

數位人文研究的理論基礎

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本文認為，判別人文知識的可靠性原則和鑑別自然科學與社會科學中知識可靠性的客觀性原則不同，它乃是基於他人經驗在研究者心中的可重演性。據此，因數位技術在大量文本分析中的地位直接和判定知識真實性有關，故它在人文研究中將比自然科學和社會科學中更具中心位置。隨着適應於各類人文研究（如語言學、歷史、文學、傳播、民間文化等等）不同研究需要的各類專業電腦數據庫的建立，以及使用 IT 技術對文本深度挖掘技術的發展，將會出現一門稱之為數位人文學的新學科。本文考察了二十世紀觀念史研究從柯林武德（R. G. Collingwood）的「活著的過去」，到科塞雷克（Reinhart Koselleck）的「概念史」，再到中國當代觀念形成之研究，指出這是數位人文學在觀念史研究中起源之過程。本文討論了數據庫統計分析、文本深度挖掘和數位分析技術在人文研究中的意義。本文認為，數位方法和人文研究的結合，猶如科學假說與實驗配合，將形成人文研究中長程的二階（second order）反思視野。

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The Theoretical Foundation of Digital Humanistic Study

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This essay suggests that the reliability principle for discerning humanities knowledge is different from the objective principle of examining the reliability of natural science and social science knowledge, while the former is based on the replayability of the experience of others in the minds of researchers. In light of this, the position of digital technology in mass textual analysis is directly related to the examination of the authenticity of knowledge. Hence its position in humanity research will be more crucial than in natural science and social science. Following the building of different professional databases that comply with the needs of different researches in humanities (e.g. linguistic, history, literature, communication, popular culture), as well as the advancement of applying information technology in profound textual data mining, a novel field of study known as digital humanities will emerge. This essay examines the studies of history of ideas in the 20th century, from R. G. Collingwood's "Living Past" to Reinhart Koselleck's "Conceptual History", and then to the formation of Chinese modern concepts, points out that this is the progress of origin of digital humanities in the study of history of ideas. This essay also discusses the significance of analysis of the database system, profound textual mining and digital analysis technology in humanistic study. We suggest that the integration of digital methodology and humanistic study is comparable to the assimilation of experiment and scientific hypothesis, which will establish the long-term second order of reflective vision in humanistic study.

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