be anticipated. " 所以高等教育的革新並或許無法產生立即的經濟效益。可是改革的結果經過長期的累積之後，可以產生地下水層或大水庫的效益，供給學術文化之需求。沒有水庫的蓄積，其結果就是文化、知識的淺薄或飢渴。

四、 社會影響

「人文台灣、世界視野」系列的成果以多元、多層次的方式呈現，就再將其社會影響極大化。這些系列的第一層呈現，是在大學與研究機構內的演講、研討會、行政主管，與學者與大學生面對面互動。第二是與教育部、國科會、中研院、大學的座談與餐敘作理念的溝通與經驗的交流。第三是演講的文字內容，在相關學術刊物出版，呈現給學術界的讀者。第四是公視節目的廣播，將演講直接在全

國民眾前播出。如此系列演講透過多種媒體的傳播，可以傳達到行政、學術界及社會大眾。

五、 研究論文之出版

透過「人文台灣世界視野計畫」所邀請之國際大師中，已陸續有學者將演說之議題撰寫成文獻並於國內之著名期刊上投稿並獲得刊登。如東京大學東洋文化研究所所長斯波義信教授所撰寫之「日本政府對人文研究贊助的動向」以及「海洋史的效用」等兩篇文章分別於期刊「漢學研究通訊」27 卷第 3 期(2008 年 8 月)以及即將於 28 卷第 3 期(2009 年 8 月)中出刊。美國 American Council of Learned Society (ACLS) 的會長 Pauline Yu 教授於台灣之兩場演講，則計畫在國科會「人文與社會科學簡訊」中刊出。哈佛大學教授 Peter K. Bol 教授則於國家圖書館參加國家圖書館主辦之「空間移動之文化詮釋國際學術研討會」發表論文 Geography and Culture: The Middle-Period Discourse on the Zhong guo—the Central Country（地理與文化：近古時期關於「中國」的論述)。

六、 其他效益

建立美國與日本、德國建立之學術交誼，可為教育部其他施政之國際交流所用。與國內數位典藏。數位典藏與各國數位人文的合作也更深化。透過這一系列，讓各國的學術領袖了解台灣對人文教育與研究的重視，也是重要的效益。

這個系列裡的三位學者 Peter Bol、斯波義信及 Anthony Grafton 在訪台期間，為「人文台灣、世界視野」作一場公開演講，也另外參加國內學術機構主辦的國際研討會（Bol，國家圖書館漢學研究中心主辦)，或在國內大學或中研院做專業學術演講（斯波義信於交大，Grafton 於中研院史語所)。等於是教育部透

過本計劃協助這些學術機構邀請這些學界重要學者難得到台訪問演講，對學術界助益極大。

另外Grafton教授因二度更改訪台時間，最後訪台旅費因故全數由中研院史語所向國科會申請「國際傑出學術人士短期訪問計畫」補助。本計劃節省下經費，可是Grafton教授仍履行杜、鄭兩位部長邀請之演講工作，並和國內新成立之人文中心主持人（中興、清大、交大、成大）一起座談（中興主辦，於教育部舉行）。此一機緣促成各校人文中心負責人第一次共聚一堂溝通座談各自發展，並與Grafton教授交換美國傑出大學人文中心之作法與理念，是額外收穫。

肆、 後續構想與未來展望

一、與相關計畫之配合

這個系列規劃之初，就預期配合教育部及顧問室甚至國科會進行中的幾個計畫，發揮最大的綜合效益。第一就是近年推動的卓越大學計劃，也就是五年五百億計畫。第二是教育部推動的實驗性的大一不分科的大學招生方式，呼應美國，甚至日本的 liberal education 的理念。第三是同樣呼應這個主題的，是教育部顧問室的「通識教育」與「創造力教育」計畫。第四是教育部顧問室推動的「科技與社會」為代表的計畫。第五、國際化的面向則和教育部近年積極協助吸引國外學生到台灣求學，也爭取數目眾多的獎學金提供優秀學生到國外各校深造的作法配合，並且和顧問室的「海洋教育」計畫，以及顧問室「人文教育革新」計畫下的「人文領域人才培育國際交流計畫」配合。第六是教育部推動的各大學人文學科的數位典藏學程，協助人文學生在大學課程中修習足夠的資訊知識，從事創造性的數位人文知識，的人文數位教學」計畫。第六則是國科會數位典藏國家型計畫。

二、後續工作構想

這一系列的演講，目的在帶進進步的國際視野。後續可在前述教育部已進行之相關計畫，參考各國做法，整合外國的優點，繼續推動，甚至發展出合作計畫。更進一步，視高教司和顧問室決定，進行的方式可以引進國際師資擔任一年之教學，並和本地教師團隊密切合作，於期中或期末舉行研討會，交換心得。並由國際師資或本地教師開設前瞻性、先導性之課程或學程等。

三、檢討與展望

這個系列原訂另一個重要的面向是人文與書這個主題。計畫邀請日本國會圖書館（等於日本國家圖書館）介紹日本國家圖書館如何支援人文研究。另外受邀的是世界上有名的獨立學術書店 seminary Co-op Bookstore 的店長來談人文與書的文化。芝加哥 Seminary Co-op 是由會員共享共治的書店，許多重要的學者，如 Grafton 和李歐梵先生，在遊歷全世界的學術機構之後，都認為 Seminary Co-op 是全世界最好的人文學術書店。台灣其實也有一些有理念的人文書店。我們希望 Seminary Co-op 的店長 Jack Cella 可以介紹書與書店對人文研究社羣的意義。

可惜除了 Grafton 教授，其他兩位因公及家庭因素未能前來。此主題的探討沒有完全成型，殊為可惜。

綜合這個系列來訪國際大師的看法，特別值得台灣參考的有幾點：

(一)學術評鑑及評鑑制度的反省，如 Yu 和 Hinch 教授所言，是人文研究非常重要的課題。學術評鑑若不能嚴謹，人文的成績便常受到質疑。固然評鑑偶而引起學者反彈，可是他們都不認為評鑑可以放棄，而是應該追求揹嚴謹的評鑑制度，甚至認真進行方法與方法論的反省。

(二)通識教育的改進是教育部近年的重點。台灣的大學教育因為分科太早、太細、學生常祇被訓練為專才而非通才而每個科系都習以為常，把學生視作是不可分想的財產。哈佛的通識改革方案其實就指出，專科的知識其實讓學生不自由(deliberalize)，因為專科的教育祇教學生作專門的思考。大學教育更應該引導學生建立批判、分析的能力，才能處理大學畢業後種種超越專業範圍的人生問題。教育部近幾年鼓勵大學在大一、大二不分科，目的就是在給予學生更多的時間接受通識的教育。如斯波教授所言，liberal education 的引進在日本都還遇到重重困難，台灣要在這方面取得進步，還需要教育部投入更大心力，引導社會、家長、學生、大學校方、與科系老師理解這個理念，改革才易有成效。

(三)整合人文與科學的努力，顧問室推動的科技與社會辦公室成效十分良好。可是德國 Hinsch 教授舉的 Aachen 大學的例子，目前多半是人文及特別是社會學者的研究群體，將科學界當作是他者，採取批判而非合作的模式之外，似乎可以有真正整合科學家和人文學者共同研究的模式。這方面的工作因為科學與人文兩學界的文化十分不同，知易行難。可是至少是有啟發性

「人文台灣、世界視野」系列，核心是人文。近幾年因為大學的排序引發各國對大學品質的注意。台灣、歐洲、東亞等國家競相提供獎勵或改革計畫。台灣教育部全力支持下，大概是第一個把日、德等世界性視野帶進本國作法的國家。美國的大學在各項指標名列前茅，更是我國參考重要的一環。特別值得一提的是，哈佛大學在歷次評鑑都名列全球第一，可是課程改革與自我反省的深度與徹底程度卻不落人後，更值得台灣高等教育機構學習。在追求卓越大學之時，台灣大概是最重視人文在改革裡重要性的國家之一。這個計畫構想之時，教育部對人文秉持的信念，就如有名的美國普林斯頓高等研究院（Institute for Advanced Study, Princeton）的老院長 Frank Aydellotte 所言：「人文研究興盛，生命就更豐富優美。人文研究式微，就如歷史上的黑暗時代，生命就變得殘暴、貧乏，與卑賤。」高等研究院最享盛名的向來是在數學和物理學等自然科學的成就，可是其院長還是認為人文研究是人類生命豐富優美的關鍵。參與規劃這個系列的部長、顧問室及人文革新計畫的學者，身為人文學者，更有信念厚植台灣這個寶島的人文基礎，繁榮台灣的人文研究。

附件一

國際大師：

William C. Kirby 演講稿

演講題目：

Chinese and American Universities:
Challenges for General Education for the
21st Century

Chinese and American Universities:
Challenges for General Education for the 21st Century

William C. Kirby
Harvard University

Taipei, December 2007

It is a great pleasure to be again in Taiwan, a thriving whirlwind of commerce, politics *and* scholarship at the crossroads of Asia. I first came to Taiwan a bit more than thirty years ago, to begin work on my doctoral dissertation. I was overwhelmed by the dynamism, friendliness, and academic openness of Taiwan's scholarly community then, as I am today.

More than thirty years have passed since then. Thirty years is a short period in the life of learning and scholarship. Thirty years is actually a short time even in the life of my own university, founded in the late Ming era. Yet here in Taiwan the past three decades have seen an unprecedented expansion of higher education and, in the most recent time, efforts at fundamental reform and restructuring. At Harvard, we too have been reforming, indeed overthrowing, our curriculum of the past thirty years, and are in a period of renewal. So we have much to share and much to talk about.

But perhaps nowhere on earth have recent decades seen more revolutionary change in higher education than across the Strait in the People's Republic of China. As a historian of China, as a scholar trained in Europe, North America, and Asia, and as an academic leader in the United States, I have a keen interest in China's higher education reforms and what they mean for all of us.

Let me talk about recent trends in China, and then focus on the common challenges to the international world higher education as we teach those who will lead significant parts of this planet in the 21st century.

Let me start with an example, that of Wuhan University, arguably China's oldest modern university. When we think of Chinese universities in the U.S., we often think only of Peking University, Tsinghua, and a few others. But Wuhan and the surrounding province of Hubei have long been leading centers of commerce, scholarship, and political leadership. It was the great reforming Governor-General, Zhang Zhidong, who founded in 1893—five years before Peking University—the "Self-Strengthening Institute" that would become Wuhan University. It was in Wuhan that the revolution that overthrew the Qing dynasty in 1912 began. Wuhan would host one of the two contending Nationalist governments in 1927, and the retreating government of Chiang Kai-shek in 1938. It would be an industrial center of the early PRC, and today, western Hubei, upriver from

Wuhan, is home to the largest engineering project in world history, the Three Gorges Dam (and even a "Three Gorges Dam University"!)

Wuhan University itself, with a strong history of growth before 1949, and then having been nearly destroyed during the Cultural Revolution, now is a great, comprehensive university, with a faculty of nearly 5,000, teaching a student body of 33,000 undergraduates and 12,000 graduate students; it offers doctoral degrees in 143 subjects.

Wuhan University's renewal and expansion is part of a much larger story of contemporary higher education in China. For China is experiencing a revolution in mass higher education that dwarfs that of the U.S. in the 1950's and of Europe in the 1970's. This is a revolution that began in the final years of the 20th century and is still gathering steam.

Let me try to put it into historical perspective. As you know, this is not the first educational revolution in modern China. A little more than a century ago, China underwent a similar, perhaps even more dramatic, seismic shift in educational institutions, when, with the end of the old examination system, the existing structure of local schools, academies, and directorates of study—all linked to the civil service exams—was displaced by a new and dynamic system of public and private institutions.

Then, in the first half of the 20th century, China developed one of the more dynamic systems of higher education in the world, with strong, state-run institutions (Peking University, Jiaotong University, National Central University, and at the apogee of research, the Academia Sinica), accompanied by a creative set of private colleges and universities (Yenching University, St. John's University, and Peking Union Medical College, to name but a few.) Sadly, all this would be swept away in the late 1950's and 1960's, yet the traditions and memories of excellence remained, and they have helped to fuel more recent efforts.

Simply in terms of numbers of students educated, the more recent changes are more dramatic even than the great postwar expansion in the United States or the growth of mass-enrollment universities in Europe in the 1970's and 1980's. In 1978, after a decade of mostly closed universities, Chinese universities enrolled approximately 860,000 students. This increased very gradually until 1996, with enrollment then of about one million. In the late 1990's the government decided to greatly accelerate the pace of expansion, and by the year 2000 there were as many as six million students enrolled in Chinese universities.

In the seven years since then, the overall official numbers—counting all kinds of institutions—have risen dramatically. According to the very ambitious 10th Five-Year Plan of the Ministry of Education, higher education enrollment was scheduled to reach 16 million by 2005 and 23 million by 2010. But, in fact, it has risen even more rapidly, so that the Vice-Minister of Education could tell me last autumn in Beijing that China already had 26 million students in institutions of higher learning.

By contrast the United States had about 13 million undergraduate and 2 million graduate and profession students in 2000, with undergraduates projected to rise to perhaps 15 million by 2010.

