INTERNATIONAL PRACTICAL AND SCIENTIFIC CONFERENCE

SOURCE EVALUATION IN SCIENCE AND CORRELATED AREAS

"CHALLENGES OF SOURCE EVALUATION IN SCIENCE AND CORRELATED AREAS"

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Challenges of Source Evaluation in Science and Correlated Areas

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CONTENTS

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Dr. Larry Sanger - Ph.D. Philosophy. American internet project developer and co-founder of the internet encyclopedia Wikipedia, for which he coined the name and wrote much of its original governing policy. Sanger has worked on other online educational websites such as Nupedia, Citizendium, and Everipedia. Besides the Internet, his interests focus mainly on philosophy—in particular epistemology, early modern philosophy, and ethics. Project "Source Research Aspects and Problems".

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Dr. Oleg Maltsev is an author, criminologist, psychologist, photographer, investigative journalist. He is an Academician of Ukrainian Academy of Sciences. Founder and director of The Memory Institute, head of Expeditionary Corps.
He is an author of numerous books in the areas such as applied history, sociology, depth psychology, philosophy, criminalistics, criminology. He has been conducting field research with the Expeditionary Corps in many countries for more than 6 years to explore on what levels and how people are shaped by cities. He is an editor of several interdisciplinary peer-reviewed journals.

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Dr. Massimo Introvigne - Professor, sociologist of religion and intellectual property attorney. A founder and the managing director of the Center for Studies on New Religions (CESNUR), He was the «Representative on combating racism, xenophobia and discrimination, with a special focus on discrimination against Christians and members of other religions» of the OSCE.

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Kellner collaborated with Steven Best on an award-winning trilogy of books examining postmodern turns in philosophy, the arts, and science and technology. He served as the literary executor of the documentary film maker Emile de Antonio and acted as editor of "Collected Papers of Herbert Marcuse".

Dr. Steve Gennaro - Professor in the Humanities department at York University (Canada). He explores the intersections of media, technology, psychology, and youth identity.
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Dr. Lucien spent many years working together with french thinker Jean Baudrillard. Author of numerous scientific papers and books on french nihilism and neo-leninism, radical islamism, anti-americanism and antisemitism.

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Dr. Athina Karatzogianni - Associate Professor in Media and Communication at the University of Leicester, UK. She has an extensive record of publications and citations in disciplinary, field-specific and cross-disciplinary research outlets, and has demonstrated sustained success in securing research income from Research Councils UK and the European Commission.
Her most recent book is (2018) Platform Economics: Rhetoric and Reality the "Sharing Economy".

Ph.D. Vladimir Skvorets - Doctor of Philosophy, Associate Professor, Head of the Department of Sociology at Zaporizhzhya National University. Author of 115 scientific and methodological publications, among them two monographs: "The life of people as a social phenomenon" (2012); "Transformation of the sociohistorical organism of Ukraine: analytics of social processes" (2019).

Lutsyuk Anatoliy - Scientist, Department of Fine Organic Synthesis at A.V.Bogatsky Physico-Chemical Institute of National Academy of Sciences of Ukraine. Member of Wikimedia Ukraine, administrator of Ukrainian Wikipedia.

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Maria Barilla - distinguished researcher, historian, political scientist, author. M. Barilla reorganised and took an inventory of the Reggio Calabria Criminal Court, which is part of the State Archives of Reggio Calabria. Since 2012, she has collaborated with Professor Antonio Nicaso, one of the world's leading experts on organised crime, and Dr Nicola Gratteri, current prosecutor of Catanzaro. She is co-author of the essay "When Ndrangheta Discovers America 1880-1956".

Ph.D. Joanne Broder - Research Psychologist, Author, Editor, Affiliate Research Professor at Saint Joseph's University.
She is a member of the Society for Industrial and Organizational Psychology and the American Psychological Association, which she serves on the executive board for the Division of Media Psychology. A co-founding editor of Psychology of Popular Media Culture, established by the American Psychological Association.

Dr. Włodzimierz Lewoniewski - Assistant Professor, Department of Information Systems, Poznań University of Economics and Business. Levonievski's research is recognized as one of the most important discoveries of Wikipedia and other Wikimedia projects in 2017-2018.

Prof. Michael Strevens - Professor in the Philosophy Department at New York University. His major research interests include: Philosophy of science (including complex systems, scientific explanation, probability, the social structure of science); Philosophical applications of cognitive science (especially the psychology of concepts).

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RESOLUTION OF THE CONFERENCE

"CHALLENGES OF SOURCE EVALUATION IN SCIENCE AND CORRELATED AREAS."

Amicus Plato, sed magis amica veritas

The given documents resumes, concludes and highlights essential points of the International conference "Challenges of Source Evaluation in Science and Correlated Areas", which covered some of the most sensitive issues of source evaluation issues in the current world, namely, the challenges of choosing a credible source for conducting scientific research; model and classification of sources presented by David Procoppio based on co-research with Oleg Maltsev; permissibility for academics to use free encyclopedias as sources of scientific information and the role of Wikipedia and analogous free encyclopedias; challenges of assessing results received through quantitative and qualitative methods; problem of division and disciplinary biases in modern science; what are the requirements and criterias for a scientist and importance of articles in indexed journals vs quality of scientific works such as monographs; ways to differentiate a real scientific source from a fake one; problem of "ecclesiasticism" in science; the role and purpose of scientometrics databases; whether authority of an author guarantee the accuracy of scientific information; self-alignment of sources and the role of experiments.

The digitalization era and overabundance of uncomplicated solutions offered by the internet lobbyists creates a hyper-environment that has produced the fallacy that Google knows everything, and that works authored by public figures can be fully trusted. From the other side, it seems that the world's libraries are at arm's length; all it takes is pushing some buttons — and — any type of information is at your disposal. Four "black

screens"—a TV screen, laptop, tablet, and smartphone screen are becoming mediators and substitutes for knowledge as a tool with an increasing tendency. These are not sources but programs and algorithms that cannot be disputed; they are impersonal and not responsible for data quality. "Because that's what scientists wrote. This is what Google says. This is the way it is commonly believed." These are paradigms heard and relied on by many today. However, some fundamental questions remain open. WHAT sources of information are trustworthy? WHAT can you actually work with? IS IT POSSIBLE to irrevocably trust what is endorsed by "scientists"? Have the parameters and requirements changed for esteemed scholars and scientists? Perhaps, the most open question is HOW to separate the fictional and fabricated from the authentic and functional?

International scientific and practical conference "Challenges of source evaluation in science and correlated areas" had created conditions for a constructive dialogue on resolving the challenges of our time regarding source study, criticism as a branch of interdisciplinary applied knowledge and many other unanswered questions require innovative approaches, open dialogue in an uncomplicated scientific language; to find practical answers related to assessing and evaluating different types of sources, and discussing relevant challenges faced by scholars and experts globally.

Today's academia endlessly undecided on the assessment of the status and reliability of a source. The fact that the source was peer-reviewed and/or produced by a long-established publisher certainly cannot be a single criterion in the evaluation. Professor David Procopio from Palermo University the first-ever introduced in his work the hierarchical classification and arrangement of sources and provides arguments for the status of each and enables differentiating scientific work from the journalistic product that solves a number of dilemmas that scholars face.

Dr. Oleg Maltsev participated in the development of Professor Procopio's classification presented below during one of his research field works in Southern Italy. He noted that they had many discussions with Procopio on the model itself which was the result of Procopio's 10-year research and at last, they found a common denominator.

(Fragment of David Procopio's article)

Classification and source ranking

1) Compound multidimensional (interdisciplinary) source. It has to correspond to three characteristics: a compound multidimensional source has to have scientific, practical, experimental and application-oriented constituents.

2) Application-oriented scientific source. This kind of source is application-oriented, it is scientific but does not have a practical constituent (irrefutable sources such as photographs, architecture, terrain, etc.)

3) Practical interdisciplinary primary source. It covers one narrow issue
(examples: electric engineering manual)

4) Scientific-theoretical source/popular science. Every scientific theorization demands practical experiments. This kind of source should have the research model and the results of it.

5) Publicistic work/firsthand-experience. This type of source has a practical side without a theoretical one. It is a firsthand-experience work based on one's personal experience (travelers book, diaries).

6) Analytical publicistic work. Narrative of a person on a specific subject, work of an enthusiast who spent a remarkable amount of time investigating and exploring data. The source itself requires verification and cannot be considered to be a highly reliable source as it does not have a scientific constituent. It is an attempt at systematization and analysis based on one's own experience and perception.

7) Archival data. Privately-owned data and state archives. This is a weakly structured material. At first sight, it may seem that state archives are of tremendous significance, and yet that is not always the case. First, you face the bulk of diverse disorderly data that needs time-consuming, thorough analysis. Second, one compilation of records might entirely repudiate the other one, let alone having access to complete on a subject (many records are lost especially during war times). All in all, archival work is a rather time-consuming endeavor. Archival sources are weakly structured records that are troublesome to analyze and may take up decades to systematize them.

8) Journalistic works (books, articles). Journalistic work tackles a narrow subject of interest, it is an expression of one's own perspective, sometimes superficially.

9) Media materials (articles, publications, documentations) are a source of scientific information but not highly reliable ones.

10) Non-fiction and other literary genres.

11) Unclassified, doubtful sources of information.

As **Dr. Oleg Maltsev** noted, not only this classification is original work of a kind but it is also cross-functional, and most importantly, it clearly represents the rank of the source. In his view, the given classification also reveals the way scientific sources become non-scientific, "urgent problem of written sources today is their reliability since academia considers for some reason that written sources must be the primary basis of research. When I work with written documents, I read one thing, but then I conduct field research and travel to those places, and I witness a completely different state of affairs.

For some reason, we tend to think that a written document takes precedence over all other evidence, which is not valid. Any scientific written source requires serious analysis before relying on it in the study." **Dr. Douglas Kellner** noted that Procopio's system is a comprehensive one and he considers it a useful, original and productive paper. Prof. Kellner approached the notion of sources, the reliability of data and science from a social and cultural perspective as found in the critical theory of the Frankfurt School, British cultural studies and French postmodern theory such as Jean Baudrillard. Also, he made a distinction "between reliable and dubious journalism, and information sources, and not between scientific work and journalistic work as Professor Procopio does", for the reason information is digitized and virtualized spread through broadcast media and social media in most part. "When I first came to UCLA in the mid-1990s I had been for years travelling the world to give lectures and attend conferences and seemed to pick up every conceivable flu from Latin America to Asia. At UCLA, I began getting a new flu vaccine every year and have avoided major flus ever since. So it is obvious that science and up-to-date medicine which is well tested, confirmed and successful provides reliable information and evidence and Procopio's paper encompasses a broad field to assess reliability of sources", Professor Kellner noted. **Prof. Liudmyla Fylypovych** emphasized that the question of the authenticity of historical sources was always relevant and for her — a philosopher and religious studies scholar, authenticity of sources has paramount importance. "Even I felt the limitations of historical sources, personal testimony, option polls, official documents prepared by very serious institutions. When I walked in the archives with the church affairs, I saw their subjectivity. But everyone has always been interested and will be interested in how much one can trust those stories that describe the facts", Prof. Fylypovych commented. **Dr. Steve Gennaro** emphasized "As a critical theorist and philosopher of technology my work in critical media literacy connects deeply to the points that were raised by professor Procopio in the article. I think there's validity to what he says, because authenticity in texts in academia becomes even more important than ever. Now that we see the removal of the referent or of truth with the decrediting of news, of media and of scientific data. So as we see in the popular media the removal of truth or knowledge is accessible. It's something we can point to and say that is coming from a credible space. It's something we can point to and we can say that we can fact check when that disappears within the mainstream of our lives. That it's even more important that it remains present in Academia." **Dr. Gennaro** rightly noted that "[…] not all information is knowledge because not all information is actively decoded when it's consumed." He continued, "In fact, the concerns raised by Procopio, if extrapolated and used as a meta framework for the exploration of knowledge, information consumption, and technology — provide us with an important series of questions that all interactions with media require — and not just those by scientists! More specifically, how has the expansion of social media impacted our consumption of information as knowledge? How have the actions of certain individuals on social media altered the notion of what is fact or who is a trusted source? And, of importance to this paper, how have changes to the technological apparatus — whereby the iPhone now lives almost entirely inside of our bodies as extensions to our very selves — altered how we consume information as knowledge?"

Prof. Maxim Lepskiy shared his view of the classification, "Professor Procopio presented a clear hierarchy of sources. For a sociologist, journalistic publications would also be interesting for content analysis and selection of different journalistic sources even if they are not as reliable as compound scientific sources written at the intersection of several disciplines. I want to note that the Expeditionary Corps headed by Dr. Maltsev uses no less powerful sources for evidence during field research in different countries, such as architecture, symbolism, and investigation of the land's historical and cultural heritage."

Wikipedia and free online encyclopedias.

Credible sources of information have become an urgent matter in this era. With the increasing level of accessibility to sources, which we could have only dreamed of before the invention of the internet and the emergence of social networks, we face an utterly distinct task. How to find something that would meet the conditions of "objectivity," "reliability," and "accuracy" in the world of bits and bytes? Wikipedia has become the leading source of information search and sadly it is even being used by some scholars in the research work without considering the fact that information on Wikipedia might be insufficient and even false.

Dr. Larry Sanger co-founder of Wikipedia believes that it depends on the area of research when it comes to the assessment of Wikipedia as one of the tools for the research. "It is hard to make any really reliable generalization with regard to any particular research area. For instance, some were saying that 10 and 15 years old articles about mathematics and computer science and most of the hard sciences are reliable because they're based on relatively objective sources that people don't have many disputes about. There isn't too much opportunity to mess up the basic facts about how a computer operating system works or the chemical properties of some compound. That sort of information can just be copied from professionally curated sources — that might still be the case for all I know. I would say that relying on it, even for those subjects is very dicey. I wouldn't do it. I think in general the advice given to all researchers, of course, is that if anything that matters you have to use multiple sources to confirm anything, I think that remains the case", noted Dr. Sanger. **Dr. Oleg Maltsev** shares the same view in general with a strong emphasis that scholars cannot rely on Wikipedia and must not use it as a source of scientific information: "If a person is searching for the truth and objective information, Wikipedia won't be a relevant source neither for scientists, nor the students. To accept things written on Wikipedia as truth is to doom yourself to a mistake. However, if a researcher starts perceiving Wikipedia as a psychological tool which is used for the purpose of conveying political information, then everything falls into place. Wikipedia is a terrific psychological tool for conveying political information. If one wants to study political information in a particular area of life and activity, Wikipedia would be a perfect place." Dr. Maltsev shared information about study cases he conducted; he has asked numerous scholars to analyze if Wikipedia articles in the areas they specialize in are accurate. They found distortions, inaccuracies, and biased incomplete perspectives on the subject in all instances. **Dr. Massimo Introvigne** thinks that Wikipedia might be "a good first stop" to find some information which is generally reliable when it comes to the birth and death of people, some bibliography, but even these data pieces have plenty of mistakes. Professor emphasized that Wikipedia is not sufficient if one wants to obtain factual and maximally accurate data: "It becomes even more complicated with opinions

and Wikipedia becomes even less reliable. In my interaction with students of religion, I believe there is a practical rule 'the more controversial the subject is, the less Wikipedia should be trusted as a source' because it becomes a battlefield. It is not complicated to manipulate information on Wikipedia when the subject is controversial, particularly in the opinions of sociology and the history of religions." Massimo Introvigne stressed that manipulation on Wikipedia also becomes political. **Dr. Geoffrey Brian West** pointed out that Wikipedia is a helpful tool for the general information only and that it may give a broad overview of the subject. He noted that among online encyclopedias Encyclopedia Britannica, probably the greatest one in the English-speaking world as it was written by real experts, but that is not always the case with Wikipedia. He pointed out positive characteristics of Wikipedia since it allows to get a quick overview and an update on some subjects, "it becomes increasingly more difficult for people to follow up, check the facts because the barrier to doing so is extremely high, we are inundated with huge amounts of data and news and most of us simply don't have time." At the same time **Professor West** does believe that one should not fully trust Wikipedia when doing scientific work: "I'm in agreement with the spirit of what Dr. Maltsev said about Wikipedia being dangerous and misleading, which might be the case despite my enthusiasm for Wikipedia." Also at the same time as an academic, he is more concerned with the proliferation of some journals that shape opinions based on superficial or few opinions. Another key speaker and participant of the conference, **Dr. James Finckenauer** shared similar views as other scholars when it comes to serious academic research, that Wikipedia is not sufficient and cannot be used as a tool in scientific work. Certainly for everyday information search it might be very helpful, but not in academia "Wikipedia is an aggregator 'site', it does not publish original research, it pulls in articles and information from a whole variety of sources and assembles them together. The references are there, people can look at them and decide for themselves: knowledge is not data, it is what you do with the data that produces knowledge." **Dr. V. Levonevskiy** believes that, in general, Wikipedia wields a positive influence on science, as well as on the process of learning. "The point is that we have to take into account the development of technology, technical progress. Now the popularity of content depends on society, on Internet users who can leave their comments and ratings, agree or disagree with the publication. It also depends on the behaviour of Internet users on what will be shown to the other readers." **Dr. Athina Karatzogianni** pointed out important facets of Wikipedia that could be relevant for further research: "The claims that Wikipedia is supposed to be neutral is very interesting, I don't think that you can be neutral on certain subjects that have been very controversial. Wikipedia is a nonprofit organization, so it's based on donations. Also, there have been disputes about how these donations have been used by the different organizations as well various 'branches' of Wikipedia […] I want to look up general information on major events, I can get a quick overview, but you cannot rely on the information and accept it as a fact." **Lutsyuk Anatoliy** as one of the editors of Wikipedia, has a different view, he noted that there were many projects such as online encyclopedias before Wikipedia, but the latter became the leading one "Wikipedia has a solid foundation, which allowed it to exist and compete with world encyclopedias like Britannica for 20 years. The selection of sources to write articles is an important issue and we do our best to follow the rules. Articles on political topics turn out worse than others simply because it is difficult to classify sources, to separate reliable sources from unreliable."

What makes a scientist? Understandability of scientific works. Real vs Fake scientific works.

Today academia is dominated by generally accepted statements and stereotypes that humankind has 'stepped forward into a bright future of progress and technical excellence'. Certainly, it is not realistic to conclude that modern science is victorious on a daily basis and flourishes with discoveries and steady evolution. On the contrary, the opposite trend is more common, and it indicates stagnation. In terms of methodological discourse on the quality of scientific results in the 21st century, a vital aspect of the scientific foundation is evaluation and studying sources. The world of a scientist and the world of science differs from one another in particular requirements. A researcher cannot work with information only because it has "come into his possession."

Source study is an essential part of professional activity these days that relate not only to scholars.

Whenever someone uses a piece of information without giving it a thought, it brings adverse consequences. Everyone with no exceptions can explore or study something. However, a scientist differs from an expert in any other field by the following parameter among others and it is the ability to verify and confirm specific information using valid tools. **G. B. West, O. Maltsev, A. Karatzogianni, V. Skvorets, M. Minakov and M. Lepskiy** agree that unspoken requirements that the academic community imposes on the scholars today are not coherent with scientific reality and does not have reasonable and objective criteria for assessing scholars. From the perspective of **Dr. Oleg Maltsev,** what is happening in the academic community today is metaphorically comparable to *'dancing around the sacred body of science'.* In other words, judging a person by the number of articles published in Scopus and Web of Science indexed journals is a biased view of a scientist.

Professor Athina Karatzogianni notes that a 'scientist' as a professional phenomenon became more popular in the mid-nineteenth century; before that (Renaissance and Enlightenment Epochs), people of various sorts of professions or expertise were doing what we now note as 'science' like G. Galileo or I. Newton, some were priests, for instance. A 'scientist' today is a much more restricted kind of definition. For the sake of contrast, the Nobel Prize is awarded within the scope of only five (!) disciplines. Moreover, there is an alarming tendency amidst the social environment: experts who are involved in social sciences are not recognized as scientists. That sets the cognitive demarcation in the scientific field; humanities require no less effort, power, persistence, and skills. The 'unspoken tendency' shades the quality of what scholars do. For sure, there are always specific exceptions like the result-oriented experts taking attempts to resist 'the fast and easy' kind of scholarship. On the other hand, scientists are forced to compete with a particular 'McDonaldization' tendency or a trend that weakens credibility of the quality and relevance of scholarly work. Now academics are involved in a quite specialized competitive scenario. **Professor Maxim Lepskiy** believes that a real scientist must be created by science, as an event, as a miracle, as an escape from everyday life, "[…] the scholar is still shaped by scientific schools, by a truly dedicated teacher and no less dedicated student'. Professor Geoffrey Brian West believes the most important characteristics of a scholar is to remain resilient in the face of criticism, as well as to **be passionate in one's dedication to truth.**

Since there are many deviations in contemporary scholarly systems frequently related to the power and governments that intervene and control academic circles Mikhail Minakov suggests: 'In a way, a genuine scientist is also an oppositioner'. Oleg Maltsev points out, the predecessors in science adhered to somewhat different standards of science. By no means was there a case when a special edition would interfere with a scientific standard's requirements. Formatting requirements and commas, indentations, and style are undoubtedly important but not as much as the work's content.

Dr. Maltsev points out that consistent practice of upbringing young scientists has always existed in the European oldest scientific societies. In his opinion, Heidelberg societies and a couple of other European communities with history and reputation would be an example of this "[…] societies as such are usually 200–300 years old. We came across a society that has existed since 1428. People are accepted as members based on recommendations and personal choice. An academic who is already in the society has to bring you in, and I became part of such a community when I was already a PhD candidate. I had a chance to witness from the inside how young scholars grow step by step under the guidance of his scientific supervisor, having joined the milieu of famous scientists." Dr. Maltsev has strongly emphasized that the best way to assess a scientist is by looking at his scientific contribution: **"The only objective evaluation criteria of a scientist is his contribution to the society and his scholarly achievements."**

Another critical point that was discussed at the conference was the difference between an educator and a scientist. One may have many Ph.D. 's and be a highly esteemed Professor or educator, but that does not make him a scientist. In one of his speeches, Oleg Maltsev presented a simple and straightforward explanation of the main tasks that are the responsibility of scientists:

1) They are supposed to investigate and clarify the *unknown fields* (and make them *known* eventually — what constitutes a scientific discovery).

2) A scientist ensures that the *known field* is not distorted over time by political, economic, social, and other tendencies.

Logically, attention of scientists should be concentrated one the *unknown fields*, which in turn does not allow scholarly stagnation and production of useless works. Nowadays, a wide variety of papers are labeled as "scientific," but they are fakes. What differentiates scientific work from the rest? Oleg Maltsev provided an answer with exact parameters; in his view, scientific work has to be consistent with 5 specifications.

First parameter. Clearly defined patronage — scientific control with a vertical hierarchy. At any point in scientific research, any scholar is prone to mistakes that necessitate the supervision and discussion with his colleagues, opponents, and advisor.

Second parameter. A comprehensible methodology of the work should be presented at the beginning of the monograph or other document. People that are reading the work should have an idea about the tools used by a scholar to receive presented results.

Third parameter. The scientific logic of the account and research. The presented information sequence must be consistent with the scientific reasoning of the argument, which is certainly edited by the supervisor.

Peer review. Feedback and peer review by the academic community is a significant step towards the discussion of conducted research.

Scientific work. Dr. Oleg Maltsev believes that "Parameters mentioned above described in short should lead to a scholarly product. Speaking of the article as opposed to a monograph, I consider that an ideal research instrument is the latter. In his viewpoint, an article permits one to *focus* on a single problem, but it does not allow one to reveal it and present a comprehensive research study. However, a scientific article is a great auxiliary scientific tool."

Geoffrey Brian West suggests "that initially, there are many aspects, approaches, tools, and even hints for data analysis and representation that one would subsequently characterize as manipulation of data." Regarding main reasons and prevailing circumstances that lead to data manipulation, there are two main issues to be analysed: **access to data and credibility of that data.** For many years Professor West has conducted his research in high energy physics, having due access and thus taking data from companies that could be described metaphorically as 'huge scientific accelerators'. He notes that there is an "enormous trust dimension that whatever this group of thousand experimentalists performed together is correct data. The data manipulation takes place since some corrections are made right in the research process; not infrequently, plenty of slightest manipulations are taken to fit 'the result' into a 'common form' that can be used by other researchers. Naturally, the credence level depends on the reputation and buildup of scientific profile over many years. As an answer to "what are the best ways to distinguish objective information and credible sources from the fake ones?" from the perspective of **Prof. Ph. D. José M. Torralba** in the scientific world nobody used to believe directly on news from any different source than the scientific journals. "So in principle scientists usually don't believe directly information out of the scientific journals. In that sense, there are a few scientists that really believe some fake news because most of us, we can go directly to the source of the information — to the scientific journals." Now, this is one pole of the problem.

There is another extreme pole: a problem of the proprietorship of data. That means either the data may exist, but one cannot get access to it, or one has to pay huge amounts of money to get the data required. Generally, one never gets access to the 'internal data' box. Some companies send a researcher the documents that are analogous to organizational charts, which are idealized versions of what the company is. Associated with biological, medical, and pharmaceutical sciences federal agencies' support specific types of research insisting the scientists make their data available; there comes no transparency at all." Professor West is concerned that the same aspects and analogous problems stay behind the Wikipedia data accuracy and credibility problem; and if these problems of manipulating data and sources of scientific information are not resolved now, they will only aggravate the overall situation of science in the very near future. 5The tendencies in contemporary science are not always positive, today many scholars are obliged to conduct research and participate in various scientific projects facing the tremendously competitive environment. Athina Karatzogianni is emphatic, it should be taken for granted, the cutthroat competition is the obvious tendency of the 21 century, that has also reached and penetrated the research environments in Academia. However, just 15 years ago that situation appeared to be different.

Having faced certain 'research-settings' tendencies personally, Professor A. Karatzogianni realized she and her colleagues in the EU are experiencing the same barriers, "scientists these days tend to have to work very fast and that causes a problem in how the ideas, hypothesis, conclusions, etc. are analyzed, progressed and implemented. **The major factor of scientific breakthrough is no longer associated or connected with scientific ideas quality and their applied positive effect or impact, but is defined with the speed parameters of certain documentation production, and that is a dramatic distortion."** Professor Karatzogianni notes that today many people tend to conceptualize science "as a set of rules, laws, principles and terms of physics, medicine, biology, genetics, economy, etc. Obviously, that sets at least the cognitive demarcation in the scientific field and experts in humanities subconsciously have to work harder to focus social and public attention on the original and productive sides of their impact. It would not be the matter of exaggeration; however, scientists should do their best to demonstrate the validity of the fact they are not merely the experts who struggle with cancer prevention or COVID19. Scientists are also the no less dedicated professionals who have multiplied the philosophical, sociological, psychological and ethical heritage of all generations." **Professor Mikhail Minakov** views science as a long-living transcultural intellectual practice that includes exact natural and social sciences as well as humanities that have its own history, and thus different historical forms. Among those are antique, classical and post-classical science forms. However Professor Minakov argues that even though the ideals of science were changing, and thus the meaning of science may seem relative, "it's core authenticity remained untouched and definite. In all historical periods it was true to its genuine idea: adherence to truth. Genuine science is the practice that aims at universally established true knowledge that can be reviewed by any other rational being. But at the same time genius scholars remember about their limitedness and about the need to be ready for reworking on their research by themselves or by colleagues that may rectify their previously established knowledge. [..]the ideal of eternal truth is being practiced together with the limitedness of concrete individuals, groups and interests", Prof. Minakov concludes. Historian **Maria Barilla** notes that unlike a biologist, chemist, physicist the historian does not have the opportunity to observe and investigate his object of study for obvious reasons. Historians deal with the historical sources which are primary sources — the documents in the strict sense that is the testimonies, the traces of the past preserved first of all in the archives and libraries. Unlike other disciplines, for scholars in history conducting research and finding evidence to support is not an easy task. **Dr. Joanne Broder,** expert in media literacy advises to pay attention to "the amount of bias" in evaluation of scholarly work, "Who published the study? Studies sponsored and published by organizations tend to show results that support their mission whereas studies from universities might show less bias. The study should also include a purpose statement that explains how the data will be used. Journal articles have literature reviews, which provides the reader with the necessary theoretical perspective and foundation." **Professor Maxim Lepskiy** shared the results of sociological studies about the way scientists are perceived/characterized in society and popular culture. "It turned out that the figures or characters of the scientist are quite coherent. The first image is of a 'crazy scientist with great power in his hands, achieved through science'. The image has been replicated starting from cartoons ending with serious films. The second image of a scientist is a 'person who is incorporated into a specific field but completely unadapted to real life'.

The third image is associated with the culture of comic books and blockbusters launched by DC and Marvel, a bright example being Tony Stark, who has two different lives. The elder generation, shaped by Soviet education portrayed (1) a scientist as a person who is willing to sacrifice his life to achieve a result; (2) a scientist who is on an adventurous journey, this type of the character was described by Dr. Maltsev; (3) a scientist who, despite the difficulties in life is engaged in the work he loves doing. Professor Geoffrey Brian West has rightly noted that 'calling' is an inseparable quality of a true scientist."

The second challenge is related to the "loss of the efficiency of science" often resulting because of inadequate scientific censorship and vague rules. That happens when the quest is not for the truth but objectives associated with "scientific ritualisation", as noted by Lepskiy and Maltsev. As a result, we end up having two types of academics: "conformists" who adjust to requirements no matter what they are and "fighters", who challenge barriers. Particularly in Ukraine, at the moment scholars are required to have a specific minimum number of articles published in Scopus and the Web of Science indexed journals, in the view of Professor Lepskiy it looks as a convenient form of control of scientists, so that they deal with bureaucratic rules rather than actual scientific results. Moreover, the requirements of publication in these journals are more about the format and not the content of the work. Logically, none of these makes a real scientist but simply creates a specific environment, effectiveness of which is controversial.

Professor Vladimir Skvorets points out, firstly, the source study is an increasingly important discipline in historical scholarship that develops methods for the research and application of historical sources. Sources are compared to the backbone of scientific research. "The knowledge of the source studies methodology is the foundation and basis for the future success and effectiveness of every scientist," considers the young scholar **Maryna Illiusha.**

From the perspective of Professor Skvorets scientists are shaped by the results of their scholarly creative activity, which is reflected in monographs, scientific papers and other publications reflecting ideas, concepts and theories he has developed. Secondly, it is his personal contribution to the education of the other researchers. Thirdly, in his opinion, the supreme indicator of a scholar's achievements is the establishment of his own scientific school. The fourth is the remarkable impact in solving practical problems in social life. Fifth, the influence of a scientist on shaping the worldview of his disciples, students, postgraduate and doctoral students and their attitude to life. The significance of each scholar is determined by his/her attitude to science and the role of his contribution. **Daria Tarusova,** the Editor-in-Chief of 'Granite of Science' publication reported at the conference about a new and dangerous mechanism of filtering sources, which is now being used in the Internet, particularly the censorship of Facebook pages. The journalist stated: "A while ago we noticed that for some weird reason the activity on the 'Granite of Science' Facebook page started decreasing. As if someone pressed a button and the journal started to be less visible to people than before. When we started researching the problem, we found out that several pieces posted on the media page, by some strange, unknown mechanism, had been labelled as 'materials that contain fake or partial falsehood'. Journalists found out that both posts concerned the Coronavirus pandemic. The first was a video by a doctor of law, a member

of the German and California bar Associations, he argued that the organisers of COVID should be taken to court by explaining the reasons, based on the legal framework. The second piece was not the material of "Granite of Science" editorial either, it was an open letter from Belgian doctors and health workers who appealed to politicians and the media to be 'independent and critically informed in their decision-making and in the application of measures aimed at combating the epidemic'. The doctors requested 'an open debate'. Journalist Tarusova questions: 'Is this some kind of joke or deliberate sabotage?' And most crucially, who has claimed or appropriated the right to label as 'lies' or 'fakes' independent expert's opinion of a lawyer who relies on legal standards, or the doctors who are in the epicentre of COVID-related events." Finally, it was revealed that Facebook also has a number of partners. A number of agencies, probably under contract, that do the work for Facebook in different countries to filter what is true and what is not true. One of these agencies is called VOX Ukraine. The journalist explains: "It was such a surprise, after we studied the website (VOX Ukraine) we realised it was an extremely dubious agency, 5–6 young people who think they are experts in deciding what is true and what is false." D. Tarusova believes it is extremely relevant to report the current source studies news, as well as to draw attention of academics to the fact that if these things continue to happen, if there are no mechanisms to counteract such simulations, then everything that academics do or write may come out with a "fake" or "partially false" label tomorrow. "Nobody enquiries into any scientific findings, they just brand it", journalist claims, "an invisible commission of 'ethics and aesthetics' attempts to direct one 'how to live his or her life' and 'what is good, what is bad', which comes in radical contradiction with principles of freedom of speech and religion. This is the violation of all international human rights norms."

Does authority of an author guarantee the accuracy of scientific information? Priority of sources and self-alignment among them. Role of experiments.

In today's world, one of the most outrageous and critical problems within the source evaluation scope is the author's popularity and authority that shapes the public opinion and even sets the standard in the research direction. The conference's key speakers and participants unanimously stressed that the author's weight or popularity does not guarantee the source's reliability whatsoever. Oppositely, any source must be subject to evaluation, analysis, and review from numerous vectors and different approaches regardless of the author's name.

Dr. Emilio Viano touched on main tendencies that are prevalent globally, even in academic circles linked to the "authority," "there is a presumption that if one has a reputation accepted by the international community, it will be persistent and consistent with the quality of their work. Because of the overabundance of presented information on the web on different websites, that information can be frequently contradictory. It is always crucial to verify the sources and double-check the data to examine to make reasonable conclusions. In a sense, the premise of past epochs, that if a scholar wants to publish a book, 'he, as a figure and his work has to be absolutely reliable'—is not valid in our days. There is more pressure on modern scholars to be productive and too much competition, and it is harder to maintain the standards.

