

# Augustine Farinola

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## EDUCATION

- 2011-2014 M.A. Philosophy of Science - (Distinction)  
Department of Philosophy, Faculty of Arts, University of Ibadan
- 2003-2007 B.A. (Hons) Philosophy (1<sup>st</sup> Class)  
Department of Philosophy, Faculty of Arts, University of Ibadan

## DIGITAL HUMANITIES TRAINING ATTENDED

- 2022, June **“Stylometry with R”** at the Digital Humanities Summer Institute (DHSI), organised by the University of Victoria, Canada, facilitated by Joanna Byszuk, Maciej Eder, and Artjoms Šeļa
- 2021, August **“Distant Reading in R”** Workshop at the European Summer University in Digital Humanities, facilitated by Simone Rebora and Giovanni Pietro Vitali
- 2021, June **DHSI Workshop “NLP & Network Coding for Textual Corpus Analysis”**, facilitated by Chris Tanasescu (MARGENTO), PhD
- 2021, June **DHSI Workshop “Texts and Maps”**, facilitated by Chiara Palladino and Øyvind Eide
- 2021, May **“Pierre Bayle and Early-Modern British Text Reuse Phenomena”** at the Helsinki Digital Humanities Hackathon #DHH21, output: Eighteenth-Century English Versions of Pierre Bayle’s Dictionary: A Computational Study
- 2021, March **Cultural Heritage Data School**, Cambridge Digital Humanities, University of Cambridge
- 2021 February **“Introduction to Web Scraping”**, organized by Compute Canada Federation Humanities and Social Sciences Series Winter 2021
- 2021 January **“Network Analysis with Gephi”**, organized by Sherman Centre for Digital Scholarship at McMaster University in Hamilton, Ontario, Canada
- 2020 November **“Data Visualization with Tableau”**, organized by Sherman Centre for Digital Scholarship at McMaster University in Hamilton, Ontario, Canada
- 2020 October **“Software Carpentry Git course”**, organized by BEAR Software services and Advanced Research Computing of the University of Birmingham
- 2020 October **“Introduction to Linux training”**, organized by BEAR Software services and Advanced Research Computing of the University of Birmingham
- 2020 July **“CX Emotion Masterclass”**, organized by Seth Grimes, Alta Plana Corporation
- 2020 February **“Nvidia DLI Fundamentals of Computer Vision”** Workshop, organized by BEAR Software services and Advanced Research Computing of the University of Birmingham
- 2019 December **“Programming with Python and R, including The Unix Shell, and Version Control with Git”**, organized by BEAR Software services and Advanced Research Computing of the University of Birmingham.

## ACADEMIC EMPLOYMENT

- 2022- till date Academic Mentor, Orchard School Bristol, United Kingdom.
- 2021 Online Academic Tutor, Philosophy and Critical Thinking  
First Tutors, United Kingdom
- 2018-2019 Lecturer in History and Philosophy of Science and Technology  
Department of Philosophy, College of Humanities, Dominican University Ibadan
- 2014-2018 Graduate Research Assistant,  
Department of Philosophy, Faculty of Arts, University of Lagos
- 2014-2015 Graduate Teaching Assistant  
Department of Philosophy, Faculty of Arts, University of Ibadan
- 2008-2009 Philosophy and Science Teacher  
Our Lady of Fatima Academy, Osun State, Nigeria

2007-2008 Philosophy and Ethics Teacher  
Sacred Heart Catholic College, Ogun State, Nigeria

### NON-ACADEMIC EMPLOYMENT

2021 ACCA Exams Invigilator (Part time)  
British Council, Bournemouth Examination Centre

2019-2020 Minutes Taker  
University of Birmingham, UK

2018-2019 Examination Officer (Full Time)  
Department of Philosophy, College of Humanities, Dominican University Ibadan

2018 ICT Training Co-ordinator (Part time)  
Kobo360 Home of Logistics Lagos, Nigeria

2013 -2018 ICT Consultant (Part time)  
Faculty of Arts, University of Lagos, Lagos, Nigeria

2008 -2017 IT Manager (Part time)  
National Office, Catholic Charismatic Renewal of Nigeria (CCRN), Delta State, Nigeria.