China is moving toward mass education. The gross enrollment ratio of the 18-21 year old group is set to be at 15 percent, having been in the low single-digits for most of the history of the PRC. More than that, China plans to enroll as much as 40 percent of young adults in colleges or universities by the year 2020.

I have seen this first hand. A once-small teacher's college, Lin Yi Teacher's University, had 3,500 students in the year 2,000. They now have 35,000. This growth is clear not only in public universities but in the rapidly growing number of private universities. In Xi'an, Xi'an International University (*Xi'an waishi xueyuan*) did not exist 15 years ago; today it has 37,000 students.

To put it in another light, of physical space, the 'square meterage' of Chinese universities has more than tripled in the past seven years. And, in terms of graduates, China now turns out, annually, more PhDs than any other country in the world.

Unlike the American expansion of the 1950's and the European growth of the 1970's, this growth has elements that are also self-consciously elitist, with the aim of building a significant number of world-class universities. These are defined in China as having four characteristics: being cradles of high-level, creative researchers; frontiers of scientific research; forces capable of transforming research and innovation into higher productivity; and, last, bridges for international and cultural exchange.

To that end the Chinese government and many other sources are providing enormous revenues to the leading institutions. Individual 'winners' of recent competitions among universities have been each given several hundred million dollars to expend over the next five years; and runners-up have received funds equivalent to those given 'winners' in recent German competitions.

Beyond this, the leading Chinese universities have tapped private and philanthropic and foundation sources for substantial streams of income. Like leading American state universities, such at Berkeley or Michigan, the most prominent Chinese universities know that they will soon be in a position where at most 15 percent of their budget comes from the state; the rest will have to be raised elsewhere.

However these budgets are put together, it seems certain that within ten years the research budgets of China's leading universities will approach those of leading American and European universities—which is to say that they will be *huge*—and that in the realms of engineering and science, Chinese universities will be among the world's leaders.

As an academic leader in the United States, I take this as a welcome challenge to American universities—a challenge both for competition and cooperation.

Although in the latter part of the 20th century American universities were, as a group, among the strongest in the world, there is no reason to imagine that this is a permanent condition.

After all, about a century ago, when China was abandoning the ancient examination system that—just a century earlier—had helped to make China (at least in the West) an ideal of educated, enlightened leadership, almost all of the leading universities in the world were German, based on the great 19th century reforms of German higher education. That is why the leading American and Chinese universities—Harvard and Peking University among them—adopted German systems by the early 20th century.

And yet—at least according to a recent survey by Shanghai Jiaotong University—today, in the first decade of the 21st century, German universities do not dominate the rankings. Indeed, according to Shanghai Jiaotong University, not one of the top 50 in the world was German (the University of Munich, I believe, was number 51.) Now the Germans respectfully disagree! And indeed so do I.

There is, I must say, a real silliness to this rankings game. What is being ranked often has very little to do with education, as distinct from research. Citation indexes vary in usefulness depending on the discipline—in my view extremely important in economics and almost useless in history, just to take two social science disciplines; very useful in chemistry and chemical biology, and without any merit whatsoever in Celtic. Although some in the U.S. try to measure the quality of undergraduate education by teacher/student ratio, and that can indeed be useful, there are few ways of measuring comparatively successful teaching. All of the international rankings focus on research results and prizes, such as the Nobel Prize, and universities glory in having on their faculty Nobel laureates—and they take credit, in these rankings, for these noble scholars, even though the work that may have gained them a Nobel Prize may have been given for work done decades earlier, and at another university!

Now I must confess that as Dean I never paid much attention to these international rankings—so long as Harvard was ranked number one! For reasons unknown to me, Harvard's reputation is even grander abroad than it is at home. The rankings that I as Dean paid real attention to were on the basis of the surveys we did ourselves, with other colleges and universities in the U.S. And in these, for example, we measured many things, among them "student satisfaction with undergraduate education." And here I can tell you: we did poorly. That data was very important to me as I endeavored to bring about a broad reform of undergraduate education at Harvard.

But the broader point here in this discussion of rankings is that nothing is permanent in the world of learning. All of us have progressed by learning from one another.

Take again the case of Harvard. My university was founded in 1636, that is, again, in the late Ming dynasty. It is a measure of Harvard's parochialism that no one in Cambridge, Massachusetts, knew that. Nor did we know that the Qing dynasty had been proclaimed that same year (though it would take another eight years to seize power.) Another way to

think of it is this: Harvard was founded in a cultural and economic backwater of a Europe that was itself "underdeveloped" in comparison to either the Ming or early Qing.

Harvard became a decent college by copying the norms of British institutions, but even those could hardly compare with the sophisticated Confucian learning of the great Donglin Academy and other institutions of the late Ming and early Qing; and it became a university worthy of the name only in the late 19th century by plagiarizing the policies and priorities of the great German research universities.

Today American, European and indeed all international universities share with our Chinese colleagues many of the same challenges, as all of us look to the world in which we want to extend the promise of higher education while, at the same time, maintaining standards of excellence that are the greatest guarantee that universities will—whether they are state-run or private—serve an important public purpose.

Particularly in an era of mass higher education, we share at least the following challenges:

1. How do we extend the promise of higher education while maintaining quality?

2. How do we keep institutions from replicating themselves, and how do we ensure that they will be open to talent and ideas from all sources?

3. How do we value *teaching* as well as research in an era in which almost all of the rewards, professionally, are in research? (I used to tell my Harvard colleagues: "Without the students, none of you would be here!" They probably didn't believe me, but it's true, and it is true that places with good students, empowered to learn, empowered to challenge the best faculty, are the institutions with the highest quality—and consistently outperform stand-alone think tanks and academies of advance study.)

4. How do we promote opportunity to recruit and fund the very best students, from all financial, geographic and ethnic backgrounds; and how do we ensure greater levels of access and fairness in the admissions process?

5. How do we ensure that colleges and universities have the capacity to engage in what you would call in Chinese self-criticism: to question their organization and their curriculum. Harvard has a good tradition of doing this about once every generation; and although I, for one, would not recommend doing it more often, it is important that in every generation we review what and how we teach; that every generation of faculty have the opportunity to craft a curriculum that it believes in; and that we, as a faculty, define what we believe our students need to know in our time.

6. How do we ensure that—even though our universities will still be based in a home country, with national responsibilities—we also fulfill our international responsibilities, training students who will be citizens of the world? In my view,

and I made this a central point of my deanship at Harvard, American universities have a special responsibility in this historical moment of apparent American influence in the world—a moment, dare I say it, perceived by much of the rest of the world as a combination of American arrogance and ignorance (and perhaps incompetence) in world affairs. At the very minimum, we need to train our students to see our county as others see it.

7. Finally, beyond the curriculum, we need always to ask the question: why do we have higher education at all? To serve the state? To serve society? To prepare a more educated citizenry? Here our debate goes back minimally to those of the 19th century between proponents of the Humboltian ideal of *Bildung* (the education of the whole person) as distinct from *Übung* (more practical training), differences that we might phrase today in Chinese as being those between a very broad conception of *jiaoyu* and a narrower, repetitive, *xunlian*.

There is, of course, no one right answer for every time and place, but there may be one American tradition that can contribute to our global discussion of this issue, and that is what has become, over the course of the 19th and 20th centuries, a distinctive aspect of an American undergraduate education. This is a concept of German origin, which has now found its deepest roots in North America. I talk here about the continuing American commitment to the idea of *liberal education*: educating the whole person, not just training the specialist; ensuring that our graduates are curious, reflective, and skeptical learners—people with the capacity for lifelong learning (as their first job will surely not be their last); people who can develop multiple perspectives on themselves and the world, and of whom we can say, when they graduate, they are truly independent of mind.

I can say this with some authority because we at Harvard have just renewed our commitment to this cornerstone of undergraduate education. And we have asked the same question that leaders of Chinese universities in the recent years of reform have asked their institutions: what does it really mean to be an educated person in this day and age?

(Perhaps it is not surprising that at several junctures over the last several years, I have been asked by Chinese colleagues, "What is a Harvard Education, and how can we bring it to China?" Apart from finding it presumptuous to think that I can instruct those coming from a culture with a much longer history of, and dedication to, education than my own, I do not believe in the utility of simple transplants. So when friends from China have asked if they might adopt Harvard's Core Curriculum, I felt obliged to tell them about all its problems and that we were about to replace it.)

I also try to make the point that there has been no single "Harvard education", but over time a series of models that have been tried, well used, and if necessary discarded, though never without a lot of talk and debate. Last month, when we passed our new curriculum in Harvard College, after seemingly endless discussion, I was reminded of that 1924 debate in the Chinese Communist Party about joining the Guomindang in the first United Front. As the minutes of that meeting were written: "The resolution passed unanimously, even though many comrades were opposed."

Now, if activities at Harvard and at leading Chinese universities are any guide, one commitment we share is something that is counterintuitive in an age increasingly dominated by science and technology and by pressures for ever earlier and ever greater degrees of specialization. That is our commitment, or re-commitment, to a *general* as well as a specialized education, and a commitment to the *humanities* as part of the core of an undergraduate education.

It is interesting that at a time when European universities appear to be adopting some of the formal structures of perceived international models, such as the U.S. baccalaureate, there appears to be little interest as yet in the educational values that have defined the B.A. in the many American colleges that stress a broad undergraduate education in the liberal arts and sciences.

I am a great admirer of many of the ideals of what has become known in Europe as the Bologna Process. It has the promise in time of making higher education in Europe a continental-wide enterprise, with mobility not only of students but also of faculty and staff. That will be critical in competing, and cooperating, with continental-sized systems of higher education in the United States and in China.

My one and perhaps misinformed critique of the process, as I understand it, there is some emulation of the current American concept of baccalaureate, but, unlike the original European baccalaureate, without a common conception of liberal education. More than this, if one looks at the documents of the Bologna, Prague, Berlin, Bergen and other meetings, there is enormous attention paid to research, to funding, to math, science and technology, and precious little to teaching, to citizenship, and to valuing the broad and deep education of the next generation of Europe's citizens. If of looks at the "key competences" for lifelong learning recommended by the European Parliament in 2006, one has, quite appropriately, language learning; information and communication technologies; and math, science and technology. But where are the humanities? Where is the multidisciplinary study of other cultures and religions? Where is education in moral reasoning and philosophy? Where, even, are the "harder" social sciences? I am sure that there are many further discussions to be had of these issues, because the quality of education at the end of the day, is not one simply to be measured in technical or vocational courses; nor can it be measured in incomes earned in Euros, Dollars, or Renminbi. It is measured in people, and their ultimate contribution to society.

What I find encouraging about Chinese higher education today is the independent understanding that the general education of their students—in the arts and humanities as well as the sciences and social sciences—will be as important to their, and all of our, futures, as will be their specialized, professional training.

Thus today all Peking University students, even in the Guanghua School of Management, have to take a myriad of courses that may include literature, philosophy, and history. And there is an elite liberal arts curriculum in the new Yuanpei Program, named for Peking University's famous German-educated chancellor the early 20th century, the philosopher Cai Yuanpei, who by the way was a great admirer of Wilhelm von Humboldt.

Chinese educational leaders, at least in the elite institutions, believe that they need to do this, in part because, in China, as in the United States, all the pressures are in the opposite direction—on the part of students, who too single-mindedly pursue their careers, and, on the part of faculty, whose careers and interests are every more specialized—leading to a situation in which students and faculty interact on ever-more-narrow ground.

It would be nice, one of my predecessors as dean at Harvard once said, if it were true that precisely what the faculty wanted to teach was exactly what the students needed to learn. But that has never been the case, and it is the job of universities to ensure that our students learn broadly, from the best faculty, how to think, to reflect, to analyze, and to become the critical thinkers and problem-solvers of the next generation.

For this, in my view, a study of the humanities is essential. And I find this view shared increasingly today in China. Perhaps this is because educational leaders in China know, better than anyone else, what life can be like in the absence of the humanities, and in the absence of a liberal education. For that is part of the history of China's 20th century.

What happened in China in the past century is perhaps all the more remarkable because China is the world's longest continuous civilization, with the longest continuing sets of philosophical and literary traditions. And it is all the more surprising, because the study of that tradition defined not only what it meant to be a scholar, but what it meant to be powerful. The Qing educational and examination system brought the most learned men in the realm into the service of the state—not because they had been trained in statecraft or tax collection (just the opposite!), but because they had deeply studied what we would today call the "humanities": because they had studied, memorized, chanted, and metaphorically consumed the classics, and they would, in office, act according to the principles of human behavior that the study of the *Analects, Mencius*, and other great works set out.

There has seldom been a higher academic ideal: good people embarking on the living study of great books in order to do good work in society. (In the United States we have trouble imagining a society where the best people go into government.)

This was the ideal, of course never fully realized in practice, and the ordeal of studying to be a scholar-official was a tortuous one. And there were limits to this system: the absence of the study of mathematics, of science, of practical affairs, did not mean that the Empire was thereby better governed. And their absence arguably contributed to the Empire's feeble capacity, in the 19th century, to respond to a militarized, industrialized, and otherwise energized West, in a series of humiliations that would spell the end of a 2,000-year imperial tradition.