The publication of several books was a hallmark and spoke of the academic status in the past. Today this is definitely not the case." **Dr. Maltsev** also shares the same view and approaches any work in the same way in terms of assessment and analysis regardless of the publisher and the author's name. He believes that the results of scholars who made a valuable and sound input 20–30 years ago on a particular subject but have not continued their research since then should also be approached very carefully. **Dr. Jerome Krase** looked into the details of the "authority," where it comes from, and how a person has attained that position within the hierarchy of a particular professional field. "Professor Viano is very correct on this particular point that in today, there is so much information production that people can rise to a position of authority very quickly, especially through spaces such as Twitter or Facebook in terms of "the likes" that they get. In other words, if we look at authority as popularity and reputation as opposed to established authority by people in the field who are sufficiently trained to make those decisions, it becomes a different question. We have to understand that science is a social organization. And it has established a hierarchy about who it is that we are supposed to read and quote. The problem of authority within the discipline makes people less critical." **Dr. James Finckenauer,** having spent many years as a peer reviewer in a variety of settings with journal articles, books, manuscripts, doctoral dissertations and a whole variety of things, realizes the degree to which academics are dependent on the honesty of the authors, because usually we do not have the capacity to go back and re-examine everything that the author is telling you and get all the data and do all the analyses on one's own "[…] most scholars do in fact present material honestly and with integrity, unfortunately not all the time. There are senior researchers who know they have a certain reputation and they abuse that reputation. They know that if they submit something it is likely that it is probably going to get published and they know that nobody is going to go back and look over all the details, so they utilize their own. Some people cite their own works all the time and then assign their students to cite the work, building up the citation index. Consequently, it gives a misleading picture of an impact on the field. Can you depend on the reputation of the researcher? Maybe, very cautiously."

Dr. Bernardo Attias focused on a very significant academic practice known as peer-review and the fact that it does not necessarily mean fact-checking, "[…] generally when people review the research, they look if it was appropriately cited. Is it missing any critical aspects of the research; does the work contribute to the field? The peer review process does not necessarily doubt unfactual information. The Sokal Affair is a great example when a scholar in order to catch journal's editors with their pants down, so to speak, intentionally used false information and worded the article in a way that it sounded like a legitimate argument. Personally I've actually read that paper and I do find a lot of faults with the peer review process in that particular journal. I think they made a big mistake accepting that paper even without the scientific knowledge to understand some of its claims. Hindsight, as we say, is always 20/20, but I think a journal engaged in truly interdisciplinary research that is common in cultural studies should make more of an attempt to engage scholars in the review process who have expertise in all of the relevant fields." **Prof. Maxim Lepskiy** also emphasized that the authority of an author is not a characteristic of research reliability, speaking of Sokal Affair he shared several cases, when similar experiments to Sokal Affair were conducted in Ukraine and about 10 Ukrainian scientific journals fell into trap "articles had the structure of what is

meant to be a scientific article, but the content was absolutely mediocre. The journals accepted those articles simply because they did not have the scientific courage to say "no." Another important factor in academia, in his view, is that everybody can make, especially young researchers, but that should not discourage them but be persistent in working harder on the methodology of research. Mistakes should serve as an impulse for further research and not turn to feeling guilty or lack of scientific interest. The role, mission, and social significance of science do not simply vary from era to era.

Dr. Vitalii Lunov shared what is happening in Ukrainian academia, unfortunately "with the arrival of a new minister standards in Ukrainian science drastically start to take different forms. Changes as such do not lead to the development of science or new discoveries. It is not clear how a tradition can be preserved or created in an ever-changing system of coordinates. Scientists find themselves in a situation where they need to monitor if the requirements for professorships and PhDs have changed and try to keep up with the changes of those 'most cherished old requirements.' Why is it not possible to be more or less consistent in the requirements for the number of articles, the font of the text, the design of papers, and everything else? Why is that someone's idealistic impressionism of scientometrics turns into the function of the law? Idealists and pragmatic comrades create an infantile generalization by measuring only the "measurable" results of science with the top scientists' scientometric indicators. Everything that is not included in the formula falls into the Procrustean Bed, and scholars find themselves in the situation when their experience does not fit into the new framework invented by the Ministry of Education which is different from the practices of many generations of scientists in our country and academic tradition. On the other hand, Ukrainian scholars are forced to "reach", pardon me, "to stretch" into the idealized scientometric indicators of this "Procrustean bed". Mature science is always distinguished by the preservation of methodology and tradition, impartial and accurate research, and definite requirements that do not change overnight, which is the question of ethics. Constantly changing requirements, endlessly changing ideals, new demands are nothing but perpetual demoralization and immaturity. I believe this is the way science comes to its crisis, as it moves away from an understanding of its ethical nature (I am not talking about the bioethics of research nor plagiarism) into a nomenclative one. What is surprising is the silence of professional, academic and university academic circles."

The problem of "ecclesiasticism" in science and relation of scientometrics databases to science.

The world of a scientist and the world of science differs from one another in particular requirements. A researcher cannot work with information only because it has "come into his possession." It is not advisable to rely on any source as the ultimate truth either. The requirements for a scientist are different; he or she must be able to analyze and justify, reason and present valid results of his scientific activities. In terms of methodological discourse on the quality of scientific results in the 21st century, a vital aspect of the scientific foundation is evaluation and studying sources. However, with the preponderance of information technology and inclusive digitalization, the very essence of scientific knowledge — source studies — have undergone abnormal mutations and simulation. Fake sources, the implicit customary way that does not require verification of data sources, business projects that scientifically justify things that do not exist, among many other

things, is becoming a negative tendency. The question is, does "referencing to a source" equals the "quality of that source"? What if a long-established source is an example of inaccurate information? There is a current bizarre trend, which implies that a written source is a source that definitely should be used and referred to in the research. Does it even matter if it was an intentional misrepresentation or the outcome of a theoretical project that has nothing to do with reality?

When it comes to referencing other scholars' work **Dr. Lucien Oulahbib** believes that it depends on the subject and your research field. If one specializes in a very narrow field which is not explored by many, referencing is simply impossible and it would be illogical to wait until other scholars support you. History has numerous examples when there was one or several scholars opposed by the entire academia for different reasons, it had happened to Einstein, it happened to Poincare in France and many others. **Iryna Lopatiuk** as a young scientist believes that analysis of primary resources (books, publications, treatises, experimental surveys etc.) provided by predecessors who conducted comprehensive research earlier is no doubt a useful practice, "[…] however, when it comes to original research, the aforementioned practice is only a first step to broaden the mind, to help one perceive the ideas already present in this world; to help one to realize his personal potential scientific impact or achievement. Such analytical approach catalyses reflections, ending this process with a shaped relevant research objective. Nevertheless, this is still the very first step of a research sacrament." Secondly, Irina Lopatiuk is emphatic about striking problematic issues in regard to attempts to distort the methodology of scientific research and upholding scientometrics databases as a measure of scientists' impact and development. "There are certain types of 'unspoken rules' (they resemble rituals rather than procedures or approaches); they are proclaimed to be rules that every scientist should or even must be aware of and adhere to. Amidst them, for instance, is the rule of referring to some previous scientific publications (disregarding the fact that there might have been no one who conducted research on such a subject). Another extreme which is becoming more and more problematic is "measuring" a scholar by the number of his articles in Scopus or Web of Science indexed journals vs. his monographs and scholarly work. There are many artificial mechanisms that certain public persons and even scholars are applying in an attempt to persuade the social majority of certain exploration, validity of discoveries, that are simply invalid and fake. One of the most common reasons for this is the 'special demand', just like a political business project." **Andrew Mark Creighton** pointed out an important aspect of understandability of scholarly work for the general public, which is certainly a big issue "I believe that, at least for the general public, science is no longer the only authority on science. With the rise of the internet, and increased communication, the visibility of science now and its past inadequacies and ethical issues, can arguably be causing a fracturing of scientific authority. In attempting to understand the coronavirus, medical researchers, doctors, and health scientists have often disagreed with each other, offered contradicting advice, and have changed their recommendations and information about the virus. This uncertainty and changing information is to be expected, science is a process that involves a process of elimination and this is very much a truism to be taken-for-granted for those in academia. However, to the general public, who has had little academic experience with science, these inconsistencies among health professions may signify incompetence and irresponsibility".

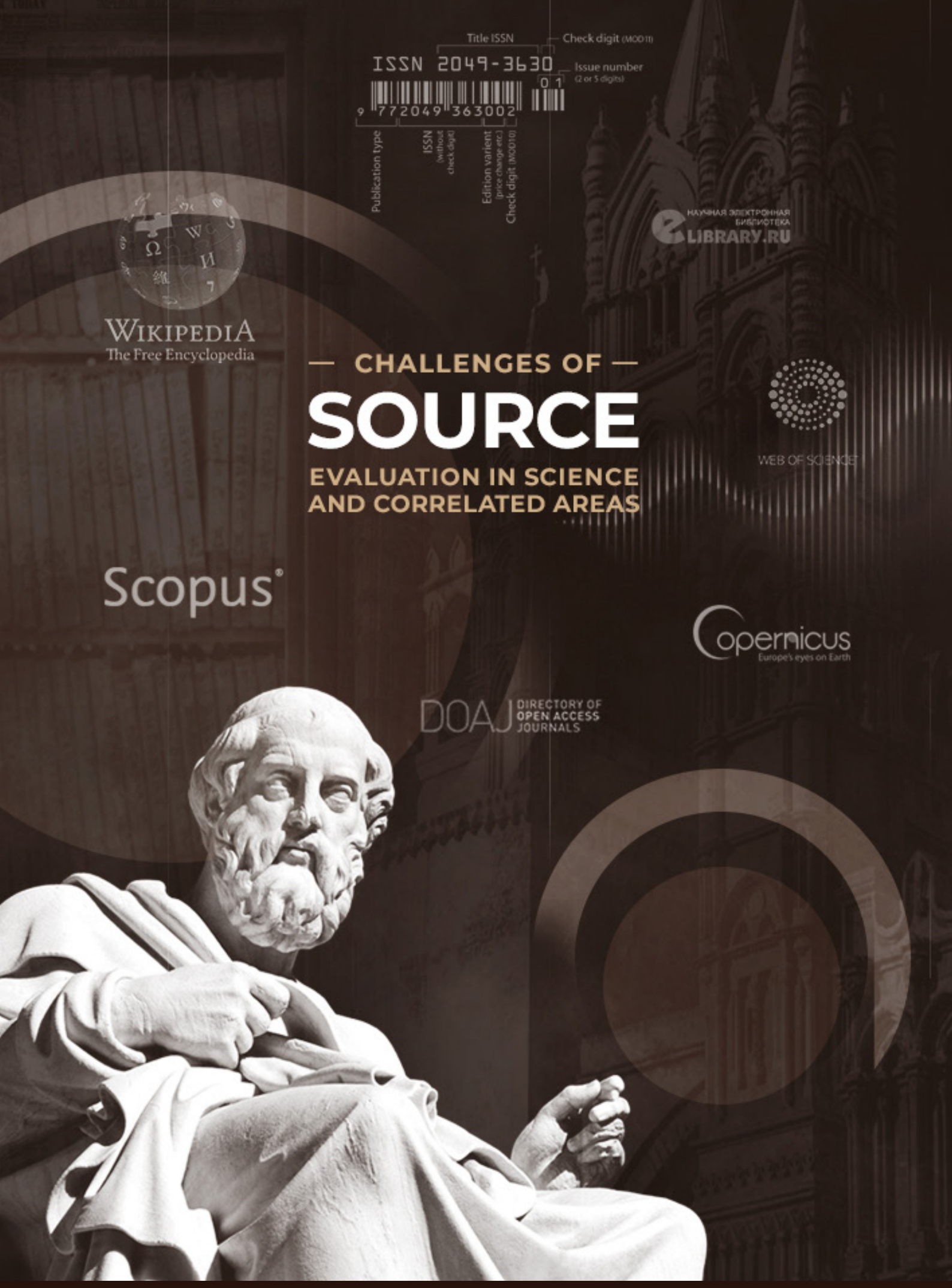
Professor Michael Strevens says that academic circles need a secondary layer of 'interpreters' to explain what they mean to the general public, "[…] if you are looking at the scientific journals, you are reading things that have went through a lot of scrutiny and rules, although one cannot totally rely on anything, ever. If one wants to understand what kinds of assumptions are being used to interpret the evidence, you can't go to the journal, you have to speak with scientists directly. Without doing that it is impossible to get the complete picture of any particular scientist's thinking about what the evidence is showing us." **Prof. Maxim Lepskiy** believes the problem of citing is a simulative scientific activity when citation becomes obligatory and more important than the content itself. "It seems that scientists forget their ultimate goal which is all about revealing and explaining *zones of unknown,* as remarked by Dr. Oleg Maltsev, making discoveries and contributions for the benefit of society. Partially due to the requirements imposed by institutions, academics are caught up in the circle of citing each other. There are attempts to transfer scientific culture into a culture of grammar and punctuation. Scientometric bases should serve for the convenience in searching for information and literature. But if one has to pay for the publication it ends up in inequality between people who can afford that and people who cannot. I have heard that Scopus as a business is somewhere between the oil industry and advertising in terms of profitability, I haven't investigated this issue, but that is what I have heard." Another problem in academia according to Prof. Lepskiy is making a show out of science, "those who determine the rating are in control of the field. "Hitmakers" are creators of meanings and "movements" of their imitators do not always correspond to the tasks and methods of science. Descartes, Newton, Leibniz and other masters of the past were appreciated because they could solve the problems set before the whole country. Today, science is becoming more hyperreal and is not aimed at resolving problems of society."

Ph. D. Vladimir Skvorets stated that all discoveries, new scientific knowledge, hypotheses, and theories are created on the basis of previously existing ones through criticism and rethinking. He believes that referencing should be an obligatory requirement for young scientists, but he has studied high-quality works of social scientists which had no references but documents and photographic evidence, for example, the article titled "Yakov Blumkin's Connection with Modern Academic Science" by Dr. Oleg Maltsev and Darina Karuna published in "Granite of Science" publication. "The most important fact is that this article represents an original concept of the emergence of Soviet science. The authors of the article demonstrated the struggle of two scientists, graduates of the Heidelberg University A. Yakovlev and G. Popov, against the pseudo-scientific Blumkin and Bokii and how that led to the determination of the development model and the future of Soviet science. The problem developed in the article is extremely relevant to the modern scientific community," Dr. Skvorets noted. In his view scientometric databases are contradictory, depersonalized, bureaucratized, and commercialized. There is no guarantee that articles submitted by authors are reviewed by reputable scientists who are able to adequately examine and give a scientific assessment. Another view on today's science by **Ph. D. Oleksandr Sahaidak** is that science as an institution is a religion in some sense, "both institutions are in a specific position to the state which has been trying to keep them under control for thousands of years. On the other hand, both institutions can fulfill their social functions, provided they are separate, independent and autonomous from the state. When science is relatively independent of the state

but at the same time immensely dependent on scientific bureaucracy, it does not have a good prospect. I believe scientists must find a golden mean regarding who the authority pillars are and how to relate to them. As for the scientometric databases, Hungarian psychoanalyst Leopold Szondi's saying is relevant as ever: "Pathology is a hypertrophied (grotesque) norm." If the current condition of scientometric "science" is not entirely normal, the question is: what is the norm? In the 19th century, such a standard was the scientific reputation, which delivered the same functions as elsewhere: communication and hierarchization. With the advent of digitalization, we require new and more efficient communication methods in scientific communities, and scientometric databases have become this method. Obviously, they deliver the second function very well— hierarchization, by generating "accepted" and "unaccepted" circles. **Prof. Sahaidak** emphasized that these databases have turned into a management tool that operates through the principle of the "Iron law of oligarchy" (Robert Michels). In his opinion, a 'political' decision is necessary to take back scientometric databases to their primary function, "[…] by 'political', I mean the processes of self-organization and power within the scientific community. Databases must be *assisting* scholars to achieve and maintain our main goal: understanding the truth."

"All truths are easy to understand once they are discovered; the point is to discover them."

Galileo Galilei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INTERNATIONAL CONFERENCE CHALLENGES OF SOURCE EVALUATION IN SCIENCE AND CORRELATED AREAS

(English)

Interrogating Academic Interrogations

Jerome Krase

Part 1.

Is it permissible for a scientist to use free encyclopedias as sources of scientific information? The role of Wikipedia and similar sources.

The manipulation of data in science: challenges of assessing results received through quantitative and qualitative methods. The problem of division and disciplinary biases in modern science.

As to the first question, my simple answer is that *Wikipedia*, and similar, mostly open source and collaborative on-line projects, are not very different from other more socially accepted (of the academic, professional, scholarly kinds as opposed to "deviant") sources. They are of similar value to the user to the degree that the information provided is subjected to the same (perhaps more) of the required vetting. In general, the value of the information on Wikipedia, et alia, depends on the editors of the pages and additions. It should be noted that it has become a model of scholarly collaboration that is imitated widely by more and less "authoritative" disciplinary and interdisciplinary organizations. In a sense, Wikipedia's challenge to academic hegemony has had significant results.

If I may, being an "Innovator," I would divide Question 2 into several parts. As to the first, issue of quantitative versus qualitative methods, I have written extensively and will only

summarize here, and later on in the essay enhance with some additional autoethnography. (Krase 2018) As I have argued, Social Science, like all other Sciences, is a social organization (society) of professionals in which members strive to achieve the rewards of their association by following its rules and accepting its goals. In Robert K. Merton's "Theory of Anomie," the successful adherents would be called "Conformists." And, although he labelled the others as "Innovator," "Ritualist," and "Retreatist," more empirically accurate terms for these three categories might better be "Unhired, Unpublished" and "Untenured."

I was taught that the most important goals of my chosen profession are to produce new knowledge, or contribute to its existing accepted store of knowledge (axiomatic or canonical), via valid, reliable, and objective research, or informed critique. Here I must insist that testing claims of validity, reliability, and objectivity ins the scientific communities requires another level of scrutiny, or level of analysis, beyond that of the work itself that must remain within the commonly accepted parameters — that of the social organization of the conventional decision-making process itself in which the claims are themselves are validated. I would add the caveat that nothing is ever really 'proven,' in that similar to the logical process of analytic induction, accepted hypotheses (findings) are to be continually tested and modified (especially in our changing social worlds) as new realities or understandings of "truth" come into being.

In this essay, I will introduce and briefly discuss some ways others, and myself, have approached, or are now approaching, these interrelated issues. Since, by necessity, I intend to be unconventional, and at the risk of being called a post-modernist myself, I will reflect on a recent exchange on "Post-Truth and the future," (Resnick 2020) on a virtual American Historical Association discussion platform, go on to other nontraditional "sources."

In which Research Historian Kenneth Zimmerman commented on the Fukayama's (Pollyannish?) "End of History," acknowledging that the ending is subject to change.i.e., never final.

In brief, for Fukuyama, liberal democracy may constitute the «end point of mankind's ideological evolution» and the «final form of human government,» and as such constitutes the «end of history.» But, as is obvious today, he was wrong.

Truth always moves on. Historians know this. Otherwise, they would not continue to write about the same topics, actors, and events as past, or just other historians have studied and written about. Writing history is conversations between the historian and actors, events, and topics from the past. And these conversations exist in their own contexts. Since I am an Anthropologist as well as historian, an anthropologist would make the point this way. Culture is relative. It is specific to time, place, and actors. Since truth is cultural (shared within a culture) then truth obviously is relative. For example, the truth of 11th century Europe is not the truth of 21st century Europe. Just as the truth of Revolutionary era America is not the truth of 21st century America. Sometimes they share common elements, but they make sense only in their own contexts. Translating among them is the job of historians and anthropologists. And it is not an easy job. (Zimmerman 2020)

In the same conversation, Kevin Jablonowski, raises a related point about truth which comes closer to our social scientific approach to history.

As opposed to those who see the objective of post-modernism in history as to say «nothing is true, there's no cause and effect, and everything happens at random» He argues "…post-modernism challenges us to reconsider what we have come to accept as absolute truth, and to determine critically whether our beliefs are 'valuable' enough

or 'true' enough to continue to accept." Noting, also that Fukuyama thought liberal democracy is(was?) inevitable, as did Marx in a similar trajectory toward perfection.

Post-modernism …demands that we critique anything that presents itself as true, obvious, inevitable, perfect, or given. Our critiques may find that there is reason to believe some things as true and reject others as false; at the very least, we may gain a better understanding of why we believe the things we believe. Post-modernism, done well, is not the wholesale rejection of 'truth' but rather the refusal to accept 'truth' without criticism.

Here I must interject a recent observation while doing my daily reading of The New York Times. In the Saturday, November 21, 2020, issue, on Page 2, column 1. There were three advertisements, placed one over the other offering: "From Our Archives to Yours," "Photography reprints available…"; "Good friends deserve extraordinary journalism. Refer someone to The Times." and the most egregious in bold letters "The truth is essential." What would Baudrillard, Fukuyama, and Marx say about this convenient assemblage of commodifications?

To move from the ethereal to the earthly, Nicole Brown, addressed these related challenges of truth and method in a different, more pragmatic, framework in a Call for Papers. In it she noted that competition among academics today for ever-shrinking funds is fierce. Not only is their increased pressure for originality,

There are no longer clear boundaries between qualitative and quantitative methods, or indeed within these. For example, Where ethnography was once a specific approach to carrying out research requiring weeks and indeed months spent in the field to be studied, harnessing of social media data for example allows for the relatively quick collection of months' worth of information in a much shorter period of time.

She recognizes that research is "messy, chaotic, untidy, disorderly," but "research reports do not account for this nature of research." In contrast to current practice in our disciplines, Brown encourages a focus on the difficulties, and failures and fallacies of innovations to make research less "hierarchical, more participatory, more accessible, more modern and in line with the developments of our social and cultural worlds." Of special value to those who engage in trans- and interdisciplinary work, is her recognition of the problem of data collection methods which may not be easily transferrable, especially cross-culturally.

Probably the major cause of reputed "failures and fallacies" of research practice is the social organization of reviewing. Here we must remember that success is judged by publication or winning grant, or other positive peer evaluation. At least for multimodal ethnography, Sevasti-Melissa Nolas and Christos Varvantakis believe that a different (meaning socially just?) review process is possible. (2018) For this they created a new journal, Entanglements. Which generated a great deal of interest in a short period of time. The journal sees itself as "a peer-feedback rather than a peer-review journal."

After a discussion of the current normative practice of peer review they note:

Our own experience over the last however many years that we have both been submitting our work to journals, resonates with this inconsistency in quality. We have had reviews of quality: some excellent, constructive, critical, encouraging and supportive which have helped us to develop our work.

Other review experiences are best captured by the figure of '#reviewer2': petty, pedantic, critical, short, nasty, unhelpful and, occasionally, destructive. The figure of #reviewer2 does not haunt us alone. The 'Reviewer 2 must be stopped' Facebook page has over 17,274 members, at time of writing, and parody Twitter accounts like Grumpy Reviewer provide examples of

the sorts of comments attributed to #reviewer2 as well as exasperated author responses. It is perhaps not surprising that last Halloween 2018 dressing up as #reviewer2 became a meme amongst academics on Twitter.

The negative impacts of such review are many and go beyond giving up on a particular publication. They can have devastating effects on the self-confidence and fragile careers of young as well as more senior scholars.

The new journal, Entanglements, strives to avoid these "toxic dynamics" via feedback "vital for learning and development." Thee Editors, Nolas, Sevasti-Melissa and Varvantakis, Christos see that in academe "nurturing collegiality" often feels like a scarce resource, and political issue," and that "toxic dynamics of peer review" are part of the " structural violence practised in the neoliberal university." They end by citing, Mark Fisher, an author they admire: "We need to learn, or re-learn how to build comradeship and solidarity instead of doing capital's work for it by condemning and abusing each other." (2019)

Such and Academic Utopia, is "Devoutly to be wished," but their prolegomenon to a socially-just society of scientists requires a close look at the social organization of how we evaluate each other as both subject and object.

In a related vein, as to "Ivory tower Semiotics", Marshall Blonsky (1985: xx) commented on the Daedalus' commissioning of Jonathan Culler to judge the limits and conceptual advances in the field of semiotics. Culler took the opportunity to reflect on first congress of the International Association of Semiotic Studies held in Milan in 1974, which sounds very familiar.

Semiotics, the science of signs, became something to be reckoned with, even for those who reject it as a Gallic or a technological obfuscation. And of course when a discipline establishes an organization with committees, officers, publications, when it distributes titles and responsibilities to its adepts, it imposes itself on the scholarly world in symbolic fashion. (1981:95–96).

What will follow in Part 2 of this essay is an autoethnography of some of these "toxic" practices, or better phrased as "the slings and arrows of outrageous scholarly discipline."

Part 2.

As an addendum to my addressing questions related questions in Part 1 of this essay, on November 24, 2020, I was pleased to participate in another segment of the "Challenges in Source Evaluation in Science and Correlated Areas" during which we considered the following questions:

Does the authority of an author guarantee the accuracy of scientific information?

Priority of sources and self-alignment among them.

Role of experiments. What if the facts contradict science? Do such contradictions indicate an unscientific nature of preceding inferences?

As they are closely related, I will attempt here in Part 2. to blend them together, and provide a few autoethnographic examples of some of the "toxic" practices that beleaguer the, for want of a better word, "governance" of related disciplines in which I practice. As I have argued, Social Science, like all other Sciences, is a social organization of professionals in which members strive to achieve the rewards of their membership by following its rules and accepting its goals. (Krase 2018) Therefore, in reference to Question 1., we must consider from where does the authority of an author or text derive? Max Weber wrote of Traditional, Legal-Rational, and Charismatic Authority. Without elaboration, I think the readers of this essay will agree, that for scientists at least, the authority of an author's

claim must be based on Rational grounds. This is true even though in many cases the authority of classical/leading scholars within any discipline is given in very much the same way as Traditional Authority is given. Unfortunately, it is also true that established "leading lights" in any field command much in the way of Charismatic authority, some of which has been "routinized" via the practices of esteemed professional associations and institutions. (See also Krase and Krase 2018).

For social scientists of my generation, our understanding of the relationship between leaders and followers was stipulated by Max Weber as to "Types of Legitimate Domination" and "The Three Pure Types of Authority" (1978: 215) The validity of claims to authority rest upon:

1. Rational grounds — resting on the legality of enacted rules and the right of those elevated to authority under such rules to issue commands (legal authority).

2 . Traditional grounds — resting on an established belief in the sanctity of immemorial traditions and the legitimacy of those exercising authority under them (traditional authority) or finally,

3. Charismatic grounds––resting on devotion to the exceptional sanctity, heroism for order revealed or ordained by him (charismatic authority).

As Weber explained, "Naturally, the legitimacy of a system of domination may be treated sociologically only as the probability that to a relevant degree the appropriate attitude will exist, and the corresponding practical conduct ensues." (1978: 214) To be voluntarily dominated, subjects must grant legitimacy to their rulers.

In this regard, I have discussed elsewhere, for Weber, human society is made possible when social actors can imagine themselves in the place of the others with whom they interact, and thereby correctly anticipate the others' behavior. Every society as dependent on such common, or shared, 'text'. (Krase 2018) Weber defined Sociology as: […] the science whose object is to interpret the meaning of social action and thereby give a causal explanation of the way in which the action proceeds and the effects which it produces. By 'action' in this definition is meant the human behavior when and to the extent that the agent or agents see it as subjectively meaningful […] The 'meaning' to which we refer may be either (a) the meaning actually intended either by an individual agent on a particular historical occasion or by a number of agents on an approximate average in a given set of cases, or (b) the meaning attributed to the agent or agents, as types, in a pure type constructed in the abstract. In neither case is the 'meaning' to be thought of as somehow objectively 'correct' or 'true' by some metaphysical criterion. This is the difference between the empirical sciences of action, such as sociology and history, and any kind of a priori discipline, such as jurisprudence, logic, ethics, or aesthetics whose aim is to extract from their subject-matter its 'correct' or 'valid' meaning. (1991 [1921]: 7)

Since Authority comes from reputation, then we must consider from where does reputation come; what are the social processes that create and grant it? Although a discussion of all the many ways academic reputation is created, such as peer reviews, ranking indicators, impact factor, citations, etc., are far beyond the scope of this essay, a few will be addressed herein.

The second question can also be rephrased as to issues of fact and truth, as well as the confidence, both scholarly and public audiences may, or may not, have in the pronouncements (findings) by scholars of all persuasions, such as the current public debate over the reality of a COVID-19 Pandemic. ("The Covid Science Wars," https://www.scientificamerican.com/article/the-covid-science-wars1/)

When I teach, I explain to my students "What I say to you in class may or may not be a fact or a truth, but it is always a fact, and true, that I have said it." Furthermore, facts may be true but the truth of a statement comes from the relation of facts to other facts within it, and our ability to certify the validity and reliability of those statements via the judicious employment of commonly accept practices of the scientific method (which in itself is also a social practice)

As someone who grew up in relative poverty in the U.S.A., the desire to achieve respectability was especially strong, and the status (prestige) of a professorship in higher education was devoutly to be wished. This was especially attractive as it promised a world beyond the stereotypical baseness and veniality of working-class life. I vividly remember, for example, the explanations (excuses?) given by my often out-of-work father for the slings and arrows of his outrageous misfortunes. Higher education, post-graduate education, and then a professorial position seemed the ultimate accomplishment (escape?).

My disillusionment with this naïve view of the world, in which I have been reasonably successful, came rather quickly. Compared to the experiences of my father and mother, of course my "sufferings" were quite innocuous, but they are informative in describing the academic and scholarly worlds as they actually are, as opposed to how they present themselves to themselves and to outsiders.

While pursuing an independent Master's Degree in Sociology at Indiana University I was briefly mentored by Alfred Lindesmith, a leading sociologist/social psychologist of criminology. Under his tutelage, I crafted a thesis proposal to investigate why, it seemed that, the death penalty was not a major deterrent to the commission of homicides. I had already conducted a secondary analysis of survey data on convicted/incarcerated criminals showing that, although at first fear of punishment was a major deterrent to committing crimes, as their interaction with the criminal justice system increased their fear of punishment decreased. My plan was to apply Kurt Lewin's "Field Theory" to argue that as their direct experience with the system increased, they learned that the probability of arrest, prosecution, sentencing, and incarceration declined. Although Lindesmith was fine with the proposal, I needed at least one other committee member to proceed. When I went into his office to see how things were going, I saw a note on his desk from another criminology faculty member which read in part "What is this field theory crap?" The following semester, I was at New York University pursuing a PhD looking for more sympathetic faculty advisers. This was a prime example of social forces within disciplines, schools of thought, and departmental emphases, whereby few faculty want to engage with work that is not related to their own.

The phenomenology and ethnomethods I was later to embrace were, at the time, emerging on the fringe of pre-postmodern humanities-inflected social science. The best example of this increasingly internecine conflict was the *Proceedings of the Purdue Symposium on Ethnomethodology* (Hill & Crittenden, 1968). The transcripts of exchanges between ethnomethodologists such as Harold Garfinkle and quantitative sociologists like Karl Schuessler (who taught me statistics at Indiana University) read more like an argument among cliques who used their own jargon to insult each other, rather than a scholarly conversation among peers that might lead to a shared understanding of methodological and theoretical differences.

Gadamer argued that 'truth' and 'method' were in conflict because approaches to humanities were in conflict. One approach to understanding a particular text was

modelled upon the natural sciences, and the other implied that its interpretation required knowledge of the original intention of its author. For him, although meaning cannot be reduced to the author's intentions, it is however dependent on the context of the interpretation. For Gadamer people have "historically-effected' consciousness and are embedded in the particular history and culture that shaped them. These "prejudices" affect their interpretations, but rather than being a hindrance they are prerequisites to interpretation. That is, the scholar interprets the history of a text by connecting it to his own background. According to Malpas, Gadamer's work, in conjunction with that of Heidegger, was "…not a rejection of the importance of methodological concerns, but rather an insistence on the limited role of method and the priority of understanding as a dialogic, practical, situated activity." (Malpas 2013, in Krase 2018)

Although there were many other similar experiences of learning the ropes of being an academic, a few others should suffice. As in all socially organized systems, social science research is hierarchical. Consequently, qualitative researchers in general, and ethnographers in particular, feel the need to "justify" their own practices with reference to those seen as of higher order. Within ethnography itself there is a rank order ranging downward from classical, through autoethnography, to short-term autoethnography. I imagine at the bottom of the barrel is the short-term visual auto-ethnography in which I often engage. (Krase 2018)

As to the confidence, both scholarly and public communities may, or may not, have in science and scholarship Mariella Nocenzi wrote of the political and cultural causes of uncertainty as to. environmental risk from electromagnetic pollution in Italy. (2002) In her book, she noted the development of environmentally sensitive legislation in the European Community and intergovernmental programs which favored environmental protection and sustainable development. However, public confidence in government decisions was undermined via the mass media which conveyed information through the prisms of influentials in various fields. In reference to the current discussion, she paid special attention to how public trust in the source of information is undermined when 'scientific' experts disagree with each other, for example, about the risk to people of eating genetically modified food products. The public already has come to mistrust economic, political and mass media institutions therefore uncertainty generates even more risk and adds to the growth of a culture where risk comes to be expected as an aspect of everyday life. Of course, the same can be said in the current climate of doubts over Covid-19 risks and their abatement, and what passes for "science journalism" (which is another long story).

A more academically embarassing loss of confidence in scholarship was the 1966 "Sokal Affair" or "Sokal Hoax" in which a physics professor submitted an article to a "postmodern cultural studies journal, Social Text. He claimed the submission for a "Science Wars," special issue, «Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity» was to test the journal's intellectual rigor, and whose editors would accept an article "…liberally salted with nonsense if (a) it sounded good and (b) it flattered the editors' ideological preconceptions.» Three weeks after publication Sokal revealed in Lingua Franca that the articles was a hoax.

Below is the missing-the-point reply by the editors to Sokal's claim in Lingua Franca that his article was a parody, and that he intended this hoax as a critique of science studies.

Why does science matter so much to us? Because its power, as a civil religion, as a social and political authority, affects our daily lives and the parlous condition of the natural world

more than does any other domain of knowledge. Does it follow that non-scientists should have some say in the decision-making processes that define and shape the work of the professional scientific community? Some scientists (including Sokal presumably) would say yes, and in some countries, non-expert citizens do indeed participate in these processes. All hell breaks loose, however, when the following question is asked.

Should non-experts have anything to say about scientific methodology and epistemology? After centuries of scientific racism, scientific sexism, and scientific domination of nature one might have thought this was a pertinent question to ask. Bruce Robbins and Andrew.

At best, the article, Sokal's admission, and especially the editors' response is clear indication of the socio-cultural nature, as opposed to the objectively innocent Ivory Tower worlds of Academe in which the pursuit of truth is the highest goal.

My experience in seeking recognition within the social science social worlds in which I toiled taught me a great deal about practices that increase the likelihood of success; some of which I adopted. However, from the perspective of what I had hoped for, most were negative; for example, plagiarizing, stealing ideas (note ideas can't be copyrighted), mostly from unpublished manuscripts, or using student work without attribution. As a novice, such "borrowing" happened to me several times, but as in the real world, being a whistleblower for a young scholar is a recipe for professional disaster. In memoirs, we tend to note those who didn't do us academic dirty. For me, exceptions to the NeoFeudal rule of academe's "Iron Law of Oligarchy" were Alfred Lindesmith, Ronald D. Corwin, Edward Sagarin, and my final mentor Feliks Gross. For example, as opposed to the common practice of not including junior faculty and graduate students as "authors" of articles to which they contributed, Sagarin put my name first, in contrast to the normal rank order, and Gross regularly gave me opportunities to publish in his stead, even when he contributed to them.