### ACADEMIC AWARDS AND FUNDING

2019 Bursary Award, (2019), The international ADHO Conference for the Digital Humanities in Utrecht.

2018 Travel Award, (2018), The Royal Air Maroc-African Studies Association Student Travel Award

2007 Grant Award, Serra Club of Ibadan Youth Essay Competition Award

### Articles

Farinola, Augustine (with Akinmayowa Akinotiko), "Towards A Yoruba Indigenous Model Of Communication for Software Development" in *International Journal of Humanities and Arts Computing* 16.2 (2022): 153–165 DOI: 10.3366/ijhac.2022.0288 © Edinburgh University Press 2022

Eighteenth-Century English Versions of Pierre Bayle's Dictionary: A Computational Study  
Link: <https://dhhbayle21.wordpress.com/the-bayle21-group-members/>

Farinola, Augustine **A Template for Teaching Morality in Pre-Tertiary Educational Institutions in Nigeria.** *Benin Journal of Religions & Society.* (2) 2:160-168. ISSN 2636-6622.  
**Co-Authors:** Akin-Otiko, A

### Book Chapters

Farinola, Augustine '**Human Conversation and the Evolution of Ethics in Kitcher's Pragmatic Naturalism**', in Elvis Imafidon (ed.), *The Ethics of Subjectivity: Perspectives since the Daw of Modernity* Palgrave Macmillan, London, 2015, pp.310 -325

### DH Lectures and Workshop Facilitated

Public Lecture (May 2020) - **Digital Humanities and Computer-Assisted Textual Analyses Technologies**  
DH2.0 Symposium organized by the Centre for Digital Humanities, University of Lagos & Digital Humanities Association of Nigeria, ([https://www.youtube.com/watch?v=jNqsC8\\_ecl8\\_](https://www.youtube.com/watch?v=jNqsC8_ecl8_))

Workshop Facilitator (May 2021)

Session 1: **Digital Humanities Theories, Tools and Methods**  
(<https://www.youtube.com/watch?v=3CYU1Qyozcw>)

Session 2: **Postphenomenology Hermeneutics, Computational Tools And 'The Lure of Objectivity'**  
(<https://www.youtube.com/watch?v=pIj8kzXYAtY>)

### SELECTED ACADEMIC PRESENTATIONS

**“Digital Humanities Scholarship in Africa: Prospects and Challenges”**, DH2020 conference, organised by The Alliance of Digital Humanities Organizations (July 2020)

Link: <https://hcommons.org/deposits/item/hc:32033>

**“Thinking Through Text with Digital Technologies”**, 10th BEAR (Birmingham Environment for Academic Research) PGR Conference, University of Birmingham (September 2019)

Link: <https://www.youtube.com/watch?v=wAcKSAasRdg>

**“Towards an African Indigenous Model of Communication for Software Development in Digital Humanities”**

Link: <https://hcommons.org/deposits/item/hc:31871>

**“Karl Popper and Philip Kitcher's View of Science and Technology**, Karl Popper for Africa international conference, Lagos, Nigeria, (March 2020)

**“Postphenomenological Analysis of Digital Humanities Projects in Nigeria”**, 4<sup>th</sup> Annual Lagos Conference of The Lagos Studies Association, Lagos, Nigeria, (June 2019)

**“Using Computer and Digital Humanities Technologies to Teach Creative Thinking in Primary and Secondary Schools”**, (November 2018)

**“The Humanities and Computer Gnosis”**, 2<sup>nd</sup> Lagos Summer School in Digital Humanities, Lagos, Nigeria, (September 2018)

**“Advances and Anomalies of Virtual Reality Technology in Medicine”**, 1<sup>st</sup> National Conference on Inclusivity, Equality, and Diversity in University Education in Nigeria, Lagos, Nigeria, (September 2017)

**“Philosophical Implication of Virtual Reality Technology in the Light of Heidegger's Notion of the Essence of Technology”**, The Inter-University Conference for Doctoral Studies on Collaborative Research, Lagos, Nigeria, (July 2016)

### MEMBERSHIP: ACADEMIC ORGANISATION

The European Association for Digital Humanities, EADH [Membership number: 000082564437]

African Studies Association, ASA, [Membership number: 000082564437]

Modern Language Association, MLA [Membership number: 000082564437]

Philosophers Association of Nigeria (PAN)

The Digital Humanities Association of Nigeria

Institute of Information Management (IIM), Africa

Lagos Studies Association (LSA), Western, US Carolina University US and University of Lagos, Nigeria.

Institute of African and Diaspora Studies, University of Lagos, Nigeria and the University of West Indies, Jamaica.