The Qing fell in 1911, but for our purposes the more important date is 1905, when the ancient examination system was ended overnight, and not replaced. From that date—and particularly under Republican and Communist regimes—China would be governed not by a civil service chosen for its proven capacities in moral reasoning, but largely by

exemplars of that most dominant and successful Western export, the modern, professional military, in the direct service of another Western export that would not be particularly sympathetic to humanist discourse, the Leninist state.

From that date, and for very understandable reasons, Chinese education at all levels would begin to drift strongly toward the study of those subjects that would bring about a return to *fu qiang*, "wealth and power," primarily mathematics, science, and engineering.

And within a decade of that date, the moral foundation of both Chinese government and culture, Confucianism, would come under a withering attack, leaving a void in the realm of human and social values that has only started to be re-filled in recent years.

In the absence of the humanities, there were arguably two dominant themes in education. One, by no means limited to China, was the belief that in an age of science one could quite literally engineer a bright future, a new people. This was the dream of Chinese leaders from Sun Yatsen onward, of a government of technocratic expertise, capable of "reconstructing" China with roads, railroads, and dams—a government of huge ambition, as seen in the early dreams and later realization of the Three Gorges Dam project. In short, this is the belief in the power of technology to develop a country.

This reflects, and probably reinforces, the nature of China's leadership: Among the seven members of the 15th Standing Committee of 1997-2002, under the leadership of President Jiang Zemin, all but one was certified in engineering. Jiang's own love of, and support of the automobile industry may be traced to his traineeship at the Stalin Automobile Works in Moscow in 1955. Jiang's energetic premier, Zhu Rongji, graduated in electrical engineering from Tsinghua University. Of the nine members of President Hu Jintao's Standing Committee (2002-2007), all nine, including Hu, had engineering education backgrounds and working experience as engineers. (The recently announced, new Standing Committee does have two members with some training in the law—whether the rise of lawyers to power is a good thing remains to be seen!)

The term "technocracy" was once translated in Chinese as "the dictatorship of the engineers." Now, I like engineers. Some of my best friends are engineers. But here is perhaps no more fitting description of the contemporary government of the PRC. Where else do we see such a marriage of political power and engineering ambition?

How else can one explain the physical transformation of the Chinese mainland over the past twenty years? To the management of internal waterways, an ancient Chinese specialty, has been brought the most advanced, even audacious, technology. The Three Gorges Dam project—which will make the once isolated wartime capital of Chongqing a great, international, ocean-going port city—was conceived by Sun Yatsen in the 1920's. It has now been built. Of all the world's governments in the early 21st century, only China's has the engineering imagination, political will, and financial resources to complete a project of this scale and to physically relocate inhabitants in its way. Where else do we see such a marriage of political power and engineering ambition? (I recall a

China Daily headline of a few years ago, after one of the massive relocations of villagers on the banks of the Yangzi: it crowed, " 300,000 Happy Peasants to Move!")

Similar levels of determination may be seen in urban settings. Take the case of Shanghai. Communism was at first a lethal preservative for Shanghai. In 1987 one could shoot a movie ("Empire of the Sun") in Shanghai set in 1937, and not worry about the background. But after decades of stagnation the city has been re-imagined, re-planned, largely rebuilt and utterly reborn. Where else on earth can one imagine the construction, in fifteen years' time, of five subway lines, two major tunnels and three bridges over a large river, a massive elevated highway system, and an airport the scope of which may not be matched anywhere, not to mention a magnetic-levitation train to get you there. One can agree or disagree with the decisions to pursue any of these projects (which are but the highest profile ones among many thousand more), but not, I think, with the idea that they are the result of a an engineering state unleashed and unchecked.

A second belief of the 20th century was that "culture" and the arts were to be firmly subordinated to the purposes of the developmental state. Under Chiang Kai-shek's "New Life Movement" and Mao Zedong's "Cultural Revolution," the humanities were mobilized for the purposes of the state. As Mao Zedong put it, literature and art were to be defined as "the artistic crystallization of the political aspirations of the Communist party." There was, Mao said, no such thing as art for art's sake. His wife, Jiang Qing, who in the 1930's had been a minor film actress in Shanghai, working under the not-so-revolutionary name of "Blue Apple," was by the 1960's the most ardent proponent of cultural dictatorship, of "cultural revoltuion. And for ten years, every drama, opera, film, and story that did not conform to her conception of revolutionary art was withdrawn or suppressed—including virtually every significant work of traditional and modern art.

The purpose of art was that people should find in art and literature their models for daily, revolutionary, life. But as the great 20th century writer Lu Xun once observed: "All art may be propaganda; but not all propaganda is art."

What is my point here? It is simply this. Chinese history in the first three-quarters of the 20th century shows what dislocation can ensue when a civilization loses its cultural foundations, its moral compass, on a relentless quest for wealth and power. In that quest, China imported all sorts of Western "isms": scientism, militarism, Leninism, chief among them; and it denigrated nearly every aspect of a civilization that, just a century earlier, was the most sophisticated and accomplished on Earth.

Today, a more self-confident China is beginning to re-explore its past and making that past part of its modern education. There are many signs of a new cultural pluralism in today's China, and of a fundamental willingness to imagine and build institutions of learning which are at the forefront of science and technology, yet also find the means to honor and promote the humanities. I personally take it as a positive sign that statues of Confucius are replacing statues of Mao—even though their works may still be equally unread.

Perhaps the most important revolution in Chinese higher education today will not be its size and scope, but the fact that, even under the leadership of engineers, leading institutions have come to understand that an education in the absence of the humanities is, at the end of the day, an incomplete one. This is a recognition that, in an age still, perhaps necessarily, consumed with *fu qiang*, that as countries vie for power, and as individuals seek to accumulate wealth, an education that stresses the values that make for a strong, and even harmonious human community are more important than ever.

Let me make it clear that I speak here not only about China, but also about my own country, whose own pursuit of wealth and power in recent years may have come at some considerable cost to its moral fiber.

Just weeks before he was assassinated, President John F. Kennedy captured the essence of the humanities in a speech at Amherst College. He spoke about poetry, but his idea applies to all the creative disciplines:

> When power leads man toward arrogance, poetry reminds him of his limitations. When power narrows the areas of man's concerns, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses, for art establishes the basic human truths, which must serve as the touchstone of our judgment.

And in speaking as I have of the challenges facing higher education in Asia, Europe, and the United States in this era of attempted reform and renewal, I mean to speak of our collective human experience. After all, as Confucius said, "We have myriad diversities, but one *Dao*."

附件二

國際大師：

Pauline Yu 演講稿

演講題目：

Many Great Societies, One Small World:

The Humanities in Higher Education

"Many Great Societies, One Small World: The Humanities in Higher Education"

National Cheng-chi University
Taipei

Pauline Yu
President, American Council of Learned Societies

Thursday, March 27, 2008

I am very honored to be speaking today at National Cheng-chi University. While I am too late to congratulate the University on the 80th anniversary of its founding in 1927, let me express the hope that your 81st year and each year hence will be continuing celebrations of every university's noble calling to increase and to share knowledge.

When I was preparing today's lecture, I was delighted to find on the University's website the banner heading proclaiming: "Humanism, Innovation, Globalization." With "humanities" in the place of "humanism," your university slogan could serve well as the title of my talk. It is certainly the case that the learning we designate as the humanities now must be in the future a source of intellectual innovation that helps us comprehend complex phenomena such as globalization and, indeed, innovation itself.

My title, however, is "Many Great Societies, One Small World: The Humanities in Higher Education." I chose it with the aim of expanding upon the positions put forth by one of my predecessors in the leadership of the American Council of Learned Societies. Professor Howard Mumford Jones was chair of our Board of

Directors in the late 1950s and a forceful advocate for our cause. In 1959, he published a book titled *One Great Society: Humane Learning in America,* to which I shall return shortly. For the last half-century, our Council has sought to present to the American public and government leaders what we hope are persuasive reasons for supporting scholarship and education in the humanities. Today I want to share with you some of the arguments we make today for maintaining the vitality of the humanities, and for insisting that they are an essential element of any system of higher education that claims to be "higher."

Let me begin by introducing the organization I represent. The American Council of Learned Societies is a federation of 69 learned societies (with membership ranging from just under 500 to well over 150,000) whose mission is, quite simply, to advance humanistic studies in all fields of the humanities and social sciences and to strengthen relations among national organizations dedicated to those studies. Advancing humanistic studies is something we do principally through a wide range of fellowship programs, as well as through strategic initiatives addressing key issues in such topics as international studies and scholarly communication. The ACLS was founded in 1919 to represent the United States in international academic circles, so it is especially appropriate that I have the opportunity to address you today.

Having described the ACLS, I should also try to define what I mean by the humanities. As each country and culture has a different map of organized knowledge, I can only give you ours. The most common way of answering this question is by providing an inventory of the fields and disciplines included. Such a list includes history, literature, linguistics, philosophy, the study of the visual and performing arts, jurisprudence, and the study of religion. But this inventory can be

too restrictive, as there is humanistic inquiry in outlying fields: economic history in economics, for example, or political theory in political science. Much of anthropology, which is given to understanding and interpreting human culture, would lie within the humanities.

An alternative approach, then, is to focus on the subjects and methods of research. In English usage, we have imposed a divide between the subjects concerned with human creativity, thought and expression, on the one hand, and the sciences, natural and social, on the other. The humanities comprise the former; they investigate and reflect about different cultures, texts, and artifacts across space and time. They explore the foundations of aesthetic, ethical, and cultural values and the ways they may endure, be challenged, or transformed. In so doing, humanists help us appreciate and understand what distinguishes us as human beings as well as what unites us. The humanities do have much in common with the sciences, but also some distinct roles and methodologies. The humanities evaluate and analyze evidence, but they are not experimental. They are more often interpretive, and, indeed, we sometimes describe the areas of anthropology, political science, economics, sociology and psychology which we at ACLS support as "the interpretive social sciences."

But these descriptions, useful as they may be, do not convey why the humanities matter. It is here where Professor Jones might help us. Under his leadership, ACLS formed a commission of leading scholars and businessmen to deliberate on the role of the humanities in public life. The commission met for two years, and in

1959, Jones published a book-length essay drawn from its deliberations which I mentioned earlier.[1]

The essay opens with a series of questions that "[a] leading businessman" would ask "if called upon to support scholarship in this field":

- What are the humanities?
- Why is it that you think the humanities are so important?
- Speaking quite practically, what can the humanities do for me, for my family, for my business, for my community?
- Do the humanities make people better? Do they make people happier? Do they make people more capable? How do you know?

"These are intelligent questions," Jones affirms, adding with becoming modesty that "[i]t does not affect the excellence of the questions that some of them are unanswerable."[2]

What are the humanities? Jones' answer is that "The primary business of the humanities is to make the human heritage men look back upon meaningful and available as individual experience rather than as mass and generalization."[3]

Why are the humanities so important? Because, Jones notes, "each of us also knows, deep down and underneath, that he is something or somebody neither the doctor not the sociologist can quite get at." "People live in crowds, societies, and

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[1]. Howard Mumford Jones, *One Great Society: Humane Learning in the United States* (New York: Harcourt; Brace, 1959)
[2]. Jones 3-5.
[3]. Jones 9.

states and we can compute a good many facts about them, but they do not really live in multitudes; they live apart, each in the secret chamber of [the] self." Furthermore, "The revelations of life, art, emotion, and wisdom gleaned from the records of man are ... precisely what the humanities have to give. Theirs is the area where, once we have mastered the language and understood the techniques of artist, writer, and philosopher, we slowly learn ways of facing the unpredictable and reconciling ourselves to what is inevitable. By so doing we transform ourselves and, in the long run, transform society."[4]

What are the practical benefits of the humanities? Jones notes that "Americans have developed an enormous respect for exact knowledge," and it is humanistic knowledge that produces most reference books, dictionaries, and encyclopedias. "[W]ithout the activity of [humanities] scholars, about one third of our available information about [the human] would ... grow more untrustworthy ... and ... eventually disappear."[5]

Do the humanities make people better? Jones' response to this question is balanced and nuanced, but still forceful and convincing. "The humanities," he notes, "have no monopoly on educational virtue, but they can and do maintain a noble educational end: keeping in view the ways by which individuals can be led to maturity through the development of intelligence and the refinement of sensibility ... The humane person is not merely the product of the humanities, but he is a person who, recognizing the great intent of humane learning, strives to keep his own learning, be it scientific, social or humanistic, truly humane."[6]

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[4] Jones 10, 8, 59.
[5]. Jones 20, 22.
[6]. Jones 19.

"Perhaps nobody knows how to make any human being better, happier, and more capable," Jones continues, "but at the very least the humanities, humane learning, and humanistic scholarship help to sustain a universe of thought in which these questions have meaning and in which adults may have the opportunity to work out such problems for themselves."[7]

Jones resists yielding to the advocate's understandable temptation to package the benefits of humanistic learning neatly with a promise of easy and early delivery. Humanistic scholarship both enables and requires clear exposition, but "Writing is not a 'skill' like skating or running a typewriter," he cautions. "[I]t is a totality of expression involving not only the speech habits of the individual who writes but also the existence of a verbal environment less bare than the language of television shows ... One does not, one cannot, learn to 'write' by taking a single course in English composition; only long exposure to the humanities, only the private discovery that mastering the art of communication is in the long run a battle" can develop the writer, rather than simply the writing. "The humanities, rightly understood, are philosophical discourse, not 'training.' They furnish a point of view; they do not give out 'tools' and 'skills' like premiums."[8]

Finally, Jones recognizes clearly the often competing aims of accessibility and specialization. On the one hand, he argues, public understanding of the humanities is crucial to public support. On the other, he acknowledges "the privileges of expertise. All specialization requires a special vocabulary and cannot go forward without one."[9]

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[7]. Jones 181.
[8]. Jones 191-2.
[9]. Jones 185.