Even as one rises in the profession, one learns that their work might not be cited or recognized for various reasons. Seldom do we look at ourselves as cogs in a, perhaps NeoLiberal Capitalist, machine. For example, when submitting articles for publication, authors understand that the publication rank of sources, impacts on the evaluation of their work by reviewers. Therefore, they might exclude sources from minor publications. Relatedly, because works are also ranked by the number of times they are cited in other works, authors are tempted to cite their own works, relevant or not, in their own publications.

We must also note that book publishers themselves are informally ranked by academics, and increasingly they "own" academic journals, so profit motive, and academic "star power" is not beyond consideration in the choices they make in publishing and marketing. Academe is a market at many levels; the largest is the student market (in 2018, in the USA the textbook market was worth 8.79 billion dollars).

As an aside, I am currently on a book award committee and have been bombarded by "nominations' from major publishers, while books from small presses tend to be self-nominated and the authors themselves must pay the cost of buying and mailing the book to all members of the committee. So far I have received 60 books, each with a retail value of about $50, and there are 10 members of the committee who have also received copies for a total cost of $30,000. If we multiply this by all the book awards given by professional organizations and add advertising, and other promotional costs, it is easy to see the size of the social problem. These are professional practices that we

seldom look at. How many awards are there and who can afford to enter the contests for them? We also have to admit of a hierarchy of publishers. Elite publishers often have elite authors in their writing stable. They also have the ability to provide editorial and related services that improve the quality of the final product. They are also able to pay for or reward manuscript reviewers and subsequent endorsements as well as paying fees for copyrighted materials used in the text. Then there are costs of participating in book fairs and conference exhibits, book promotions, advertising, and sending examination copies, to faculty, who are uncompensated retailers. Although not as crass as commercial publications which become "best-sellers" before the books are sold; based on the elite reviews and back cover endorsements. Reputation/Authority, therefore, in the context of NeoLiberal academe, suffers from the problem of the law of continuous accumulation. At the lower levels of academic labor, NeoFeudalism seems a better term, recognizing that within larger systems of exploitation there are local variants. For example, international or global capitalism depends on feudal systems of labor in colonies or NeoColonies colonies which today have thin layers of political independence.

Where, and whether, a book is reviewed, not to mentioned how it is reviewed, also recapitulates the accepted social order. Major journals, also reiterate the dominant ideology of the profession, its leaders, schools of thought, and key cliques within the discipline. Historically, academic "outsiders" tend to develop their own journals. This problem, of pre-ranking, spills over into peer review as well, as reviewers "evaluate" sources and citations. I have seen recognizable, de rigueur patterns of sources in all type of publications which seem like authors are following a template. Journal editorial boards might also have their own preferences, not simply for topics but, for how those topics are covered. I generally have instructed my own students to be good social scientists, and look up the work of editorial boards and reviewers to increase chances of acceptance. I have often faced the problem of reviewers (as gatekeepers) suggested that I "missed" something, when it was not necessary for reaching the conclusions of the study. For visual social scientists the problem is more complicated as few reviewers, except in journals such as Visual Studies (on whose board I serve) have the competence to judge, for example visual evidence and images as data. For a pragmatist like myself, when I review book manuscripts or journal submissions, I look at the soundness of the argument and content, such as data, and citations only matter if something is missing that would improve the piece. This usually becomes a publish with "minor revisions" evaluation.

Although I could go much further in compiling a litany of what we all know but are afraid to tell anyone in academe, a few others should suffice. As to another research oddity seldom do people report on negative results of research in the rejection of the null hypothesis in quantitative studies when such reports are of equal value. We must remember that many reviewers tend to be at the lower end of the academic food chain, and review assignments probably reflect that social order. The reward being low for toiling in the field being low, a crediting service emerged to credit their important role in the profession, and their Curriculum Vitae. (See Publons https://publons.com/about/home/). I prefer that reviewers not be totally anonymous, as in one case, I received a (rejected) review and was able to respond to the editors the nonfactual basis for the rejection; leading to a "minor revision" recommendation, so as not to offend the reviewer. In another case, a submission on how people are stigmatized by the places, such as slums and ghettos, in which they live to a major journal was rejected after a "mixed" review.

The editor wrote me personally and apologized, essentially for not having the courage to publish it against what probably was the wishes of a particularly influential reviewer. As to grant reviewers, sometimes they lack the expertise for the review, such as when I proposed a study of Poland as a "Borderland" which was rejected by a reviewer who said Poland was never a borderland. This of course would be news to Polish and other Central and Eastern European scholars.

Finally, as to personal experiences with academic social disorders, I have observed that as one attains leadership positions in professional organizations, the status is like honey to bees. For example, publishers see you as leading constituents, who might buy their products. When I chaired my department, I became very popular at annual meetings, being swarmed by job seekers. Similarly, journal and book editors, and officers of major professional organizations, also benefit from similar celebrity status. As president of one association, beyond being invited to, and paid to speak, I asked to author books or edit series that might be saleable to association members. We must also admit that sometimes publishers just want a prominent name on a textbook. While a graduate student I was offered a job by a major publisher to ghost write textbooks in several science disciplines in which I had little training.

I have lived through several periodic ideological, theoretical and methodological crises in social science disciplines. Each solution seems to follow the classical Hegelian dialectic as it has been most often presented of "thesis, antithesis, synthesis," until the next new crisis. Other than Postmodernism and adding "Critical" to just about any subject, many have offered, falsely in my experience, that Interdisciplinarity, is the answer to the problem of division and biases in the practices of modern sciences and humanities.

In Interdisciplinary Research: Process and Theory, Allen F. Repko (2008) addressed the problem of academic disciplinarity, in which universities around the world have relied on separate disciplines for imparting and generating knowledge. He argues that today interdisciplinarity is needed because complex problems and issues cannot be adequately addressed or resolved by any single branch of learning or body of knowledge (canons). As to these weakness, he cites Schulman, who said that each discipline has their own "contrasting substance and syntax — ways of organizing themselves and defining rules for making arguments and claims that others will warrant. They have different ways of talking about themselves and about the problems, topics, and issues which constitute their subject matters." (Schulman 2002: vi-vii)

To James Welch IV added that interdisciplinarity:

Nonetheless, interdisciplinarity does not seek to transcend the disciplines entirely into a unification of knowledge. The problems with such grand narratives have been thoroughly described by postmodern thinkers. Rather, the interdisciplinary approach offers corrective measures to dominant knowledge formations of any sort, by broadening their contexts and establishing synthetic relationships among them. Thus, the interdisciplinary idea has evolved from a mere critique of the disciplines to the more sophisticated mission of negotiating within and beyond the epistemological frameworks they project. (2011: 31–32)

I should have noted at the outset of this brief discussion that Interdisciplinarity, as sociologically predictable, seems to have quickly morphed into its own discipline (as per the emergence of separate social sciences from the grand social philosophies of the 19th Century). And, as would be expected, this counter-sociocultural system has developed its own factions and cliques. (On Transdisciplinarity see for example Jahn 2008). In a way, as to the many unrecognized failures of research methods, interdisciplinarity became

just another discipline as indicated by their own journals in various fields: Journal of Interdisciplinary History (https://www.mitpressjournals.org/toc/jinh/42/4?mobileUi=0), Research (https://www.jis3.org), Economics (https://journals.sagepub.com/home/jie), Education (https://dergipark.org.tr/en/pub/jietp), et alia.

Finally, over the decades, I have submitted many articles, some at the request of an editor, to journals describing themselves as "Interdisciplinary" in one way of another. What, I have discovered, through peer reviews, is that they seem to have their own canons, norms of validation, and languages. Or as Schulman wrote "…ways of organizing themselves and defining rules for making arguments and claims that others will warrant. They have different ways of talking about themselves and about the problems, topics, and issues which constitute their subject matters." (Schulman 2002: vi-vii) Even though I might have been asked to submit something from my own perspective, I was gently informed that to be published, I had to edit it to fit the Journal's. As expected, my decision, of course, was a normatively social one.

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Issues of methods and sources in social science

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The basis for all knowledge is information. As our knowledge of the world grows almost exponentially, it is critically important to understand what is the information base for that knowledge. In reflecting on the challenges facing scholars as well as the lay public in assessing and evaluating information, I am led to think about my own discipline, which fits into a broad category called social science. Labeling this category as "science" is itself at issue because there is some question as to whether social science is really science? When one thinks of the natural sciences, i.e., biology, chemistry, physics, etc., or the mathematical sciences, i.e., algebra, calculus, geometry, etc., one thinks of laboratory-controlled settings for experiments and the accuracy and precision of measurement. Clearly, most social science is not like that. There have, however, been over the years increasing efforts to make social science research more like natural science/mathematical research in terms of reliability and validity. In my own subfield of social science which is criminology, for example, there has been a considerable move to make criminological research more quantitative as opposed to qualitative. This has resulted in a downplaying of methods such as ethnographies in favor of sophisticated statistical analyses of large data sets. One of the downsides of this has been pressure on scholars, particularly young scholars, to generate quantitative studies that will get published in high impact journals in order to survive in the publish or perish world that now characterizes major research institutions. This can then, unfortunately, become an ends-and-means equation that can influence the veracity of the published research in criminology. With this as context, let me backtrack to my own experience with these developments.

During some 50 years of working as a criminologist, I have edited two respected criminological journals, served on the editorial boards of a dozen others, and been a peer reviewer for scores of manuscripts submitted for review to various social science journals. In addition, I have served on literally hundreds of doctoral dissertation committees supervising budding scholars. In all of these instances, my role has been to assess and evaluate the quality and truthfulness of the information and findings being reported; and a major part of that assessment involves looking at the methods used to produce the reported findings. Based upon the assessment, in the reviewer's judgement can the findings be trusted?

There are basically two kinds of data used in social science research: primary data and secondary data. Primary data are those that are collected originally by the researcher via methods I will describe shortly. Secondary data are already existing data collected by someone else for some other purpose than the particular study being reported upon. An example of the latter would be the Uniform Crime Report data collected annually by the FBI that reports on crime in the United States.

Social scientists (criminologists) usually use one or more of about a half dozen research methods to collect primary data. Only one of these (randomized controlled trials) is really similar to the laboratory-based methods used in the natural sciences. Each of these methods has advantages and disadvantages, and each has room for error that can effect the results.

Some criminologists use observation to collect their data. This is exactly what it sounds like, but is carried out in accordance with a structured set of rules about who,

what and when is being observed. The observations made are usually coded so as to be reduced to quantitative form. Obviously, there is considerable subjective judgement being used in this process, and that subjectivity permits error to creep in. The same is true of content analysis — another social science research method. Here, researchers review documents of some kind, such as letters or diaries or reports, and code data in accordance with a research plan. Again, this is a rather subjective process. One of the correctives for this subjectivity is to have more than one researcher independently code the data in accordance with a systematic protocol.

The principal way to gain information from human subjects is simply to ask them for their opinions or experiences. This is done through interviews — conducted either face-to-face or via the telephone. Or, it may be done through mail surveys. There are numerous ways that errors can enter into each of these processes. One example is selecting the sample of persons to be interviewed or surveyed. If the sample is too small or especially if it is not representative of the population to which the researcher wishes to generalize, the results can and probably will be misleading. An example of this problem is seen in the presidential election polling conducted in the U.S. in both 2016 and 2020. In both opinion survey cycles, the actual election results differed considerably from the predictions from the polling. Pollsters are still trying to sort out the explanations for this, but at least some contend that Trump supporters were underrepresented in the samples surveyed.

Some other ways in which error is introduced into interview/survey methods is through the use of poorly worded questions that are misunderstood by the subjects; or subjects may lie in answering; or, as I have found in my own experience, interviewers may simply fill out the answers themselves rather than actually conducting interviews. The low response rates in mail surveys and telephone surveys can result in unrepresentative samples. Any of these will produce misleading and erroneous information.

Most experts agree that the gold standard for conducting research is the use of randomized control trials (RCTs). This is true in both the natural sciences and the social sciences. For instance, the search for a vaccine for the pandemic Covid-19 which is proceeding as I write this, is using randomized control trials to test the effectiveness of some form of vaccine against a placebo, using experimental and control groups of subjects. The assumption underlying randomization is that it controls for any extraneous variables that may influence the outcome, e.g., age, gender, ethnicity, health conditions, etc. Those effects are controlled for, so that the effect of the experimental variable can be separated out.

Even here, however, error can creep in, because "the best laid plans of mice and men sometimes (often) go astray"! For example, a number of years ago I carried out a study of the effectiveness of a prison visitation program for juveniles called Scared Straight! I carefully constructed experimental and control groups through randomization from a pool of eligible candidates. The idea was that the experimental group of juveniles would participate in the prison visitation program and the control group would not. I would then follow-up with both groups to assess the outcome. Among the breakdowns in this design, which unfortunately are fairly typical, was that some sponsors took what were to be control subjects (not intended to visit the prison) to the prison — and thus they became by definition experimental subjects. This obviously created problems maintaining the size and composition of the control group under comparable conditions. Further, in some instances, subjects could not be found for the follow-up, or particularly with

the controls, subjects refused to participate further because they saw no reason to do so. I made a number of adjustments which accounted, I think appropriately, for these issues, but in other instances, sample size may be so reduced as to throw the validity of the research into question, or bias may be introduced into the reconstruction of the sample so as to produce unreliable results. In sum, even under the most rigorously constructed study conditions, errors can occur — and these errors can produce less than truthful and misleading information.

The main corrective for these various threats is the peer review process to which I alluded earlier. A research report — including everything from the statement of the research problem, to the hypotheses, the definition of the variables, the data collection methods, the analyses, the findings, and, most importantly, the limitations of the research — is presented for an independent review by a group of peers, i.e., persons who are acknowledged experts in the particular field of study. It is then left to these reviewers to determine the reliability and validity of the research and the resulting information. And only if they say okay, will (should) this information be added to our knowledge base.

Despite all this, there is still room for inaccurate information to pass muster. That inaccuracy can be the result of honest error, or unfortunately, of misconduct on the part of the researcher(s). In either of these instances, because of various pitfalls in the peer review process, it can be very difficult for the peer reviewers to discern any inaccuracies. Among these pitfalls are the following:

1. The reviewers almost always see only the data and the methods by which the data were collected as these are presented by the researcher, meaning the reviewer must trust the honesty of the researcher in reporting these;

2. Researchers may report only partial findings as if they are complete;

3. Researchers do not report negative results, i.e., those that do not support the original hypotheses, in part because most scientific journals have little or no interest in publishing negative results;

4. Researchers may reformulate their hypotheses to make them fit the actual findings, and thus avoid the negative results problem; and ultimately, when all else fails —

5. Reviewers depend upon the reputation of the researcher(s) to be open and honest in what they are reporting.

In what well may be a case representing the risks of this dependence upon the researcher's reputation, in 2019, at least six research articles that had been published by some of the most prestigious journals in criminology had to be retracted, because the editors of those journals no longer trusted the truthfulness of the results that had been reported — and that they had published; articles by a very reputable scholar in the field. To the point of peer review, the issues/problems with that published research were detected, not by the reviewers, but subsequently by a fellow researcher who had worked on some of the same projects being reported. This latter co-researcher pointed to the falsification of data, and to the refusal to release the raw data on the part of the principal senior author, as among the reasons for concern. The journal editors obviously agreed with these charges, and thus the retractions.

The challenges for the consumers of research information, be they scholars or lay persons, in deciding whether or not to believe what they see or hear, are seemingly quite daunting. Admittedly, there are no simple answers to this dilemma. In this brief space, I would mention just two areas for attention. First, so-called honest errors in

reporting can be detected and corrected by making more complete data available to peer reviewers in the review process. Then, critically important to the corrective process is the replication of studies to insure the reliability of findings. No single study should be relied upon as the final word! Only when multiple studies across different scenarios produce comparable results should one have confidence in the findings.

Second, and perhaps most daunting, is dealing with instances of dishonesty and misconduct in research. Here we might think about putting more stress on ethical practice and better mentoring in the training of young scientists. Research institutions, especially universities, might rethink the "publish or perish" dictum for researchers seeking promotion and tenure, and research grants. Does the pressure to produce go so far as to entice scholars into cutting corners in their research? Finally, and relatedly, research consumers should be extremely skeptical of any information produced by scholars who have a proprietary interest in the research outcomes. Two recent examples of the latter come to mind — scientists employed by cigarette manufacturing companies, and scientists employed by pharmaceutical companies. Lest anyone have any doubts about the potential harm from bad information produced by bad research, there you have it!

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Sources as Fundamental Pillars of Science

Dr. Oleg Maltsev

Source Criticism/Source Studies — discipline, responsible for the description and classification of historical sources.
Ushakov's Explanatory Dictionary (D. N. Ushakov, 1935–1940)

Today, in an age of rapidly advancing technology, information is pervasive. It is invisible, colorless, survives even in a vacuum, and operates literally in all spheres, spreading faster than any virus. Working with this substance is an essential and necessary skill for scientists or journalists and perhaps for every inhabitant of our planet. But it is not enough to have supersonic access to cloud repositories or libraries that have preserved the legacy of numerous generations before us. It is not enough. What is truly important is whether the information encountered daily is factual, regardless of one's occupation, profession, preferences, beliefs or nationality.

IS IT TRUTHFUL WHAT HAS BEEN WRITTEN AND DECLARED?

The world of a scientist and the world of science differs from one another in particular requirements. A researcher cannot work with information only because it has "come into his possession." It is not advisable to rely on any source as the ultimate truth either. The requirements for a scientist are different; he or she must be able to analyze and justify, reason and present valid results of his scientific activities. This paper reflects a brief scientific intelligence work narrated in a popular science style-focused on contemporary problems in source studies as a methodological section of academic work.

Today academia is dominated by generally accepted statements and stereotypes that humankind has 'stepped forward into a bright future of progress and technical excellence,' primarily compared to 'uneducated predecessors' who existed 300–500 years ago. '*Is that true*?' remains an open question. But certainly, it is not realistic to conclude that modern science is victorious daily and flourishes with discoveries and steady evolution. On the contrary, the opposite trend is more common, which indicates stagnation. In terms of methodological discourse on the quality of scientific results in the 21st century, a vital aspect of the scientific foundation is evaluation and studying sources. Young researchers are introduced to source criticism and the significance of the given skill. Speaking of written sources such as books, monographs, brochures, scientific publications, all of them should be accurately positioned according to their rank, qualitatively strengthening and, most importantly, verifying the conducted research, authenticating the soundness of judgments and the relevance of research outcomes. However, with the preponderance of information technology and inclusive digitalization, the very essence of scientific knowledge — source studies — have undergone abnormal mutations and simulation. Fake sources, the implicit customary way that does not require verification of data source, business projects that scientifically justify things that do not exist, among many other things, is becoming a negative tendency.

The question is, does "referencing to a source" equals the "quality of that source"? What if a long-established source is an example of inaccurate information? There is a current bizarre trend implicitly, which implies that a written source is a source that definitely should be used and referred to in the research. Does it even matter if it was an

intentional misrepresentation or the outcome of a theoretical project that has nothing to do with reality?

Before opposing or refuting the relevance of the questions mentioned above, it is suggested to go back to the starting point, science itself as a system. The following heuristic model is suggested for the discussion; consider science as a system shaped by four interconnected blocks:

1. Mechanisms that allow making scientific discoveries;
2. The block nominally termed the 'Storage device' (for previously available and verified data)
3. Field of unknown — what remains to be explored, the environment that necessitates being discovered and researched;
4. Unidentified information (unknown data to science)

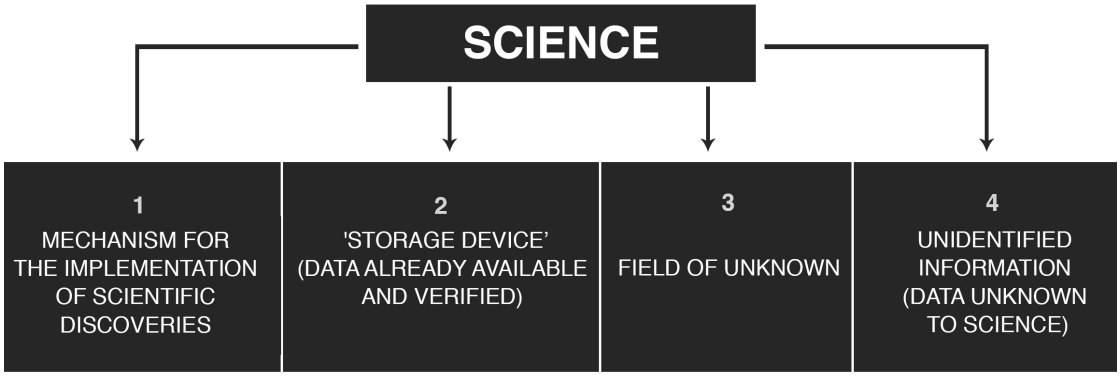
According to the given model, we could conclude that current academic science is faced with at least four global challenges.

Challenge Block #1 is directly associated with **the mechanisms of scientific research**. Including every mechanism, technique, procedure, programme, approach, test — everything that allows us to create science as such and it's legacy. However, the most common situation is that modern researchers are not aware of what mechanisms they could use (practically no institute or scientific circle shares knowledge as such). More importantly, they do not even question the validity of their research methods and tests.

Validity means reliability. **Verified reliability is a problematic parameter # 1**. For some reason, there is a focus on specific stereotypical "it is customary," "everyone does this," "it doesn't matter whether this test is unreliable; it has been practiced for 50 years," and so on. But the truth is that useless thing will prove their ineffectiveness in the next 50 years as well. If there are errors in calculations today, tomorrow will be a failure. The assumption that "everybody has been using it for a long time" is not constructive and does not allow us to achieve reliable scientific results and products, technologies as a consequence.

Challenge Block #2. The idea is to conceptualize the so-called 'storage unit'; databases and other information blocks constitute a specific environment. The environment is neutral by its nature; it does not possess qualitative characteristics as "good or bad." Characteristics are imposed by an individual who perceives or shapes his mindset through the prism of his beliefs. The so-called 'prism' is no longer objective as the interaction of different views shapes it. The scientist also has his own set of opinions and ideas — autonomous clichés and tenets that could be historical, social, cultural, psychological or even irrational.

The tenets classify what is being perceived as 'correct,' 'acceptable,' 'mainstream,' which affects the scholar deciding the course and the results of his scientific work directly. Arguably the most significant problem with the 'storage unit' is **the problem of sources objectivity.** I will not even classify how any data (scientific, among others) gets manipulated to produce an 'information substance' in a storage unit that is 'convenient' for specific projects these days. Besides, some data becomes outdated and no longer relevant over time, and, of course, such data has to be 'removed' by the formatting of a 'storage unit' just like a hard drive on our computers.



Challenge Block #3. *The unknown field* conceals its 'threats,' be it the 'impassable depths of ignorance' or the 'black holes of misunderstanding.' Metaphors aside, the main problem of 'unknown fields' is that scholars do not possess any tools to explore them. There is no validated methodology or approach, allowing one to research the unknown, besides those repeatedly applied without any result. The introduction of a new method or instrument today is perceived as an incredible scientific achievement. The aforementioned is not because there are very few worthy methodologists, but because the procedure has been elevated to the level of an almost insurmountable test that might take a life-long period. Conversely, there is an extensive library of non-functional methods in certain disciplines, but they are considered acceptable and functional.

Challenge Block #4. *Data unknown to science*. First, some data seems to be known to science. They are regarded as known, but in reality, no one understands '*how it works' and* does not talk about it out loud. Secondly, very often, certain information is misleading for political, economic or sociocultural reasons. It is not clear how to apply or use it despite the presence of a phenomenon. Finally, the easiest but honestly 'dead-end question': how exactly is one supposed to explore something unknown? What if no one is aware of it? And even if there are assumptions, one is required to:

A) refer to other researchers who never studied that field;

B) demonstrate that there is something **different** — it could be very complicated because of the risk of shattering the already established information environment used for manipulation. It is not even a matter of research tools nor a lack of ideas. The fact is that 90% of discoveries today are carried out either by accident or intentionally. For instance, after the Italian Republic's emergence in 1862, a new political circle required heroes to confirm the Italian identity. Almost "magically," those heroes and Italian "ancient" books made their appearance. In one way or another, science relies on sources, and it depends on how the scholar will use those sources (provided he has proper functional methods, technologies, approaches), as well as the quality of those sources.

The quality of the source requires close attention. Source study is an essential part of professional activity these days that relate not only to scholars. Whenever someone uses a piece of information without giving it a thought, it brings adverse consequences. Everyone with no exceptions can explore or study something. However, a scientist differs from an expert in any other field by one classification parameter: *the ability to verify and confirm specific information using tools*.

One of the powerful and objective tools in 21st-century science is photography.

Yes, photography, which is often treated inattentively and even arrogantly, most likely because young people are simply pampered by technological progress. Yet this is not a matter of pressing the shutter release and automatically making a picture on a digital camera, but the idea of *photography as a source of scientific information and a tool for conducting research*.

Source study is one of the pillars of science which advances together with it. Handling documentary sources is quite familiar to the scientist, which is not the case when it comes to photography. The potential of the former is underestimated by many researchers today. While considering photography in the research, it is relevant to point out three functions inherent to it:

- Source of information
- Object of study and substantiation of hypothesis
- Source of scientific evidence

In the first stage of the research, photos are a source of information for the researcher. It is only one type of source of information among many others, but the most reliable one. It is prevalent to neglect this source in the first stage of the study, particularly in humanities. What is unique about photography is that it reflects the factual state of affairs at the given moment. They may help us to navigate in a particular period of history under study. Whenever I begin a study at the institute with my colleagues, we try to get as many photographs on the subject as possible. This approach is particularly useful in obtaining valid information when we cannot physically visit a place, which has existed, for example, in the past. We can't go back in time, but photographs carry us back to those times.

Undoubtedly, there are written sources of information that reflect what had happened in the past, but they do not convey meaning as an image does. When we are reading a written document, we have to picture that image in our minds. This is how our perception system works; when we hear or read a word, let's say "a car", we immediately have a certain image of a car in our mind. Correspondingly, when a person reads a document, he makes up images in his mind in the way he wants. Sources such as engravings, paintings, frescoes and similar things would be useful when working with written documents. In terms of credibility, certainly, photography is more reliable than a painting. It is often hard to determine the exact date of a painting or fresco in the temple. It could be two hundred years old or ten years old (re-created ten years ago during restoration). It is impossible to ascertain whether it repeats the original piece if there is no originals' phototype. For instance, a scientist reading a written document shapes the image according to his reasoning but that *image* will not be original.

Consequently, a scholar initiates reasoning on the grounds of this naturally' fabricated image,' concludes and, as a result, does not acquire reliable data. It is helpful to recognize that each person represents the same subject, phenomenon and event uniquely and differently. Thus, we cannot consider our own and someone else's ideas to be reliable. Suppose there is no photograph or sketch on the paper (written document). In that case, we cannot be confident that 'it' (the subject) looked like 'this.' This way, humanity's entire history is divided into the before photography era and the photography era.

As a result of eight years of applied expeditionary research, **a comprehensive methodology** was developed and validated at the Expeditionary Corps (specialized department of the Memory Institute). The methodology provides scientists,

researchers, and experts of various fields the skill of working with photography as a source of scientific evidence on their own. The methodological provisions are logical foundations that can set up a system of expert training, improve one's skills, and be a training program.

An extensive research practice preceded the introduction of photography as a source of credible scientific data methodology. In 2012–2020, the author of this paper, head of the Expeditionary Corps, developed several key prerequisites of this approach and conducted its approbation in scientific projects, expeditionary studies, field studies, etc. Particularly in the period from 2015 to 2019, an expeditionary group consisting of experts in philosophy, psychology, anthropology, sociology and criminology, had a chance to independently examine and verify the reliability and quality of this methodology, researching the various phenomena of history in Europe (Germany, Spain, Greece, Italy, Czech Republic, Croatia), North America (USA, Mexico) and South Africa.

To learn more about the development of the methodology, its application and practical recommendations, please see the monograph "Photography as a Source of Scientific Information."

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Comments on "About The Rank Of Sources And The Reliability Of Data In The Scientific Study"

Dr. Douglas Kellner

In his study "About The Rank Of Sources And The Reliability Of Data In The Scientific Study," David Procopio provides a classification system that "makes it possible to have a clear understanding of sources used in the research" and to help to differentiate between "scientific work from a journalistic one." [1]

His paper is a comprehensive one and I do not have internal criticisms of what I consider a useful, original, and productive paper. I do want to suggest an external critique based on work from British cultural studies and Science Technology Studies (STS) that argue that science is a social construction and that concepts of science, truth, and evidence change historically over time and are often contested. I would also argue that sciences involve natural, social, and cultural science, and since my own work falls in the latter category I will approach the notion of sources, the reliability of data and science from a social and cultural science perspective as found in the work of the critical theory of the Frankfurt school, British cultural studies, and French postmodern theory such as Baudrillard. I will also make a distinction between reliable and dubious journalism and information sources and not between scientific work and journalistic work.

Procopio's work engages a stage of history when books, peer-reviewed journals, and standard canonical academic texts and textbooks stood at the apex of ranking sources and producing reliable date for scientific studies. I suggest we are now living in a new world described in detail by Marshall McLuhan in his 1964 book *Understanding Media* and subsequent writings in which book culture has been supplanted by media and electronic culture in a new cultural configuration that French postmodern theorist Jean Baudrillard also described, and that Steve Gennero and Blair Miller, building on McLuhan, have described as the "Googleberg Galaxy," contrasted to McLuhan's Gutenberg Galaxy, named after the printing press that inaugurated in his view the modern world, profoundly shaping its economy, social order, politics, culture, and educational system — and I would add its concepts of reason, truth, evidence, and science.

In this new cultural matrix, information is digitized and virtualized, spread through broadcast media and social media, and even books and academic journals circulate information on the Internet and social media making it more important than ever to evaluate and rank sources, to have a clear understanding of the sources of books, articles, and studies that purport to be science, media reports information, and internet sources of a variety of sources.

This is important because in the United States and countries throughout the world — especially ones with authoritarian and rightwing leaders like Donald Trump — we are engaged in cultural wars and wars against science, reason, and truth while authoritarians and their supporters promote fake news and bogus science, as well as attacking evidence, truth, and science itself. Moreover, in the United States and throughout the world we are immersed in a Covid-19 virus pandemic that is threatening in the US and elsewhere to get even worse as we enter the Winter season — I have been in lockdown since mid-March, much of Los Angeles and UCLA where I have my office and once worked is shut, and the pandemic is even getting worse, so

my paper obviously reflects this situation.

From the beginning, Trump repeatedly uttered falsehoods regarding the pandemic, contributing to the more than twelve thousand confirmed lies he had told as president as of August 8 (Kessler, Rizzo, and Kelly 2020) — a total that grows daily. One theme of Trump's falsehoods promoted unapproved treatments such as hydroxychloroquine, even to the point of claiming that he has been taking hydroxychloroquine to protect himself against COVID-19, despite claims by his science advisor Tony Fauci and other experts that it doesn't work. [2] More ridiculously, Trump advocated at one time that perhaps ingesting the cleaning detergents used to scrub and sanitize surfaces might provide a cure.

This might be laughable but unfortunately Trump's millions of loyal followers take his comments and actions as gospel truth and a role model to be followed — which thousands of his followers did, often with fatal results. This example dramatizes the importance of having reliable sources for public pronouncements on serious matters such as health and pandemics. Unfortunately, Trump's followers took him as the source of information about the COVID-19 pandemic from the beginning, with Trump first denying it completely, as did his followers, and then saying that it was no worse than a flu and would soon disappear [3] — it is raging and setting records in December 2020 as it write, so this was disastrous advice from a totally untrusty source who, however, continues to be the Voice of Truth for his followers.

Not surprising by Fall 2020, Trump did get the virus as did his wife and two of his sons from different marriages, as well as countless members of his staff, the secret service members protecting him, and many others he came in contact with. Trump's false medical advice feeds into an "infodemic" that describes an overload of information from public officials, media, the internet, and social media. False information about the virus leads people to attempt dangerous medical solutions, often with fatal results. Facebook, Twitter, and responsible social media sites and medical authorities are forced to fight and respond to the dangerous misinformation, but in an infodemic it is difficult to get false information under control and to advance reliable information.

Trump himself has repeatedly refused to admit mistakes as reporters confronted him with false statements or erroneous claims about the COVID-19 virus and crisis, instead blaming many others. The *Washington Post* estimated that around 15 percent of Trump's April 6–24 speeches were spent blaming others for the Covid-19 pandemic, with the most frequent targets being Joe Biden and the Democrats, followed by the media, state governors, and China. Trump went go far as to attacks science in one press conference, saying that "science doesn't know" i.e. how to deal with the Covid-19 virus.

In this context, I would argue that it is a life and death matter to defend science, reason, facts, evidence and truth — all under attack by Trump and his followers and authoritarian leaders and governments all over the world — but also to see how important the media and internet are in circulating news and information and presenting contested notions of science, facts, and medical information making it a life and death matter to distinguish between reliable news and information and fake news, fact-based scientific and medical evidence and quackery, and more broadly truth and lies.

In my response to the second question I will suggest strategies for distinguishing between reliable and fake news and information, and truth and lies. I will offer concepts of critical media and digital literacies developed by myself, Jeff Share and

Steve Gennero — who will also present on this panel — in answer to the question of what constitutes reliable evidence and sources that meet rational scientific and epistemic criteria.

To conclude my first presentation, however, I want to answer two possible objections to my own framework and approach. First: When a visiting Professor at Tubingen University in July 2006, in a city where I studied philosophy with a DAAD Fellowship at Tubingen from 1969–1971, I was asked to teach a course in Cultural Studies which I had been teaching in various forms in the US since the 1970s based on my book *Media Culture* in 1995 which I'll expound upon in the second round of questions.

I assigned the students to write a paper doing a cultural studies critique of a media text that could be a film, TV series, documentary or news program and that they should analyze its ideologies, values, and impact on society, doing their own analysis and using two internet sources that provide reviews or discussion of their topic to see how their chosen artifact was received in their society — i.e. to discuss differing interpretations or debates over it and their own position.

I quickly had hands go up and was informed that in Germany students could not use Internet sources in an academic paper. I insisted that the topic of the course was cultural studies and while we were reading key academic textbooks and articles in the field, the object of study was the media and digital culture and that students, their families and friends, and even many teachers got their information from the media and Internet which shaped their view of the world, work, family and social life, and their own ideas and personality. In this context, I argued it is of utmost importance to distinguish between reliable and unreliable media and internet sources and that vast scholarship and sound academic analysis could help them with this task.