## AN OVERVIEW OF RELEVANT STUDIES RESULTS (2017 – 2021)

### 1. HERMENEUTIC POSTPHENOMENOLOGY, COMPUTATIONAL TOOLS AND ‘THE LURE OF OBJECTIVITY’

**A Research I presented at the 11th European Summer University in Digital Humanities "Culture & Technology", University of Leipzig, August 2021**

This paper examines some of the issues surrounding this ‘computational turn’ and proposes a ‘human focused’ approach. It begins by addressing questions concerning whether there is a need empirical evidence in literary studies, and the roles played by human and technical agents in

interpretative practices. It adopts Don Ihde Postphenomenological ideas (especially ‘embodiment’ and ‘hermeneutics’ human-technology relations) to expatiate on the nature of relationship that exists between a literary scholar and a computational tool during interpretative practices. On one hand, it uses postphenomenology as a theoretical framework to provide rich conceptual terminologies by which we could interrogate humanists-computer relationship within the practice of computational textual analysis. And on the other hand, uses postphenomenology method to highlight the notion of subjectivity in contrast to the promise of observer-independent objectivity. The research appraise the impact of quantification and visualizations in literary studies using the research output of Franco Moretti and his colleagues at the Stanford Lit Lab, as well as performs textual experimentation on some corpora using Stefan Sinclair and Geoffrey Rockwell’s Voyant tools and Python NLP packages. But refutes the idea that quantification and visualization of textual data with the use of computational tools and methods could guarantee objectivity of textual interpretation in literary studies. The argument in this paper is divided across its three sections: The first section discusses the goal of reading; it concerns ‘Close reading’ and ‘Distant reading’. The second section questions the possibility of objectivity in textual interpretation using quantifiable and visual evidence provided as the output of the computational analysis of humanistic texts. Then, in the third section defends the following claims: a) the human person is the principal actor in the interpretation process, and all other forms of representation or visualisation of the text are meant to aid humans; b. data in the humanities are not limited to printed texts, but include digitised, born-digital and electronic text in various digital forms ( images, sounds, videos, etc.); c. the humanities aim more at interpretive practices than a quest for verifiable knowledge; d. interpretative practices in the humanities focus on humans and their experiences; e. attention must be drawn to human developers’ subjectivity whenever we are using computational interpretative tools – on the ground that this will help in bracketing of our biases, prejudices, preconceptions, and theoretical frameworks.

The paper concludes with the argument that computational tools used for textual analysis in the humanities need interpretation as they are not neutral in hermeneutic practices. It argues that the humans involved in the creation of those tools are prone to errors, have preferences, and incorporate their subjective ideas into developmental processes. Then proposes ‘Hermeneutical Postphenomenology’ as an ideal lens through which the claim to objectivity could be debunked. Then recommends that our productivity in textual scholarship can be enriched when we understand the true nature of the relationship between the human inquirer and technical agents within the cognitive assemblage.

Link: <https://youtu.be/pIj8kzXYAtY>

## **2. Using Computational Methods to Explore Similarities in D. O Fagunwa and Amos Tutuola's Literary Corpora**

A Research I presented at the 1st International Conference of the Digital Humanities Association, held at the University of Lagos, Nigeria, May, 2021

This paper aims at using computational methods of textual analysis to resolve the problem of similarities found in the works of D.O Fagunwa's literary works ( an instantiation of literature written by Africans in African language) and Amos Tutuola work (as an example of African literature in English). Bernth Lindfors accounts for this similarity by simply accusing Tutuola of stealing most of his material from Fagunwa's work [(1970:58)]. To ascertain Bernth's hypothesis, this research begins with an extraction of most frequent words from a corpus generated from two of Fagunwa's Yoruba-language novels [Igbo Olodumare (The Forest of God, 1949) and Irinkerindo ninu Igbo Elegbeje (Expedition to the Mount of Thought, 1954)]. Those words include: tí, ó, ní, ń, mo, mi, ní, sì, kò, tí, sí, náà, àwọn, kí, bí, ẹ, pé, bá, fí, a, fún, wọn, wọn, rẹ, lọ, nígbà, òun, maa, rí, wí, kan, yí, bẹ̀. It then proceeds to use the English translations of these words as 'stopwords' in analysing another corpus generated from 10 selected literary works Amos Tutuola [The Palm-Wine