Much of Jones' argument was repeated a few years later by the Commission on the Humanities appointed in 1963 by ACLS, the Council of Graduate Schools, and the United Chapters of Phi Beta Kappa. This Commission's *Report* argued successfully for the creation of what became in 1965 the National Endowment for the Humanities.[10] .

The establishment of a federal agency dedicated to the support and expansion of humanistic learning was a cause for celebration and remains an important element of our national infrastructure for humanities education and research. But, as I noted in my presentation at the Academia Sinica a few days ago, the financing of scholarship in our fields remains weak. More than other domains of knowledge, the humanities seem to have only a tenuous claim on public attention and support. The titles of recent statements by leaders of the humanities community convey a sense of incipient crisis. *What's Happened to the Humanities?* was the question posed 10 years ago by a collection of essays by major humanists across the country. More recently, a commission of the Association of American Universities on which I served reported on how higher education might go about *Reinvigorating the Humanities*, a hopeful project, perhaps, but one that seemed premised on a gloomy past in need of energizing.

What happened between the establishment of the National Endowment for the Humanities in 1965 and the end of the century to create this sense of crisis concerning the academic humanities? One readily available but too facile answer to that question is that the major demographic and intellectual changes of the second half of the 20th century disrupted the humanities and alienated their

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[10]. *Report of the Commission on the Humanities* (New York: American Council of Learned Societies, the Council of Graduate Schools and United Chapters of Phi Beta Kappa, 1964).

traditional constituents. This is the familiar "culture wars" explanation that lays the demise of the humanities at the door of postmodernism and multiculturalism. We know the story: that a previously unified and harmonious canonical field became infected with and disabled by diseases of identity politics and abstruse theorizing. While the intellectual texture of the humanities did change in this period, I believe that in many ways the emergence of new objects of study and new angles of vision – most notably an attention to peoples and social processes heretofore ignored – in fact better positioned the humanities for the intellectual challenges of the 21st century. Moreover, incisive critical inquiry into the constructedness and contingency of what might previously have been taken for granted has enlarged in salutary ways the universe of what ought to be taken seriously. Howard Mumford Jones could refer to "one great society" in an era when ideological unity and demographic homogeneity were arguably more the norm than the exception in American higher education. Today we need to understand the many great societies that make up our world, their cultures, histories, philosophies. We need to understand the particularities of diverse human experiences as well as the interconnection of those experiences in our one small world, however fraught and tense those connections might be.

More consequential to the humanities were changes to the financing of higher education during the last decades of the century. I cannot go into those changes in detail, but the briefest summary would go as follows. American higher education underwent an epic expansion in the 30 years following the end of World War II. An enormous increase in federal and state public investment transformed a system of elite education into one of mass access and built the world's leading national research establishment. Beginning in the 1970s, however, economic shocks and political changes gradually reduced the rate of growth in higher education and the

governmental share of financing higher education. Losses in public financing were made up by increased tuitions and private and corporate financing of research and development. These changes especially disadvantaged the humanities. The halt to expansion severely constricted the opportunities for new PhDs, the humanities had little claim on corporate support, and rising tuition levels motivated many students to study only those fields which seemed to promise assured and lucrative employment. Thus the elements of crisis: demoralized faculty, falling student enrollments, declining public support.

Is there a real crisis? Surveys of available data provide a more nuanced, but not entirely reassuring picture. I say "available data" because one symptom of the inadequacy of the humanities infrastructure in the US is our lack of systematic accounting for the health and shape of our enterprise, in contrast to what is available in the sciences. We are at work to remedy that, and I can provide you some statistics that suggest that while the humanities are holding their own, we are not thriving.

The absolute number of bachelor's degrees completed in the humanities in 2004 was greater (120,000) than nearly 40 years ago in 1966 (92,000), but the 2004 figure represents a much smaller percentage (8.5% v. 17%) of the total number of completed bachelors' degrees. (I should note that the humanities have not "lost market share" to other arts & science fields. It is rather the growth of undergraduate degrees in business and other "professional" fields that diminished the relative share of humanities degrees.) The number of humanities doctoral degrees completed in 2004 was approximately 5,200, more than double the number awarded in 1966 (2,200), but a slightly smaller percentage of the total number of doctorates earned in all fields (11% in 2004 v. 13% in 1966). It is estimated that

there are nearly 113,000 full and part-time humanities faculty in American colleges and universities. The median salary of full-time humanities professors in 2004 was larger only than in the fine arts, but generally less than the salary of colleagues in every other field, indeed, on average 30% less than in the natural sciences. (Interestingly, but small consolation, however, is the fact the job satisfaction among humanists was reportedly higher than for those in other fields!)

Public funding for the humanities is, shall we say, not ample. A quick review of President Bush's budget proposals for the next fiscal year can give you some idea of relative priorities. His request of Congress:

National Institutes of Health - $29 Billion
National Science Foundation - $6.2 Billion
National Nanotechnology Initiative - $1.5 Billion
National Endowment for the Humanities - $144 Million

While the humanities receive more support from private philanthropic foundations than from the government, their relative share of private giving is also modest. In 2002 (the most recent year to be carefully analyzed), private foundations donated more than $335 million to humanities activities, but one-half of that amount went to museums and historical societies. Donations to humanities activities represented only 2.2% of total foundation giving, a share that has been declining over recent years.[11]

So while the academic humanities in the US are not on the brink of crisis, no one can be very satisfied with their condition. How might the humanities thrive? As I

[11] Humanities Indicators Table III -8c(1)/

mentioned earlier, your website suggests that the humanities must be recognized as a source of the intellectual innovation that helps us understand complex phenomena such as globalization and, indeed, innovation itself. In looking to the future, I certainly do not mean that we as humanists should forsake our claim on the past. The humanities are the chief means by which our cultural heritage can speak to us. It is through humanistic scholarship that we can grasp and test the values that have sustained and explained the human condition in societies past and present. As Patricia Meyer Spacks has written, "The study of the humanities reveals in new terms, terms that we can recognize, the enduring vitality and meaning of past achievements, and it encourages the fresh energies of our immediate culture—new ways of thinking, new objects of thought."[12] Interpreting the past lays the groundwork for innovation in the present and future. Daniel Boorstin, historian and former Librarian of Congress, observed that "To try to create the future without some knowledge of the past is like trying to plant cut flowers."

Without abandoning our commitment to the past, we can turn to the humanities for help with the future. Our present and future condition is defined by a shrinking world, the complex of phenomena encompassed by the rubric of "globalization." The meaning of the term, as Giles Gunn has observed, has become so complicated, contradictory and controversial that many wish it would just go away, to be replaced by something else. What does it suggest? Is it the spectacle of instantaneous electronic financial transfers? Does it mean rampant free-market capitalism? Has it effected a universal homogenization of culture? Does it guarantee the expansion of Western, by which is usually meant American, political

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[12]. Patricia Meyer Spacks, quoted in W. Robert Connor, "The Director's Desk," *Ideas*, 5.1 (1997). http://www.nhc.rtp.nc.us:8080/ideasv51/connor.htm.

hegemony? Does globalization produce the erasure of all local differences as it integrates more and more of the world's people, as well as of entire sovereign states, into a seamless geopolitical system that inevitably erodes their ability to shape their own destinies?[13] One thing we know for sure is that globalization, as the anthropologist Sherry Ortner once exclaimed at an ACLS meeting, is "all over the place." And equally certain is the fact that even as people and products from distant or previously unknown locations are now found within the compass of our everyday experience, even as local differences may appear to have been erased, there is no consequent unifying simplification of human variety. To the contrary, and as we all know, the world has become infinitely larger and more complex.

Indeed, cultural particularities persist in demonstrating their enduring power, and I believe the humanities have a special role to play in enhancing our understanding of them. It is the humanist's insistence on local knowledge that can help to focus and clarify the vision of the otherwise monocular globalizing lens. Since the tragedies of September 11th in the US we've frequently heard the phrase "now more than ever" used to advocate the need for sustained study of languages and cultures other than our own. But hasn't the imperative always been there, as well as our central role in responding to it? As I've said many times, quoting the sociologist Nancy Ruther, "Higher education is an aquifer, not a spigot." Colleges and universities, she argues, "cannot be built in response to immediate needs, as the spigot someone can turn on for the expertise they need at the moment...[but] should be conceived as a deep reserve, built up slowly and sustained over the long term, on the assumption that though specific needs will arise, they cannot be anticipated." This is especially relevant in connection with how we approach the task of enhancing international education. It takes time and commitment. "Deep

[13] Giles Gunn, "Globalizing Literary Studies," *PMLA*, 116.1, January 2001, pp. 16-31.

knowledge of particular parts of the world cannot be produced overnight. It has to be built up over years, supported through real relationships with people and institutions abroad, passed along, invested in, and valued independent of the contingencies, fears, and passions of a moment."[14] This is why no understanding of the globalizing world can be achieved without a sustained commitment to humanistic study.

Another promising area for the humanities is the terrain opened up by innovations in information technologies. What do I mean by this claim? The answer is a mouse-click away: the internet and the web "work" through texts and images, two phenomena that are the stock-in-trade of the humanities. It is true that not everyone in the humanities has chosen to cross the digital divide and integrate new information technologies into their work. Indeed, organizations like ACLS still have much work to do to encourage colleagues to explore fully how digitization can enhance both their scholarship itself and the ways in which they communicate it. But today I want to turn that relationship upside down, that is, to consider how these new technologies create a demand for the knowledge and skills that are the distinctive contributions of the humanities.

Jerome McGann, Professor of English at the University of Virginia and one of the pioneers in applying digital technologies to humanities research, has predicted that: "In the next 50 years the entirety of our inherited archive of cultural works will have to be re-edited within a network of digital storage, access, and dissemination. This system, which is already under development, is transnational and transcultural." And, he asks: "Who will be carrying out this work? Who will do it?

[14] Mary Louise Pratt, *MLA Newsletter*, Winter 2003, p. 3.

Who should do it?"[15] Not just the techno-geeks, we can declare, but also individuals schooled in the information gathering and ordering skills of the humanities will and must help meet what will be an ever accelerating demand for serious content in our digital domain.

But even as we develop and deepen the digital environment, we must strive to understand how we work in it and how it changes us. This, too, is a task fitted for the humanities, and many scholars are taking it up. My former colleague at UCLA, N. Katherine Hayles, is one of the most prominent of those who have sought to bring the tools of literary and cultural analysis to this new realm. Calling our attention to the importance of understanding "the development of distributed cognitive environments in which humans and computers interact in hundreds of ways daily, often unobtrusively," she writes that "The effect of moving in these distributed cognitive environments is often to enhance human functioning,...Of course, there is also a downside. As cognition becomes distributed, humans no longer control all the parameters, and in some situations, they don't control the crucial ones, for example in automated weapon systems. Should we therefore hit the panic button and start building big bonfires into which we will toss all the computers?" she asks. No, she suggests that we "think about distributed cognition in historical terms, as something that began happening as soon as the earliest humans began developing technology. External memory storage, for example, isn't limited to computers. It happens as early as humans drawing animals and figures on cave walls to convey information about hunting and ritual activities. Putting contemporary developments in these kinds of contexts will help us,...get away

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[15] Jerome J. McGann, "Literary Scholarship in the Digital Future," *The Chronicle of Higher Education*, Section: The Chronicle Review, Volume 49, Issue 16, p. B7.

from scare scenarios and begin to think in more sophisticated ways about how human-computer interactions can be fruitful and richly articulated."[16]

Professor Hayles' work on "Strategies for understanding how words interact with their physical instantiations" is exactly what we need now, as "[i]n electronic environments words can swoop and fly, dance and morph, fade and intensify, change from black to red. How do these behaviors affect meaning, and how does verbal signification affect our understanding of these behaviors?"[17]

The scope of this change is epoch-making. Every year, the world produces five exabytes of new information, and 92 percent of that production is stored not in print, but on magnetic media. How much, you may ask, is five exabytes? Merely 37,000 times the amount of information in the Library of Congress.[18] It is a marvelous fact that the storage and transmission of that astonishing amount of information is *not* a technological problem. But its intellectual and practical organization is a challenge that our disciplines must engage.