At this point, I should perhaps state my own bias and history being a product of book culture, teaching philosophy and cultural and technology studies for over 50 years — half at UT Austin and half at UCLA with guest professorships all over the world so I am thoroughly a book guy who continues to spend at least 8 hours a day reading and 8 hours studying the media — a schedule which is necessary in the pandemic lockdown which has hit Los Angeles since March and with no end in sight.

Moreover, I would describe my own intellectual matrix as critical theory, including critical philosophy from Kant through Marx and Nietzsche up to the Frankfurt School, Baudrillard and postmodern theory, and British cultural studies. My own orientation is thus a critical one that critiques media texts, artifacts, political discourses and ideologies, and books and academic studies according to their truth value, reliability, progressive or regressive political effects, and how they function in society today.

In the era of Trump and a New Relativism I have returned to stress the importance of reason and rationality, truth, facts, reliable information, and democracy and democratic norms in the face of the attacks on them by Trump and his political, media, and, yes, even academic allies who have normalized lies, propaganda, the shattering of political and epistemic norms, and are continuing their destructive work even after Trump was decisively defeated in the 2020 election. [4] In this world, the topics of our panel are more important than ever and I will provide my own views on the importance of critical media and digital literacies in the next panel.

In discussing "How to distinguish reliable information from false information, fake news, and lies," it is important to assess the *sources of news and information*, in order to determine fact from falsehood, and science from superstitution, lies, and ideology. [5]

Taking as an example Co-Vid 19 and the question of "what counts as reliable evidence," it is obvious that the simple answer is Science. From the beginning of the COVID-19 pandemic Dr. Anthony Fauci and our science and medical organizations and experts have provided reliable information of COVID-19.

Science has proven its' reliability by having successfully fought plagues with vacdines before and discovered the sources of plagues and pandemic and how to fight them and inoculate the public against them. This was the case with the Spanish flu of the 1920s, and the polio epidemic in the 1950s when I was treated by a doctor who was himself involved in the research to find a polio vaccine, and so my parents reliably trusted this doctor to inoculate our family and none of my family or friends who were inoculated against polio ever got the once dread disease. Vaccines have cured many other diseases like smallpox and even the flu have been brought under control and even in some places eliminated.

Indeed, when I first came to UCLA in the mid-1990s I had been for years travelling the world to give lectures and attend conferences and seemed to pick up every conceivable flu from Latin America to Asia. At UCLA, I began getting a new flu vaccine every year and have avoided major flus ever since. So it is obvious that science and up-to-date medicine which is well tested, confirmed and successful provides reliable information and evidence and Procopio's paper encompasses a broad field to assess reliability of sources.

As for evaluating media and internet sources, it is more complex as there has been disseminated conflicting and opposed "information" on fighting Co-Vid so how do we distinguish between reliable and unreliable information, hard news and science and fake news and quack science? Here we need a cultural and media studies approach that appraises media Sources to evaluate sources between reliable and unreliable sources. When I was growing up in the 1950s this was easy: we had three commercial television network and one public broadcasting network and most countries had state broadcasting networks like the BBC in the UK, or French, German, or Russian state broadcasting that dominated the news and presented the dominant ideologies of their countries so television news in its early days was not especially reliable, controlled by big broadcasting corporations that had their biases or state media organizations.

During this period, the consensus in my family was that CBS News was best source of news and information. My father and uncles had fought in World War 2 against German and Italian fascism, and CBS radio commentators and reporters like Edward R. Murrow, Cronkite, Eric Severed, and later Dan Rather were deemed the most reliable sources of TV news and information by my family and we ritualistically watched *CBS Evening News* every night. This was a 30 minute broadcast so one needed to read newspapers and journals to be adequately informed.

A major source of news for my family was newspapers. My first job in Falls Church, Virginia in the 1950s was delivering the *Washington Post* which was deemed one of the nation's best newspapers and was subscribed to by almost every house in my neighborhood as everyone, including my father, worked for the U.S. government, military, or intelligence forces and needed to be informed about what was going on with U.S. and global politics, and the *Post* was deemed a reliable source. During the Watergate scandal of the early 1970s when *Washington Post* reporters Carl Bernstein and Bob Woodward broke crucial Watergate scandal stories about corruption in the Nixon administration, the paper won renown, almost every journalism award at the

period, and continued to be respected to this day.

In the later 1950s and early 1960s my family moved to Valley Stream New York and I immediately got a job delivering the Long Island newspaper, plus the *New York Times* and other New York daily newspapers. I read the *New York Times* every day after I delivered my papers and my family too took the *New York Times* as the best U.S. newspaper. When I got my first job teaching philosophy at the University of Texas in Austin in the 1970s I was thrilled when the *Times* was available nationally for daily delivery and continue to this day to read the *New York Times* in Los Angeles which I consider, along with the British *Guardian*, the best sources of news in the English language.

The 1980s and 1990s saw the rise of digital media and I was thrilled again when the *New York Times, Washington Post,* and *Guardian* became available on-line which I continue to read and have found them the most reliable source of news during the Trump era. As for cable television, I initially followed CNN in the 1990s that was the first global TV network and a reliable sources of news. Yet the 1990s also saw the rise of TV cable networks *MSNBC* vs *Fox News* with MSNBC on the liberal and Democratic Party side of the spectrum and *Fox News* on the conservative and Republican party side; during the Trump years MSNBC savaged Trump from the beginning while Fox was pro-Trump until almost the end when he inexplicably turned on them after they announced that Joe Biden won the 2020 U.S. presidential election while Trump to this day insists against all evidence and facts that he won the election and has refused to concede.

In general, one needs critical media and digital literacies to assess the reliability of Internet, broadcasting, and print media sources learning how to assess their biases in terms of

Corporate ownership, with the major TV networks ABC, CBS, and NBC centrist in orientation to attract a mass audience while cable networks have their biases as I indicated above. One also needs to be able to assess specific News broadcasters according to their biases. While the TV networks and CNN purport to be neutral and centrist, researchers have over the years noted a liberal bias, while cable networks MSNBC is strongly liberal and anti-Trump whereas Fox is strongly conservative and pro-Trump.

These biases are not difficult to detect though one needs experience in critical media and digital literacy to assess Internet sources to see which are most reliable and which portray lies and disinformation. Yet, in my book-centric view, books and the best print journals remain the best sources of information, and indeed critical media analysis from books of TV networks and Internet sources from reliable experts provide an excellent source of reliable information.

Obviously, every individual has their political bias and their media biases dependent on their personal history from youth on of media and internet consumption and I've indicated some of my biases in these comments. It is up to each individual, however, to develop critical media and digital literacies to properly assess reliable media and internet sources (Kellner and Share 2019). There is consensus concerning some sources whereas others are contested. Each individual, therefore, has the responsibility of developing critical media and digital literacies to be able to think, read, and assess reliable sources for themselves.

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Notes

[1] - https://jewishreview.co.il/about-the-rank-of-sources-and-the-reliability-of-data-in-the-scientific-study-10202/.

[2] - For information on the origins of the COVID-19 pandemic, see "Wildlife Markets and COVID-19," Humane Society International, April 19, 2020 at https://www.hsi.org/wp-content/uploads/2020/04/Wildlife-Markets-and-COVID-19-White-Paper.pdf (accessed on August 11, 2020). For background on this issue, see Quammen 2013.

[3] - On Trump's lies and misinformation, see Toobin 2020 and Mary Trump 2020.

[4] - See my analyses in Kellner 2016 and 2017.

[5] - I am not using the concept of "ideology" in this paper although there is a copious literature on truth vs ideology and science vs ideology, which are major themes in science and technology studies. See my earlier studies of ideology in Douglas Kellner, "Critical Theory and Ideology Critique," in Critical Theory and Aesthetics, Ronald Roblin, editor, Lewiston: The Edwin Mellen Press, 1990, 85-123; Ideology, Marxism, and Advanced Capitalism," Socialist Review 42 (Nov-Dec 1978), 37-65; and review of John Thompson, Ideology and Modern Culture, American Journal of Sociology, 1991: 1184-1186.

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Is Information Knowledge in the Digital World?

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In his piece "About The Rank Of Sources And The Reliability Of Data In The Scientific Study" David Procopio "introduced a classification that makes it possible to have a clear understanding of sources used in the research" and to help to differentiate "scientific work from a journalistic one." [1] Although I am not a scientist, as a critical theorist and philosopher of technology who works in the area of critical media literacy, the points raised by Procopio do not go un-noticed. In fact, the concerns raised by Procopio, if extrapolated and used as a meta framework for the exploration of knowledge, information consumption, and technology — provide us with an important series of questions that all interactions with media require — and not just those by scientists! More specifically, how has the expansion of social media impacted our consumption of information as knowledge? How have the actions of certain individuals on social media altered the notion of what is fact or who is a trusted source? An example here would be American President Donald Trump's use of social media to by-pass the mainstream media, whom previously were the primary disseminators of information as knowledge. This has altered the very process by which information gets fact checked or verified before being consumed by the general public. And, of importance to this paper, how have changes to the technological apparatus — whereby the iPhone now lives almost entirely inside of our bodies as extensions to our very selves — altered how we consume information as knowledge?

Before I go further, perhaps I should say a few words of clarification about the distinction between "information" and "knowledge" as I want to deliberately separate these two terms. In separating these terms, I am attempting to engage with the classification system that Procopio gives to us in his article on scientific sources, whereby Procopio argues that not all information is knowledge because not all sources are equal distributors of credibility. The same is true for the consumption of media by the general public through smartphones, mobile devises, and handheld technologies. Not all media information is knowledge because not all media information is actively decoded when consumed. To draw a comparison to Procopio's classification system with an analogy to eating a healthy diet, some "information" when consumed can be immediately digested as "knowledge." These healthy foods would be what Procopio classifies as "reliable sources." However, I would argue, that even healthy foods can come in unhealthy packaging. Think of an apple that has been grown in a field that relies heavily on pesticides for maximum growth and then the use of further chemicals to preserve freshness for transportation from farm to supermarket. Even when we consume reliable sources, we must always be aware of the impact of the container of that information when we consume it as knowledge.

In addition to what Procopio terms "reliable sources," other sources, he argues, require multiple levels of verification to establish their credibility. These sources require action on the part of the reader to turn "information" into "knowledge." Returning to our food metaphor, some foods require "more chewing" for digestion. What is clear from Procopio's hierarchy is that the more reliable the source, the less effort required in the consumption of that source to take its "information" and digest it to "knowledge." Sometimes the process of verification requires an individual to seek out the producer of the information and their bias. Other times this process of verification requires a clearer understanding of the pathway of dissemination to properly establish the extent to which

it can be considered credible. In this way, we can think about tracing the reliability of a source, much like eating a walnut; it requires the penetration of the hard shell to find the source protein located inside.

Karl Marx once argued that information disguised as knowledge acts like an opium for the masses. [2] This idea was further extended by Theodor Adorno's description of "the culture industry" as pablum for the masses. [3] For Adorno and his Frankfurt School counterparts, the expansion of mass media as the disseminators of information packaged as knowledge was problematic since the very structure and profit based goals of the culture industries emptied media of any nutritional value despite being packaged as healthy for consumption. Adorno and Horkheimer beautifully foreshadowed (unbeknownst to them) the current moment where social media empties "information" of "knowledge" by its very structure, when they posited that "the diner must be satisfied with menu." [4] In all cases, Marx, Adorno, Horkheimer, and Procopio — the point remains clear: information is not always encoded with knowledge regardless of the packaging or container. Therefore, the decoding of information required to transform it to knowledge — what Douglas Kellner and Jeff Share have termed "critical medial literacy" — is a requirement for healthy digestion. [5] I would like to propose here as an extension to Procopio's classification of the reliability of sources is another lens for viewing the credibility of the information we engage with, and one that is often over looked. Here, I argue that the container is as important as the contents and requires the same level of scrutiny for classification.

In the current media environment, the content of social media: be it friends' lists, posts, tic tocs, tweets, likes, etc. all require critical media literacy for decoding. However, the same could be said about earlier advancements in communications technology (i.e./ print, radio, television, etc.). One of the primary differences between the current transformations in media and earlier historical examples are the intimacy, expediency, and primacy of the mediums themselves across which media travels. An overabundance of texts and encoded images surround us. We interact with so many of these texts — so frequently — that it is impossible to immediately decode all of the symbols, texts, and images we encounter at the point of interaction. Therefore, we passively naturalize encoded messages of multiple symbols without even knowing it.

A political economy of media would suggest an exploration of the objects, apparatus, and physical spaces that translate and transpose digital images, messages, and ideologies, to emphasize and expose unequal power relations, which encode media at the stage of production with embedded inequalities that are portrayed as normal, obvious, or even invisible when received at the point of consumption. In the current media environment, the mediums that transport media content to users requires increased decoding. What is unique to the current moment is the primacy, intimacy, and expediency of the technology apparatus (aka the mediums) for accessing information packaged as knowledge in 2020— e.g. smartphones, iPads, and tablets. This therefore requires an additional step to previous approaches of political economy of media. Here "medium" or "container" can refer to hardware like iPhones, software: and this includes internet browsers or search engines, platforms like social media spaces such as Twitter or YouTube, and even cellular service, cable and telephone companies, and Wi-Fi providers. Anything that acts as a conduit through which digital information travels from the point of production to the point of reception is a medium or container.

Social networks like Facebook, Twitter, and YouTube have not only reshaped how

we communicate with others, they have also shifted how we interact with knowledge. Here, I am referring to the processes by which Americans use handheld technology and social networks to access "news information" as "knowledge." According to The Pew Research Center "[o]verall, 81% of Americans say they go online on a daily basis. That figure includes the 28% who go online almost constantly, as well as 45% who say they go online several times a day." [6] There has been a trickle-down impact for smartphone ownership, whereby a PEW Research Center report on Teen use of social media and technology by Anderson and Jiang noted that 95% of American teens have access to a smartphone, and 45% say they are online "almost constantly." [7] Despite arguments surrounding a digital divide, the research data suggests that mediums play a prominent role in the daily lives of most Americans. Since the smartphone or tablet is often the first point of media contact for many individuals — whereby news or information is first received by the user via their handheld devices — understanding the primacy of the medium is a key requirement for critical media literacy.

In addition to an increase to the amount of time Americans spend on their devices, there has also been an increase in how the American public use these devices to access "news" — remembering of course that news has historically acted as "information" packaged and delivered as "knowledge" to the general public. In September 2012, a report from Pew Research noted how 1/3 of all Americans reported accessing their daily news information via their smartphones or tablets. [8] In 2020, according to PEW, not only do more Americans have smartphones and use them as their primary source for news media, but1/4 of adult Americans noted how they get their news primarily from YouTube. And almost 3/4 of respondents noted that YouTube was an important way to get news.[9] But here is where the consumption of information as knowledge becomes challenging with social media, like YouTube. For this recent survey, PEW noted that of the most popular news channels on YouTube, those with at least 1000,000 subscribers in 2019, only 49% were associated with news organizations and a startling 42% were independent!

This brought with it a series of other factors from:

Shape: 70% of these independent YouTube channels with over 100,000 subscribers center around an individual personality, "YouTuber," influencer, or public figure.

Tone: independent YouTube channels were twice as likely to produce stories with a negative tone when presenting their information.

Conspiracy theories: a higher number of topics discussed in YouTube videos by independents engaged with topics that centered around conspiracy theories.

So, to summarize, we have a scenario where close to 90% of information consumers are holding smartphones or handheld devices, and 3/4 of these individuals believe that YouTube is a valuable space to get this information from, but also, almost half of that information is being packaged as knowledge but would never meet the classification of "reliable source" according to Procopio.

In 2005, I explored the shift in news coverage from what I termed real news — traditional news centers like *CNN* or T*he Washington Post* — to comedy news shows such as *The Colbert Report* or *The Daily Show*. [10] What was notable at the time was how many Americans in the lead up to the 2004 Presidential Election treated comedy news as a reliable source to gather information on key issues before voting. And while I speculated how this shift was troublesome for democracy, in retrospect we see how it was actually part of a more significant process whereby news coverage was shifting — from Norman

Mailer type essays that expressed and explored convergent views on issues, to simple one-liner headlines, which sensationalized information for audience pleasure. The one-liner news coverage in the world of Twitter has become the standard, even for news organizations like *CNN* or T*he Washington Post*. On social media, news organizations and independents uses simple one-liners or a basic image to stand in for an entire news story and to hook the smartphone readership who access their news from digital spaces — often sacrificing the knowledge component of the news story for the shock statement that will result in the click that redirects the viewer to the website, blog, or YouTube channel. When news is sent directly to our phones, it is sent there because we have actively subscribed to receive it; either through an RSS feed for particular story types that interest us, through an app (either free or paid) that sorts our likes and dislikes and then sends them to us, via search engines that uses algorithms to predict our "real desires," or even through a paid subscription to a news provider of choice. In all cases, a selection of what information we will receive as knowledge happens before we ever see the stories — and in many cases before we even see the topics! What is unique about this process to social media versus television or home newspaper delivery, is the primacy and intimacy of the information packaged as knowledge via the smartphone medium. When news is sent directly to our phones, the personification of that news immediately suggests to us that its content is real, legitimate, trustworthy, and unbiased; and that it fully represents the world — locally and globally — it purports to cover. But how well does Twitter's one-liner news coverage actually stand up to critical media literacy? When news arrives in one-lined tweets, if the reader does not click to read the entire story or spend time unpacking who the source is and what the context of the story may be, then the news itself gets digested without being chewed. The sensationalized one-liner headline that was written to lure the reader to the news corporation home site or independent YouTube channel becomes naturalized as news itself and takes on the perception of truth — even when the perception is an empty and hallow symbol.

Apparatus like smartphones are handheld, mobile, are generally kept close to one's personal body at all times. In addition to their close physical proximity to users, the type of applications downloaded to the device and used multiple times daily — such as messaging, status updates, calendar, news, and even weather information, allows the apparatus primary status in our lives as it now perform many of the social roles previously occupied by friends, partners, assistants, and other trusted individuals in our daily lives. Since social media messages are sent and received instantaneously and often without censor by the sender and without sorting by the receiver, an active participation from the individual to access knowledge and not just information requires a critically media literacy that looks to the medium as the first point of access in need of decoding. The iPhone is not simply a hand-held device that aids an individual in the process of communication. The iPhone is communication itself.

In separating media and medium into two distinct terms we see a vital reconceptualization of Marshall McLuhan's argument that the medium is the message! [11] It is about form as much as function. It is about container as much as content.

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[2] This quote originally appeared in the "Introduction" of Marx's 1843 *Contribution to the Critique of Hegel's Philosophy of Right* when discussing religion. Marx noted "it is the opium of the people." https://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm

[3] Adorno furthers this idea in his 1944 essay with Max Horkheimer "The Culture Industry: Enlightenment as Mass Deception" in *Dialectic of Enlightenment* when he notes "There is nothing left for the consumer to classify. Producers have done it for him. Art for the masses has destroyed the dream but still conforms to the tenets of that dreaming idealism which critical idealism baulked at." https://www.marxists.org/reference/archive/adorno/1944/culture-industry.htm. He also returns to this notion in his 1967 "Culture Industry Reconsidered" noting "though the culture industry undeniably speculates on the conscious and unconscious state of the millions towards which it is directed, the masses are not primary, but secondary, they are an object of calculation; an appendage of the machinery. The customer is not king, as the culture industry would like to have us believe, not its subject but its object." Theodor Adorno and J. M. Bernstein, *The Culture Industry Selected Essays on Mass Culture* (London: Routledge, 2001), 99.

[4] Adorno and Horkheimer in "The Culture Industry" argue "The culture industry perpetually cheats its consumers of what it perpetually promises. The promissory note which, with its plots and staging, it draws on pleasure is endlessly prolonged; the promise, which is actually all the spectacle consists of, is illusory: all it actually confirms is that the real point will never be reached, that the diner must be satisfied with the menu." https://www.marxists.org/reference/archive/adorno/1944/culture-industry.htm.

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The Coronavirus pandemic: Hard science, emotions and politics in the quest for solutions.

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The Coronavirus COVID-19 has brought the world a universal public health pandemic accompanied by lifestyle changes that alter our time-tested routines. The various reactions to the Coronavirus, be they by choice or mandatory, oblige us to modify our usual hours, lessen or heighten the likelihood of various types of crime and victimization, and bring about considerable upheavals in the criminal justice system. For criminologists, victimologists, criminal law and criminal justice academics, professionals and students, the virus provides novel and worthy experimental conditions that newly examine explanatory theories of crime and the effectiveness of using different approaches and diverse policies.

The chosen or mandatory responses to COVID-19 force us to vary our normal hours, decrease or increase the possibility of different types of crime and victimization, and trigger unprecedented challenges in the criminal justice system. For criminologists, victimologists, criminal justice academics, professionals and students, the virus offers new and valuable situations for experiments that test crime-related theories and evaluate how effective the application of diverse practices and alternative policies can be.

Disparate measures to limit the spread of the pandemic, like social distancing, wearing face masks, shelter-in-place, shutting down businesses, working and schooling virtually, restricting or forbidding group gatherings, and optional or obligatory codes of conduct introduce a new and complicated conceptual framework to control perspectives and methods for investigating and intervening in the areas of crime, justice and victimization while the Coronavirus crisis rages. This crisis is not limited to health. It is an economic one as well, affecting people, companies, state institutions and budgets.

Since the Coronavirus impacts all facets of public and working life, social scientists have a rare chance to compile real-time data on a large variety of pandemic challenges. The impact on every facet of communal, individual, social and work life; on careers and the investigation of curtailed human contacts; on the concern about contracting the disease, loss of employment and its financial impact, and on the mounting instances of domestic conflicts is of deep interest for practically all disciplines, considering how unique this worldwide phenomenon is.

The fact that in the United States, for example, wearing or not wearing a mask has been considered by many as a political statement for or against one or the other presidential candidate in 2020 is an unexpected, unique and troubling phenomenon. Economists zoom on the dramatic disruption of the employment and provision of supplies and their impact on the market. Political scientists are especially occupied analyzing politics during this pandemic when government policies and decisions consistently require a give and take between safeguarding public health, restarting the economy, respecting civil liberties and predicting politicians' future, especially if they are running for office.

Besides being a major health crisis, this worldwide pandemic is also an economic tsunami overwhelming people, companies, and state institutions and budgets. For criminology, victimology, criminal law, and criminal justice, living in this time of pandemic thrusts upon society and decision-makers a wide number of complicated choices, like ensuring public safety versus caring for the health of those controlled by the criminal justice system, also including those who work within it. Cutting the prison population

fast to prevent massive infections and loss of life in prisons clashes with worries about freeing so many prisoners into the community, with the possibility of a high recidivism rate.

The Coronavirus pandemic has revealed a deep-seated diffidence, prejudice and rejection on the part of many people of the scientific establishment, of its findings and of its influence on lifestyle, public policy and the law.

Various countermeasures to contain the pandemic, such as social distancing, use of face masks, shelter-in-place, business closings, virtual work and schooling, limited or prohibited group meetings, and voluntary or mandatory codes of conduct provide a new and complex conceptual framework including new perspectives and approaches to everyone's standing, role and rights in society.

Quite troubling is the rejection by significant numbers of people in many settings, including advanced countries, like for example, the United States among others, of the very existence, devastating impact, rapid spread and deadly consequences of the Coronavirus itself as affirmed by scientific sources (McCarthy, 2020). Polls taken in the United States showed that as much as 31 percent of the respondents believed that the scientific statements about the existence, spread, number of people infected and especially of people dying because of the Coronavirus were false and exaggerated for political reasons, that is to disparage the sitting President in his quest for reelection (Mitchell et al. ii, 2020; Romano, 2020). Effectively many people, frequently classified as politically conservative and right-wing, deemed the Coronavirus pandemic to be a hoax perpetrated by liberal activists on the unsuspecting public (Joey, 2020).

This misconception has not been limited to the United States. In many other countries, similar beliefs were widely spread. At one point in Brazil, for example, some people accepted as true a rumor presented as a fact that caskets supposedly containing victims of the pandemic for burial were actually filled with stones to "make-believe" that the epidemic was deadly, this because of the political objective to undermine the country's President.

Resistance by certain people to the recommendations of experts and normally respected governmental health agencies to wear a mask at least in public, practice social distance, avoid crowded places like bars, gatherings, demonstrations, parties and the like, wash one's hands frequently and even to vaccines against Coronavirus has been fierce.

Governmental policies regulating various commercial and leisure businesses and at times ordering that they be closed, or function on a reduced schedule were loudly protested, resisted and even openly disobeyed. Even law enforcement officials in certain areas announced that they would not enforce those measures and rules, openly defying superior authorities. President Trump publicly urged citizens of certain states in the Union to rise up and "liberate" their state from the yoke of restrictions on businesses, schools, and people's social lives adopted by pertinent local authorities to limit the spread of the Coronavirus.

There are indeed indications that the perception by the public of scientists as experts worthy of respect and trust has been significantly damaged by the Coronavirus crisis. A recently published paper, "Revenge of the Experts: Will Covid-19 Renew or Diminish Public Trust in Science?" (Eichengreen et al., 2020), addresses how being exposed to prior epidemics impacts the confidence level of various people in science and scientists. The study joined data collected by a 2018 study by the Wellcome Trust of more than 75,000 individuals in 138 countries with data on global epidemics since 1970. It concentrated

especially on those who lived through an outbreak of an epidemic during what the authors define "impressionable years," that is, between 18 and 25 years of age. They found that having been so exposed did significantly diminish confidence in scientists, their trustworthiness and public service, and in the beneficial impact of their scientific work.

It must be noted that this diminishing level of trust in scientists was especially strong among people with a limited level of education, particularly in science, which is also a characteristic of many who now chafe and even rebel against Coronavirus preventive measures. It must be stressed that this diffidence does not extend to practicing medical professionals like doctors, nurses and traditional healers.

One author of the study, Dr. Aksoy (2020), acknowledges that there is a divide between what scientists do and the perception of it by the public at large. There is also previous research indicating that while credibiliity and expertise are key factors for scientists to obtain the trust of the public, if they are not able or do not make an effort to share their findings in a clear and concise manner and do not attract the confidence of the public, they will be ineffective and their message rejected since it will be perceived as elitist, unapproachable and divorced from reality. A major downfall for scientists is also to permit that politicians use them and their science to buttress their authority or, on the contrary, as a scapegoat (Aksoy, 2020; Borkowski, 2020).

On the other hand, one can also encounter those who believe the opposite, that the Coronavirus may reinforce public trust in science and scientists. For example, a recent survey documented that the percentage of Germans who stated that they had complete confidence in science and research climbed to 36% in April 2020, quadrupling the rate of 2019 (Bothwell, 2020).

Another crucial element, the poor match of priorities between scientists and policymakers, underlines the necessity for evidence-based information to act as a powerful foundation in support of their dialogue and decision making (Karam-Gemael et al., 2018).

In conclusion, for information to be credible, accepted, influential on

the formulation of public policy and effective in addressing social, legal and health challenges it must be trusted and recognized as believable by the intended audience. It is not sufficient that it meets all the theoretical and methodological requirements of the respective scientific field; that it is evidence-based and published in a prestigious, refereed and abstracted journal. Especially in view of the ever-increasing quantity of research being conducted and of its easy accessibility via electronic means, for research to stand out, be noticed, received and recognized as true, impactful and deserving of acceptance and implementation, it must be presented in a manner that captures not only the mind but also the emotions and the imagination of the intended audience; responds in a practical and feasible manner to perceived needs and urgent priorities and is understandable and impactful at the practical level of resolving a problem.

People reject or doubt science because, as it is often presented, it forces them to live in two worlds: the intellectual self that can digest and regurgitate data and the emotional self that cannot fathom, cannot "take in" the gist, the significance of that information. Living in these two realities can be quite uncomfortable.

In other words, what researchers and scholars cannot forget is their own humanity, their own linkages with fellow humans, and the imperative of belonging rather than separating themselves from the rest as if they were high priests to be worshiped. The emotional component of scientific advances and discoveries responding to real human

crises and challenges must be recognized and integrated with the more cerebral one in order to be successful, accepted and effectively translated into action. Intellectually understanding something is one thing; having its gist, its significance "hit one" and vividly impact one's grasp of reality is quite something else.

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The manipulation of data in science: challenges of assessing results received through quantitative and qualitative methods

Dr. Geoffrey Brian West

"If I have seen further, it is by standing upon the shoulders of giants."
Isaac Newton

Initially, there are many aspects, approaches, tools, and even hints for data analysis and representation that one would subsequently characterize as 'manipulation of data'. In the given piece prepared based on online panel discussion of the conference "Challenges of Source Evaluation in Science and Correlated Areas," the main focus would be on main reasons and prevailing circumstances that lead to data manipulation. From Professor Geoffrey West's perspective, there are two main parts in this: **access to data and credibility of that data.**

For many years I have conducted my research in high energy physics, having due access and thus taking data from companies that could be described metaphorically as 'huge scientific accelerators', for instance, CERN in Switzerland (Geneva). As a matter of fact, in this case, a researcher faces certain barriers since one deals with specific experimental data. Typically, in high-energy physics, one does not have the realistic possibility of re-running the experiment, the privilege one possesses in some other traditional scientific disciplines. I believe that it is a crucial aspect to be able to confirm theories and predictions, hypotheses, and analysis results for other things for scientific progress. Nevertheless, there blossoms an enormous trust dimension that whatever this group of thousand experimentalists performed together is correct data. Sometimes such experimental groups declare: "*This is what we measured. This is the truth. The rest have to trust us*". And they have manipulated the data because all kinds of corrections made right in the research process; not infrequently, plenty of slightest manipulations are taken to fit 'the result' into a 'common form' that can be used by other researchers. However, one has to trust even that sort of data. Naturally, the credence level, for sure, depends on the reputation and buildup of scientific profile over many years. Now, this is one pole of the problem.

There is another extreme pole, as well. I have collaborated with companies and social organizations and faced a problem of a very different nature: **the proprietorship of data.** That means either the data may exist, but one cannot get access to it, or one has to pay huge amounts of money to get the data required. Again, that data has been 'marinated' to a certain extent; overall, it is not the pure data one seeks, but the 'manipulated' one, even if one pays that money — for instance, the data coming from the tax returns of companies. Overall, the tendency is as follows: great confidence in data is frequently not verified, which is an enormous problem.

However, even more striking difficulty roots in the fact that if one requires to comprehend an organization as a system or 'living organism', he intends to understand what 'goes on' inside that organization. Then one more problem occurs, which could be characterized by the question 'What is the internal data specific company or a group of companies?' Generally, one never gets access to that 'internal data' box. Some companies send a researcher the documents that are analogous to organizational charts, which are idealized versions of what the company is. This does not reflect reality; it does not indicate the communication system, interchangeability systems, and so forth. Overall, this is a problematic field since data has been manipulated in some form or another.

I have not come across any verified methodology or set of data assessment tools to get around these extremities since organizations (like the ones mentioned above) are under no obligation to supply scientists or others (even politicians) interested in the raw data. Consequently, this is a significant issue, particularly in the social sciences. In the physical sciences, I would note that it is less of a problem; that becomes an issue in some of the biological, medical, and pharmaceutical sciences because of the inevitable role of money and payoff and who got there first. Associated with that is federal agencies' attempts across the globe when they support research to insist that researchers make their data available; there comes no transparency at all. However, many researchers ignore this fact. That is a truly unsolved problem since scientists and researchers are being pushed to apply the data they supply that is sometimes not credible.

Overall, these are the most crucial aspects and data manipulation problems to be solved. I believe there is a solution to these problems, and it can be achieved mainly through the cooperative efforts of members of the scientific and academic communities. Moreover, I am concerned that the same aspects and analogous problems stay behind the Wikipedia data accuracy and credibility problem (the same question concerns the other online digital encyclopedias). The environment dictates its terms and makes changes; these days, people operate primarily through the web. We all have time constraints, as well as access constraints. I am concerned about the long-term access to both — the raw data that a researcher or a company or politician could have access; the group of methods and approaches set helps one verify the data and ensure its credibility.

I am equally concerned that some data pieces have been traditionally manipulated. That is, manipulated not negatively but positively presented data to the scientific audience, that any researcher can use effectively. Nevertheless, it also has to be concluded, and scholars are frequently getting, receiving and even producing data that has been 'modified' for whoever deals with the research results afterward. That is done both in terms of their research, their proprietorship, and their claims to originality. Finally, I suggest that if these problems of manipulating data and sources of scientific information are not resolved now, they will only aggravate the overall situation of science in the future.

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Free encyclopedias and science today

Dr. Larry Sanger

At the moment I am working on a new organization, the Knowledge Standards Foundation. Although I have been working on the idea for some years, we have just started its implementation. We aim to create a project called the encyclosphere. In the same way that the blogosphere is built on top of the RSS and ATOM protocols, the encyclosphere will adopt a protocol for communicating the information that is already stored in encyclopedias. This will make it possible for people to basically search across all encyclopedias for the most up-to-date versions of articles, and to coordinate with operating systems to quickly search encyclopedia articles on a given subject. Since the world is no longer just limited to Wikipedia, the project that I'm involved in will extend the ability to share knowledge in a structured way, and in the same way as the blogosphere extends the ability to share your opinions with the world.

Before describing the transformation of Wikipedia, I would like to share a story. I worked on Nupedia, which was the predecessor of Wikipedia, for a year before starting Wikipedia. Nupedia was more of an academic project and most of the early collaborators of Wikipedia for the first six or nine months came from Nupedia. But later on, Wikipedia was sort of taken over, at least in part by people that I described at the time as being "trolls": just bad actors, people who did not have the best interests of a serious knowledge resource at heart. After a little over a year working on Wikipedia, I had to quit because they lost the ability to pay me, because the dot-com boom had busted. Approximately a year after that I just completely finished with it because basically, Wikipedia had become as I said "overrun with difficult people" who Jimmy Wales refused to control, who really didn't have any role in the project and were driving out the experts. Wikipedia was able to continue on without anyone playing the sort of organizing role that I had for the first 15 months of the project. After five years, Wikipedia began taking over the world, becoming one of the top ten websites in the world and just dominating reference searches. But it was becoming gradually more and more biased, more opinionated about everything.

Some people think that in some way it was taking a scientific viewpoint, that it was becoming actually more reliable, but at the same time there were political and other kinds of biases creeping in. They were simply abandoning the neutral point of view. Around 2015 they had essentially given up the neutral point of view policy in all but name. They still have the policy, but it isn't followed, which is one of their more serious problems. Another major issue is a complete lack of transparency about who has ultimate control of Wikipedia. There is a way to identify individuals who are on the board of directors, but those people and Wikimedia organizations are not the ones who control the content. The content is controlled by administrators, most of whose identities are unknown, they're anonymous. Also, there are hundreds if not thousands of influential editors who aren't administrators, who also are completely anonymous. And that's a problem, because they could be corporate shills, spies, propagandists working for governments or for news organizations that are compromised or for other interests.