Drinkard (1952), My Life in the Bush of Ghosts (1954), Simbi and the Satyr of the Dark Jungle (1955), The Brave African Huntress (1958), Feather Woman of the Jungle (1962), Ajaiyi and his Inherited Poverty (1967), The Witch-Herbalist of the Remote Town (1981), My Life in the in the Bush of the Ghosts (1982), Pauper, Brawler and Slanderer (1987), The Village Witch Doctor and Other Stories (1990)]. To search for patterns, experiments such as sentence segmentation, word tokenization, and frequency distribution plot were then performed on those corpora using NLP Library and Voyant Tools. The outcome of this investigation shows that the similarities in style and content could be accounted of a possible unconscious cognitive influence of writers' indigenous or native language in literary process. This finding proves that most African writers whose works were written in English language are unconsciously affected by the indigenous or native linguistic cognitive state such that a proper computational analysis of their text can only achieve meaningful results in the light of forms and patterns embedded in their literary heritage. The paper concludes that computational analysis and extraction of the style, themes and background of numerous African literatures in English (or other European languages) can be enhanced only when models are created from insights gained from computational analysis of indigenous languages.

Link: [https://www.youtube.com/watch?v=aKI\\_onPZuto](https://www.youtube.com/watch?v=aKI_onPZuto)

### 3. **An African Computational Phenomenological Hermeneutics**

A Research I presented at the 2<sup>nd</sup> African DH Symposium, organised by The University of Kansas, United State, November 9, 2021

This research explores the process of knowledge production in pre-colonial Yoruba communities (as an instantiation of an African society). It examines how phenomena are represented with texts, images and sounds, and compares the traditional African Village Square to the present-day presence on social media in which chats, tweets, comments serves as corpora. The epistemological aspect of the analysis focus on how people express their opinions based on beliefs that were formed or received from authoritative sources or figure, observed instances, or lived experiences, or from prevailing speculations and prejudices. It concludes with a template of how Yoruba knowledge system and literary research in Digital humanities can be advanced through the deployment of textual, visual and audio data extracted from available digital resources in Africa (youtube, facebook, twitter and linkedin).

Link: <https://africandh.ku.edu/african-dh-symposium-2021>

### 4. **DIGITAL HUMANITIES SCHOLARSHIP IN AFRICA: Prospects and Challenges**

A Research I presented at the 2<sup>nd</sup> Lagos Summer School in Digital Humanities, *An International Summer Institute in Digital Cultures & Digital Scholarship*, 2018

This research addresses the issues surrounding the low level of Digital Humanities (DH) technological consciousness among students and academics in the humanities discipline in Africa (Nigeria). The study, using online questionnaires, shows that despite the wide acceptance of DH Technological tools among some African scholars in the humanities, there are still challenges experienced by these Scholars in the course of using some of these DH tools to capture African realities. These difficulties include low level of training for users of DH technologies in Africa, as well as the designers' failure to optimize those tools for use in the analysis of data, texts, and images extracted in Africa. To address these constraints, this research enjoins African scholars to come up with epistemological and ontological frameworks that would aid software developers in creating tools which capture the unique aspects of African history, techne, culture, philosophy and tradition.

Link: <https://hcommons.org/deposits/item/hc:32033>

## 5. **Towards an African Indigenous Model of Communication for Software Development in Digital Humanities**

A Research I presented with a colleague -Dr. Akinmayowa Akinotiko- at the 1<sup>st</sup> Lagos Summer School in Digital Humanities, *An International Summer Institute in Digital Cultures & Digital Scholarship*, 2017

Drawing insight from Toyin Falola's call for African scholars to Africanize knowledge, this paper is an attempt to Africanize digital technological tools being used for research in African studies. Our aim is to address the challenges confronting scholars in African Studies, especially across the disciplines in the Arts and Humanities, in their deployment of digital humanities tools. The major challenge being the distortion and constraint experienced in research through the use of tools such as AntConc, Nvivo, E-translators, etc. The paper argues that such technological limitation has its root in the incompatibility of the epistemological frameworks within which those digital tools were developed. So, it proposes a framework that would help African scholars to extrapolate meaning, values, and rationality in their exploration into African history, techne, culture, philosophy, and tradition. The paper introduces a new framework using 'Ojú lòrówà' – a theory of communication in an African society. It demonstrates that this indigenous theory is an appropriate model for developing digital as well as virtual software for African scholars with a focus on cognitive process in human communication. The paper concludes by enjoining scholars in African Studies to be selective in the use of digital tools, and to develop frameworks that would help software developers to create tools appropriate for our knowledge system.

Link: <https://hcommons.org/deposits/item/hc:31871>