The expanding online environment both requires and enhances the informational, methodological and interpretive capacities of the humanities. This is a matter of great concern to the ACLS. In each of the past five decades our Council has issued a report on how technologies can aid scholarship and teaching. Our 2006 report, titled *Our Cultural Commonwealth: a Report on Cyberinfrastructure for the Humanities and Social Sciences* and available on our website, sought to provide

[16] http://www.press.uchicago.edu/Misc/Chicago/borghayl.html
[17] http://frontwheeldrive.com/n_katherine_hayles.html
[18]. "How Much Information?" School of Information Management Systems, University of California, Berkeley. http://www.sims.berkeley.edu/research/projects/how-much-info-2003/execsum.htm#summary.

decision-makers in higher education, government, and private philanthropy a prospectus for making digital investments.[19]

A world of ubiquitous computing with constant access to ever-increasing amounts of information will need the means to organize and contextualize that information, and I think the solution lies near at hand, in our own humanistic traditions. The digital humanities require a special investment because they cultivate more than mere information. Having masses of texts, images, and sound online is not enough. If digitized materials are to be broadly useful, they need to be accompanied by tools for navigating, selecting, and analyzing the information available: tools, that is, for turning information into knowledge. Who possesses the ability to do that? It is humanities scholars themselves, who must apply their critical expertise to the selection and presentation of materials, and to the development of tools for their use, such as search engines, online reference, and standards for classifying data. The humanities provide information that leads to knowledge, as well as methods for creating and organizing new knowledge. As Howard Mumford Jones noted, we've been doing this for centuries: the dictionary and the encyclopedia are examples of the eminent practicality of humanistic learning in making information meaningful, relational, and contextual. **The humanities increase our knowledge of knowledge itself.** Philosophers ask "How do we know what we know?" Linguists analyze how language structures meaning. Literary scholars explain how reading and writing not only yield meaning but inspire feeling. Scientists, when beginning research on a new problem, often turn to the history of science to understand the work that has gone before. And all of this knowledge—scientific, social scientific, and humanistic—is ultimately interconnected.

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[19]. "The Draft Report of the American Council of Learned Societies' Commission on Cyberinfrastructure for Humanities and Social Sciences," http://www.acls.org/cyberinfrastructure/acls-ci-public.pdf.

The online world should not be just the stage for the presentation of humanistic knowledge, it can be itself the object of humanistic study. If the humanities are about reading, writing, seeing, listening, and knowing, the digital realm is changing how we do each of these, and it will only grow as the means and site of human creativity and cultural expression. If we are to understand the online world as well as we understand the ancient world, humanities scholars will need the tools and capacities for the digital environment. In the US, we sometimes talk of the "digital humanities," as if that work were a distinct specialization. I hope and expect that this term will become obsolete. In a few years, perhaps, no one will speak of the "digital humanities," just as no one today refers to the "manuscript humanities" or "print humanities."

The phenomena of digitization and of internationalization, therefore, both demand precisely the understanding and expertise the humanities provide. Let me exemplify this assertion and move from the general to the particular by presenting to you a small sample of recent work in these areas supported by the American Council of Learned Societies. Within the US, our Council is perhaps best known for programs of fellowships and grants that assist humanists to develop and complete research projects of particular promise. This year, ACLS will award more than $9 million in fellowship stipends to over 200 individuals. We receive more than 2,500 applications each year for these awards, which are made through a process of rigorous peer review that involves the work of over 400 scholars who essentially volunteer their time and expertise to evaluate the applications we receive.

We can be reasonably confident that the projects we support represent the vanguard of humanistic thinking in the US. It is not possible, nor should it be, to characterize easily the wealth and variety of approaches to knowledge creation that are represented among our Fellows. But a few salient themes do stand out. Over the last several years, approximately 20% of our awards concern the study of cultures and societies outside North America, Europe and the ancient Mediterranean, cultures, that is, that were once studied principally within the framework of exotic "area studies" and thus outside of what was considered the mainstream of academia. Within this wealth of projects, we have also seen recently a surge of interest in exploring how countries with mixed ethnic, racial and religious populations have flourished, as well as how trade and commerce have exerted a cultural, as well as economic, impact. We've also been struck by the wealth of multidisciplinary approaches to topics, with an especially strong interest in visual studies.

We have provided two fellowships, for example, to Professor Lucille Chia of the University of California, Riverside, for her research on the impact on Fujian province of trade with and migration to the Spanish Philippines during the sixteenth to eighteenth centuries. Using sources mainly in Chinese and Spanish, she is examining both the local history of southern Fujian and this region's role in the early modern world economy. Patterns of Fujianese migration and sojourning in China and abroad—an early Chinese "diaspora"—provide insight, she argues, into the dynamics of migration and the nature of transnational ethnic identities.

Another fellow, Professor Benjamin Schmidt of the University of Washington, is exploring how an earlier chapter in the history of globalization changed how

the agents of that transformation organized their own formal structures of knowledge. His project is titled *Inventing Exoticism: European Geography and "Globalism" Circa 1700* and explores how, during a critical moment of mercantile expansion, the Dutch produced an unprecedented quantity of works depicting distant peoples and places. These materials coincided, paradoxically, not with an expansion but contraction of Dutch colonial efforts. This geographical project shaped Europe's image of the globe and marketed an "exotic" world the Dutch had but a meager stake in possessing, thus questioning the place of power in the production of knowledge.

Other scholars are exploring the phenomenon of globalization as a new cultural form. Ania Spyra is a doctoral candidate at the University of Iowa. Her dissertation project, *Cosmopoetics: Multilingual Experiments in Transnational Literature,* was among the first to be supported by our major new program of Early Career Fellowships for doctoral candidates and recent PhDs. "Multilingual texts inhabit the margins of literary traditions," she notes. They are "unread and understudied, complex and perplexing like the realities they arise in and describe." She will undertake an analysis of multilingual writings by a host of transnational authors who, she proposes, offer a new poetics for the globalizing world. Because it underscores the reality of linguistic diversity against the monolingual norms of nations and homogenizing claims of global English, her project describes this mode of expression as "cosmopoetics," and argues that it constitutes the most appropriate idiom of globalization.

Recognizing digital innovation is also important to ACLS. Three years ago, thanks to a grant from the Andrew W. Mellon Foundation, ACLS launched a special fellowship competition awarding support to projects that promised to use digital

technologies to achieve scholarly excellence. The number and quality of the applications submitted confirmed our working assumption that the level of engagement with these technologies in the humanities community had reached a critical point where sustained support could have a catalytic effect.

Some of the projects we have funded aim to develop scholarly tools that will allow scholars to exploit the power of digital technologies to process data. Professor Yuri Tsivian of the University of Chicago, for example, proposes to complete the online application Cinemetrics, an extensive, multifaceted collection of digital data related to film editing that will provide a comprehensive multifaceted picture of the factors that affected film editing in the span of its 100-year long-history. Users will view the correlations that exist among the film's dynamic profile, its genre, and its type of story; access the way in which cultural factors define the tempo of film editing; and grasp the interdependency between cutting rates, on the one hand, and shot scales, staging practices, acting styles, and camera movements, on the other.

Other projects we have funded deploy new technologies to "mash-up" different forms of data—most notably geographic and historical data – in order to uncover patterns and linkages that help explain how cities, societies, and economies flourished or stagnated. Professor Todd Presner of UCLA, for example, won an award for his project, "Hypermedia Berlin," which is "an interactive, web-based research platform and collaborative authoring environment for analyzing the cultural, architectural, and urban history of a city space. Through a multiplicity of richly detailed, fully annotated digital maps connected together by interlinking 'hotspots' at hundreds of key regions, structures, and streets over Berlin's nearly 800 year history, the project brings

the study of cultural and urban history together with the spatial analyses and modeling tools used by geographers."

These are just a few examples of the richness of current work in the humanities. A world—public culture, university education—without access to such research would be impoverished and diminished. The reverse is equally true: the academic humanities without a strong public rapport or colleagueship within the university will deserve the marginalization those absences will assure. We must assert that case, and we can.

As we do so, we must be sure not to forget that the greatest value of the humanities is not in the end their applicability to contemporary concerns, important as that is. We need always to assert their intrinsic worth. Professor Don Randel, the past president of the University of Chicago and current president of the Andrew W. Mellon Foundation, which is by far the strongest supporter of the humanities in the US, made this point at the 2006 Annual Meeting of the ACLS. "We [humanists] are engaged in the study of something profoundly important," he proclaimed. The US government, he noted, is now interested in the study of Arabic, with and obviously practical aim. But those aims, President Randel suggested, are ultimately beside the point. Studying Arabic, he maintained, is "inherently worth doing – one ought to want to know Arabic because it is a beautiful language, and many wonderful things have been said and written in it."

On this point I wish to conclude by quoting one of the 20th century's most humane leaders, former Czech President Vaclav Havel. Speaking to the Academy of Sciences and Humanities in Paris, President Havel said:

"[T]he world cannot just be explained, it must be grasped and understood as well. It is not enough to impose one's own words on it: one must listen to the polyphony of often contradictory messages the world sends out and try to penetrate their meaning."[20]

We as a society will not be able to listen to the world's polyphony if we do not develop, conserve and transmit to the next generation the learning and knowledge of the humanities. We will not be able to penetrate the meanings of that polyphony if we do not maintain the spirit of disciplined and interdisciplinary inquiry of humanistic scholarship. And to return to your university's slogan, let us not forget that this work is at once innovative in its means and global in its intellectual ambitions.

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[20] Vaclav Havel, *The Art of the Impossible: Politics as Morality in Practice* (New York: Fromm International, 1998), p 107.

附件三

國際大師：

斯波義信 演講稿

演講題目：

On Major Subsidies for Humanities Research in Japan

On Major Subsidies for Humanities Research in Japan, And the case of The "Ning-po Project"(2005th-2010th)

Yoshinobu Shiba
The Toyo Bunko

I. What is the "特定領域研究" (formerly, 特定研究、重点領域研究)?

(On this topic you are recommended to hear from Prof. Yoneo Ishii 石井米雄、who had been the director of the 人間文化機構 for years by this March and now is the director-general of the Japan Center for the Asian Historical Records, National Archives of Japan 国立公文書館アジア歴史資料センター長 about the details. He is also a member of the Board of Trustees and the Research Advisor at the Toyo Bunko).

Well, this is a kind of government (the Ministry of Education) subsidy for the promotion of significant research projects that deserve special encouragement. It is defined as such:

"「特定領域研究」は、我が国の学術研究の水準向上・強化につながる研究領域、地球規模での取り組みが必要な研究領域、社会的要請の強い研究領域を特定して、一定期間、研究の進展等に応じて機動的に推進し、当該研究領域の研究を格段に発展させることを目的とするものです"(日本文部科学省 Home page <www.mext.go.jp/>

This sort of subsidy got started in the 1970s endowing several big projects which proposed to do research in specified areas of both the Natural-Sciences and Humanities/Social Sciences with a large sum of money (several hunreds million yen) to fulfill their goal within three to five years. The distribution ratio between the N- and H-/S- sciences has been, roughly speaking, ten for N-sciences and one for H-/S-sciences. The theme to be pursued could be chosen from among a few subordinately defined categories, whereby the goals, the manner of organization, and the management of each particular project might be schemed flexibly as they suits to he project's respective objective.

The first H-/S- project that won such endowment was "The Research into the Cultural Conflicts in East- and Southeast Asia アジアにおける文化摩

擦" (1977-79). This was headed by Professors Tatsuro Yamamoto 山本達郎 and Shinkichi Etoh 衛藤瀋吉 jointly, who organized 17 teams containing 160 researchers of different universities into one coherent forum of debate. A salient feature of this project lies in that it professed itself to be an interdisciplinary study-group to analyze such intricate but important modern/contemporary issue as the "culture conflicts" which imply various conflicts accruing from the multi-ethnic contact, the diffusion and acceptance of the alien culture from without, the immigration, the studying abroad, the diplomatic collisions and the warfare. The problem would not be solved easily by simply putting together the specialists who used to work within the inflexible frame of compartmentalized "chair system 講座制". Thus a creation of supra-disciplinary organization is a *sine qua non*. The College of Liberal Arts 教養学部 of the University of Tokyo, the Faculties of Anthropology and International Relations in particular, took charge of being the organizational headquarter of the project. (By the way, my own study into the Chinese Overseas theme dates back to my involvement in this project).

Then, the "Comparative research into the 'urbanism (urbanity, urbaness)' in Islamism 比較の手法によるイスラムの都市性" (1987-89) was held headed by Prof. Yuzo Itagaki 板垣雄三 of the Institute of Oriental Culture 東洋文化研究所, the University of Tokyo, with the headquarter at the same institute. Being akin to the 特定研究（重点領域研究）in getting heavy spending of official money, it differed in sub-categorical definition from the "Culture Conflicts" stated above. Instead of focusing on the modern/contemporary issue by means of the interdisciplinary approach, it mainly dealt with the historical (pre-modern) period by use of comparative-history stance. In short, this was to explore and deepen the overall knowledge in the academic field which is acquiring an increasing importance but is still remaining frontier and to cultivate younger generation of talents who will bear the task of academic breakthrough in the future. The third one that followed was "The Synthetic Inquiry into the 'Region' (in Southeast Asia) As an Analytic Tool: A Search for the Validity of the 'Region' as the Unit of World-wide Perspective.総合的地域研究の手法確立：世界と地域の共存のパラダイムを求めて" (1993-96) .The office for steering it was put at the Center for Southeast Asian Studies, the Kyoto University 京都大学東南アジア研究センター, which is chaired by Prof. Yoshihiro Tsubouchi

坪内良博 of the same Center. This was a direct successor to the style of the "Culture Conflicts" project, dealing with the contemporary period, using the inter-disciplinary forum, and focusing on the methodological problems. After this, a few big projects were conducted. The one was "The study of the Chinese Books preserved in Japan 日本に伝存する漢籍の研究 (the title may be inaccurate)" steered by The Tohoku University 東北大学、Prof. Akira Isobe 磯部彰 being its organizer. Also there was the "The Study of Classics", based at the Keio University 慶応大学 and was organized by Prof. Sumio Nakagawa,中川純男 who is famous for his study of the intellectual history of the medieval West. Of deep interest for me was the other 重点領域研究 named as "The Study of Historical Information about Okinawa 沖縄の歴史情報研究 "(1994-97). The organizer was Prof. Hiroyuki Iwasaki 岩崎宏之 of the Tsukuba University 筑波大学、and was pursued in collaboration with the Institute for the Historiography, the University of Tokyo 東京大学史料編纂所 and scholars in Okinawa. May be this was the first to deal with the creation of digitalized system of primary historical sources, in this occasion, for the Okinawan studies including 歴代宝案. It also deserves to note that the projects of lesser size but are evaluated as having significance for the encouragement are given a handsome amount of subsidy (roughly, ten millions yen) that falls in either the 基盤研究 or the 基礎研究 categories.