This is a serious problem. The possibilities for fraud and corruption are extremely high. If there's one thing that we've learned in the last four years it's that knowledge is power. The ability to shape a narrative is what drives world events forward. And Wikipedia has that ability and power, and yet doesn't have to identify the people who are wielding it.

Is Wikipedia a permissible tool for academics to use as a starting point of their research?

It depends on the area of research. One might need to consult with many experts who are thoroughly familiar with Wikipedia in order to have a very good idea of its accuracy in a particular field, especially if it's truly vast. It's hard to make any really reliable generalization with regard to any specific research area. For instance, some people say that 10 and 15-year-old articles about mathematics and computer science and most of the hard sciences are reliable because they're based on relatively objective sources that people don't have many disputes about. There isn't too much opportunity to mess up the basic facts about how a computer operating system works or the chemical properties of some compound. That sort of information can just be copied from professionally curated sources — that might still be the case for all I know. I would say that relying on it, even for those subjects is very dicey. I wouldn't do it. I think in general the advice given to all researchers, of course, is that if it's something that matters you should use multiple sources to confirm it. I think that remains the case.

What kind of sources do you trust as a scholar?

At the moment, I am writing a book about the philosophy of religion — arguments for the existence of God. This area has two different kinds of sources: the first are classical sources from the history of philosophy, the other are reasonably well agreed upon modern sources. However, when it comes to 21st-century and 20th-century philosophy, then there are multiple competing traditions: there are strictly analytic traditions, Catholic traditions, and then there are "semi-analytic" and "semi-Protestant" traditions. And there are philosophers who conduct work that does not fall into these categories. Their work is legitimate, but they mostly write for seminaries. People that belong to different traditions or groups do not collaborate with each other. It's a complicated question in choosing a source in the given field when there has been so much written about arguments for the existence of God. It is possible to write a respectable work in one tradition that cites only people within that tradition and simply ignores everything else. To put it simply, the first thing to sort out is to understand "what tradition am I working in" and then consult some standard reference works like "A Companion to Epistemology".

A general look at the state of academia today:

I think there was perhaps a golden age, at least in my experience, kind of a golden age of research. Perhaps many would disagree with me on this, but I think that people were doing it in a better way around the 1960s in philosophy, at least between the 1930s to the 1970s or so. There was a balance between real substance and writing about things that mattered on the one hand in a way that was both perspicacious, very clear and didn't dive into meaningless details.

Things are different today. Academics are basically forced by the economics of how academia works to publish a lot. As a result, the quality of what they publish is just

getting worse and worse. It's getting more and more superficial, essentially blog posts or opinion pieces. A lot more activism under the name of research is being tolerated in the humanities and social sciences. Due to the nature of "knowledge" and due to the vast amount of researches that have been done on every aspect of knowledge, we've become so specialized that our ability to handle the big questions of our fields has suffered greatly.

What is the main criteria for a scientist: having many articles published in peer-reviewed journals indexed by scientometrics systems such as Scopus and Web of Science (as has become required by many institutions these days) or written monographs and books that reflect his research results and originality of works?

That's an insidious modern approach to academic life, teaching, and research. Essentially the economic factors make it unrealistic to expect meaningful research to be done by all college teachers, but that's still the expectation. It used to not be the case, about 50 years ago and before that. There were people who went through their whole teaching careers, having published only one or two substantial papers. And in fact, when I attended college there were some outstanding professors who didn't even have a Ph.D. but had unique and extensive experience.

It seems that instead of improving the state of affairs in academia for the better, we are going in the opposite direction, especially within the meaning of the research. The usefulness of the research in many fields cannot be defended, it's just a waste of time. People who could have been good educators and teaching students don't have the opportunity because of what is ultimately an unreasonable requirement, that they regularly publish new research.

Can we say that the authority and popularity of an author guarantee the reliability of his work?

Of course not. First of all, I don't even like to talk about the reliability of people, I prefer to look at the reliability of claims. One might be an expert and be a good representative of the field. But when there's disagreement within the field, the fact that they are authoritative about their own views on the field does not mean that they are necessarily authorities on the truth. Every source of any expert has to be examined individually.

The notion of authority in academia, generally speaking, is an insidious one. It is something that appeals to journalists perhaps because they like to have people to cite, who can be held up as sources in the news that people can trust and rely on. But when it comes to research and finding out the truth it's not about authorities. You have to be your own authority. You have to look at the evidence and have a careful critical eye.

Since you've been working on projects such as Everpedia, Blockchain pedian, Citizendium, and some others, could you please identify the one most applicable for research in your opinion?

I would say that the Citizendium project has a higher standard of writing and has always been very friendly to academics. Unlike Wikipedia, it has a role for academics in the system. There will always be the same role for academics to work side by side with the general public. Also, there are about 20,000 articles on the basic topics that you would find in any encyclopedia. I would recommend Citizendium for academic purposes if one wants to work in a collaborative way with other people.

In the future, the encyclosphere project is going to make it possible for people to write for any sort of online encyclopedia, even just add articles to their own blog or on their own academic space, and then contribute them to the Encyclosphere encyclopedia network. The articles will be more easily accessible to the world than they were before and together they will be able to be used in a way that provides an alternative to Wikipedia. People will not be forced to rely on Wikipedia. Let people judge for themselves which is better. The encyclosphere system will have features to help facilitate that, such as a decentralized rating system.

Dr. Larry Sanger
American internet project developer and co-founder of Wikipedia

Authority of an author and priority of sources

Dr. Bernardo Attias

Does the authority of an author guarantee the accuracy of scientific information?

The Alan Sokal Affair was certainly of the first things that came to mind in terms of an example of somebody who kind of intentionally disrupts the peer review process and the process of trust that's been addressed here. There is an expectation within academia that we do rely on trust to a certain extent and the peer review process is not about fact-checking per se. It's not like in journalism, where you have people who are trained to look up facts, to check, to make sure they're accurate, who are trained to check on sources and all those kinds of things. When people peer review papers in academia we're often mainly asking four questions: first, is the research cited here appropriately summarized? Are specialized terms utilized appropriately, are research conclusions accurately restated, is the author accurately reporting the expert consensus in the field, etc. Second, is the author missing any important areas of already published research? Third, is the research itself valid? Has the research been conducted appropriately, do the conclusions follow logically, is the argument coherent, etc. And fourth, are they making contributions to the field? These are the kinds of questions that we would ask as reviewers.

If I'm reviewing a paper in my field in communication studies and somebody is writing about communication studies of a particular area that I don't have a lot of information — like if they're writing about communication in criminology, for example — I am not a criminologist, I don't have background in criminology and I don't really have the expertise to determine whether specific cited facts are correct. Did certain historical events actually occur on the date cited in the research, for example? Are proper names spelled correctly; is the author making anything up; is the author telling only one side of a story, etc. So I'm trusting the author that those facts are accurate and I'm evaluating that paper based on those other criteria. And even the kinds of questions I would ask about my own field, if the author is engaging in interdisciplinary research, I may not know, for example, if they inadequately summarized the consensus of scholarly opinion on a particular conclusion about criminology.

So the peer review process does not necessarily weed out false information. The Sokal Affair is a great example of where a scholar in order to catch a journal's editors with their pants down, so to speak, kind of intentionally used false information and worded the article in such a way that it sounded like a legitimate argument. Personally I've actually read that paper and I do find a lot of faults with the peer review process in that particular journal. I think they made a big mistake accepting that paper even without the scientific knowledge to understand some of its claims. Hindsight, as we say, is always 20/20, but I think a journal engaged in the kind of truly interdisciplinary research that is common in cultural studies should make more of an attempt to engage scholars in the review process who have expertise in all of the relevant fields. The review process is blind, of course, so there is no way to know for certain, but I would guess that the journal did not solicit reviews from any professional physicists in the case of that article. Had they done so, the reviewer might more likely have caught the inaccuracies (and, indeed, bad faith) of that article. But that's a different question. The problem here really is presented because somebody disrupts that dynamic of trust and, as Dr. Krase pointed out, this is really a ***social*** rather than a kind of scientific

question. The question of scholarly authority is really itself a question of sociality: who is giving people authority and on what grounds are they giving them authority? The expectation of journals is that scholars will submit articles in good faith; that they will engage in such research honestly with transparent scholarly intention rather than practicing a kind of political game of "gotcha" as was occurring with Professor Sokal.

My background is communication studies and specifically, my expertise is in rhetoric. And in classical rhetoric, we actually look at questions of authority. If we back to Aristotle, for example; he taught that in public speaking there are three forms of proof. And those forms of proof are what he called *ethos*, *pathos* and *logos*. *Logos*, of course, was rationality or reason; weighing the facts and arguments; this kind of thing. *Pathos* would be the appeal to emotions. And then *ethos* being interpreted as credibility, authority, or really for the Greeks, *ethos* means ***character***. The character of a speaker was part of what people used to evaluate whether what that speaker was saying was true or not, and whether they were convinced by the speaker. It is based on their character. And their character, may be based on reputation. It may also be based on just their inherent qualities of public speaking. So one speaker maybe sounds more credible than someone else and so forth.

And Aristotle warned even way back then, that ethos was actually the most powerful form of proof even though Aristotle — as most people know — was a strong believer in reason, in the power of logos. But nevertheless, he felt that the ethos was the proof that actually convinced people. That there was an inherent danger in that people could use their authority in a manner that was *unethical* (literally, without ethos). Some philosophers of the time (especially Plato) feared that rhetorical expertise would embolden unethical rhetors, giving them the tools to pollute the public discourse by making false things seem true and true things seem false.[1]

The Sokal affair is kind of an extreme example of this, where a scholar intentionally disrupts the process of trust by acting in bad faith. So what I would like to do with the question of today's conference is actually turn it around. Instead of asking: does the authority of an author guarantee the accuracy of scientific information? I would like to ask whether an author's reputation for accuracy and scientific information will enhance their authority. One common theme in what people have said so far in this panel is that recent years have changed things in some ways, whether it's because of the increase in the importance of publication, and then the glut of information that we find ourselves in, whether it is the increasing difficulty of looking up things, to check on them and so forth; or whether it's the political climate which does lead to things like the Sokal Affair, which was itself politically motivated. Sokal felt that there was an area of the field of scholarship that he was writing in that was really kind of letting politics get in the way of their scholarship; I think it's fair to say that even though it was submitted in bad faith, he likely believed that his "gotcha" submission was a kind of corrective intervention that would expose practices at the journal that he believed were themselves unethical.

While one can debate the validity of someone like Sokal's intentions, and indeed there is something to be said for the role of the "prankster" in academic discourse, it is nevertheless indisputable that this intervention disrupted the scholarly process and it was rooted in bad faith, leading to a certain amount of distrust. There is little question that we are seeing an increasing politicization of scientific and social scientific research across the board. This is particularly problematic when you look at areas such as climate

science, or sex education, as well as other topics that have become increasingly part of the public policy sphere.

To sum up, there are a lot of issues here, but one of the things that has shifted is that in the political sphere we see more and more people rely on something like ethos — understood commonly as reputation, or perhaps even the "feel good qualities" of a public speaker or writer. For example, "I trust this person because they make me feel like I feel about myself." That's why we hear time and time again, that's how people vote for candidates, etc. I think that puts the cart before the horse in a lot of ways. It may be that I feel nostalgic for something that never existed, but there might have been a time when that reputation and that authority was established through a reputation for accuracy or for well-established scientific or social scientific research.

Let me speak briefly to the tension between the tendency of the field to require metrics, or some way of answering the question "why does your reputation increase". We need some collectively agreed upon way to evaluate that reputation (and that *ethos*), whether it's a prize or award or something else. But we need some kind metrics that people agree on because if we're going to say "Okay. This person is now an authority in the field," on what basis do we make that decision? It is in many ways just an agreement among the members of the group. But presumably that agreement is based on something. So we do seek those metrics, but then the tension is that those metrics then become a kind of gatekeeping. And then that gatekeeping process takes on a life of its own. So in some of these examples, that's what's happening; there is this kind of residue of established power which Professor Finkenauer called the "good old boy network". That kind of network reinforces itself and then keeps other people out of that. And the corollary to that I think is what Dr. Krase brought up in terms of language, that part of the problem is just a matter of a specialized language that develops over time that people outside of that in-group might not be privy to or understand aspects of that language.

Again with the Sokal Affair, I think it's a great example. He was a physicist and the journal's expertise was not in physics at all. I remember at the time joking with friends — "what would happen if we submitted a phony article to a physics journal?". It really is a matter of that specialized language. I imagine the people in the review committee for the Sokal article said: "well, I don't understand the physics here, but it seems well written. It takes the form of an academic article that would be accepted. So we should say 'yes.'" That obviously was a problem, it was embarrassing for the journal at the time.

But the other aspect of that problem too, is this kind of disinformation, this kind of intentional disruption. And it's happening more and more. It's a kind of gotcha style. I think of Saul Alinsky when the kind of gotcha journalism that is now infecting a lot of American political discourse right now where you get somebody to say something out of context or do something out of context in order to embarrass them. [2] And that seems to be happening more and more.

I recall a more recent academic scandal that was influenced by the Sokal Affair in which three graduate students wrote at least 20 phony papers and managed to get a handful of them accepted into scholarly journals. This is similar to the scandal mentioned in Ukraine where scholars sent out hundreds of articles to journals that were all fake. The students I mentioned just kind of made up the data, made up everything. Like Sokal they saw their activities a performative critique of what they called "grievance studies," and their approach was obviously modeled after (indeed,

entirely derivative of) Sokal's intervention.

They were interestingly enough trying to build their academic reputation on doing this. They thought "okay, we'll do this and expose these journals for being fools or whatever and then that will help us get jobs in Academia". And it kind of blew my mind because I thought well if anything that should be evidence of academic dishonesty at a really high level I can't imagine wanting to hire somebody who's willing to try to publish something in such a dishonest manner. If they will make up data to play "gotcha," how can we be assured they will not make up data in more serious scholarship? It's like "wow, that's nuts". It really points to these increasing tensions that we're going to have to confront in a lot of different fields. And I think it is testament to the increasing politicization and polarization of academic work that instead of being roundly criticized as a brazen attack on the good faith assumption that underlies scholarly activity, some scholars actually praised these interventions.

Priority of sources and self-alignment among them.

Role of experiments. What if the facts contradict science? Do such contradictions indicate an unscientific nature of preceding inferences?

One thing that I think is a common thread to these examples is the act of *telling stories*. Fr0m the perspective of my field of communication studies, I believe that this is a big problem for science in the current age. It is not the science itself, but the need to communicate to the public what science means or, for example, what it means that an experiment that led to this result or that result — this kind of communication has been more difficult than ever before. And part of the reason it's been more difficult than ever before is because you do have entrenched voices from different spheres that really want to change the conversation. Dr. Finkenauer's example of the Scared Straight program is a great example. Having grown up with that program I remember people joking about this in high school. It was almost like the "say no to drugs" campaign in that everybody just thought it was funny that anyone believed that this was actually going to work. And it was like common knowledge among the people who are supposed to be actually targeted by the program that it wasn't working. And that's probably before science showed that to be the case. But of course you have the entrenched voices of those who built an institution around the program. They don't want to lose the program, the funding, etc. They're fighting against the scientific conclusions that have resulted. And then they're exploiting any kind of disagreement or even just something that they don't understand, or that they know the public doesn't understand about the science. And they'll take that thing they don't understand and say "oh, well that proves the scientists are full of it".

A great example of this is the way that Dr. Anthony Fauci in the United States around the coronavirus has been vilified by certain political camps because maybe one time he said "oh, you don't need to wear a mask," and then later he said, "you need to wear a mask". Lots of things may have changed in the interim. It may be that the data is changed. It may be that the virus has gotten more serious and spread more. Part of the issue isn't even so — when we're talking about coronavirus — the issue isn't just the people don't understand the science. They don't even seem to understand the math. It's not just a matter of science — we're talking about an exponential increase in numbers that's a basic mathematical issue.

But again people are saying "well, he said don't wear masks before and now he says to wear masks. He must not know what he's talking about or maybe he's being paid by the Democrats," or whatever other conspiracy theory they associate with it. What they're doing is kind of exploiting that scientific miscommunication, or the failure on the part of scientists to effectively communicate the meaning of their results to the public. And these people are exploiting that because they have another agenda.

Another example comes from 2006 and the climate change conversation. There was what at the time became colloquially known as "Climategate." And what happened was that some Russian computer hackers found a trove of emails and made them public, emails between climate scientists and they were talking smack about other scientists. They were saying the kinds of things people might say in private conversations that they believe are going to remain private about what's going on the politics of the field, etc. And so the hackers exposed these emails and people used them as evidence for the claim that there was no climate change. Essentially they were saying, "climate change is a hoax and this is proof because these scientists are arguing with each other and sort of gossiping and talking smack." And that became the dominant narrative of the day and in the press about climate change — "climategate" — that all these climate scientists are actually lying, there must be some conspiracy going on. And it took the climate scientists themselves weeks to actually respond to any of this. So in the meantime a narrative built up around climate change in the public eye that started to see all these climate scientists as liars, as hoaxers etc. And then by the time the scientists themselves had an official response, it was almost too late — the narrative had already been written and structured around that and so that's how the public was responding to it. And eventually six different evaluative institutions that looked at these emails and came to the conclusion that there was no manipulation of the science going on. This was just sort of ordinary people talking stuff, just wasn't something that had an impact on the science where they were distorting the science. There was no distortion going on. But by the time all that information came out it was too late at least for that group of people who wanted to disbelieve the science. [4]

We are very definitely seeing the same thing with coronavirus right now, the way that they're taking something that happens in the scientific community or some disagreement. And by the way we saw this earlier with the theory of the evolution of species. The science of evolution is pretty well established by this point; the evolution of species is a fact. And in fact the whole of modern biology is built on the reality of evolution. If evolution is wrong, a lot of other things that we believe in biology would be wrong as well. But of course we have a group of people called creationists who want to challenge evolution. They don't think evolution is consistent with the Bible. What they do, for example, is they find a recent scientific study that shows that what we once believed about the evolution between two particular species is no longer true. That this experiment shows that particular belief was false. And so the creationists pick up on that small scientific disagreement about a particularity of evolution and say well this shows scientists don't agree about evolution.

So, they assert, perhaps intelligent design is right, perhaps creationism is right. And again, it's a kind of propaganda campaign. They tell a different story because they have an ulterior purpose; their purpose is not to find the truth. Their purpose is to promote creationism or to promote anti-climate-change science or whatever. And ultimately one of the problems is that in scientific research, there is an assumption that we are

having a conversation to find the truth and to build our knowledge. And unfortunately that conversation is being disrupted by people who have a different agenda. Their goal is not necessarily to find the truth; instead their goal is to prove a different point. They've already reached a conclusion and instead of being willing to be wrong, if they see evidence that contradicts that conclusion, instead they will twist whatever is out there to promote the conclusion that they wanted to promote anyway.

References:

[1] It is well known that Aristophanes criticized the Sophists in ancient Greece for teaching students how to make the weaker argument stronger and the stronger argument weaker. While this comment has been interpreted to mean that the Sophists taught students the deceptive craft of making the false arguments seem true and vice versa, some contemporary scholars have argued that rather than truth or falsity, it is actually a matter of progress over time that trained rhetors are able to make arguments that have previously been seen as weak be seen as stronger. Social change, according to this interpretation, requires such rhetorical intervention. See John Poulakos, "Toward a Sophistic Definition of Rhetoric," *Philosophy and Rhetoric* 16:1 (1983). A slightly different though related interpretation holds that rhetorical education offers the "weaker" *social* classes training that might make their arguments more powerful in the political system in order to help them gain power. See Aakash Singh Rathore, *Plato's Labyrinth: Sophistries, Lies, and Conspiracies in Socratic Dialogues* (London and New York: Routledge, 2018): 112.

[2] Saul Alinsky, of course, suggested these tactics as interventions in the public sphere from the political left, but they have recently been adopted most visibly (and most destructively in U.S. politics) by members of the political right who seem to thrive on media attention, including James O'Keefe and Jacob Wohl. See Saul Alinsky, *Rules for Radicals* (New York: Vintage, 1971); Jim Rutenberg and Campbell Robertson, "High Jinks to Handcuffs for Landrieu Provocateur," *New York Times* (30 January 2010): https://www.nytimes.com/2010/01/31/us/politics/31landrieu.html; Paul Farhi and Elahe Izadi, "A Fake FBI Raid Orchestrated by Right-Wing Activists Dupes The Washington Post," *Washington Post* (14 September 2020): https://www.washingtonpost.com/lifestyle/media/a-fake-fbi-raid-orchestrated-by-right-wing-activists-dupes-the-washington-post/2020/09/14/c07ccc7e-f6c1–11ea-be57-d00bb9bc632d_story.html.

[3] See Jennifer Schuessler, "Hoaxers Slip Breastaurants and Dog-Park Sex Into Journals," *New York Times* (4 October 2018): https://www.nytimes.com/2018/10/04/arts/academic-journals-hoax.html.

[4] See Brett Bricker, "Climategate: A Case Study in the Intersection of Facticity and Conspiracy Theory," *Communication Studies* 64:2 (2013).

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Per una apologia del «mestiere di storico»: la storiografia come pratica scientifica

Maria Barillà

Il 16 giugno 1944 nei pressi di Lione, la città che gli aveva dato i natali cinquantasette anni prima, March Bloch — senza tema di smentita uno dei più grandi storici, probabilmente il più grande, del Novecento — venne fucilato dai Tedeschi. Era stato catturato dai militi della Gestapo al comando di Klaus Barbie ("il boia di Lione") l'8 marzo di quello stesso anno. La sua esecuzione sommaria, avvenuta in una località detta «Les Roussilles», presso Saint-Didier-de-Formans, sulla strada per Trevoux, a pochi chilometri da Lione, fu l'atto finale di un drammatico periodo di prigionia nella fortezza di Montluc dove era stato ripetutamente torturato.

Nel 1929, assieme al collega e sodale Lucien Febvre, Bloch, all'epoca docente di Storia del Medioevo presso l'Università di Strasburgo, aveva fondato la rivista «Annales d'histoire économique et sociale», subito divenuta un punto di riferimento imprescindibile in ambito storiografico. Lo scoppio della seconda guerra mondiale, l'occupazione della Francia da parte della Germania nazista e l'instaurazione del regime collaborazionista di Vichy incarnato dal maresciallo Philippe Pétain erano stati per lui, appartenente ad una famiglia alsaziana di origini ebraiche, un autentico spartiacque: allontanato dalla docenza universitaria perché ebreo e poi reintegrato «per i servizi scientifici eccezionali resi alla Francia», Bloch ben presto aveva scelto la clandestinità e aveva deciso di scendere in campo. Nel 1943, infatti, era entrato a far parte della rete Franc-Tireur della Resistenza francese e proprio a causa di questa militanza era stato arrestato dalla Gestapo.

Nell'immediato secondo dopoguerra fra le carte di Marc Bloch è ritrovato un manoscritto intitolato Apologie pour l'histoire ou Comment et pourquoi travaille un historien. Si tratta di un'opera incompiuta perché è lo scritto al quale Bloch stava lavorando quando fu catturato.

Nonostante la sua frammentarietà Lucien Febvre nel 1949 decide di pubblicare questo manoscritto col titolo Apologie pour l'Histoire ou Mètier d'historien. Nel 1993 Ètienne Bloch, figlio maggiore di Marc Bloch, cura la pubblicazione di una seconda edizione dell'opera integrata da frammenti provenienti da due manoscritti inediti del padre di cui l'edizione curata da Febvre non aveva tenuto conto.

Autentico testamento spirituale di Marc Bloch, questo saggio è diventato il più classico fra i trattati di metodologia della ricerca storica e tutt'oggi è unanimemente considerato la Bibbia degli storici, una sorta di vademecum del «mestiere di storico».

Non sorprenda, dunque, la scelta di partire da Marc Bloch e dal suo aureo libricino per avviare la nostra breve riflessione dedicata al mestiere di storico.

Scienza «degli uomini nel tempo», così Marc Bloch definisce la Storia o, per meglio dire, la pratica storiografica [1]. Si tratta di una definizione in cui, in mirabile sintesi, è condensata l'essenza stessa del mestiere di storico nel senso che in essa sono contenute le risposte alle domande che stanno alle base di questo mestiere. Qual è, infatti, l'oggetto di studio della Storia? Bloch, connotando la Storia come disciplina umanistica per antonomasia, risponde che oggetto della Storia sono «gli uomini nel tempo», espressione di grande pregnanza che da una parte pone l'accento sugli uomini al plurale e non sull'uomo inteso come entità astratta [2] e dall'altra parte, con il riferimento al «tempo», in linea generale sottolinea il ruolo di primaria importanza

rivestito in ambito storiografico dalla cronologia e dalla periodizzazione e, più in particolare, ribadisce con forza la rilevanza assunta da quella peculiare operazione compiuta dallo storico che è la contestualizzazione. Infatti il tempo di cui parla Bloch e da cui uno storico non può assolutamente prescindere è soprattutto quello che potremmo definire il colore, lo spirito di un'epoca. «[l]l tempo della storia è» — per dirla con Bloch — «[…] il plasma stesso in cui nuotano i fenomeni e quasi il luogo della loro intelligibilità» nel senso che gli uomini, le loro idee, le loro istituzioni politiche, economiche, sociali sono figli del proprio tempo ossia del contesto in cui nacquero e la loro comprensione non ne può, per questo, prescindere[3].

Ma soprattutto la definizione di Storia fornita da Bloch risponde a un'altra domanda, la più importante ai fini della nostra trattazione, ossia ci dice che cosa è la Storia: la Storia, asserisce Bloch, è scienza. Del resto che la pratica storiografica dovesse essere inserita nel novero delle scienze era un dato di fatto incontrovertibilmente acquisito anche ai tempi di Bloch che, pure, sentì l'esigenza di ribadirlo, di rimarcarlo con forza col chiaro intento di difendere la Storia dai suoi detrattori, da coloro che tale scientificità della Storia negavano o mettevano in dubbio. Di qui il ricorso al termine «apologia» che compare nel titolo che Bloch sceglie di dare al suo manoscritto ed è conservato nelle due edizioni successive dell'opera, un termine impiegato da Bloch non tanto o non soltanto nella sua accezione più lata di esaltazione, elogio quanto, appunto, nel suo significato più stretto, etimologico, di difesa.

Proprio in questa esigenza di difendere la scientificità della Storia e, con essa, quella del «mestiere di storico» avvertita con grande urgenza da Marc Bloch risiede, a nostra avviso, l'attualità di Apologia della Storia o mestiere di storico perché, ancora una volta, oggi come agli inizi degli anni Quaranta del Novecento, la Storia, o per meglio dire, la pratica storiografica, il mestiere di storico sono cinti d'assedio. Chi sono oggi i detrattori della scientificità della Storia? Sono tutti coloro che, in numero crescente, sono persuasi del fatto che la passione per lo "studio del passato" sia un requisito sufficiente per praticare il mestiere di storico. Per costoro la pratica del mestiere di storico non richiede specifiche competenze e conoscenze. Un simile approccio naif, istintivo e spontaneista, alla pratica storiografica è solo apparentemente privo di conseguenze e ha anzi prodotto guasti enormi che oggi sono sotto gli occhi di tutti.

Derubricata a dilettevole passatempo, infatti, la pratica storiografica nel sentire comune si è progressivamente deprofessionalizzata acquisendo sempre più i caratteri della δόξα e perdendo quelli della επιστήμη. Da scienza a opinione, a congettura: uno scivolamento pericoloso aggravato e accelerato dall'atteggiamento di sufficienza, quando non di aperto disprezzo, assunto nei confronti degli storici di mestiere, identificati con gli storici accademici, da quanti — scrittori, giornalisti, opinionisti — pubblicano saggi presentati come saggi storici ma che di storico, in realtà, hanno solo il nome. Il disprezzo per "l'Accademia"è diventato ripudio della pratica storiografica scientificamente condotta, l'unica degna di questo di nome.

Ecco allora l'importanza e l'urgenza di tornare a riflettere «sul mestiere di storico», sulla sua scientificità, sulle sue fonti. Solo così avremo la possibilità di distinguere gli storici dagli pseudostorici e la storia dalla pseudostoria.

Nostro punto di partenza è il concetto di fonte storica. Cosa è una fonte storica e quali sono le fonti della storiografia? Lo storico, studioso «degli uomini nel tempo», deve misurarsi con una difficoltà del tutto peculiare. A differenza di un biologo, di un chimico, di un fisico, infatti, lo storico per ovvi motivi non ha la possibilità di osservare

e di indagare il proprio oggetto di studio (ossia il frammento di passato che intende ricostruire) in modo diretto ma solo in modo mediato, indiretto. L'indispensabile tramite fra lo storico e l'oggetto del suo studio è costituito proprio dalle fonti storiche. Fonti storiche per eccellenza sono le cosiddette fonti primarie ossia i documenti, intendendo con questo termine innanzitutto i documenti in senso stretto ossia le testimonianze, le tracce del passato intese come testi scritti conservati in primo luogo negli Archivi ma anche nelle biblioteche. Nel corso del tempo, però, soprattutto grazie al forte impulso innovatore proveniente dalla rivista «Annales d'histoire économique et sociale», il termine documento ha dilatato il proprio contenuto fino a ricomprendere entro i propri confini tutte le tracce, tutte le testimonianze del passato siano esse materiali o immateriali, scritte o orali. Eloquenti al riguardo sono le osservazioni di Lucien Febvre:

La storia si fa con i documenti scritti, certamente. Quando esistono. Ma la si può fare, la si deve fare senza documenti scritti se non ce ne sono. Con tutto ciò che l'ingegnosità dello storico gli consente di utilizzare per produrre il suo miele se gli mancano i fiori consueti. Quindi con delle parole. Dei segni. Dei paesaggi e delle tegole. Con le forme del campo e delle erbacce. Con le eclissi di luna e gli attacchi dei cavalli da tiro. Con le perizie su pietre fatte dai geologi e con le analisi di metalli fatte dai chimici. Insomma, con tutto ciò che, appartenendo all'uomo, dipende dall'uomo, serve all'uomo, esprime l'uomo, dimostra la presenza, l'attività, i gusti, e i modi di essere dell'uomo. Forse che tutta una parte, la più affascinante, del nostro lavoro di storici non consiste proprio nello sforzo continuo di far parlare le cose mute, di far dire loro ciò che da sole non dicono sugli uomini, sulle società che le hanno prodotte, e di costituire finalmente quella vasta rete di solidarietà e di aiuto reciproco che supplisce alla mancanza del documento scritto?[4]

In una ricerca storica sono fonti primarie tutti i documenti, intesi nell'accezione che abbiamo appena illustrato, coevi al periodo storico oggetto di indagine e di studio.

A questa prima categoria di fonti si aggiungono anche le cosiddette fonti secondarie (che molti storici sono in realtà restii a considerare fonti in senso proprio) in cui rientrano gli studi, i contributi già forniti dalla storiografia in merito all'oggetto di studio di una determinata ricerca storica.

«Pas des documents, pas d'histoire», ossia «senza documenti niente storia» asserisce Marc Bloch ribadendo così il ruolo centrale svolto dai documenti in una ricerca storica. I documenti, infatti, sono l'irrinunciabile materia prima di una ricerca storica tanto è vero che se dopo una sommaria ricognizione preliminare lo studioso dovesse constatare l'insufficienza o, peggio ancora, la mancanza di fonti documentarie concernenti l'oggetto che ha scelto di indagare dovrà rinunciare alla propria ricerca.

Occorre però precisare che il riferimento più o meno corposo a documenti, in particolare a documenti d'archivio, in un saggio non è di per sé garanzia o indice di scientificità della ricerca storica che lo ha prodotto. La scientificità di una ricerca storica, infatti, non è insita nella "materia prima" oggetto del suo studio (quindi nelle fonti, nei documenti) ma deriva, discende dalle modalità, ossia dal metodo, con il quale questa "materia prima" è analizzata e studiata. È quindi il metodo impiegato dallo studioso a conferire scientificità a una ricerca storica intendendo per metodo l'insieme delle tecniche e degli strumenti operativi di cui uno storico può fare uso per iniziare, svolgere e concludere la propria ricerca.

Progressivamente affinato nel corso dei secoli, con contributi decisivi soprattutto durante la temperie positivistica, il metodo che fa da naturale substrato alla pratica

storiografica è l'essenza stessa del mestiere di storico, è la quiddità che contraddistingue uno storico di professione. Momento centrale di questo metodo è la critica delle fonti volta ad accertare la loro autenticità (critica esterna) attendibilità (critica interna). A rendere necessaria questo tipo di valutazione è la natura stessa delle fonti storiche. Cosa sono infatti le fonti storiche? Lo abbiamo detto, sono tracce, testimonianze del passato. In questa definizione molto generale di fonte storica la parola chiave è "testimonianza". Lasciando per un attimo l'ambito storiografico e facendo un'incursione in ambito giudiziario pensiamo a un testimone chiamato a deporre: il testimone, e il magistrato che dovrà esaminarlo lo sa bene, potrà dire la verità e si spera che lo faccia, ma c'è anche la possibilità che commetta degli errori in modo del tutto involontario, oppure che menta deliberatamente, o ancora che ometta più o meno consapevolmente fatti importanti o che distorca la realtà. Raccolta la deposizione, sarà compito del magistrato e degli organi inquirenti valutare l'attendibilità del testimone cercando dei riscontri cioè cercando di verificare e di accertare la veridicità delle sue parole.

Ecco, lo storico dinanzi alle fonti, imprescindibile materia prima del suo mestiere, si trova nella stessa situazione in cui si trova un magistrato di fronte alla deposizione di un testimone ossia è chiamato a verificare, a riscontrare, le fonti che saranno le pezze d'appoggio della sua ricerca scientifica. Lo storico riscontrerà le proprie fonti sottoponendole a una rigorosa e sistematica analisi volta appunto a valutare, o per meglio dire a giudicare, la loro autenticità ed attendibilità.

Proprio la critica delle fonti è la fase più tecnica di una ricerca storica scientificamente fondata, quella in cui lo storico dimostra la propria acribìa ossia la propria precisione meticolosa, il proprio rigore; è quella fase in cui lo studioso è chiamato a mettere in campo competenze e conoscenze specifiche prese in prestito dalle c.d. discipline ausiliarie della storia come la paleografia, la sfragistica, la diplomatica, la filologia ma anche la psicologia della testimonianza.

