

WHAT NON-DIGITAL PRACTICES SAY ABOUT THE DIGITAL HUMANITIES

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WHAT IS DIGITAL HUMANITIES?

[HTTPS://WHATISDIGITALHUMANITIES.COM/](https://whatisdigitalhumanities.com/) (817 DEF.)

- an area of scholarly activity at the intersection of computing or digital technologies and the disciplines of the humanities
- brings digital tools and methods to the study of the humanities with the recognition that the printed word is no longer the main medium for knowledge production and distribution
- => **tools and methods**

Also **practices** – for example digital/online/cyber ethnography (see for example the DEF session here)

- online research method that adapts ethnographic methods to the study of the communities and cultures created through computer-mediated social interaction
- online fieldwork as practiced by anthropologists, sociologists, and other scholars



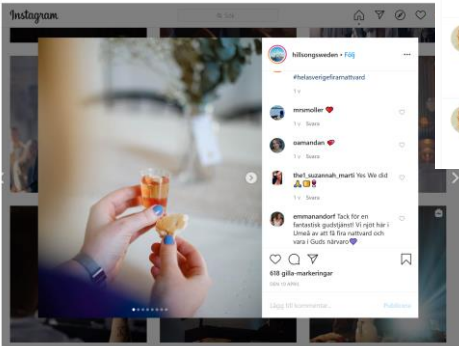
- This conference approx. 50-50
 - Approx. 17 on methods and 14 on practices (and two on the (non)use of digital media)

- Would like to discuss the need to study the non-use, or restrictive use, of digital media – from a Digital Humanities perspective
 - What does the non-use of digital media say about DH?
 - Work in progress!

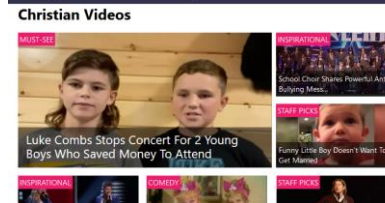


CASE: "DIGITAL RELIGION"

- How is digital media used by religious actors (institutions and individuals)?
- How does it affect them (identity, power, traditions, etc.)?



The Bible App
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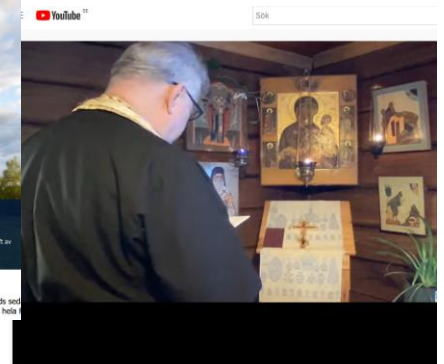
"TECH HESITANT MOVEMENTS"

- The Laestadian movement

- The Finnish Orthodox church

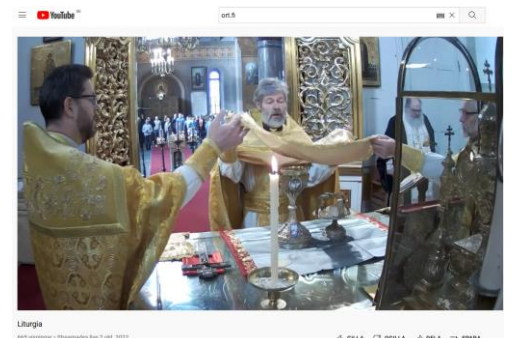
Low degree of participation, interactivity, and building online/hybrid community

YouTube live stream interface showing a speaker at a podium. The interface includes a search bar, video player, and a sidebar with navigation options like 'Mission', 'Barn & unga', 'Råd & stöd', and 'LFF media'. Below the video, there is a 'Livesändningar' (Live streams) section with a 'Radio' player and a 'swish' logo. At the bottom, there is an 'Evenemang' (Events) calendar for 03.10.2022, listing events like 'Höstmöte i Karleby 8-9.10' and 'Frelses höstmöte 15 - 16.10.2022'.




Ortodoxa kyrkan i Finland är en autonom lokal ortodox kyrka i Konstantinopels patriarkat. Patriarkatet leds av ökumeniska patriarken Bartholomaios. Finlands ortodoxa kyrka leds av ärkebiskop Leo av Helsingfors och hela

Facebook page for 'Ortodoksit Suomessa'. The page has a cover photo of a mosaic of a face. The 'About' section includes a map of Finland and text describing the church's activities and contact information.



HOW & WHY STUDY THESE "TECH PURITANS"?

- How: From a Religious Studies perspective?
 - Would miss digital culture and affordance of the media
- 
- How: From a Digital Humanities/Religion perspective?
 - Barely a case for Digital Humanities ... or?
- Why: To question the (maybe) inherited idea of “the more the merrier”
 - Time for re-thinking – what do we study, on what premises?
 - More digital technology is not necessarily better
 - Lack of digital media usage is not a sign lack of competence



UNDERLAYING ASSUMPTIONS?

Church/Religion – Heidi Campbell: Pedagogy – Ruben Puentedura:

Transfer

Translate

Transform



Substitution

Augumented

Modification

Redefintion



COMMON FEATURES

- Dichotomy between the virtual and the physical
- Core practices take place (physically) among fellow Christians
- Care of the congregation and fellow believers – not missionizing – but welcomes people to the physical place
- Skeptical to technology throughout history – not per se, but as means for distraction from God, congregation & family
- Supporting remote access and digital tools for communication – for practical reasons (push due to Covid)
- Ambition to do more, and they see how the youth is pushing forward
- Emphasis on physical presence – no strong support for virtual interaction or community – “religion online” (information) rather than “online religion” (community)
 - “We are redirecting people to where the magic happens”
 - “If you need a virtual congregation, it’s something wrong with your congregation”



CONCLUSION

- According to Heidi Campbell's RSST-theory religious actors use digital media according to:
 - History and tradition
 - Core beliefs and patterns
 - The negotiating process
 - Communal framing and discourse
- The non/restrictive use is based upon conscious decisions
 - Certain digital media supports the goals of the community
 - Other digital media contradicts the goals of the community
- DH perspective on non-DH practices!
 - Is this DH?
 - No digital tools or methods, no/restricted digital practices
 - Is DH founded on underlying assumptions?
 - Do we value these practices in terms of good or bad?
 - How do we relate to our blind spots (compare non digitised archival material)?



THANKS!

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