II. The COE Program

In parallel with the routinized distribution of the 特定研究, 基盤研究、基礎研究 subsidies as the measure to vitalize academic activities and to make each academic organ be more competitive with each other, there has emerged since the late 1990s another new form of grant called the 'Center of Excellence (COE) subsidy'. In short, this is the measure to facilitate the restructuring (or 'scrap and build') of each existing academic organ (a Faculty, or a linkage of Faculties, an Institute, and a Museum, irrespective of their falling in the national or private establishments) . When such organ comes to scheme out its master-plan of reform in research and education through its effort from within, the government will nominate it as the COE, affording a large sum of money that will last for a span of time (five to six years for its first term). By reviewing its own excellence in the light of its

possession of academic resources (in staffs and library-holdings) and in its *recent achievements, each organ may assert itself that it is eligible to the* grant.

The COE program is coming close to its first stage of initial enforcement. It seems that what follows next will be an attempt to form diverse networks of the "Consortium of Research Units 研究拠点 in various fields of the Humanities/Social-Sciences basing upon proliferation of COE units. Let me illustrate this move by recent involvement of our Toyo Bunko into that system. This is a scheme of the "Program for the Promotion of the Regional (Asian) Studies 地域研究推進事業" which is pushed forward under the auspice of the "Organization for the Research of Human Culture 人間文化研究機構"(born in 2004) .The preamble of the program tells:
機構は、我が国にとって学術的、社会的に重要な意義を有する地域（＝「特定重要地域」）の総合的・学際的研究(＝「特定重要地域研究」)を組織的に推進するため、関係大学・研究機関と協力して、研究拠点及び研究ネットワークの形成に必要な事業を実施する。(1.研究施設の共同設置=共同研究施設、2.研究拠点の形成支援).

For the present, two consortiums have been formed: the one is The research into Islamic region イスラーム地域研究推進事業 with the participation of four Research Units 研究拠点 at 1) the Center for the Study of Islamic Region, Waseda Univ.早稲田大学イスラーム地域研究センター、早稲田大学, 2) the Center for the Development of Younger Talents of Humanities Studies, Univ. of Tokyo 東京大学大学院人文科学系研究科附属次世代人文学開発センター, 3) the Center for Asian Culture, the Sophia Univ 上智大学アジア文化研究所, and 4) the Toyo Bunko as the Center in behalf of the amassment of Source Materials for the consortium 東洋文庫研究部イスラーム地域研究資料室, and another one is the Research into Modern/Contemporary China 現代中国地域研究推進事業 with the participation of six Research Units at 1) the Institute for Humanities Scciences Kyoto Univ.京都大学人文科学研究所 2) the Institute for East Asian studies, Keio University 慶應義塾大学東アジア研究所, 3)the Graduate School for Synthetic Study of Culture, or the former Colllege of Arts,the Univ. of Tokyo 東京大学大学院総合文化研究科, 4) the Institute of Social-Scientific Research, the Univ. of Tokyo 東京大学社会科学研究所, 5)the Faculty for Politics and Economics, the Institute of Asia/Pacific Studies, the Graduate School, Waseda Univ.早稲田大学政治経済学術院、大学

院アジア太平洋研究所 and 6) the Toyo Bunko as the Center of Amassment of Source Materials in behalf of the consortium 東洋文庫現代中国地域研究資料室. The activities will be reviewed at the end of the first five-years term, and then will be extended for the next five-years term.

Conterminous with these changes, another reforms are taking place at the national universities. The one is the overall shift of the jurisdiction for the wherewithal of fiscal execution at them from its full dependency to the government control to the autonomy (partial though) of the legal person 国立大学法人 formed at each one of them. Concomitant with this shift, the President's power to enforce financial decision-making becomes stronger or more flexible than ever. For example, if a chair person of certain chair 講座 comes to the age of retirement and the number of students who wish to be enlisted as freshmen in that field remain in diminishing order, the post of chair-professorship will be transferred to the President's hands so as to let him use it in making up the deficiency in other fields. Similar change is taking place in the fields of the Natural Sciences in more extended scale. It goes without saying that this move is not without confusions and contradictions. But one thing is clear. The century-old Japanese tradition of the 'chair system' for the development of higher level of Research and Education is facing the turning point and critical reviewing. To rationalize the spending of official money and to make effective use of it are just the first step toward more fundamental change in the future.

II. A Comment on the 特定領域研究東アジアの海域交流と日本伝統文化の形成:寧波を焦点とする学際的創生 Enhanced Maritime Intercourse among the Neighbors of the East China Sea and the Formation of Japan's Traditional Culture that ensued: An Innovative Multi-disciplinary Research into the Cross-oceanic Contacts emanated through the Port of Ning-po(2005th-2010th).(it is not clear what time-span the project is to do with).

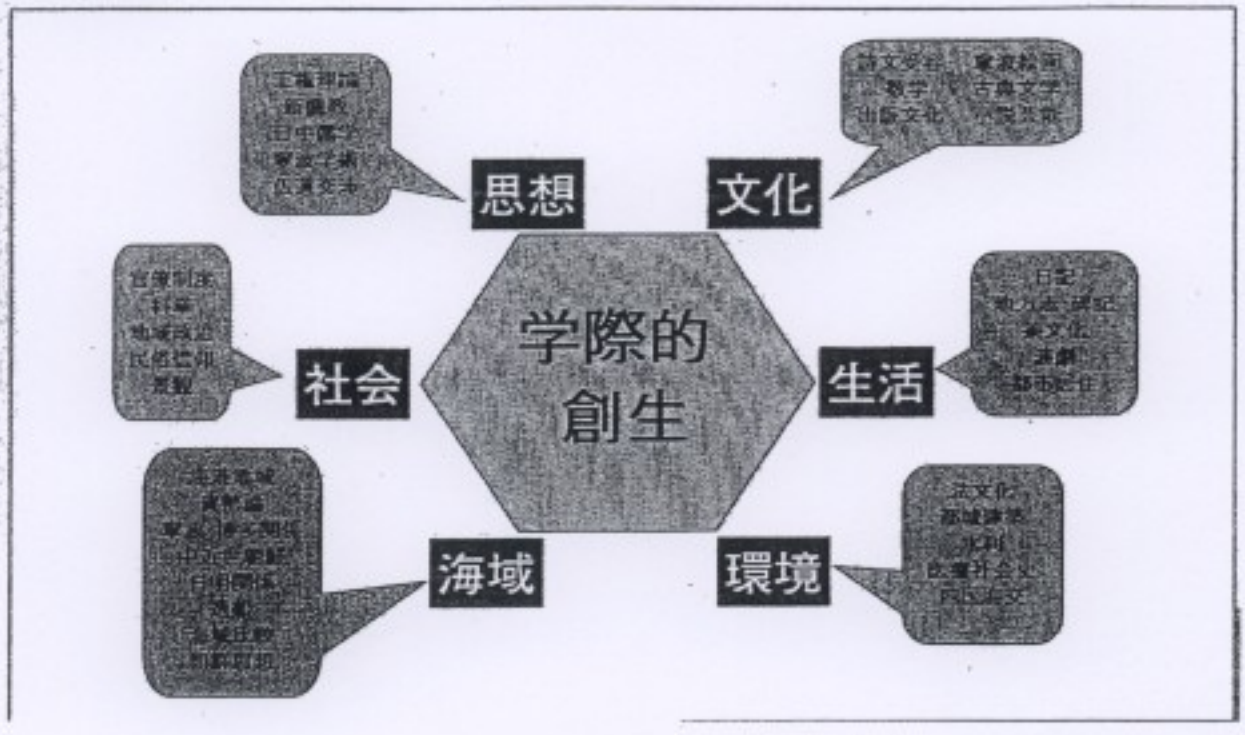
The project invited 35 individual study-teams which are then organized into three major divisions of research: 1) study of written source materials, 2) enforcement of field surveys, and 3) study of cultural intercourse. I am not participated in the planning, organization, and management of it, and just asked by the project to be the advisor during the prescribed term of research wherein my task is to give comments and advices

to the organizing members from time to time. My comment at present falls mainly in two points.

l. At first sight, it looks promising and attractive. In 'introductory note' it often refers to Fernand Braudel's *La Mediterranee et la Monnde mediterraneen a l'Epoque de Philipppe II(1966)* as its theoretical basis. In short, it attempt to tell about the emergence of a sort of interdependency and hence the rise of 'integrative history (Joseph Fletcher,1985)' in the world of maritime East Asia. If so, more specialists of the Ming/Ch'ing social history and the practitioners of the Asian maritime history during the 15th through 18th centuries should be invited and more topics that have relevance to the understanding of the 'horizontal continuities' (Fletcher) such as the historical parallelism of events, and the diffusion of the items of material culture (silk yarn, cotton, sugar, etc.) inn this world should be taken up. In this sense, the diffusion of, say, the printing culture, and the new reformist-types of Buddhist and Daoist sects or their vernacularization would be more meaningful, while the topics like the comparison of the sovereign right of the king (emperor) and that of the institutional mechanisms will end up with proving the 'vertical continuities' (Fletcher), or sheer co-existence of the 'histories'.

Another point of my comment relates also to the *Braudelian* notion of the 'total history' or the 'social history' the project refers to. If the project intends to pursue this line of inquiry, the method of historiography that is heavily depended upon the traditional 'k'ao-cheng hsue 考証学' is of limited use. The historians should be equipped with some knowledge of the anthropology, economics, and skills in quantifying the data(therefore,this not the inter-disciplinary attempt). They also have to look for the data of 'high quality' that facilitate the practice of the social history: the exploration into the data of climatology, disease, apace-sciences, and demography, in addition to more exhaustive use of the genealogies, local gazetteers and other sorts of local materials will surely open up new horizon of research (Provinces of Chekiang and Fukien, and Taiwan, R.O.C. are the Treasure Vault of them in this sense).

【分野概念図】



1　国際学会での研究発表
2　ホームページの活用
3　海域交流アーカイブ
4　海域交流叢書の刊行
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出典：『青波 第1号』　特定領域研究「東アジア海域交流」総括班秘書組編集

附件四

國際大師：

Anthony Grafton 演講稿

演講題目：

Codex in Crisis

Codex in Crisis

Anthony Grafton

In 1938, the American literary historian Alfred Kazin began work on his first book, *On Native Grounds*. The child of poor and diffident Jewish immigrants in Brooklyn, he had little money or backing. Yet he managed to put together a book that remains a classic seventy years later. Kazin both told the story of the great American intellectual and literary movements from the late nineteenth century to his own time and set them in a richly evoked historical context. One institution made his work possible: the New York Public Library at Fifth Avenue and 42nd Street, where he spent almost five years. As Kazin later recalled, "Anything I had heard of and wanted to see, the blessed place owned." The library's holdings taught him "what hope, élan, intellectual freshness came with those pioneer realists out of the Middle West who said there was no American literature but the one they were rushing to create." Without leaving Manhattan, Kazin read his way into "lonely small towns, prairie villages, isolated colleges, dusty law offices, national magazines and provincial "academies" where no one suspected that the obedient-looking young reporters, law clerks, librarians, teachers would turn out to be Willa Cather, Robert Frost, Sinclair Lewis, Wallace Stevens, Marianne Moore [the creators of modern American literature]."

Kazin and his close friend Richard Hofstadter, who worked beside him and later became one of America's most famous and influential historians. were only two of the countless writers, readers and critics who in the last two or three centuries have found themselves and their subjects in libraries. It's an old story, quiet and reassuring: bookish

boy or girl enters the cool, dark library and discovers loneliness and freedom. And it's a story deeply woven into the fabric of American civilization. Novels and memoirs—especially those that deal with immigrants becoming American—celebrate the small, dingy public libraries where young boys and girls whose ancestors hailed from China, the Jewish Pale of Settlement in Russia and all points between fell in love with English fiction or read the shocking books of Darwin, Marx and Freud.

Libraries have been a locus of creative scholarship in the west since the time of Aristotle and the Alexandrian Library he inspired, almost 2400 years ago. Secular libraries have existed since the Renaissance: the Vatican library was one of the first—and the first to have a modern system of classification and cataloguing, as well as the lending and recall of books. But from the late nineteenth century, when Andrew Carnegie began building almost 1700 public library branches and the great universities like Johns Hopkins and Chicago began to build up their collections, American libraries have been a particularly brilliant success story—and, given America's general reputation in the world, an unexpected one.

