Insights from the classes of Introduction to Digital Humanities in the 1st week

Intro

The first class we had was an introductory class, therefore it was a small class with a brief overview of the overall course as to what we will be doing throughout the course.

So we begin our second day of class by asking the very basic question of What is Humanities? Which helps us to differentiate the classical study of humanities and Digital Humanities or as to understand how the classical Humanities have evolved into Digital Humanities.

To answer the question: What is Humanities? I'd say that Humanities is a wide range of academic studies that primarily focuses on the different aspects of the human experiences and conditions with regards to the individual and also as to within the framework of the whole society.
This question was also given to us as part of homework to give our own definitions of what we think Humanities is, and as you'd guess this was my answer given above.

Alright after that the next topic discussed in the class was the difference between critical analysis, critical thinking, and critical methods. To sum it up shortly, critical thinking is the process of thinking or approaching something very clearly and rationally to interpret, discern, evaluate, and judge the things we hear, read, write, or say. And critical analysis is the process of understanding the ideas present in the text and trying to connect and add them to the knowledge, theories, and models one would already have. While critical methods are the systematic approach which is used to analyzing, interpreting, and evaluating critically.

History of Humanities

The next topic discussed in the class was the history of Humanities as a study. The earliest roots of Humanities can be traced back to Classical Greek of the mid-5th century BCE. The term *Paideia* refers to the general education course at the time that prepared young men for active citizenship in the state which included the earliest form of Humanities studies. Then later in the 55 BCE the Roman Scholar Cicero's *humanitas*, outlined in the *De oratore,* was a training program for orators of that time. And in the early Middle Ages, the Church Fathers adapted Padiea and *humanitas* or *liberal arts* to Christian education which included mathematics, linguistics, history, philosophy, and science.

As the middle ages continued the term humanitas fell out of common use but it got again revived and transformed during the Renaissance. Fifteenth-century Italian humanists used *studia humanitatis* to describe secular literary and scholarly activities that focused on Classical studies. Then later in the Eighteenth-century French critics criticized *studia humanitats* for its

narrow focus on the Latin and Greek texts which opened up humanities as whole into wider scope. And by the 18th and 19th century, the humanities distinguished itself from the other physical sciences through emphasizing on the human meaning and purpose. This distinction between the two eventually results in a strong conceptual division between science of the human and the science of nature.

Humanities Outside the West
The Traces of Humanities as we know it today can be traced back to a lot of nations outside of Europe and the western world as well. Some of the key examples for this are the studia adabiya from the Islamic scholarship which included grammar, lexicography, poetry, rhetoric, history, and moral philosophy. The next civilization which had their own form of Humanities was the Chinese civilization who had the "six arts" of Confucius which were rites and rituals, music, archery, charioteering, calligraphy, and mathematics. These were the major two examples of Humanities, even though it was still not formed into the humanities we know today.

How to approach questions in Humanities
And finally, in the next class we looked into as to how should we approach while forming questions in Humanities

And in the last part of last week's classes focused on how even in the digital landscape how aspects humanities present.