Solo i documenti che superano il duplice vaglio della critica delle fonti, in genere, verranno prese in considerazione dallo storico. Talora, però, accade che fonti incontestabilmente apocrife e inattendibili assumano, cionondimeno, grande rilevanza per lo storico per le conseguenze che nel tempo hanno prodotto: basti per esempio pensare ai rilevantissimi effetti prodotti da documenti indubbiamente apocrifi e assolutamente inattendibili come La Donazione di Costantino o I Protocolli dei Savi di Sion.

Ciò detto, però, occorre rilevare che il complesso di insegnamenti tecnici e di accorgimenti pratici cristallizzati nel corso del tempo sotto l'etichetta di metodologia della ricerca storica in cui tutti gli storici si riconoscono forniscono un bagaglio tecnico-strumentale molto generale, di per sé non sufficiente ad affrontare il lavoro sul campo. Questo vuol dire non solo che ogni branca disciplinare della storiografia necessita di un proprio metodo specifico ma anche, che, come rivela il grande storico e metodologo Federico Chabod nelle sue Lezioni di metodo storico, «ogni ricerca abbisogna di un procedimento metodologico "suo" proprio, che nessuna teoria generalizzante potrebbe mai dare e che solo la "discrezione" del singolo studioso, il suo senso storico, il suo, direi, fiuto, affinato dall'esperienza, gli possono suggerire». Non possiamo, dunque, che concordare con lo storico e metodologo Angelo d'Orsi che al riguardo così chiosa: «Ritenere quindi che "prima" si acquisisca il metodo, che esso sia valido per ogni disciplina storica, e per qualsivoglia tipo di indagine; immaginare, che, "poi" sulla base di codesto metodo, si svolgano le ricerche, traducendo, infine, i risultati

in un racconto, sarebbe peccare di ingenuità» [5].

Inoltre l'esperienza, il lavoro sul campo, la consuetudine direi quotidiana con i documenti consente allo storico di professione di affinare una capacità che nella pratica storiografica è indispensabile: quella di raffrenare la propria ineliminabile soggettività, le proprie passioni, le proprie emozioni riuscendo in tal modo a tenere nettamente separato nella propria attività di ricerca il momento conoscitivo, della obiettiva ricostruzione dei fatti «sine ira ac studio», fine ultimo di una storiografia correttamente ossia scientificamente praticata, dal momento interpretativo e da quello valutativo. È un insegnamento di Max Weber su cui tutti gli storici di professione concordano. L'obiettività che deve contraddistinguere gli scritti di uno storico di professione discende da quella che Marc Bloch definisce l'«onesta sottomissione alla verità» di quanti scelgono di praticare questo mestiere: si tratta di un atteggiamento che implica non solo un assoluto rigore filologico e documentale ma anche la disponibilità a scartare le tesi aprioristicamente formulate come iniziale ipotesi di lavoro quando contraddette dai risultati della ricerca.

Proprio l'incapacità di uno studioso a tenere a bada la propria soggettività è di per sé un indice di scarso rigore scientifico e normalmente produce scritti faziosi, di parte. Si tratta scritti che Benedetto Croce — grande filosofo idealista che sulla Storia ha lungamente meditato — ha giustamente etichettato come «pseudostorie» in cui la pratica storiografica, derogando al suo fine ultimo che è eminentemente conoscitivo, diviene invece strumento per il perseguimento di altri fini — ideologici e politici — ad essa del tutto estranei.

Conoscenze e competenze specifiche, scrupoloso e puntiglioso rigore metodologico, ma anche la capacità peculiare di porsi domande sempre nuove (a partire dalla Die Frage, la domanda conoscitiva che avvia ogni ricerca storica scientificamente fondata), di interrogare i documenti, di per sé testimoni reticenti, massa inerte, sono gli strumenti che devono necessariamente far parte della cassetta degli attrezzi di uno storico. Appare dunque chiaro che, contrariamente a quanto da più parte si asserisce, il «mestiere di storico» non è un mestiere che possa essere improvvisato sulle ali della passione, della creatività e dell'intraprendenza, tutte doti certamente importanti e utili, ma, lo ribadiamo con forza, da sole non sufficienti a fare di uno studioso uno storico [6].

Difendiamo, dunque, la storiografia, quella onestamente — ossia correttamente, scientificamente praticata — difendiamola dai suoi detrattori, difendiamola dall'imperante laisser faire metodologico e contrastiamo con intransigenza l'onda montante delle pseudostorie che tanto seguito e consenso suscitano nel mercato editoriale e in un vasto pubblico di lettori. Con Marc Bloch, insuperato maestro di metodo, non stanchiamoci di intessere l'Apologia della Storia, non solo disciplina civica per eccellenza ma anche scienza che illumina e guida la politica, l'agire politico, le scelte politiche senza "fare politica".

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[1] Cfr. Marc Bloch, Apologia della storia o Mestiere di storico, Torino, Einaudi, 1998, pp. 1–24..

[2] Scrive, infatti, Bloch: «Dietro i tratti concreti del paesaggio, [dietro gli utensili o le macchine,] dietro gli scritti che sembrano più freddi e le istituzioni in apparenza più totalmente distaccate da coloro che le hanno fondate sono gli uomini che la storia vuol afferrare. Colui che non si spinge fin qui, non sarà mai altro, nel migliore dei casi, che un manovale dell'erudizione. Il bravo storico, invece, somiglia all'orco della fiaba. Egli sa che là dove fiuta carne umana, là è la sua preda», ivi, p. 22–23.

[3] Cfr. ibidem p.24, da cui traiamo la cit.

[4] Cfr. Jacques Le Goff, Documento/Monumento in Enciclopedia Einaudi, Torino, Einaudi Editore, 1978, vol. V, pp. 38–43, da cui traiamo la cit. di Lucien Febvre.

[5] Cfr. Angelo d'Orsi, Alla ricerca della storia. Teoria, metodo e storiografia, Torino, Paravia scriptorium, 19992, p. 83, da cui traiamo le citt.

[6] Cfr. A. d'Orsi, Alla ricerca della storia, cit., passim.

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What makes it a science/scholarship be genuine?

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Science as a long-living, transcultural intellectual practice — that includes exact, natural, and social sciences, as well as humanities — has its own history and thus different historical forms. Among those are the antique, classical, and postclassical science-forms. However, I argue that even though the ideals of science were changing and thus the meaning of science may seem relative, its core authenticity remained untouched and definite, in all historical periods it was true to its genuine idea — adherence to truth.

The antique science was open equally to mysteries, facts, logic, and mythological beliefs. In this period methodology was easily mixing with rituals, like in the texts by Democritus: see, e.g., his statements on the connection between the fertility of a field after it was ritually ran around by a pregnant woman (Taylor 1999: 233). However, Democritus will insist that

"There are two ways of knowledge, one genuine, one imperfect. To the latter belong all the following: sight, hearing, smell, taste, touch. The real is separated from this. When the imperfect can do no more — neither see more minutely, nor hear, nor smell, nor taste, nor perceive by touch with greater clarity — and a finer investigation is needed, then the genuine way of knowledge comes in as having a tool for distinguishing more finely." (Taylor 1999: 223)

Democritus, as well as Plato, Aristotle, and Cicero shared same scientific ideal: the genuine science deals with what is eternally unchangeable and universal, like the foundations of mathematics and geometry.

The ideal of universality was treated as the one that demands metaphysics. There is a fundamental division of the being on the world of ever-changing reality and the world of eternal ideas that relate to changeable world as its cause and archetype (see: Plato B23, Aristotle B1:1). And the knowledge of ideas and causes constitutes the true science or the art of wisdom:

"Again, we do not regard any of the senses as Wisdom; yet surely these give the most authoritative knowledge of particulars. But they do not tell us the 'why' of anything-e.g. why fire is hot; they only say that it is hot." (Aristotle B1:1).

In many ways the classical science — from Isaac Newton to Sklodowska–Curie — was looking at the world as a united three-dimensional universe with the causal relations defined as the laws of nature. The genuine science was seen in natural and in exact sciences, while social sciences and humanities were lacking the laws and the vision of united reality (see, e.g. Newton 1934: 15).

However, the classical universal ideal of science was constantly discussed between rationalist — followers of Descartes — and empiricists (including Bacon and Locke). Furthermore, classical scientific ideals were constantly attempted to be applied to society and culture by Vico, Kant, Cohen, and Dielthey.

As a result of paradigmatic change in the ideas and methods of sciences in early 20th century, science has entered its brave new — postclassical — epoch. From Einstein and Bohr to todays scholarship we witnessed growing disciplinary divisions and interdisciplinarity, understanding of scholarship as subjective and intersubjective labor, involvement of relativity — from methodology to cosmogony — and doubts in eternity of the universe. Postclassical methodology is based on a worldview of torn, changeable, and ever-unfinished knowledge where truth is permanently undefined,

plural, and unstable.

I listed here three historical contexts with different understanding of science and knowledge. In the past there were many more other periods in other different cultures where scientific ideals were seen differently. However, it does not mean that the genuine scientific ideal is temporarily and culturally relative. The real solution to relativist doubts in science is in the pragmatic understanding of science as co-presence of real and ideal scientific communities, as once offered by C. S. Peirce (Peirce 1998: 28ff).

Here I continue Pierce's argument that science is a intercultural, multigenerational practice which was, is and will be practiced by a community of humans relating their actions to scientific ideals of truth, argument, judgement, and universality. Basically, from antiquity until today we know about scholars, not science as some separate entity. On one hand, the community of scholars in all periods acts as if their conclusions are always universal and final; without such assuredness there is no meaning in science. On the other hand, sociology of science shows how fast the knowledge in different disciplines gets outdated: for example, in medicine, the knowledge changes every two years, in physics — every five years etc. (see, e.g. Ball 2019). This duality of the scientific knowledge is rooted in the nature of humans — beings with rationality, emotions, and tendency to fight for power also in the scientific communities. For that reason, the ideal of eternal truth is being practiced together with limitedness of concrete individuals, groups, and institutes. Here we always have dominant and marginal positions which undermine equality of those looking for truth. But with time this social deviation from scientific ideal is being rectified and thus the science progresses on.

So my conclusion is that the genuine science is the practice that aims at universally established true knowledge that can be reviewed by any other rational being, but at the same genuine scholars remember about their limitedness and about the need to be ready for re-working on their research by themselves or by colleagues that may rectify their previously established knowledge.

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'Scholarly Credibility': current trends and challenges.

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Amicus Plato, sed magis amica veritas

Undoubtfully, many scholars are obliged to conduct researches and participate in various scientific projects in a tremendously competitive environment. The cutthroat competition is the apparent tendency of the 21st century, which has also reached and penetrated academia's research environments. However, 20 years ago, the situation seemed to be different. The following paper is based on an online panel discussion speech of Prof. Karatzogianni (Professor in Media and Communication at the University of Leicester) at the conference "Challenges of Source Evaluation in Science and Correlated Areas."

I have faced certain 'research-settings' tendencies and realized that my colleagues in the EU experience the same barriers. Today, being under pressure of global competitive circumstances, European scholars do not have a natural opportunity to regulate the speed or terms of implementing their scholarly work. Consequently, these days, scientists tend to have to work very fast, which causes a problem in the way ideas, hypotheses, conclusions, etc., are analyzed, developed, and implemented. The scientific breakthrough's primary factor is no longer associated with the quality of ideas and their impact but is defined by certain documentation production speed parameters.

That 'unspoken tendency' tints the quality of what scholars do. Indeed, there are always specific exceptions, like the result-oriented experts' attempt to resist 'the fast and easy' kind of scholarship. Thus, on the one hand, we should value, first of all, the professional aspect. On the other hand, scientists are forced to compete with a particular 'McDonaldization' tendency or a trend that weakens the credibility of scholarly work's quality and relevance.

A 'scientist' as a professional phenomenon appearance is related to the mid-nineteenth century. Before that (Renaissance and Enlightenment Epochs), people of various sorts of professions or expertise were doing what we now note as 'science' like G. Galileo or I. Newton; some were priests, for instance. There was no standard classification and criteria for who is the 'scientist.' In Ancient Greece, scientific researches were conducted by philosophers.

Now we conceptualize science as a set of rules, laws, principles, and terms of physics, medicine, biology, genetics, economy, etc. For the sake of contrast, the Nobel Prize is awarded within the scope of only five disciplines. The 'scientist' today is a much more restricted kind of definition. In retrospect, to the great scientists of all times, we should keep in mind the outstanding scholars and researchers like Albert Einstein, Marie Curie, Ada Lovelace, Nikola Tesla, Isaac Newton and many others. What is fascinating about these people is that they were "confined" to the specific fields classified as STEM fields. STEM stands for science, technology, engineering and mathematics and refers to any subjects that fall under these four disciplines. However, that shapes the other rather alarming tendency amidst the social environment — experts who are involved in social sciences are not recognized as scientists. That sets the cognitive demarcation in the scientific field; humanities require no less effort, power, persistence, and skills.

Nevertheless, these fields' experts subconsciously have to work harder to focus social

and public attention on the original and productive sides of their impact. It would not be a matter of exaggeration; however, we should do our best to demonstrate the validity of the fact that scientists are not just experts who struggle with cancer prevention or COVID19. Scientists are also the no less dedicated professionals who have multiplied the philosophical, sociological, psychological, and ethical heritage of all generations. Moreover, that 'multiplication effect' does not presuppose the endless and limitless production of scientific reports and articles within tight deadlines, pursuing technical plans, or compliance with statistical targets.

The other tendency to outline is connected with the fact some experts and researchers contribute more to science than those who call themselves 'scientists.' How and in what way, then, to regulate the 'scientist' category's eligibility is an ongoing debate.

Moreover, it is not uncommon for genuinely talented and gifted young people who require special treatment and conditions (in particular those who are autistic or eccentric in a different way) to be excluded from an environment where they could have fulfilled and blossomed their talent and could have become professional scientists in the full sense of the term. If people with special needs are lucky enough and are supported by a global network or specific organizations, engaging with a difference and eccentricity is an outstanding contribution. However, it is usually a matter of luck or probabilities for some amateur scientists courageous to enter the academic context and thrive in the academic context.

If the modern academic context does not tolerate the talent it previously appreciated and praised, in such a case, we are compelled to conclude: we do not tolerate the differences in talent that we as human beings possess. And this form of generalization and abrasion of unique traits is among the crucial reasons for the decline of scholarly credibility and relevance of its impact in contemporary society.

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Are Sources of Church History Reliable?

Professor Oleksandr Sagan, Professor Liudmyla Fylypovych

(The example is the historical sources collection "The Reunification of the Kyiv Metropolitanate with the Russian Orthodox Church")

"The Orthodox Encyclopedia" Church Research Center is now one of the most authoritative Russian church sciences which is a joint effort of both theologians and secular scholars who explore the history and characteristics of Orthodoxy as a religious subject. In 2020, this center published a collection of documents "The Reunification of the Kyiv Metropolitanate with the Russian Orthodox Church. 1676–1687. Research and documents" [1].

In the preface to the book Hilarion Alfeyev, Metropolitan of Volokolamsk, Chairman of the Department for External church relations of the Moscow Patriarchate, worded clearly the reason for this collection. In particular, according to the Metropolitan until 2018, the Patriarchate of Constantinople "implicitly acknowledged complete jurisdiction" of the Moscow Patriarchate over the Kyiv Metropolitanate. And only "in 2018, Constantinople attempted to revoke the act of 1686 and extend its own jurisdiction to Ukraine. That was the point the Patriarchate of Constantinople and its representatives for the first time announced a statement that the transfer of the Kyiv Metropolitanate to the Moscow Patriarchate appeared to be a temporary and conditional one… ". [2]

In other words, this collection is actually a response (of two years delay) to the Moscow Patriarchate; it concerns the decision of the Holy and Sacred Synod of the Constantinople Orthodox Church (dated 11/10/2018) according to which "the legal binding of the Synodal Letter of the year 1686, issued for the circumstances of that time, which granted the right through oikonomia to the Patriarch of Moscow to ordain the Metropolitan of Kyiv, elected by the Clergy-Laity Assembly of his eparchy, who would commemorate the Ecumenical Patriarch as the First hierarch at any celebration, proclaiming and affirming his canonical dependence to the Mother Church of Constantinople " [3]. The response style (aimed at asserting one's position) has produced a significant impact on the quality of the supporting documents and the papers submitted themselves. At issue are the substitution of concepts, the absence of original texts, the manipulative presentation of texts in modern translations as well as the voluntary reduction of sources.

The substitution of concepts starts with the very title of the collection. Indeed, at the time of the annexation of the Metropolitan of Kyiv to the Moscow Patriarchate, there could be no reflection of any "Russian Orthodox Church", since generally such (the church) had not existed yet. The Church was named this way only in 1943. From the beginning of the 18th century until 1943 this Church was the "Russian /namely Rossiyskaya/ Orthodox Church". In the 17th century (this period is analyzed in the collection) this church was referred to as 'Moscow Orthodox Church'. A parallel and equivalent to it was 'Moscow Patriarchate'. Substitution of old historical institutional names, which had existed in other dimensions and attributes, for present-day ones is a manipulative and anti-scientific technique. The attempts of the compilers of the collection of documents to manipulate the readers' minds is further evidenced by the fact the authors of the introductory and concluding analytical articles do not use the 'Russian Church' notion (a synonymous name frequently used in the 17th century for the Kyiv Orthodox Metropolis), obviously to avoid confusing the reader — since then it would

not be clear who was 'reunited' with whom.

Furthermore, all the titles that refer to old Ukrainian institutions, or those that dealt with Ukrainian issues, have not been changed. For example, "Little Russia", "Little Russia order" and others.

Amidst these manipulations, there also arises the matter of the historiography of the names and nature of some documents cited in the collection, as well. It would appear that they were already censored in imperial 'tsarist' times and have long since been amended. For instance, only at the beginning of the 18th century, by order of Peter Romanov, the Moscow Kingdom transformed into the Russian Kingdom, and then to the Russian Empire. However, in the aforementioned collection under 1679 the names 'Russian ambassadors' already appear (documents No. 23, 26, 27, etc.). That is, the Moscow tsars delegated the 'Russian ambassadors' in 1679, which seems rather out of place.

Besides, the term "reunification" (repeated unification, accession of once rejected) is mentioned here in the context of "the annexation of the severed Kyiv Metropolitanate to the Moscow Patriarchate". But, if one objectively follows the historical course of events, it was the Moscow Metropolitanate (later — the Patriarchate) that arbitrarily separated from the Kyiv Metropolitanate. This self-separation is also evidenced by the fact that the metropolitans, who already ruled independently (since 1448) the Moscow Metropolitanate, bore the title 'Kyiv and All Rus'. And only since 1461 they are referred to as 'Moscow'.

Considering the foregoing, a conclusion is that the authors of the collection consciously distorted the core and nature of the events that occurred in the last quarter of the XVII century in the Kyiv Metropolis.

The manipulative approach proceeds in the preface of Metropolitan Hilarion Alfeyev. The Metropolitan cursorily explains the breakaway from the Metropolitanate of Kyiv and the creation of the independent Metropolitanate of Moscow in 1448, allegedly through the signature by the Patriarch of Constantinople of the documents of the Florentine Union. Although, as the metropolitan admits, only in 1458, that is, 10 years after the Muscovites split the Metropolitanate of Kyiv and created the Metropolitanate of Moscow, the "Uniate" Grigory Bolgarin was appointed to the Kyiv cathedra. The question therefore arises — Was the Florentine Unia the cause or the occasion for the secession of the Metropolitanate of Moscow?

Metropolitan Hilarion Alfeyev grounds the essentially raider attack of the Moscow Patriarchate on the Metropolitanate of Kyiv by the fact that this "reunification of the Kyiv Metropolitanate with the Russian Church actually saved Ukrainian Orthodoxy from destruction." [4] This refers to the conflict between the Orthodox and Uniate Churches in the second half of the seventeenth century. Yet the historical facts indicate something quite different. Right after the withdrawal of the Kyiv Metropolitanate from the Constantinople Patriarchate and its entry into the jurisdiction of the Moscow Patriarchate (with conditions and traditions unacceptable for Ukrainian Orthodoxy) the process of transition of Western Ukrainian Orthodox dioceses (Lviv, Lutsk, etc.) to the union actually started. [5] In particular, this became the impetus for the Lviv Archdiocese, which most steadily opposed the spread of the Uniate idea after 1596. In 1700, however, its clergy by a large majority accepted this difficult decision to convert to Unia.

As a matter of fact, a number of the clerics of the Kyiv Metropolitanate warned of such potential consequences of entering the jurisdiction of Moscow. For instance, the

opponents of the accession to the Moscow Patriarchate bluntly declared that it was necessary "to look back at the Orthodox in the Crown of Poland and the Duchy of Lithuania, who are defending themselves from the Romans because they are baptized by the Patriarch of Tsaregrad and have belonged to him as their patriarch from the beginning. As soon as we are separated from the Patriarch of Tsaregrad to the Moscow Patriarch, the Romans will tear the Orthodox from the Patriarch of Tsaregrad under their authority and force them to join their Uniatists. They will claim that they are following our example. In fact if the Metropolitanate of Kyiv has rejected the native patriarch Tsarhorodsky, and has gone in obedience to the Moscow patriarch why can not you also recede and join our clergy" [6]. Nevertheless, opposition to the union on the Moscow part (both church and secular) often consisted of repressive measures against the initiators of the change of confession. As it happened, for example, with the Lutsk bishop Dionysiy Zhyboplinskyi who after accepting the union was "captured, taken to Moscow, where he was martyred" [7].

The words of Metropolitan Hilarion Alfeyev that only in 2018 "Constantinople tried to withdraw the act of 1686 and extend its jurisdiction to Ukraine" also pretended to seem cynical. For some reason, Alfeyev believes that only in 2018, 'The Patriarchate of Constantinople and its representatives made a statement for the first time that the transfer of the Kyiv Metropolitanate to the Moscow Patriarchate appeared to have a temporary and conditional character". [8] It has to be noted that only in the 20th century the Patriarchate of Constantinople several times made unequivocal statements about the non-recognition of the boundaries of the Moscow Patriarchate outside those that were at the time of the recognition of the Moscow Church in 1589 (the Kyiv Metropolitanate never entered these boundaries). [9]

In addition to these statements, a significant argument in contradicting Metropolitan Hilarion Alfeyev's statement is the basis for the granting of the Tomos of autocephaly to the Orthodox Church in Poland in 1924. After all, the Ecumenical Patriarchate in the justification for the Tomos clearly noted that "… the first separation from Our See of the Metropolis of Kyiv and the Orthodox Metropolises of Lithuania and Poland, dependent on it, as well as their incorporation into the Holy Church of Moscow came not under the prescription of canonical rules …" [10].

The opposition of the Moscow Patriarchate and even the secular Bolshevik authorities to the receipt of the Tomos by the Orthodox in Poland was insane. The Russians clearly realized and anticipated the consequences of such an act. Therefore, after the 'liberation' of Poland in 1945 Soviet secular and church leaders initiated the 'refuse' of the Polish Autocephalous Orthodox Church from the Constantinople Tomos and in 1948 announced their own Tomos (in fact, it was not provided). Tomos from the Ecumenical Patriarch for the Orthodox Church in Poland clearly noted that, apart from certain conditions stipulated by the Constantinople Patriarchate, the Kyiv Metropolitanate had always remained part ("canonical territory") of the Ecumenical Patriarchate. After all, the reasoning in the document was straightforward: the Orthodox dioceses in Poland belonged to the Metropolitanate of Kyiv, which never belonged to Moscow. Therefore, against the backdrop of the rise of an independent state, autocephaly was granted to part of the archdiocese.

One may pay plentiful attention to the absurdities both in the preface and in the texts of analytical materials:'"Formation and development of the idea of the unity of the metropolis of all Russ in the Byzantine era" (pp. 7–32); "The Kyiv Metropolitanate,

the Moscow Patriarchate and the Patriarchate of Constantinople in 1676–1686" (pp. 33–140). However, the extent of the paper allows only a cursory description of the documents collected in the collection.

The collection analyzed counts 246 sources which (according to the compilers) most fully reflect the events of 1676–1686. Sources are presented in translation into present-days Russian language, often without providing any texts of the original documents. In many cases, such original sources have not been preserved, which makes one doubt the accuracy of their content. In 33 cases out of 246 (13%) documents are represented in fragments. At the same time, the principle by which these fragments were selected is not defined. This, accordingly, provides a biased display of the essence of the document, citing those parts of it that confirm the concept of the compilers and avoiding citing facts that deny this concept.

Overall, the analysis is focused on the idea developed back in the time of the Moscow Tsar Peter the Great (Romanov's dynasty) (1672–1721) about the alleged desire of the clergy of the Kyiv Metropolitanate to transfer to the jurisdiction of the Moscow Church and consent to this act on the part of the Patriarchate of Constantinople. [11] Moreover, in the opinion of Moscow historiographers such agreement was complete and final, without any conditions. The presentation of this concept and its "justification", by the way, occupy almost a quarter of the volume of the collection and are presented both at the beginning of the book (pp. 5–144) and in the concluding commentaries (pp. 844–894).

The presented sources can be combined into several groups which reflect the authors' aspiration to convince readers of the validity of the aforementioned theses. Namely:

— a group of documents on the persecution of Orthodox Christians on the territory of the Polish-Lithuanian Commonwealth and the 'conflict' of the Moscow side for their rights;

— documents that characterize the activities of Gedeon Svyatopolk-Chetvertinsky before and after his election as Metropolitan of Kyiv;

— letters, edicts and universals of the Polish king John III Sobieski;

— correspondence between Russian (Ukrainian) clergy and secular people with Moscow leaders (tsars, officials, diplomats);

— the correspondence of the Moscow side with the Jerusalem Patriarch Dositheos II Notaras (attempts of the Muscovites to form support for their attempts to seize the Kyiv Metropolis), incl. documents that confirm the payment for activities of the patriarch with lobbying of their interests by Muscovites;

— correspondence of the Moscow side with the Patriarchate of Constantinople;

— documents that clarify the role of the Moscow Patriarchate and Moscow tsars in organizing the elections of the Kyiv Metropolitan;

— documents that certify diplomatic and administrative (since 1654, Moscow controlled the left-bank Ukraine) efforts of the Moscow side (ecclesiastical and secular) regarding changes in the jurisdiction of the Kyiv Metropolis from Constantinople to Moscow;

— documents (over 10% of the total), which attest to the importance for Muscovia of receiving the Kyiv Metropolitanate — it is said about rewarding all those involved in changing the jurisdiction of the Kyiv Metropolis by Moscow tsars and the patriarch.

Of a particular interest are the documents No. 210–219 representing the letters of

the Patriarchate of Constantinople at May-June 1686, as well as the decision of the Synod of the Patriarchate of Constantinople, in which the Ecumenical Patriarchate determines the reasons and method of subordination of the Kyiv Metropolitanate to the Moscow Patriarch. It should be noted that only one original of these documents (No. 210) has survived, and all the rest are submitted in translations from copies translated by Muscovite officials back in the 17th century. And these translations have always had specific characteristics. [12]

Actually, the edict of Patriarch Dionysius IV [13] does not verify in any way the 'forever-transfer' of the Kyiv Metropolitanate. Here are listed the reasons for the transfer: the presence of frequent wars between the Ottoman Empire and the Tsardom of Muscovy, which was a natural obstacle to the communication of the thrones in Constantinople and Kyiv; the farness distance of the Metropolitanate from the Mother Church and the impossibility of promptly placing metropolitans. The conditions for this temporary subordination were: the chirotony of the Kyiv Metropolitan in Moscow, upon condition his election in his metropolitanate by free votes and according to local custom; not interfering in the affairs of local Ukrainian dioceses; commemoration at the liturgy to Patriarch of Constantinople. [14] Besides, the Ukrainian side, especially Hetman Ivan Samoilovych, strived for retain the title of Exarch of the Patriarch of Constantinople ('Exarch the most holy Apostolic Throne of Constantinople') to the Metropolitan of Kyiv [15] (see Document No. 158 [16]). However, Moscow secular and church leaders flatly rejected the idea of retaining this title.

The terms of the Ecumenical Patriarch are clear enough. And it is not a secret at all, the Moscow Patriarchate started to violate them practically immediately. This refers to the interference in the affairs of the metropolitanate and diocese; changes of the dioceses and even the metropolitanate boundaries; the elimination of the ruling bishops; appointment, instead of election, of metropolitans; not commemorating the Patriarch of Constantinople; the elimination of the title of Exarch of the Patriarch of Constantinople and even the lowering of the title of Metropolitan of Kyiv to Archbishop; liquidation of the own ecclesiastical court of the Kyiv Metropolis (the Moscow Patriarchal Court was supposed to be only an appellate instance) and more.

Consequently, an explanation is relevant for covering the reason the Moscow Patriarchate neglected the terms of cooperation with the Ecumenical Patriarchate and how this contributed to the "good of Orthodoxy" (as it was stated in the letters of the Moscow tsars and the Patriarch to Constantinople). In the collection, there is a large "Commentary on the documents of the Patriarchate of Constantinople from May-June 1686 on the transfer of the Kyiv Metropolis to the Patriarch of Moscow" which is given after the documents. [17] Moreover, only a few documents are commented on (210–219), and the comments lead to a refutation of the aforementioned conditions of the Patriarchate of Constantinople, to which the Kyiv Metropolitanate is transferred to the management of the Moscow Patriarchate.

The purpose of the comments is clear enough, yet complicated to verify that the Patriarchate of Constantinople has forever transferred (the impossibility of returning) the Metropolitanate of Kyiv to the Moscow Patriarchate. Therefore, the Moscow spiritual and secular authorities should owe the right to take any actions regarding this metropolitanate whatever that might be considered. [18]

To add some weight to their arguments Moscow document commentators involve another international player. They add the argumentation of the Jerusalem Patriarch

Dositheus towards these issues (documents No. 203–206). The evolution of Dositheus's views from a complete rejection of the idea of re-subordination of the Metropolitanate of Kyiv to the possibility of its entry into the Moscow Patriarchate is freely explained. This evolution depended on the financing of him personally and his patriarchy from the Moscow tsars and the patriarch (document No. 194 [19]). In fact, Dositheus performed paid services to lobby the interests of Moscow. Therefore, the logic of analyzing the ideas of Dositheus in the comments to the documents of the Patriarchate of Constantinople can be only one — distracting attention from the main issue (violation of the conditions of the Ecumenical Patriarch) and attempts to show the inconsistency of the position of Constantinople.

Furthermore, the attention of the Moscow comments completely leaves aside the fact that both the contemporary Moscow tsars and the Moscow patriarch gave guarantees to the newly elected Kyiv metropolitan, and in his person — the entire Metropolitanate of Kyiv, to preserve his rights and privileges, as well as the traditions of the metropolis. The collection contains documents Nos. 144, 145, 177, 178, 183, etc. There are also a number of documents on the struggle of Ukrainians for their privileges — documents Nos. 133,134, 135, 136, 150, 151, 152, 157, 158, etc. Subsequent events demonstrated that almost all of the guarantees mentioned in the documents of either the tsars or the Moscow patriarch were violated by the Moscow side. The Metropolitanate of Kyiv almost immediately after the change of jurisdiction ceased to be a subject of interchurch relations and turned into an ordinary Moscow metropolitanate, and later also an archdiocese.

Therefore, it was appropriate and quite logical on the part of the Holy Synod of the Patriarchate of Constantinople to make a decision on October 11, 2018, by which the Metropolitanate of Kyiv was returned to the Mother Church (Patriarchate of Constantinople): "4) To revoke the legal binding of the Synodal Letter of the year 1686, issued for the circumstances of that time, which granted the right through oikonomia to the Patriarch of Moscow to ordain the Metropolitan of Kyiv, elected by the Clergy-Laity Assembly of his eparchy, who would commemorate the Ecumenical Patriarch as the First hierarch at any celebration, proclaiming and affirming his canonical dependence to the Mother Church of Constantinople." [20]

On the website "Orthodoxia.info", representatives of the Patriarchate also published documents that certify the non-canonicity of the residence of the Moscow Patriarchate on the territory of Ukraine. [21]

Ecumenical Patriarch Bartholomew also provided a clear and unambiguous explanation of what happened in the second half of the 17th century with the Metropolitanate of Kyiv. In particular, Patriarch Bartholomew noted: [22] **"**The fact is that there is no canonical text, that is, a kind of Patriarchal Tomos or a Patriarchal and Synodal Act, by which the Kyiv Metropolitanate would be transferred to the Moscow Patriarchate. The documents are more than understandable, and the letters of Patriarch Dionysius, sent in 1686, can not be understood. They not only do not transfer the Kyiv Metropolitanate to the Moscow Patriarchate, but, moreover, they define the main condition of [guardianship over the Kyiv Metropolitanate] in the fact that each Kyivprincipe continues to recall the Patriarch of Constantinople as his canonical leader. Anyone who has basic ecclesiastical and canonical knowledge will understand that the Kyiv Metropolitanate could not be transferred to the Moscow Patriarchate if the Kyiv Metropolitan should continue to recall the Patriarch of Constantinople.

Unfortunately, the Moscow Patriarchate unilaterally violated this agreement. It forced to stop the mention of the Patriarch of Constantinople because it knew that this was a visible sign of the canonical jurisdiction of the independence of the Kyiv Metropolitanate to Constantinople. It is also known that before the appearance of the letters of Patriarch Dionysius, our "Russian brothers" tried to chirotonize the Kyiv metropolitans, but each time they were exposed to [the negative] reaction of the clergy and the people of Ukraine [Little Russia], who under no circumstances wanted to submit to Moscow. Moreover, Nikon, the Patriarch of Moscow (1652–1658), anticononically appropriated the title of Patriarch of the Great and Little and White Russia, which is a proof of the expansionist spirit that he was obsessed with.

However, the documents of 1686 are not the first canonical texts made public by the Ecumenical Patriarchate. If you look at Tomos, by which in 1924 the autocephaly was granted to the Polish Church, you will find in it the same view of the situation with the Kyiv Metropolitanate. In Tomos of the Polish Church, it is clearly stated that the transfer of the Kyiv Metropolitanate and its merger with the Moscow Church was carried out contrary to canonical provisions. This suggests that the Ecumenical Patriarchate and after 238 years did not cease to point out the anticanonical seizure of the Kyiv Metropolitanate by the Moscow Patriarchate.