At the higher level of scholarship and the university—the level I am concerned with here—the provision of books has been one of the great accomplishments of American culture. Research libraries inhabit spectacular buildings, old and new, in cities and on campuses. They mount costly, splendid exhibitions of everything from ancient manuscripts to sixties comic books. The older libraries—the New York and Boston Public Libraries, Beinecke, Butler, Widener—and newer ones in the traditional style, like the Chicago Public Library and the new library of Rhodes College in Memphis—proudly proclaim their allegiance to ancient cultural traditions. The names of dead white male

authors, incised in stone, parade across their facades. Columns, pilasters, Gothic curlicues and Roman triumphal arches reinforce the sense of solidity, history, allegiance to an older world. So, even more, do their general collections: the endless rows of books, their spines appealingly faded but still colorful, that march down the endless labyrinths of their stacks. The tradition, so it seems, goes steadily on. It's easy to imagine a younger Kazin marching up the same stairs, seventy years later, and finding the same extraordinary paradise.

For complex historical reasons—above all the desire to emulate German scholarship, which Americans began to feel in the 1860s and 1870s, and the decentralized, mixed public/private nature of the American university system—our monoglot and often xenophobic society has created some of the biggest and most cosmopolitan collections of texts of every kind the world has ever known. Scholars who want to pore over incunabula, western books printed before 1500, can find thousands of them at Harvard's multiple libraries in the Northeast, the Library of Congress in Washington, the Huntington in the Southwest, and dozens of points between. Students of religion interested in Tibetan scriptures can examine them in Bloomington, Indiana, and Ann Arbor, Michigan. And literary critics who want to examine the manuscripts of the great Irish writer James Joyce, who spent much of his life in Paris and Trieste, can do so most easily in Buffalo, where the State University of New York has collected dozens of originals. Great libraries exist across the world. But no other country's research libraries rival America's in scale, range, or ease of use. With a population of 300,000,000, the United States has 943,000,000 titles in its university libraries. By contrast, the United Kingdom and France, each of which has

one-fifth of the population of the USA, possss 116 and 26 million university library books respectively.

In the late nineteenth and twentieth centuries, moreover, other systems for providing readers with books of high quality supplemented the research library. Trade publishers devoted series, such as the Modern Library, to major works of literature, and after the Second World War they produced such books in paperback, making them affordable to students. University presses took shape, non-profit organizations dedicated to producing scholarly works and editions of high quality for scholars and students. Since the eighteenth century, bookshops had been centers not only of commerce, but also of literary and scholarly discussion. In university neighborhoods, first in Britain and then in the United States, vast bookshops, some of them cooperatives founded by students, made a vast range of new books—many of them too new to be in the libraries as yet—accessible for browsing and buying. Cambridge, Massachusetts; Hyde Park, the neighborhood around the University of Chicago; and Berkeley, California, as well as many other towns, became centers of an internationally distinctive book trade. Students and scholars interested and books could build their social, as well as their intellectual, lives around the places where books were on display.

This system, and its component parts, seemed stable and durable when I was a student in the 1960s and 70s, and remained so into the 1990s. For the last ten years or so, however, the cities of the book have been shaking more and more violently. The computer and the Internet have transformed reading more dramatically than anything since the printing press. In great libraries from Stanford to Oxford, pages turn, scanners

hum, data bases grow—and the world of books, of copyrighted information and repositories of individual copies, trembles.

Great information projects, mounted by Google and rival companies, have elicited millenarian prophecies about texts as we know them: claims that the printed book, magazine and newspaper are as dead as the trees their paper come from, and predictions that digital repositories of human knowledge will not only replace, but improve on them. In 2006, Kevin Kelly, the self-styled "chief Maverick" of *Wired*, published one of the more influential of these in *The New York Times*. In a thoughtful review of the intricate legal issues associated with digitizing books in copyright, Kelly vividly described the virtual library that Google and its rivals and partners are creating. In the near future, Kelly believes, "all the books in the world" will "become a single liquid fabric of interconnected words and ideas." The user of the electronic library will be able to bring together "all texts — past and present, multilingual — on a particular subject," and by doing so gain "a clearer sense of what we as a civilization, a species, do know and don't know. The white spaces of our collective ignorance are highlighted, while the golden peaks of our knowledge are drawn with completeness." Others have evoked even more millennial prospects: a universal archive that will contain not only all books and articles, but all documents anywhere: the basis for a total history of the human race. In a world like this, some argue, we will need no material libraries or bookshops. Some of those who argue this most boldly work in the very institutions whose future they question.

Can we believe these prophecies? More important, should we? In the first place, I am not convinced that a genuinely universal library would be better for research than the smaller, local ones that exist. I had the good luck to grow up in a great age for libraries in

the west: the 1960s and 70s, when budgets were flush, microfilms and reprints provided the older titles that rare book rooms lacked, and it seemed possible to subscribe to every journal. In the years since then, moreover, I have had the even better luck to work in many of the greatest libraries in Europe—from the Bodleian Library, perhaps the greatest collection anywhere of the books, notebooks and letters of the Renaissance scholars I have tried to study, to the Vatican, where the stacks still give off the smell, every morning, of the thousands of sheep and cows sacrificed, centuries ago, to make the parchment for the texts and bindings of manuscripts. Every great library, I have learned, has limitations: but every great library also embodies the viewpoints of the librarians and collectors who built it. The limits on collections—the process of choice by which they have been made—may sometimes hamper scholars: but they also protect them from losing themselves in a forest of unsorted texts and direct them to the books they need. The Warburg Institute—a library for the history of culture, created in Hamburg early in the 20th century, saved from Hitler in the 1930s and refounded in London—exemplifies this quality. Its unique system of cataloguing is designed to ensure that each book has "good neighbors"—unexpectedly relevant titles that the reader will discover as he or she seeks a known book in the open stacks.

Scholars have become great, in the past, by attending to what these purpose-built collections, with their distinctive systems and oral traditions, had to teach. No one has described the austerely local nature of humanistic scholarship more precisely than the historian of late antiquity, Peter Brown, who traces his own formation to the time he spent in the Lower Reading Room of the Bodleian Library:

It was a world of books, each deeply rooted in the landscape of a single library. They were available in one place only, for rapt readers, who, themselves, had taken on something of the quality of natural features. They were visible year after year at their desks. Over the years, from 1953 to 1978, I passed from status to status. In these years, my mind changed often. But in the Lower Reading Room of Bodley nothing seemed to change. Opposite me, for instance, there always sat a known authority on the relation between Augustine's Scriptural readings and the liturgy of Hippo. He was not a member of the university. He was a clergyman who came up regularly from his vicarage in the countryside of Oxfordshire. I observed that he wore bedroom slippers. Frequently, the slippers appeared to win out over the books, and he would fall asleep. A prim young man at that time, I wondered if I could really trust the views of so somnolent a person on the Donatist schism. But the reverend gentleman stood for a wider world of learning, open to more professions and capable of nourishing many more forms of scholarly endeavor than that which I now expect to find, among my colleagues, in a seminar room . . . Figures such as these communicated the uncanny stillness of a shared life of learning.

To have known reading in this artisanal form is to distrust any plan that treats books as interchangeable and aims—as Google does—at universality.

Consider, by contrast, the Google Library Project—an enterprise that has brought the company into collaboration with great libraries around the world, and the one that now comes close to promising the much-heralded universal library. Drawing on the vast collections of Stanford, Harvard, Michigan, the New York Public Library and many others, Google is digitizing as many out-of-print books as possible. It's an extraordinary

effort: one that Google itself describes as designed to "build a comprehensive index of all the books in the world." No one knows exactly how many books have been printed; Google's current estimate, however, is around 100 million. At least 7 million of these have already been digitalized. Readers can search all of them and see full texts of all those not covered by copyright.

Three years ago, when I sat in a tin-roofed, incandescently hot West African internet café and tried to answer questions from my students in America, I could find little high-end material on the screen, and neither, by the look of things, could my Beninese fellow users. By now it would be possible to find far more, and better, digital resources, even on a slow PC in Naititingou. As the capillary spread of electrification reaches smaller and smaller cities, as internet cafes sprout in small Asian and African and Latin American towns, and as Google and Microsoft and their rivals fill the Web with solid texts, the map of knowledge will undergo a metamorphosis. Capitalism, of all things, is democratizing access to books at an unprecedented pace.

Kazin loved the New York Public Library because it admitted everyone. Even his democratic imagination could not have envisaged the Web's new world of information and its hordes of actual and potential users. The Internet can't feed millions of people or protect them from Aids or flooding. But it could feed an unlimited number of hungry minds with Paine and Gandhi and Voltaire and Wollstonecraft—as well as the classics of other cultures, and the manuals of sciences and trades, in dozens of languages. The consequences may be seismic, bigger and louder and deeper than we can hope to predict.

For all its virtues, however, the Google Library Project, in its present, working form, has received mixed reviews—and it deserves them. On the one hand, it promotes

serendipity: unexpected discoveries of every kind. As Google sweeps up books of every kind, from old mail-order catalogues to almanacs, it provides the social and cultural historian with vast amounts of material, readily found by consulting a search engine. If you want to know about bath mats, for example, Google can find you a whole book that deals with them. On the other hand, it provides not carefully selected books but an unfiltered mass: often Google offers the reader free access to every edition of a primary source except the most recent, copyright-protected critical edition that actually restores the original text. The same problems, of course, crop up when one uses Google to research other publicly accessible sources. Search the archive of the American Patent Office, now fully accessible on the web, and you will find the original patent for Edison's electric light and that for the gerbil belt, with equal ease. A well-crafted library guides the reader to primary and secondary sources that have been screened for quality and relevance by editors and bibliographers. Google threatens to bury the reader under a pile of books and documents that it does not, and cannot, sort by quality.

An analogy may help to highlight both Google's accomplishments and its limitations. In the 1910s and 1920s, Archibald Cary Coolidge supervised the construction and organization of Harvard University's Widener Library, the world's greatest collection of scholarly books. Like the creators of Google, he worked on a grand scale. Coolidge deliberately built collections not only of rare and famous works, but also of "writings which are neither great nor fashionable," since these were essential for "background and filling in." Like Google, too, he emphasized the need to make books as accessible as possible, both by creating a library larger enough to hold millions of them and by cataloguing them as rapidly as possible. But Coolidge himself, as his biographer

William Bentinck-Smith recorded, "led a life of books. He was seldom without them. In his younger days he traveled across Asia with a little trunkload of them," and in later years he read as he walked in the country.

Accordingly, when Coolidge set out to create a universal library, he did not simply start buying books by the ton. Instead, he searched the world for integral collections that would add new fields to Widener's holdings. He systematically bought entire private libraries and bookstore catalogues that he saw as resources for both present and future research. Coolidge's directing intelligence, and those of the helpers and donors he inspired, played a vital role in making the Widener a uniquely efficient machine for scholarly work, its catalogues as accurate as its holdings were comprehensive. The Google Library project aims to be genuinely universal, as no material library, even the Widener, can. But it lacks the governing vision of a Coolidge, and accordingly operates less as a vast, coherent ordering mechanism than as a gigantic fire hose dousing the world's readers with texts untouched by human hands or minds. Google could do far more for the world's readers if it invited Coolidge's modern counterparts—masters of both the virtual world of information and the sensuous, material world of real books—to plan and shape its virtual library. At present, though, no evidence suggests that Google sees the future of its enterprise in these terms.

More like the Widener, as Coolidge built it, are such planned collections as JSTOR and Project Muse, the two non-profit repositories that now makes hundreds of humanities and social sciences journals accessible on the web, and EEBO—Early English Books on Line—which offers digital versions of 100,000 books printed in England between 1475 and 1700, 25,000 of them fully searchable. Collections like these—and the

parallel ones for canonical Chinese, Hebrew, Russian, Greek and Latin texts—enable readers to access rare materials and modern scholarship in reliable forms, 24 hours a day. Yet these collections constitute only small parts of the mosaic of electronic texts that is now taking shape. One can use them only if one works in an institution that pays for a license for readers. And they have disadvantages as well as advantages. They are costly: electronic resources now take up around a third of most research library budgets—money that would once have been spent on printed books. They are not aesthetically pleasing. EEBO substitutes a cold, abstract experience for the richly sensual one of opening an old book, inhaling its smell and appreciating the color and texture of its paper. Most seriously, texts that are digitized tend to drive texts that are not digitized off the intellectual marketplace. Many instructors report that students—even graduate students—have become reluctant to read any journal article not immediately available on screen—even though JSTOR and Muse have only begun to digitize periodicals in languages other than English, and the stacks are no more inaccessible than they were before digitization. Rare books that do not happen to be in EEBO—or that are there, but are not searchable—suffer the same fate. In most humanistic fields, to confine yourself to what is available on screen—even in the richest of libraries—is to impoverish your work. This will be true for at least another generation.