Of course, this situation has lasted more than 300 years, but this does not mean that the canonicity has been rehabilitated. There is no such canon that would tell us that sin or anticanonicity is being cured with time and turned into canonicity. As far as we know, "something that was invalid from the beginning can not be confirmed with time." [23]

"We gave way to the Patriarch of Moscow in permission for the Kyiv Metropolitanate's ordination, but with specific requirements that the Russian side did not adhere to. The Ecumenical Patriarchate has never, in its history, intervened beyond its jurisdiction. We have no expansionist aspirations. I recommend you to study the history of the Church, starting from the Fourth Ecumenical Council and so on. You will see that the Church of Constantinople is constantly decreasing and narrowing. At the same time, read the decision of the Council, which was gathered in the St. Virgin the Comforter Church, in Constantinople in 1593. This council determined the borders of the then newly formed Moscow Patriarchate. Explore whether the borders defined by the Holy Fathers are identical to the modern borders of the native Russian Church. So, the question then arises: Can any Church wilfully expand its borders, and even by means of the territories of another Church?" [24]

Conclusions

Regretfully, studying the history of the Kyiv Metropolitanate in one of its most complicated periods (the last quarter of the 17th century) the compilers of the analyzed collection followed the path of substitution of notions, manipulation, and tendentious selection of sources. In particular the struggle of the clergy of the Kyiv Metropolitanate against joining the Moscow Patriarchate is almost not highlighted — only two documents (No. 134, 140), a warning to the clergy of Kyiv about the unacceptability of the order in the neighbouring diocese of Belgorod and a report from the Metropolitan of Belgorod Avraamy to the Patriarch of Moscow Joachim regarding the protest sentiments in the Kyiv Metropolitanate are addressed to this subject. Even the fact that 32 years later (1654–1686) the administrative subordination of Ukraine to the

Moscow Tsardom, despite total administrative pressure and blatant interference in church affairs, caused Moscow to exert considerable effort, including outright deception (to guarantee long-standing rights and privileges which it did not intend to exercise), to obtain the Kyiv metropolitanate, is evidence of the protest sentiments of the Ukrainian clergy.[25]

According to the Charters of the Patriarchate of Constantinople, which are included in the collection publication, the Ecumenical Patriarchate has provided explicit criteria for its cooperation with the Moscow Patriarchate in the chaperoning of the Kyiv Metropolitanate:

a) The Kyiv Metropolitanate formally stays within the Constantinople Patriarchate. The main indication is that in the liturgy the Patriarch of Constantinople is commemorated first, before the Patriarch of Moscow. According to Church canons, the head of the Church is the first to be commemorated.

b) The Moscow patriarch only has authority over the metropolitan of Kyiv within the limits of the powers delegated to him by the patriarch of Constantinople.

Therefore, by accepting the charters of the Ecumenical Patriarchate, the Moscow Patriarchate undertook the following obligations: not to interfere in the selection of the metropolitan and only to consecrate him; not to interfere in the affairs of the metropolitanate (except through an appeal to the metropolitan church court); to commemorate the Ecumenical Patriarch in all liturgies in the territory of the Kyiv Metropolitanate as Head of Church.

It is relatively straightforward to ascertain whether or not the Moscow Patriarchate is fulfilling its obligations. Even if one does not read the history of the Kyiv Metropolitanate after 1686 or the biographies of all the figures involved in the change of jurisdiction and the metropolitans appointed from Moscow, one only needs to attend a liturgy in any church of the Moscow Patriarchate that is active in the territory of the Kyiv Metropolitanate. It is enough to listen there, to whom the priests commemorate as head of the church, for whom they pray. The answer is obvious, and it only confirms the rightness of the Constantinople Patriarchate and the appropriateness of its actions in 2018.

References:

[1] The Reunification of the Kyiv Metropolitanate with the Russian Orthodox Church. 1676–1687. Research and Documents. Moscow: The Orthodox Encyclopedia Religious Scientific Center, 2020.912 p.

[2] Reunification of the Kyiv Metropolitanate. Foreword. P 5.

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[6] See: Document No. 140. 1685, no later than August 8. Document of the Metropolitan of Belgorod Avraamy to Patriarch of Moscow Joachim with copies of protesting articles of the Kyiv clergy against the transfer of the Kyiv Metropolitanate under the authority of the Moscow Patriarch // Reunification of the Kyiv Metropolitanate. P. 478.

[7] See: Prof. Igor Skochilyas: "The Lviv Union of 1700 became a unconstrained choice of the clergy and laity of the Lviv Archdiocese" // https: // Synod of Bishops of the UGCC

/ synod.ugcc.ua/data/profesor-igor-skochylyas-lvivska- uniya-1700-roku-stala-dobrovilnym-vyborom-duhovenstva-i-myryan-lvivskoy-arhyparhiy-3492 /

[8] Reunification of the Kyiv Metropolitanate. Foreword. P 5.

[9] This is a letter from Ecumenical Patriarch Demetrius to Patriarch Alexy II of Moscow (1991) and a statement made in Kyiv by the official representative of Ecumenical Patriarch Bartholomew I, Archbishop Vsevolod (Maidansky) (2005).

[10] See: Mulik-Lutsik Y. Entry of The Orthodox Church of Ukraine into the Moscow Patriarchate // Religion in the history and spirituality of Ukrainians. Selectas of Yury Mulik-Lutsik / Compiler and sciencifific ed. prof. Kolodny. K.: UAR, 2019.P. 121–145.

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[12] See: L. Zvonska. Letters of Dionysius, Patriarch of Constantinople, and Dositheus, Patriarch of Jerusalem, on the transfer of the Kyiv Metropolitanate to the Moscow Patriarchate: Greek text and a comparable analysis of the Old Russian and Ukrainian translation // Jurisdictional Status of the Kyiv Orthodox Metropolitanate in 1686: Theology, Canon Law and the Cultural and Historical Context / Edited by prof. O. Sagan K., 2019. P. 10–47. (Lesia Zavonska. Certificates of Dionysius, Patriarch of Constantinople, and Dositheus, Patriarch of Jerusalem, about the transfer of the Kyiv Metropolitanate to the Moscow Patriarchate: Greek text and comparative analysis of the Old Russian and Ukrainian translations).

[13] No. 210. May, 1686. Certificates of Patriarch Dionysius IV of Constantinople to e, to the tsars Ivan and Peter Alekseyevich and the czarevna Sophia Alekseyevna in the transfer of the Kyiv Metropolitanate fto the Moscow Patriarchate // Reunification of the Kyiv Metropolitanate. P. 695–704.

[14] Ibid. P. 700, 703.

[15] Reunification of the Kyiv Metropolitanate. P. 875–876.

[16] Document No. 158. 1685, October 30. Protocol of negotiations between the hetman envoys K. I. Golub and V. L. Kochubey, as well as Bishop Gedeon Svyatopolk-Chetvertinsky, elected Metropolitan of Kyiv, with the boyar Prince V. V. Golitsyn on the issue of preserving the rights and privileges of the Kyiv Metropolitanate, including the status of the Metropolitan as Exarch of the Patriarch of Constantinople // Reunification of the Kyiv Metropolitanate. P. 529–532.

[17] Commentary on the documents of the Patriarchate of Constantinople from May-June 1686 on the transfer of the Kyiv Metropolitanate under the authority of the Moscow Patriarch. // Reunification of the Kyiv Metropolitane. P. 844–894.

[18] Reunification of the Kyiv Metropolitanate. P. 874.

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[20] Communique of the Holy and Sacred Synod of the Constantinople OC of 11.10.2018 // Sagan O. N. Orthodox Church of Ukraine: constitution and development prospects. K., 2019.P. 85–86.

[21] See: http://orthodoxia.info/news/wp-content/uploads/2018/09/final-oukraniko-1.pdf Ukrainian translation see: https://www.kpba.edu.ua/ publikatsii / all-news / news / 2638-jk.html

The introduction to these documents states: "The Ecumenical Patriarchate considers it appropriate to remind all the historical and canonical truth about the relationship between the Church of Constantinople and the Church of Ukraine, as evidenced by the preserved official documents, which, unfortunately, either ignored or deliberately concealed for obvious reasons "… " This study is based on the entire argument of the Ecumenical Patriarchate, which refutes all accusations of Moscow against Constantinople about the "invasion" of its canonical dioceses. Through this study, especially in the original correspondence, which is being published for the first time, the Ecumenical Patriarchate confirms its canonical and legal jurisdiction in Ukraine and at the same time proves that the Moscow Patriarchate violated the rules of the Ecumenical Patriarchate's Patriarchal and Synodal Act of 1686. under the conditions under which he acted, he was forced to endure and remain silent, but it never forgot or forgave. "

[22] See: "I am not an 'eastern pope.' Interview with the Patriarch of Constantinople Bartholomew // RISU.— 28.02.2019 / https://risu.org.ua/ua/index/monitoring/society_digest/74893 Translation from Nisam "Eastern Pope" / Politics.— 21.02.2019 / http://www.politika.rs/articles/details/423274

[23] Ibid.

[24] You can read more about this problem in the collection of reports of the participants of the international expert conference "Jurisdictional Status of the Kyiv Orthodox Metropolitanate in 1686: Theology, Canon Law and the Cultural and Historical Context" (edited by Prof. O. Sagan. M., 2019. 127 p.).

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The pressure of evaluation in scientific journals

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Scientists should use in his scientific work many sources, but the main one is the scientific journals, scientific conferences, other scientific information. One original source of information used to be for us conferences, in which you can attend and to see previous. Usually in a conference people present works which are not always finished. Sometimes it's preliminary work or sometimes it's finished work. But conferences are a good source of information. Also, of course, scientific journals. I think the most important sources are the scientific journals. Today with the Internet you have access to the worldwide scientific journals. It's not so difficult to find any kind of information in the network.

As an answer to "what are the best ways to distinguish objective information and credible sources from the fake ones?" in my opinion in the scientific world nobody used to believe directly on news from any different source than the scientific journals. So in principle scientists usually don't believe directly information out of the scientific journals. In that sense, there are a few scientists that really believe some fake news because most of us, we can go directly to the source of the information — to the scientific journals. If the new is not based in a really counter-stable, a really easy way to contrast the information, we don't usually believe in that usually.

For this reason the fake news does not affect the scientists as much as the general people because scientists used to have a good source of information with the scientific journals. So for this reason I think fake news effects much more to the general population than the scientists.

Speaking about unwritten rules in Academia and why it is customary to do something that sometimes has nothing to do with the results of scientific activity, hard to answer. I think there are a lot of "ethics" codes in which you have to follow that edit code. So in principle scientists must don't publish non-contrasted results according to the proper experimental way. There is the scientific method which is very well standard that is based on experimentation and the contrast — how to contrast the results with the real experiment. And in principle good scientists must know those ethics rules in terms of publishing. So in my opinion if you don't follow these ethics rules, you are not a good scientist. It's so important to be a proper scientist in terms of ethics than knowledge. So ethics are as much important as knowledge.

I think day by day much more people are involved in topics regarding ethics. So there is a lot of serious journal papers, in which people can understand the general rules for ethics in science. So I think if you don't follow these rules it's because you really don't want to do it because more or less everybody knows how to proceed in a scientifically good way.

When we speak about what does the notion "scientific" start with and what is the breaking point distinguishing science and junk science, I think science is when you have followed the scientific method. This is the most easy answer. A scientific method means an experimental approach: you have to propose a thesis, you have to try to consider (to configure) this through one experimental approach and you have to confirm that your thesis was fulfilled with the experimental approach. If not — it's not science. So if you just propose one theory, but it's not base through an experimental approach, this is not science.

In my opinion science is made on the strong basis of the experimental approach where you have to confirm, you have to check what your thesis was really developed or not, has been confirmed or not. So this is a real difference between science and other things.

When we speak about "should we just trust the things the scientist endorses and should believe this in something credible simply because some scholars say so, of course I say "No". We don't have to believe in that. In the scientific world we have an advantages is that the most of the scientific journals when you submit a paper or you submit an information, if it's a good reputation journal (a good Journal), this paper is reviewed by, at least, two peers review that can really check that if you have published or not good information. So I think in most of the journals you're completely sure that you are publishing good science because there are other people who review your work. And these people are external people to your life. Maybe you don't know them. So the other scientists and all the sciences based on the peer review. And peer review tries to assure that information that you publish is good information (is not a fake information).

I think the much more important problem now is that we have a lot of the pressure of valuation in the scientific world. The pressure is so high that people day by day are trying to publish much more quickly each time. So this pressure is really so high that there are some rules that are starting to be broken. And there are a lot of journals that are not really good journals: it looks like a good scientific journal, but the peer reviewing is not so good and they are publishing in a very fast way papers with not so proper well-developed reviewing systems. And this is producing a lot of "second division" science. But in terms of the journalist and in terms of the general people, they don't distinguish which is the good information about information. Most scientists know which are good journals and bad journals. But there are a lot of so-called "scientific" journals that are not so well established in their peer reviewing system and they are publishing a lot of fake news in some way because they are publishing papers with not properly peer reviewing. So this is a very high risk today.

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Maintaining Media Literacy and Being a Good Consumer of Research

Ph. D. Joanne Broder

There are nearly two billion websites on the internet (Internet Live Stats, 2020); accessible from a smartphone and exchanged with 4.4 billion internet users per day (Schultz, 2019) conducting 3.5 billion Google searches per minute, as well as sharing millions of content through social media. Websites publish content that shares facts, blogs, personal testimonials, and range from opinionated jokes to sharing reliable data and news. Since billions of articles are exchanged between billions of people, with the amount of content being posted, highlighted, and shared, how can users distinguish between credible and deceptive sources of information?

Media literacy is the ability to critically evaluate and filter through content found online. It is similar to picking a food, since something can look healthy and delicious on the outside, but could taste unpleasant and contain unhealthy ingredients when the label is read. Like the beautiful picture of food, the title of an article might catch one's attention and be misleading. Thus, being media literate and a good consumer of research is essential (Broder Sumerson, 2013).

Validate The Author

Anyone can publish something that looks impressive on the internet. The author should be a scholar and/or practitioner in the field. His/her/their credentials can be verified online through other work. Look for past publications and if the author has been cited or quoted in other articles or interviews.

Many authors self-publish and only discuss their opinions without supporting data. Although it may be interesting, they might not share data from well-respected sources to purposely try to impact and confuse the public with their own agenda. Celebrity influencers also do this, by promoting a product, concept, or agenda that that might be harmful to the public.

Assess the Credibility of the Source

The article should come from a website of a blog, journal, magazine, professional forum, newspaper, or an established organization. A twelve-year old could launch an impressive looking website as part of a school project and literally share anything he/she/they want. A person without media literacy might share the content that looks good but lacks accuracy.

When assessing the credibility of a source, investigate their publisher, authors, contributors, and the origin of the data and other facts. Confirm the overall site and content is peer-reviewed.

Evaluate the Source's Content

Opinionated pieces should be considered for what they are-someone's opinion, without data to confirm it. The context of the data needs to be shared in detail so the reader can evaluate the generalizability of the study. Empirical research studies should be written up with enough detail that they could easily be replicated. Vague descriptions of methodologies, particularly the data collection process is an area of caution since the absence of transparency could indicate dishonesty within the study.

1. *Study Context*. Who published the study? Studies sponsored and published by organizations tend to show results that support their mission whereas studies from universities might show less bias. The study should also include a purpose statement that explains how the data will be used. Journal articles have literature reviews, which

provides the reader with the necessary theoretical perspective and foundation.

2. *Sample.* Who were the voices behind the data? Many researchers will use a convenient homogeneous sample that lacks diversity and attempt to generalize to a global sample. For instance, if the sample mostly consisted of 18 year old Caucasian male college freshman, then the study results are applicable to 18 year old Caucasian male college freshman, as opposed to the entire adult population. The size of the study, with the researchers applying proper sample analyses, such as Cohen's (1982) power analysis to ensure there are enough participants to properly represent the data. The sample should also be voluntary, anonymous, confidential, and their data should be aggregated with the other results.

3. *Data Collection Tools.* How were the data collected? Standardized data assessments and instruments that have provided evidence of validity and reliability (Messick, 1995) are preferred, but some studies require questions/items (i.e. interview, survey, focus group, questionnaire that have not been previously published or are not accessible. This might require the researcher to create questions/items for the study, but should still go through an abbreviated validation process to confirm the items address the construct as well as are consistently understood by all participants.

4. *Procedure*. How were the data collected? The reader should have a very clear picture of the data collection process. If the study methodology is vague or barely mentioned, could indicate the study lacked robustness or honesty.

Check Facts with Experts

How much are the experts talking about it? Confirm that misinformation is not being spread. Librarians as well as practitioners and scholars are excellent sources to help ensure media literacy. Check the experts' social media pages, blogs, forums, or websites to see if they are talking about the issue.

Being media literate means never taking a source published on the internet at face value. Knowing the expertise of the author, credibility of the source, quality of the research study, as well as confirmation on the topic from the experts, can help readers be able to evaluate the trustworthiness of online content.

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The relation between philosophy and science today

Prof. Michael Strevens

Philosophers of science like me are very interested in the way science works, but we're not a part of it. In fact philosophy has been exiled from science for a few hundred years — since the Scientific Revolution really — which is not necessarily a bad thing. I think that the kernel of science — the engine that makes it work —is a commitment to making a case for or against various theories solely using empirical evidence. As opposed to, for example, philosophical argument.

So in the actual reasoning of science, the argument of science, the logic of science, philosophy has been entirely pushed aside, and that's turned out to work very well. Of course, I love philosophy. I don't mean to disparage it. But the scientist focusing a hundred percent of their time and energy and attention on empirical evidence as opposed to philosophical argument or for that matter religious argument, theological argument or anything like that, has turned out to be very productive. So it's been a good thing for philosophy to step back.

Now as a consequence of that, philosophy has been pushed out of science education altogether. And so although there are of course scientists who are very philosophical, the average scientist is not like that at all. That's a good thing because it helps scientists to do what they're supposed to do, which is to focus on the evidence and not get carried away thinking about philosophical coherence or harmony with big ideas. But it does mean that in their thinking generally scientists can tend to be somewhat narrow.

Returning to the question of the place of philosophy in science, you might reframe it as follows: how does philosophy help science and in what ways can we do better? Though philosophers of science have to operate from the outside, we can help science in two ways. First, by helping scientists themselves understand better why they do science the way that they do, including the exclusion of philosophy from scientific journals and so on. And second, we can help science by educating the general public and showing them, explaining to them why science has certain peculiar features — the irrationalities and prejudices, and the arguments, meaning an obvious lack of agreement in many ways about anything that's actively being researched.

We can explain to the general public why science has these aspects. And this is the way it's supposed to be, this is science working as it should work, rather than a science that is degenerating, out of control, or that has been taken over by special interests. So, for example, the science of climate change has attracted some skeptics from the outside. They are not motivated by purely objective concerns, but then who is? And those skeptics have been able to point to internal arguments within climate science, a sometimes even slightly Machiavellian strategizing about how to shine the spotlight on the evidence that best supports certain views while leaving certain other kinds of evidence in the gloom.

And to somebody who has a picture of science as staged in an arena of perfect rationality and objectivity, this looks horrifying. Critics of climate science from the outside say: "Look, science is not objective. Scientists have views and they are doing whatever they can to advance those views." That can be very harmful if the general public is expecting nothing but rationality and objectivity. What we as philosophers can do is explain that although science is rational and objective in some ways, you shouldn't expect simple straightforward agreement on theories and on what the evidence shows about theories.

So we can help science and protect science from a kind of general mistrust or skepticism.

Logic and philosophy of science today

The general public and even many scientists (when they're not looking very closely at what they themselves are doing) expect science to have a kind of a logic that at least to a considerable extent tells scientists how to interpret evidence — a logic that tells you what kinds of evidence count in favor of some particular theory and what kinds of evidence count against it. It specifies, for example, what would be a set of measurements that shows you that the Earth is indeed on average warming. So people expect science to be regimented by the same kind of logic as say mathematics, where mathematicians all agree on what counts as a proof of a theorem. Instead of finding that we find scientists disagreeing quite a bit about the significance of measurements. Some will say these measurements really seal the case for global warming and some others will say no there are many assumptions that have been made in the course of interpreting these measurements, which are actually on rather shaky ground.

The true logic of science is a logic that depends a lot on assumptions like these, which philosophers call "auxiliary assumptions" or sometimes "auxiliary hypotheses". So assumptions that are not the theory that's being tested and not the evidence that's testing the theory, but assumptions that are necessary in order to interpret what the evidence is saying about the theory. Philosophers and historians and sociologists of science find that scientific opinion about these assumptions varies a lot, because often there isn't enough evidence to nail down the truth of some or the falsehood of others. And so in fact, all those scientists are in a certain sense being logical; they're interpreting the evidence in the light of these auxiliary assumptions. They often reach different conclusions about the significance of the evidence. The bottom line is that the logic of science is a lot more subjective — in the sense that it depends on the subjective opinions of particular scientists — than the general public typically takes it to be. That's not to tell you exactly what the logic is, but I think it's the most important thing about the logic of science that the world at large ought to know.

Classification of sources

That's a big question and probably the most helpful kind of answer I can give is one that focuses on what I take to be one of the most important distinctions in science, between the official publications of record — things like journal articles and in some fields conference papers, which are subject to certain very strict controls — and then everything else. When I say "everything else" I'm including a popular book a scientist might write or a television interview they might give or an interview like this, or a podcast interview for example, a radio interview, anything like that where they're speaking to the world at large, but also informal talks that scientists give to their own colleagues.

The thing about the official sources — the paradigm here is a paper published in a scientific journal — is that they're subject to a strict requirement that only empirical evidence should come into the argument. This is what I was talking about before — so for example, no philosophical considerations, no theological considerations. That's the rule that governs what's written in the journals. Meanwhile, it's fine for a scientist to write a popular book about how science gives us evidence for the existence of God as Francis Collins who led the Human Genome Project did a few years ago. So that's okay as long as you stick to the rules when you're writing in the journals.

At the same time in the journals there are certain prescriptions for the presentation of evidence which are highly objective, the rules for doing a statistical analysis and so

on. And these require you to calculate various quantities, I guess that probably the best known and most common has calculating what's called the p-value when you're doing null hypothesis testing. I won't go on and on about that. It's all very regimented. In spite of that regimentation, however, what I said earlier does apply. You can't look at those very carefully calculated numbers and see what the evidence is telling you about the theory. You have to bring in these additional assumptions which typically are not there in the journal articles. They are in scientists heads, but if you want to find out what the scientists are really thinking you need to ask them off the record.

This is a long answer but there is one thing I want to say to pull it all together and illustrate how important this distinction is. If you just want to see what the evidence is and present it as an objective way as possible, you go to the scientific journals. But if you want to know what kinds of assumptions are being used to interpret that evidence you can't go to the journal, you have to go to scientists in some other way. It might be a matter of talking to them, in an interview like this, or even just in a private conversation over email or whatever. But without doing that you won't get the complete picture of any particular scientist's thinking about what the evidence so far is showing us — whether ideas in question are about climate change or string theory or whatever.

How to distinguish a true source from a false one

That's a very difficult problem. On the one hand, if you are looking at the scientific journals, you are reading stuff that has gotten a lot of scrutiny and for which a lot of rules have been followed. (Although you can't absolutely rely on anything ever, of course. There are mistakes in the journals — in the mathematics journals there are many proofs that apparently have errors in them. And then in the science journals the evidence may have been, as scientists sometimes say, "cleaned up a little bit".) Nevertheless, the journals are a relatively trustworthy source. For everything else — that's much more complicated. Let's suppose you're interested in what scientists themselves say, so we're not even thinking about, say, reportage in newspapers, science magazines, online encyclopedias, or anything like that, but just reading the books and watching interviews of scientists themselves. You will find disagreement. Scientists have different views about what the evidence says about their theories because they have different assumptions.

What you need to do if you're really going to get to the bottom of that disagreement is to find out what those assumptions are, find out why it is that some particular scientist thinks a certain kind of measurement, isn't as revealing as many other scientists take it to be. What is it that bothers them? And to do that requires an enormous amount of work. It's not really reasonable to expect ordinary people to do that kind of work. So what we need is some kind of secondary layer of interpreters to do that work. That's the sort of thing that a science reporter for a newspaper might do, or the IPCC, the UN body set up to interpret the evidence about climate change for the rest of us.

In short it's a difficult problem. We can't do it ourselves unless we're dealing with some issues that we are intimately involved in. So we need not only to distinguish reliable sources in the science itself, but reliable sources about the science using what people call practical wisdom.

Logic for searching, classifying and selecting reliable sources of information

Suppose you're interested in what's going on in the science of climate change, in the science of COVID or for that matter in the science of string theory or genetic engineering. So you're not a scientist yourself, you're not a philosopher of science, you have no particular educational background. Where should you start to look for reliable sources?

I think the answer for most people has to be good, responsible science journalism, published in places that give science journalists the time to look into things in context, to talk to scientists and do the kind of thing I'm talking about, looking into the assumptions that are behind scientists' different conclusions.

I don't think I have any special insight into how to recognize the best science journalism. Although I think I can do it. But I do believe that's the right source for most people. I talked about the UN body that interprets the results of the scientific work on climate change. They issue reports that are readable by a regular person. But a regular person might not have time to read those reports. So they really need somebody else to read those reports for them and summarize. I supposed it's the very same issue that comes up with getting reliable information about anything complex. We need quality journalism, and we need to be able to identify it when we see it.

Expediency and quality of scientometric databases

I am not an expert in these databases. I guess, I tend to trust them. As a philosopher of science, I'm embedded in a network of other philosophers of science and scientists where I can have some confidence that I'll hear about problems that emerge. Here I'm relying on the ecosystem. In the same way that a regular person would rely on the ecosystem of good journalism, I'm relying on the ecosystem of my colleagues, but I have to admit that I myself don't have any specific checks I perform. I'm relying on the effectiveness of the rumor mill, where the rumor mill is being run by people I trust.

The same happens by the way — this is a little bit of a digression, but it's relevant to a lot of what we've been talking about — with scientific results generally. Every scientist you talk to will say that some labs are more trustworthy than others. For some, if they publish it, they probably did the experiments right and there were no errors. In other labs — well, you never know. So there's this knowledge that comes from long experience that scientists have about the work that's being done in their specialist areas, but only in their specialist areas. For the rest of us who to some extent rely on that work, what we need to do is put ourselves in a position where we hear that kind of chitchat. Those of us in a university network can listen in because we have colleagues who are the specialists in question. The general public of course has one step removed from that.

Impact of Wikipedia and other similar encyclopedias have on science and education

It varies a lot. Some of them are excellent and some of them are not very reliable at all. In the sciences, I've seen very few that are not reliable. Some of them are rather unhelpful and some of them are excellent. So I would say on the whole that Wikipedia's system of peer review works pretty well, in terms of reliability if not always in terms of readability.

But it does require a certain kind of alertness. It's like walking down the streets of New York City in the old days when there was a lot of crime. You always have to be aware of what's going on around you and aware that something may have gone horribly wrong. You need a kind of vigilance.

What about the effect on science and education? For someone like me, Wikipedia can be quite helpful. I would never need Wikipedia in my own specialty — that is, the philosophy of science — or in fact in any area of philosophy, because it doesn't go into enough detail and depth, it's simply not sophisticated enough. But because I'm a philosopher of science I often need to know very quickly what's going on in some science that I know very little about. And there I do find that, as long as I maintain that vigilance, it's quite useful. And I encourage my students — now turning to education — to use it

but use it carefully. Wikipedia is not the only thing out there but probably one of the best sources. On a whole I think it's a good thing and I'm happy that it exists.

Conclusions

This is a great topic. Obviously. It's very important now. What we didn't talk so much about was where the misinformation comes from, but maybe we all know the answer to that question. And in any case that's not so much my particular specialty. But there is a lot of good information out there. You do have to understand its limits, to be careful and you have to have friends — they may be the science journalists for example — you need some kinds of friends who can function as intermediaries between you and the huge amount that there is to know.

For someone like me there are many good sources out there that I can connect to very reliably. But it is very disturbing that people I know who are intelligent and interested in understanding what's going on in the world can be captured by poor or misleading sources, typically internet-driven, that lead them astray. I don't know how to solve that problem — except, as their friend, to talk them out of it.

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The Balkanization of Scientific Authority

Andrew Mark Creighton

The importance of conferences like this one, the International Conference on «Challenges of Source Evaluation in Science and Correlated Areas", are paramount in this era of mass and social media. The availability of data, information, and knowledge within contemporary times has created societies and cultures where actors have a seemingly intimate relationship with the sciences. For instance, it would be fair to assume most adults with an internet connection will know what a gene is, they will know about Einstein and relativity, as well as the molecular structures of many substances, i.e. water as H2O. However, these times have also seen the rise of pseudo or even anti scientific movements and groups. Here I will specifically focus on possible reasons why conspiracy theories and pseudoscience has become prevalent within societies.

In this essay I hope to illustrate a few of the conditions that relate to the construction of pseudo and anti scientific forms of knowledge. I will largely focus on a loss of scientific authority due to balkanization. In other words, I believe that, at least for the general public, science is no longer the only authority on science. However, to treat this phenomenon fully, I would need significantly more pages than I have been allowed here. So, I will argue specifically that this loss of centralized authority stems from an increased viewing of the sciences through mass and social media, a lack of understanding of science as a process among the general public, as well as the institutionalization of sciences, here exemplified through the example of evolutionary psychology, that do not have sound scientific methodologies. I will note that this has in part played a role in the segmentation of populations in their loyalties to science, whether science of the academy, or more pseudo, anti scientific practices and views. Though I must concede that all the arguments in this essay will be brief and somewhat superficial overviews of these topics. However, my intentions here are not to demonstrate the full extent in which science is viewed socially, but to illustrate some aspects and issues regarding wider social understandings of science within our contemporary era.

So, why are such beliefs so prevalent? It can be relatively easy to blame floating signifiers like stupidity or insanity. What I mean by this is it is tempting to refrain from taking an analytical look at why such beliefs are so wide spread, and instead dismiss them as being the product of a faulty mind or group of minds. However, perhaps a more fruitful answer would be that science's ability to put itself forward as an authority of truth and falsity is being challenged, and perhaps more importantly, it has difficulties positioning itself as being an authority on right and wrong in a moral sense. According to sociologist Stjepan Meštrović (1997), who draws from the traditions of Émile Durkheim and Jean Baudrillard, the collective consciousness and effervescence of western societies has been fractured. This fracturing is due to major delegitimizing events such as the JFK assasination and his subsequent delayed funeral, and the Vietnam war, both of which have created a mistruct for the state which has resulted in a balkanized society (Metrovic refers largely to the USA, and to a lesser extent Canada and the UK). However these events themselves can not be blamed entirely for balkanization, rather, a major component in this fracturing of society was the televising of these violent events. In other words, not only were individuals able to learn of these tragedies collectively relatively close to the events' occurrences, but they were able to see images and films of these tragedies. Consequently, the failings of the American government in these instances was evident

to an extent never seen before, and citizens were able to evaluate these situations and pass their own value judgements on them. According to Meštrović (1997), this was the beginning of the end of a unified USA, as a centralized authority could no longer legitimize itself when its shortcomings were so widely open for everyone to see; that the emotional trauma and absurdity created by these events fractured the emotional unity (effervescence) and shared norms (collective consciousness) of the nation. I believe a similar situation can be said for science in our current times. With the rise of the internet, and increased communication, the visibility of science now and its past inadequacies and ethical issues, can arguably be causing a fracturing of scientific authority.

Science is a process, at least in principle, and its attempts to understand the world entails trial and error and making mistakes, along with establishing theories and making verifiable claims of the world. Infact, scientists can make successful careers for themselves by being wrong in their hypotheses, as this allows for an understanding of what the world is not. However, what happens when the messiness of science is taken from its laboratory/field/class room and shown before the public? The recent covid-19 situation is a great example of what may happen. As we all know, this pandemic and the attempted mitigation of the virus by various institutions has resulted in rampant social and health issues. This has also resulted in a loss of authority for public health institutions in the United States and Canada (perhaps in many other countries as well, however I am not qualified to make claims in this regard). Hints of this can be seen, for example, in the comment sections of YouTube (any video on the topic from CNN or CTV is likely act as a good example), or in the pages of conspiracy websites, in which the competence of doctors and medical researchers is criticized for their inabilities to quickly create a vaccine, or contradictions regarding suggested and implemented health and safety measures regarding social distancing and wearing protective equipment (Tangherlini, 2020). Another example could be with regards to the rise of protests and social movements, which in part offer misinformation regarding the virus, procedures, and measures implemented as attempts to mitigate the pandemic. While these protestors and commenters are more or less a minority, they are fairly vocal and their anti and pseudoscientific messages are prevalent through various forms of social and internet media (Papakyriakopoulos et al, 2020; Zuckerman, 2019).

The presence of these views may in part be attributed to the many stages scientists are going through while attempting to better understand covid-19 and how it relates to the general public.

In attempting to understand the coronavirus, medical researchers, doctors, and health scientists have often disagreed with each other, offered contradicting advice, and have changed their recommendations and information about the virus (Martin et al, 2020). This uncertainty and changing information is to be expected, science is a process that involves a process of elimination and this is very much a truism to be taken-for-granted for those in academia. However, to the general public, who has had little academic experience with science, these inconsistencies among health professions may signify incompetence and irresponsibility. The inability for scientists to deal with a major health phenomenon, that has resulted in millions of infections and over 1 million deaths, news of which has been broadcasted through the internet and television media among others forms to an exceptionally wide audience, seems to eco Meštrović's examples of JFK and the American-Vietnam war. As such, this void in legitimacy has allowed conspiracy theorists and populist politics to use the failings of the medical establishment to create a

discourse in which these shortcomings, or the virus and media presentation themselves, are the product or failings of the medical establishment and governments as part of a nefarious plot aimed at social control.

Science in its institutionalized form, to those following conspiracy theories, has become implicit in using this pandemic as a destructive force while conspiracy theorists and populist have been able to gain and spread their own discourse on science, creating their own authority on the subject. However, the inability for science to educate the general public on the basic processes of scientific research and studies is also to blame. As many scholars, in the academy or not, and general members of the public have argued, academics and scientists are too closed off from the public. The colloquialism 'ivory tower' is such a prominent term within the english language for just this reason. How can an individual inexperienced in science be expected to maintain their belief in the authority of science, when it appears to them researchers are failing in realtime on television or on streaming sites? Moreover, it is widely known that unethical and even evil conduct can be found within the history of scientific experiences. The United States of America v. Karl Brandt, et al. cases at the Nuremberg trials, the Tuskegee Syphilis Study, and John Money's study on gender, which resulted in the suicide of his subject, are only a few of the extreme examples of sciences' forways into unethical grounds. Such cases are relatively widely known, and information regarding them are easily accessible through online sources, whether through wikipedia, history focused websites, or conspiracy blogs. Consequently, the average individual will probably be able to cite information regarding destructive scientific practices, and generally has this information only a few 'clicks' away. So, with the general public gaining an increased awareness of scientific activity and history, while also lacking an understanding regarding actual scientific processes, the scientist in general may no longer be seen as an individual striving for a rigorous understanding of the world, but in the worst case, as an inadequate charlettone committing unethical atrocities. As such, the ability for institutionalized science to maintain its authority is undermined in an effervescence sence, through the mass sickness and deaths associated with the coronavirus, and the atrocities associated with past ethical issues, whiles it collective consciousness is being further mitigated by the general public being unable to partake in scientific rituals, i.e. not understanding how the scientific process works or ethical protocols.