Nonetheless, many of those entrusted with the management of libraries insist that what they call "dead tree media" have had their day. Many new libraries—Rem Koolhaas's splendid one Seattle Public Library, for example—seem dedicated less to storing books and making them available than to serving as enormous internet cafes. In place of stacks crammed with books and reading rooms lined with colorful bindings,

blinking computer screens confront the reader. Many of those charged with the governance of research libraries now think that books are no longer needed for scholarship or teaching. Recently the Stanford administration, pressed to provide new space on campus and severely constrained by local zoning, decided to demolish with the library that had housed the university's superb East Asian collections, and to store the vast majority of the books and periodicals off site. Faculty who protested were assured that the half-million books in many languages would all be available in digital form. In fact, a number of the alphabets in question cannot as yet be reliably digitized, and copyright protection in any event extends to Asia. It is hardly in the national interest—or Stanford's—to make it harder to study Chinese and other Asian languages. Yet the decision made sense to administrators. Fortunately, scholars and librarians reminded them that—as an eloquent blog post put it— "immersion in a specialized library with a cohort of friends, colleagues, intellectual critics and others around you is an exceptionally good way to learn and to do research. When shared 'public space,' with the resources at hand that enrich , identify and contribute to the definition of that space, is lost, the public, and private, discourse that that space engenders is diminished." The university has now appointed a task force composed of scholars and librarians, charged with planning for the library of the future.

Much of what is written and believed about research libraries is simply false. Dead tree media, for example, turn out to be surprisingly alive. At the moment, the mass of books that are still being printed poses librarians one of their most serious problems. American publishers alone brought out 276,649. This increase is small—though the total is staggering enough in itself. Meanwhile, the number of "On Demand" and short-run

books published rose from 22,000 to 134,773, making the grand total for 2007 411,422. American university presses alone are responsible for around 15,000 new titles a year. Every year, tons of these new books enter every major collection: more than a mile's worth of new printed matter at Princeton's Firestone Library, a staggering 5.2 kilometers at Oxford's Bodleian. Finite libraries must find resources and space not only for the virtual resources on their Web pages, but also for these very heavy, material books, each of which must be checked in, catalogued, and put in place. The new books push the existing collection aside like a massive paper pile driver. Compact shelving can hold them at bay for a time. But in the end, floors can support only so many books, and campuses have only so much room for library additions. Almost everywhere, librarians must choose between two unsatisfactory possibilities. One can move the older, rarer books that are often the glory of a research collection into offsite storage, in order to make room for the ephemera of hyper specialized contemporary scholarship. Or one can store the new books—which are, in fact, the likeliest to be used, especially by students, and represent current developments in old fields and rising new ones—while the holdings in the stacks gradually fall out of date and gather dust.

This pressure seems very unlikely to abate. Collections grow in a lumpy, uneven way, hard to predict and impossible to control. But one rule of academic life in the humanities persists: to win tenure at a college or university that sees itself as setting high standards, one must normally publish a book—even if it will find 300 or fewer buyers, and still fewer readers. At the least, one must publish articles in refereed journals. So long as this rule persists, texts will be edited and books and articles will be written. Holdings in most subject areas, accordingly, will grow, and parts of them will have to be moved,

pushing one another around the library. The vast American open-stack collections functioned, historically, not only as repositories, but as memory theaters for advanced graduate students and faculty. Nowadays the spatial organization of books and journals shifts so often and so quickly that easy browsing has itself passed into the realm of memory. Librarians, in other words, not only have to master an electronic universe that expands with stunning rapidity, but must also manage a print world that continues to dismiss its obituaries as greatly exaggerated.

Bookshops, for their part, are also under great pressure. Amazon.com, the great internet bookseller, and Barnes & Noble, with its hundreds of stores, now dominate bookselling in America. Barnes & Noble, which sells more than $1 billion dollar's worth of books per year, has taken over most university bookshops, including the Harvard and Yale cooperatives. The vast, distinctive stocks of learned and esoteric lore that these stores once handled have made way for a more learned version of the selection available at every Barnes and Noble branch. Independent booksellers have neither the capital nor the customer base to compete: nor can they promise to deliver any one of several million books in two or three days, as Amazon can. At this point, fewer than ten of the great independent bookshops that once flanked every major university still offer a full selection of recent scholarly publications to American buyers. Books are easier to find and buy than ever: but the old public spaces in which that buying went on are disappearing, and so is the guidance that informed booksellers once provided to customers they knew.

Finally, the culture of those who read books is changing—more rapidly even than the culture of those who produce them. Even the most engaged and erudite humanists, nowadays, use the library in very different ways than their predecessors did—and these

changes too have had a powerful effect on the institution. Forty years ago, a scholar who wanted to do intensive research almost always spent part of his or her day physically in the library. Copying machines were few and expensive, and the glossy pages they produced were ugly and fragile. More important, the library held all the keys to the kingdom of information, as well as the empire of texts in its stacks. Bibliographies, reference books, critical editions, journal articles: the library housed all of them. One had to go there not only to carry out a research project, but even in order to plan it. In those days, the library was something like a craft workshop for humanists. Apprentices and masters carried out some of the same tasks, side by side, and learning to do research and write it up had a social element.

In the 1980s and after, the personal computer gave its owners a newly powerful tool—one that could be used, for the first time, to compile materials, to store them, and to work them up into finished articles and books. But the personal computer was an unwieldy beast, and usually lived in an office or home study. Over time, more and more scholars made the room in which their computer screen glowed a permanent base camp for relatively quick incursions into the library. As the computer developed more and more capabilities—as it became the central device of scholarly communication and a node in worldwide information networks—scholars became less and less likely to spend long periods in the library. Why take notes by hand, only to have to transcribe them on the keyboard? Books could be taken out; journal articles, more and more, could be downloaded. Rare and unpublished texts could be scanned. Professors—even those who do the most intensive humanistic research—became an unusual sight in library stacks.

Many other factors pushed or pulled the professoriate—and almost all of them involved moving away from the library. Floods of money for conferences and workshops, humanities centers and visiting professorships irrigated the humanities academy in the late 1980s and after. These greatly enlivened the university, but also cut into scholars' time for home library visits. The coffee shop—usually, in the last few years, equipped with WiFi—offered a more alluring workplace for those who accepted the laptop's promise of liberation from the messy desk and ringing phone. And the rise of electronic resources completed the job. Nowadays, humanists in many fields can do rigorous, well documented work without needing to consult a single physical journal—or, indeed, a book. Even those humanists who continue to use books and print periodicals intensively—and many do—generally carry them to their work place. Graduate students are more likely than professors to camp in libraries, each of them making his or her laptops the center of a mobile study. But they too now have previously inconceivable resources at their disposal on their own computers. The results of all these developments are paradoxical. Scholars and students demand, and consume, books and other print materials in great quantities—greater than ever at my university. The collective interest in scholarship and its results is more intense than ever. But the act of scholarship, which used to be, to some considerable extent, public and collective, has been privatized. Libraries cost more, their future provokes more discussion, and their collections receive more use, than ever before. But physical libraries have in many cases been transformed from honeycombs of cells, a busy reader working away in each one, into magnificent Flying Dutchmen of the mind, which sail along, brightly lit and empty—or, in other cases,

into enormous internet cafes which purchase users by offering them fast connections, coffee, and heating or air conditioning, as the season demands.

Most important, the larger culture from which students now come to universities has also dramatically reshaped readers' habits. Few leave school as dedicated readers. One straw will show how the wind blows. A graduate student at Princeton, where I teach, asked the students in the classes he supervised last spring how many of them had read four books for pleasure in the last month: "Bewildered eyes stared at me, but nobody raised a hand. "OK, so how about three books?" I persisted, but silence prevailed. When I got down to one, a student hesitantly admitted to have read something. That was one student in a class of 13 bright and promising undergraduates. The other classes I taught responded to this question similarly." A number of other colleges and universities probably attract larger numbers of bookish students than Princeton does, and a number of Princeton students I know could have answered immediately with a list of titles. But the change in the general climate is clear to most humanities professors.

The nature of official reading—reading done for academic purposes—has also changed. In the 1960s, many students came to college already trained in the ways of library research. A well educated freshman would already have written research papers at school. He or she already knew how to find his or her way from bibliography to sources, sources to interpretative studies, and interpretative studies to reviews. In the course of doing further research at university level, moreover, the student automatically became acquainted with the editions, journals and other technical literature standard in his or her field. It was a short step from looking up an article in a new journal to browsing in adjacent volumes, and another, equally short step to browsing in related journals; a short

step from finding the critical edition of a source and citing it to finding commentaries and other directly relevant publications. Writing itself depended on note-taking, and note-taking on the close reading of whole texts. All this was made easier, though no less time-consuming, by the fact that the stacks could still accommodate the bulk of library collections.

Nowadays, as a recent study co-sponsored by the British Library and a research center at University College London has shown, students arrive at universities with a very different set of skills and a very different orientation. Their primary source of information is the Web, and they normally seek information not by making a research plan but by entering words in a search engine—usually a non-specialist one like Google or Yahoo rather than the more focused engines and data bases available on their university library Web pages. Once these students arrive at the Web site they seek, moreover, they do not linger for intensive study. The average amount of time spent with an e-journal is 4 minutes; with an e-book, 8 minutes. This is reading, but reading of a particular kind: goal-oriented, focused with laser like intensity on particular bits of information, rather than on the larger nature of the text or problem under consideration. One of the euphemistic terms for this sort of reading, "power skimming," reveals the nature of the enterprise. Just-in-time fabrication and delivery of components have become central to the American manufacturing system, replacing the warehouses and stockpiles of an older time. Similarly, just-in-time search for information, carried on through the computer, has replaced the older method of stockpiling notes, carried on in the library.

At one extreme, this way of doing academic research leads to simple plagiarism—to the composition and submission of papers that are nothing more than mosaics of downloaded

snippets. More serious is the larger vision of humanistic work embodied in this regime of study: one that treats texts of any kind, primary or secondary, as agglomerations of information rather than as coherent wholes. The English classicist Jonathan Barnes explains with great clarity describe what the computer data base of the *Thesaurus Linguae Graecae* –a searchable, full-text archive of ancient Greek texts—has done for his field:

Load it into your laptop, and you have instant access to virtually the whole of Greek literature. You cut and paste snippets from authors whose very names mean nothing to you. You affirm—and you're right—that a particular word used here by Plato occurs 43 times elsewhere in Greek literature. And you can write an article—or a book—stuffed with prodigious learning. (There are similar things available for Latin.) . . . The TLG is a lovely little resource (I think that's the word) and I use her all the time. But she's strumpet-tongued: she flatters and she deceives. 'What an enormous knowledge you have, my young cock—why not let me make a real scholar of you?' And the young cock crows on his dung-hill: he can cite anything and construe nothing.

This is the regime from which our future graduate students will emerge—from which they are emerging. It's a regime in which the stacks will genuinely resemble a labyrinth, to most students: an overwhelming maze of obscure materials for which they have no map.

Libraries, in other words, face several crises at once: a financial crisis caused by the diversion of budgets to electronic resources; a spatial crisis caused by the continuing,

massive production of print (only one major research library system, that of the University of Chicago, is currently trying to house all of its holdings, with a few exceptions, under one roof); a use crisis caused by the transformation in scholars' working habits; and an accessibility crisis caused by the same changes in the larger ecology of texts and reading from which we began. It's not quite apocalypse in the stacks—but it's certainly a time of shaking, if not of breaking, what had seemed permanent institutions of unquestioned value. And the decline of the great bookshop is at once a sign and a cause of this transformation.

No royal road leads to a solution for any of them—much less a solution for all four. But one simple recommendation may help a variety of institutions find working solutions to at least some of these problems. It's time—as many libraries on campuses and in cities have realized—for planning to become a collective activity, one in which all stakeholders play a role, rather than a top-down process. The fragmentation of knowledge is already far advanced, and will become more acute with time. The difficulty of predicting the future—of knowing, for example, what working conditions might actually suit readers and fit their equipment, ten years on—grows greater by the day. And no one has yet devised an effective way to teach students how to navigate the new landscapes being created where the tectonic plates of print and electronic media push against one another: how, that is, to read texts of both kinds closely and critically. The only solution to these problems—a partial one—is to bring the collective intelligence of the swarm to bear on the hive it used to inhabit, and still needs.

In doing so, we would be going—as scholars and readers sometimes should—back to the future. The great research libraries that took shape in the late nineteenth and

twentieth centuries were the result of active discussion and collaboration among administrators, scholars, and librarians. University presidents hunted books as eagerly as they now hunt for the money for new laboratories. William Rainey Harper, president of the University of Chicago, founded in 1892, created a learned library by buying the entire stock of a great Berlin bookshop and shipping it back to Chicago. Only after the books arrived did he hold a banquet for wealthy benefactors, at which he asked them to pay the bill. Similar stories can be told about many of the smaller, but still extraordinary collections that dot the American landscape. If we hope to reconfigure the ways we do research and the resources we use, we need to convince university administrators that this enterprise still matters, and we need to recreate the kinds of discussion and decision-making that went on a century or half a century ago. Stanford's task force could provide a model for this vital enterprise.

Collective efforts of this kind—efforts that draw on the experience and intelligence of library professionals, and that spring from the actual experience of scholars and students—might enable America to remain the land of the great democratic library for generations to come. If we fail to make them, we really may find ourselves confronted by what are now only spectral possibilities: the library as a superior Starbucks, a vast internet café devoid of books; or the library as bare ruined choir, an austere collection of books uninhabited by readers..