However, these are not science's only issues, as science seems to be delegitimizing itself in a sense. Social psychologists Shawn P. van Valkenburgh's (2018) study on a misogynistic online group part of a wider collection of subcultures known colloquially as the 'manosphere', found that evolutionary psychological theories are being utilized to justify and structure misogynistic and oversimplified beliefs regarding women and sex relations. Philosopher of biology, John Dupré (2012), critiques evolutionary psychology, arguing that it is incapable with its present methodological structure of understanding the social world, and its claims are consequently pseudoscientific. However, and as van Valkenburgh's work suggests, evolutionary psychology has considerable influence within the manosphere subcultures, and as Dupré states, the general public. According to Dupré (2012), evolutionary psychology is able to legitimize itself by appealing to and positioning itself within the confines of evolutionary biology, and psychology, though it does not take into consideration the methodological rigour its 'parent' fields have; instead using a speculative approach based off of outdated understandings of evolution and its relationship to human behaviour. So the perspective is able to 'piggyback'

off of the legitimizing abilities of biology and psychology, while not actually having legitimate methods for studying reality. As such, evolutionary psychology is able to pass as a scientific endeavor while influencing not only misogynistic subcultures, but wider society, creating artificial debate, in that social psychological and sociological studies of relationships backed by empirical research is positioned against speculation and unscientific methods on equal grounds from the view of the general public. If Meštrović is applied here, a further balkanization of scientific authority can be noted, as the allegiences to evolutionary psychology found within the manosphere, and its influence on wider society create a perspective of gender and sex relations that is unfounded within empircal studies, but is legitimized to the level of said empirical studies to the groups following evolutionary psychology. The consequences of this are widespread beliefs in speculation misrepresented as science that is counter to actual scientific research and findings. So, scientific authority is split, between legitimate sciences and pseudoscience, each arguable holding its own collective conscious and effervescence.

Returning to Dupré (2012), and as already stated, he argues evolutionary psychology misunderstands its object of study and which methods it should be using to study humans and their behaviour. More specifically, this branch of psychology takes a view of humanity that removes value judgements, emotions, and wider social relations from impacting individual and group behaviours and their understandings of their world. This reductionist perspective is touted as being, 'objective', as an attempt to view reality as it really 'is'. However, this is an extremely problematic view as Dupré (2012) argues value judgements and social relations are a part of the world, they exist in reality just as much as a biological or psychological system. So, evolutionary psychologists rather than understanding the importance of emotions, value judgements, and social relations in studying the social world, instead see the world in a similar mechanistic way as would a chemist or physicist. However, people are not just physical and chemical phenomena, and they are not pure products of instincts developed back in the stone age. Rather, they are capable of rewriting or overcoming biologically innate instincts, whether from their own personal intentions or through socialisation; to interpret humans without a consideration of personal and social influences will result in a deep misunderstand of human behaviour. So, objectivity in this sense, is being skewed, a natural scientist's understanding of the objective world and how to study it, should not be conflated with studying the social and cultural world. While this is common knowledge among social scientists and humanities scholars, as well as natural scientists, the general public's understanding of objectivity in relation to various branches of science and scholarship is not informed by their own studies and researcher experience. Consequently it can be easy for members of the general public to dismiss various types of sciences, if they are only familiar with a very limited understanding of objectivity and research methods. This, in turn can be exasperated by fields like evolutionary psychology, as their misunderstanding of how to view objectivity in relation to their area of research, not only creates reductionist understandings of humans, but complicates social scientific teachings that would allow the general public to have a more competent understanding of how objectivity relates to the social sciences as compared to the natural sciences. As such, this creates the possibility for delegitimizing science, while also further undermining the authority of science, and balkanizing the general public between scientific understandings of objectivity and pseudoscientific understandings.

Having considered the above, and while the above is only a brief analysis of only a few

issues science has with legitimacy, I believe Meštrović's work, here also used as a 'bare bones model', allows for an understanding of how anti scientific and pseudoscience are being legitimized. That a poor understanding of scientific processes and ethical protocols among the general public, and the prevalence of scientific failings and unethical practices within various forms of media have delegitimized science through fracturing the collective consciousness and effervience associated with science. This fracturing has allowed in some cases the creation of anti scientific rhetoric and conspiracy theories to flourish as seen regarding the current coronavirus situation. Moreover, similar trends can be seen regarding evolutionary psychology, in that the perspective when viewed as a science in the eyes of the general public, acts counter to legitimate scientific endeavours, confusing understandings of objectivity, mitigating empirical studies, as well as offering seemingly scientific knowledge to base misogynistic views around, as briefly mentioned regarding the 'manosphere'. The consequences of all of these phenomena are the balkanization of science, the confusion of legitimacy, and the creation of an environment in which anti scientific and pseudoscientific perspectives are able to develop.

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Trends in photography as a comprehensive source and tool for scientific research activities

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In the paper submitted, I believe, first of all it is appropriate to note the multifunctionality and natural reliability of the photographic instruments i n source studies in general and in anthropological and human sciences in particular.

In my judgment of a scientist, a full member of the Expeditionary Corps (the Institute of Memory) a picture or a photo is:

1) a fixing fact of objective reality,

2) a projective fact representing the thinking and psyche of a person as a cameraman and a spectator (referring to R. Barth's terminology);

3) a conceptual fact, a fact of the world of ideas.

At the same time there is also the meaning 4) the photo is a communication fact — the media fact, since it becomes a fact of communication and choice of both operator and speculator, a sort of special communication artefact serving as a mediator.

Photography may be among the key sources in the near future of research information. These days, the era of video and photo industry development, digital and analogue photos are becoming more and more affordable. This provides excellent opportunities to create positive conditions for scientific research, as well as to create a photographic environment for future generations.

From the perspective of trends, digital photography of different formats (full-frame, crop and others) prevails today.

The following method is proposed to evaluate the basic classification of photography as a source and environment for scientific research.

1. *Digital photos* (serving the basic registration function of current events and incidents in human life and activity);

2. *Analog photos*. Currently, analogue photography is being reborn at a high pace (despite the seemingly exclusive 'technological leap' in electronic and digital technologies).

For researchers it is crucial to be aware that today the leading publishing houses and major libraries in the world have stopped accepting monographs with no analogue photos. It is required to present negatives in order to illustrate a monograph. In other words, if you are a scientist or researcher now take photos of something and intend to use the results of your research in any scientific activities, you will need to submit an analog photo (prints and negatives).

The trend for recovery also indicates that the following developments will take place in the near future. Analog photography is going to evolve at an even higher tempo.

The companies produce new films, new types of reagents, improve the development process, machines are being produced that display and simultaneously print, scan analogue photos. In the overall configuration of the scientists' activity organization, such trends will facilitate the immediate professional activity and allow (with a valid methodology) to resolve scientific objectives as efficiently as possible.

Below is a practical recommendation, based on current trends and realities of the potential and opportunities of scientific research in the 21st century.

It is highly recommended for a photographer-scientist to have two cameras (one analog, the second-digital). A digital camera is required to record scientific activity, i.e. at the step of primary 'scientific investigation' when we are just starting to study a

subject, and we need data more than evidence.

In that case, a digital camera is recommended to take advantage of its capabilities for better analysis of the unknown field and quick recording of data and the progress of scientific work. In fact, we create a memory block with photos so that, after a while, not to forget anything.

Particularly, this is relevant for expedition activities. Numerous aspects of the initial acquaintance with the subject can be omitted, and later on with the repeated analysis of the photographic series one may notice details that has not been seen at the first time.

The analog photo is essential for fixing the photo facts. In other words, there is the following methodical recommendation (I have first faced that in 'Photography as a source of scientific information' monograph by PhD Oleg Maltsev):

1. to create a prerequisite of a photo fact with a digital camera (to register the progress of research);

2. then to take a photo on an analogue camera, thus creating a photo fact. For example, for the first time in the expedition I take photos of objects on a digital camera. Once again I always shoot with an analog camera.

If it is no longer possible to shoot again, you can take pictures with both cameras at once. It is helpful to acquire a simple photographic skill and use both cameras in parallel.

The tendency to promote photography is comparable to geometric progression; it is quite predictable that both the analog and digital photo industries will rapidly progress.

1.Digital — in the direction of convenience and automatisation.

2. Analogue — for simplicity of photography.

Regarding the methodological and tactical analysis of photographic products, new methods of handling photographic samples will certainly be introduced, which shall include, on the one hand, integrated systems of analysis (for example, psychological, philological, sociological configuration layout). In fact, we keep up with the times, moving to the correct formation of valid diverse methods at the intersection of sciences. These are scientific international aspirations in the countries of America and the EU, which is not complicated to verify in own practice.

On the other hand, there are tendencies for creating new methods, including computer programs that analyze photographic samples. Most likely, what we are doing now visually and manually, the engineers of the future will attempt to automatize, and that may be quite problematic, since the tasks of such a kind require a specific software for the 'next-generation' artificial intelligence. Nowadays, only a human being is capable of analyzing a photo qualitatively. No machine in this area is likely to compete with a person.

If photography is going to be further developed through two parallel courses, then the methodical part involves new techniques applied at the intersection of sciences, as well as the effort to computerize this analysis process. It is also possible that these programs might allow a person to decide on the choice of analysis. For instance, it is likely that a specialized dialogue program will be created allowing artificial intelligence and human one to communicate. Similarly, it is likely that some researchers, photographers and/or engineers might create databases of photo samples, such as digital data banks online, in which one could order any selection of photos not fearing fakes (i.e. this kind of repository would be responsible for the authenticity of photos provided for scientific studies).

Nevertheless, attention should be focused on the fact that in any case one cannot trust the 'storage' as such; you have to verify and double-check everything yourself. Yet

the creation of such databases containing photo samples will significantly reduce the researcher's time.

In conclusion, I would argue the photography is undoubtedly the most significant source of scientific information through its unique properties, which no other analogue possesses. In contrast to other types of information sources, photography offers advantages that in one word may be characterized as 'objectivity'.

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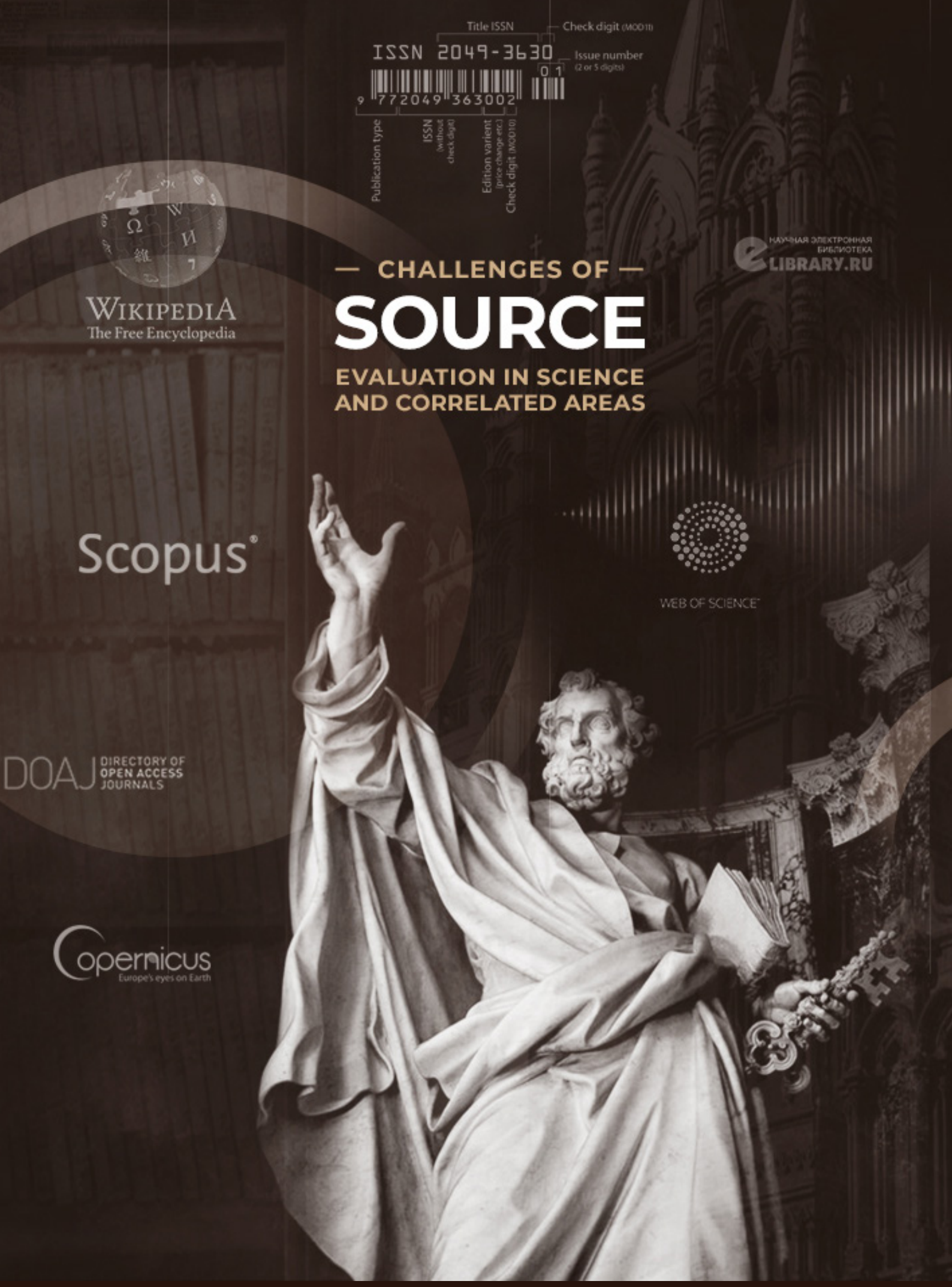
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СБОРНИК СТАТЕЙ
МЕЖДУНАРОДНАЯ НАУЧНО-ПРАКТИЧЕСКАЯ КОНФЕРЕНЦИЯ «ПРОБЛЕМЫ ИСТОЧНИКОВЕДЕНИЯ В СОВРЕМЕННОЙ НАУКЕ И СОПРЯЖЕННЫХ ОТРАСЛЯХ»

(на русском языке)

Наука строится на источниках

Ph. D. Олег Мальцев

ИСТОЧНИКОВЕДЕНИЕ — научная дисциплина, занимающаяся описанием и классификацией исторических источников. Толковый словарь Ушакова, Д. Н. Ушаков, 1935–1940

Сегодня, в век стремительно развивающихся технологий, информация проникла всюду. Она невидима, бесцветна, выживает даже в условиях вакуума и работает буквально во все сферах, распространяясь скорее любого вируса. И умение работать с этой субстанцией — важный и необходимый навык не только учёного или журналиста, но, пожалуй, каждого жителя планеты Земля. Однако мало иметь сверхзвуковой доступ к облачным хранилищам или библиотекам, сохранившим наследие многих поколений ДО нас. Этого недостаточно.

Важно другое: а соответствует ли действительности то, с чем человеку приходится сталкиваться ежедневно, вне зависимости от его рода деятельности, специальности, предпочтений, убеждений или национальности?

ТО ЛИ ПРАВДА, ЧТО НАПИСАНО И ЗАЯВЛЕНО?

Мир учёного и мир науки отличается от прочего (не менее прекрасного мира) особыми требованиями. Исследователь не может работать с информацией просто потому, что она каким-то способом «оказалась» в его распоряжении. И опираться на любой источник, как на истину в последней инстанции, тоже нецелесообразно. С учёного спрос иного толка: он должен уметь анализировать и доказывать,

аргументировать и освещать достоверные результаты научной деятельности. Данный доклад представляет собой отражение небольшой научной разведки; написанный в научно-популярном стиле, доклад посвящён тематике современных проблем в источниковедении как методологического раздела науки.

Сегодня в науке 21 века господствуют общепринятые заявления и стереотипы о том, что человечество «шагнуло вперёд в светлое будущее прогресса и технического превосходства», особенно по сравнению с «необразованными предками», жившими 300–500 лет назад. «Так ли это?» — открытый вопрос. Более того, не представляется возможным заключить, что наука стремится к ежедневным победам и открытиям в непрерывном развитии. Напротив, чаще всего наблюдается противоположная тенденция, которую одним корректным словом можно обозначить как «стагнация». В разрезе методологического рассуждения о качестве результатов научной деятельности уже в 21 веке, ключевым аспектом научного фундамента, конечно же, выступает работа с источниками.

На ранних этапах молодых исследователей знакомят с практикой работы с источниками и значимостью этого навыка. Источники: а именно письменные источники, книги, монографии, брошюры, научные публикации — всё должно быть строго описано и присутствовать на своих местах, качественно усиливая и, главное, верифицируя проделанную работу, доказывая верность суждений и значимость плодов научного труда. Однако, с засильем информационных технологий и тотальной диджитализацией сама суть области научных знаний «источниковедение» подверглась неестественным мутациям, попросту — симуляции. Поддельные источники, «негласная привычка» отсутствия необходимости проверки исходных данных, бизнес-проекты, с научной позиции обосновывающие «несуществующее в природе — всё это данность и явная, хоть и печальная, тенденция современности.

Так, возникает вопрос: неужели ссылка на источник и качество этого источника — это равносильные категории?

А что, если источник, хоть и древний, выступает образцом недостоверной информации? По факту, сегодня бытует странная тенденция: письменный источник — это то, что можно использовать и на что надлежит ссылаться по определению. Думать и подвергать критическому анализу написанное не стоит? Даже если изложенное — намеренное введение в заблуждение или плод теоретического проекта, который не имеет отношения к действительности?

И прежде, чем оппонировать или каким-то способом опровергать важность представленных вопросов, предлагается вернуться к изначалию. К самому главному — Науке. Что есть «наука» как система? К рассуждению предлагается следующая эвристическая модель.

Представим науку как систему, формируемую некими четырьмя (4) взаимодействующими блоками:

Механизмы, позволяющие совершать научные открытия;

Блок уже известных знаний, условно назовём «накопитель»;

Блок «Поле неизвестного» — то, что ещё предстоит исследовать, та среда, которая жаждет быть открытой и изученной;

Неизвестные науке данные.

Исходя из представленной модели, мы могли бы заключить, что у современной Науки Академической есть как минимум четыре (4) глобальных проблемы.

Проблемный блок № 1 — связан непосредственно с механизмами научного исследования. В данном ключе подразумеваются абсолютно все механизмы, методики, процедуры, программы, подходы, тесты — всё, что позволяет создавать науку как таковую, её багаж и наследие. Однако нередко современные исследователи не только не знают, какими механизмами они могли бы воспользоваться (этому практически нигде не учат), но и не задаются конкретным вопросом: «А насколько эти методики, тесты и т.п. вообще валидны?» Валидность означает надёжность. Проверенная надёжность — вот проблемный параметр № 1. Чаще всего почему-то происходит ориентирование на некие стереотипные «так принято», «так все делают», «да какая разница, что этот тест ненадёжен, его уже 50 лет используют» и так далее. По сути, что было неэффективным и через 50 лет окажется неэффективным. Что даёт ошибки в расчётах сегодня, завтра тоже даст ошибку. Отсылка к тому, «что так делают все уже давно» — это не конструктивно и не позволяет добиваться надёжных научных результатов, продуктов, технологий и прочего.

Проблемный блок № 2. Предлагается осмыслить так называемый «накопитель»: так, базы данных и прочие блоки информации образуют некую среду. Сама по себе эта среда нейтральна — она не обладает качественными характеристиками на манер «хороший-плохой». Характеристиками среду наделяет человек, воспринимая или пропуская её через призму собственного восприятия. Так называемая «призма» уже не является объективной сама по себе, поскольку формируется как результат взаимодействия различных установок. Так, у учёного есть установки — некие автономные клише, будь то историческая, социальная, культурная, психологическая или даже иррациональная установки.

Установки подразделяют воспринимаемое на «правильное», «приемлемое», «общепринятое» и так далее — что тоже накладывает отпечаток на учёного как на личность и эксперта, влияя прямо на ход и плоды его научной деятельности.

Пожалуй, сама главная проблема «накопителя» — это проблема объективности источников. Даже не буду классифицировать способы манипуляции любыми данными (научными, в том числе) с целью формирования той информационной субстанции в накопителе, которая «удобна» в тот или иной момент времени. К тому же, иные данные устаревают, они перестают быть актуальными с течением времени — и, конечно же, такие данные требуется «убирать», форматируя «накопитель», словно жёсткий диск на компьютере.

Проблемный блок № 3. Поле неизвестного таит свои опасности, будь то «непроходимые чащи невежества» или «чёрные дыры непонимания». Впрочем, помимо данных метафор ключевым аспектом выступает то, что «поле неизвестного» нечем разрабатывать. Другими словами, нет валидизированных методик и подходов — таких, которые позволяли бы работать с неизвестным, а не тех, что не одно столетие применяются безрезультатно к старым темам, не давая никакого эффекта. Сегодня введение новой методики или инструмента — подобно невероятному научному подвигу. И даже не потому, что достойных методистов мало, но в силу того, что процедура апробации возведена в ранг практически непроходимого испытания, порой и длиною в жизнь. И напротив, существует в академических дисциплинах целая библиотека совершенно нерабочих методик, однако они считаются «приемлемыми» и «допустимыми».

Во-первых, некоторые данные науке, казалось бы, известны. То есть они значатся, как известные, но на самом деле никто не понимает, «как это работает», но вслух говорить об этом не принято. Вторая ситуация: нередко известная информация — чистой воды заблуждение, введённое по политико-экономическим или социокультурным причинам, однако, несмотря на наличие явления или феномена, опять-таки, как его применять или использовать — это неизвестная информация, подлежащая рассмотрению.

И в-третьих, самый простой, но поистине ставящий в тупик вопрос: а как исследовать то, что неизвестно? Если о нём и знать никто не знает? А даже если и догадывается, то А) почему-то должен сослаться на каких-то иных, несуществующих в этом поле исследователей; Б) продемонстрировать, что есть нечто ИНОЕ, порой настолько сложно, поскольку это рискует «сломать» уже устоявшуюся и удобную для манипулирования общественно-информационную среду. По факту, дело даже не в проблематике инструментов исследования, и не в нехватке идей. Дело в том, что 90% открытий сегодня совершаются либо совершенно случайно (шёл — наткнулся на заброшенный дом — там библиотека — в ней труд 12 века), либо намеренно, вследствие реализации чьих-то интересов. Например, после становления Итальянской республики 1862 году новому политическому кругу «понадобились» герои, подтверждающие итальянскую идентность — и стали мгновенно, словно по волшебству, появляться и герои, и итальянские «древние» книги и так далее.

Так или иначе, наука, в том числе, стоит на источниках. И зависит она от того, как эксперт в науке — он же «учёный» — будет пользоваться этими источниками (есть ли у него соответствующие рабочие методики, технологии, подходы), равно как и зависит, в первую очередь, от качества этих источников.

Именно на проблеме качества акцентируется особое внимание. «Источниковедение» — не просто мудрое понятие, но ключ, которым в 21 веке важно научиться пользоваться не только учёным. Так, все люди используют какую-либо субстанцию, какую-то информацию, чаще всего не раздумывая о соответствии этой информации действительности, что имеет неблагоприятные последствия.

По факту, сегодня исследовать или изучать что-либо могут абсолютно все, без исключения. Однако учёный от специалиста любой иной области отличается одним классификационным параметром: это наличие инструментов проверки и доказывания некоей информации.

И одним из таких мощных и объективных инструментов в 21 веке выступает фотография. Да, непосредственно «фотография», к которой нередко достаточно надменно или невнимательно относятся массы, скорее всего, в силу избалованности технологическим прогрессом. Однако речь идёт не о нажатии кнопок и автоматического электронного захвата изображения, но о фотографии как об источнике научной информации и инструменте научной деятельности.

Источниковедение является одним из столпов науки и развивается вместе с ней. Работа с документальными источниками вполне привычна для ученого, чего нельзя сказать о фотографии, потенциал применения которой в научных исследованиях многими сегодня недооценивается. При этом рассматривая фотографию в ключе научно-исследовательской деятельности, необходимо отметить, что фотографии присущи три функции:

Источник информации;

Объект исследования и обоснования научных гипотез;

Источник научных доказательств.

Несколько подробнее о данных трёх функциях.

Изначально, на первом этапе исследования, фотографии для исследователя становятся источником информации. Безусловно, это только один из источников информации для научного исследования, но наиболее достоверный. Широко известны случаи, когда ученые пренебрегают этим источником на первом этапе работы, особенно в гуманитарных науках, что свидетельствует о негативной стороне научной практики. Дело в том, что фотографии отражают фактическое положение вещей на тот момент времени, который мы исследуем. Именно фотографии могут сориентировать в исследуемом периоде времени. Когда мы с коллегами начинаем исследования в научно-исследовательском институте, стараемся получить как можно больше фотографий о предмете исследования. Особо значимую информационную форму этот подход даёт, когда мы исследуем периоды, явления, условия, места, в которых мы физически не можем побывать, например, в прошлом. Мы не можем находиться в прошлом, однако, именно фотографии переносят нас в те времена.

Безусловно, существуют такие источники информации, как письменные документы, которые отображают прошлое, но письменные документы искажают образ. Читая письменный документ, мы вынуждены психологически придумывать образ. Наша система восприятия устроена так, что название соединяется с образом: мы читаем «автомобиль» и у нас возникает какой-то образ автомобиля. Читая письменный документ без фотографий, человек придумывает образы, согласно тексту. Если мы возьмем во внимание такие источники, как гравюры, живопись, фрески и тому подобное,— это источники, которые следует использовать при исследовании письменных документов. Очевидно, фотография, с точки зрения достоверности, надёжнее живописи. Чаще всего, сложно установить точную дату создания картины или фрески в храме. Возможно, этой фреске двести лет, а может, её создали десять лет назад при реставрации. Повторяет ли она в точности оригинал, установить невозможно, если нет фотографии оригинала до реставрации. Так, учёный, читая текстовый документ, выстраивает образ по своему разумению, однако, он не получает то, что соответствует действительности, поскольку возникают отклонения. Далее, на базе этого вымышленного выстроенного образа, учёный начинает рассуждения,

делает выводы и, в результате, не получает достоверных данных. Полезно учесть, что каждый человек представляет себе один и тот же предмет, явление, событие совершенно по-разному. По этой причине, мы не можем считать свои и чьи-либо представления достоверными. Если нет фотографии или рисунка в письменном источнике, мы не можем быть уверены, что «это» (предмет исследования) выглядело именно так. Таким образом, вся история человечества делится на эпоху до возникновения фотографии и эпоху фотографии.

В результате восьмилетней практики прикладных экспедиционных исследований в специализированном департаменте Института Памяти «Экспедиционный корпус» была разработана и апробирована комплексная методика, позволяющая учёным, исследователям и экспертам различных областей самостоятельно приобрести навык работы с фотографией как источником научных доказательств. Методические положения являются логическими основами, которые можно использовать для формирования системы подготовки экспертов, повышения собственной квалификации, а также в качестве учебно-тренировочной программы.

Появлению методики работы с фотографией как источником научных доказательств предшествовала богатая научно-исследовательская практика. Непосредственно в период 2012–2020 гг. учёный, руководитель Экспедиционного корпуса НИИ Памяти — автор данного тезисного доклада — разрабатывал ключевые положения данной методики и проводил её апробацию непосредственно в научных проектах, экспедиционных исследованиях, исследовательских рейдах и пр. Особенно надлежит отметить период 2015–2019 гг., в рамках которого экспедиционная группа, состоящая из специалистов в области философии, психологии, антропологии, социологии и криминологии, имела возможность собственноручно опробовать и убедиться в надёжности и качестве работы указанной методики, исследуя феномены истории в странах Европы (Германия, Испания, Греция, Италия, Чехия), Северной Америки (США, Мексика), а также на юге Африки (ЮАР).

Подробнее ознакомиться с ходом тестирования методики, её применения, выявленных особенностях, а также с полученными практическими рекомендациями и выводами возможно в монографии «Фотография как источник научной информации».

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Чи достовірні джерела з історії Церкви

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Церковно-науковий центр «Православна енциклопедія» — нині є однією із найавторитетніших російських церковно-наукових платформ, яка об'єднує зусилля як богословів, так і світських вчених, які досліджують історію та особливості православ'я як релігійного напряму. У 2020 р. цей центр надрукував збірник документів «Воссоединение Киевской митрополии с Русской Православной Церковью 1676–1686 гг. Исследования и документы» [1]*.

Причина появи цього збірника чітко сформульована керівником відділу зовнішніх церковних зв'язків Московського патріархату, митрополитом Волоколамським Іларіоном Алфєєвим у передмові до книги. Зокрема йдеться про те, що, на думку митрополита, до 2018 р. Константинопольський патріархат, «беззастережно визнавав повноту юрисдикції» Московського патріархату над Київською митрополією. І лише «у 2018 р. Константинополь зробив спробу відкликати акт 1686 р. і поширити свою юрисдикцію на Україну. Саме тоді вперше прозвучали заяви Константинопольської патріархії і її представників про те, що передача Київської митрополії Московському патріархатові ніби мала тимчасовий і умовний характер». [2]

Тобто цей збірник фактично є відповіддю (із затримкою у два роки) Московської патріархії на рішення Святого і Священного Синоду Константинопольської ПЦ від 11.10.2018 р., згідно якого було скасовано «зобов'язання Синодального листа 1686 р., виданого за обставин того часу, який надавав у порядку ікономії право Патріарху Московському висвячувати Київського митрополита, обраного собором духовенства та вірян його єпархії, який мав згадувати Вселенського Патріарха як свого Першоієрарха за будь-яким богослужінням, проголошуючи та підтверджуючи свою канонічну залежність від Матері-Церкви Константинополя». [3] Формат «відповіді» (спрямованості на відстоювання своєї позиції) суттєво позначився на якості супроводжуючих матеріалів та подачі самих документів. Йдеться про підміну понять, відсутність оригінальних текстів, маніпулятивну подачу текстів у сучасному перекладі та довільне скорочення джерел.

Підміна понять починається уже із самої назви збірника. Адже на момент приєднання Київської митрополії до Московської патріархії ні про яку «Русскую Православную Церковь» не могло йтися, бо такої ще не існувало у природі. Цю назву вона отримала лише у 1943 році. З початку XVIII ст. і до 1943 року ця Церква називала «Российская Православная Церковь». У XVII столітті (період, який аналізується у збірці) ця церква мала назву «Московська Православна Церква». Паралельною і рівноцінною назвою до неї був «Московський патріархат». Підміна давніх історичних назв інституцій, які існували в інших межах і якостях, на сучасні — маніпулятивна і антинаукова техніка. Намагання укладачів збірника документів маніпулювати думкою читачів підтверджується і тим, що автори вступних та заключних аналітичних статей не вживають назву «Руська Церква» (часто вживана у XVII ст. синонімічна назва для Київської православної митрополії), очевидно, щоб не плутати читача — бо тоді буде не зрозуміло хто з ким «воссоєднявся». Крім того, всі назви, що стосуються давніх українських інституцій, або тих, що займалися українськими питаннями, не змінено. Наприклад, «Малороссия», «Малоросійський приказ» тощо.

На фоні цих маніпуляцій є також питання і до історичності назв і суті деяких документів, які цитуються у збірнику. Складається враження, що вони ще у царські часи проходили певну цензуру і мають давно внесені зміни. Наприклад, лише із початку XVIII ст., за наказом Петра Романова, Московське царство починає змінювати свою назву на Российське царство, згодом — імперію. Проте у збірнику уже під 1679 роком фігурують назви «русскіе посли» (документи № 23, 26, 27 та ін.). Тобто Московські царі делегували у 1679 р. «русскіх послів», що виглядає достатньо дивним.

До того ж, термін «воссоединение» (з'єднання знову, приєднання відторгнутого) використовується тут у контексті «приєднання відторгнутої Київської митрополії до Московської патріархії». Але, якщо об'єктивно слідувати за історичним перебігом подій, це Московська митрополія (згодом — патріархія) самовільно виділилася із Київської митрополії. Про це самовідділення свідчить і той факт, що митрополити, які правили вже самостійною (із 1448 р.) Московською митрополією, носили титул «Київський і всієї Русі». І лише з 1461 р. вони іменуються «Московськими».

Враховуючи викладене, можемо зробити висновок, що укладачі вже у назві збірника свідомо спотворили суть подій, які відбувалися в останній чверті XVII ст. у Київській митрополії.

Маніпулятивний підхід продовжується і у тексті передмови митрополита Іларіона Алфєєва. Відкол від Київської митрополії і створення у 1448 р. самостійної Московської митрополії митрополит побіжно пояснює нібито підписанням Константинопольським патріархом документів Флорентійської унії. Хоча, як визнає митрополит, лише у 1458 р., тобто через 10 років після розколу московитами Київської митрополії і створення Московської митрополії, на Київську катедру був призначений «уніат» Григорій Болгарин. Тому виникає питання — Флорентійська унія була причиною чи приводом до самовідділення Московської митрополії?

Рейдерську за своєю суттю атаку Московської патріархії на Київську митрополію митрополит Іларіон Алфєєв пояснює тим, що це «возз'єднання Київської митрополії з Русской Церквою фактично врятувало від знищення українське православ'я». [4] Йдеться про боротьбу православної та унійної Церков у другій половині XVII століття. Але історичні факти свідчать про зовсім інше. Саме після виходу Київською митрополією зі складу Константинопольського патріархату і входження її у юрисдикцію Московської патріархії (із неприйнятними для Українського православ'я умовами й традиціями), розпочався процес переходу західноукраїнських православних єпархій (Львівської, Луцької та ін.) в унію.[5] Зокрема це стало поштовхом для Львівської архиєпископії, яка найбільш стійко протидіяла поширенню унійної ідеї після 1596 року. Проте у 1700 р. її клір значною більшістю прийняв це непросте рішення щодо переходу в унію.

До речі, багато хто із тогочасних кліриків Київської митрополії попереджав про такі можливі наслідки входження у юрисдикцію Москви. Наприклад, противники входження у Московський патріархат прямо заявляли, що ми повинні «оглядатися і на православних у Короні Польській і у князівстві Литовському, які від римлян тим і захищаються, що віддавна прийняли святе хрещення від патріарха Царгородського і до нього, як ісконного отця свого належать. А як тільки ми від Царгородського до Московського патріарха відлучені будемо, то римляни під своєю владою православних від Царгородського патріарха відірвуть і до своїх уніатів нахилять. Скажуть, що з нас приклад беруть.

Адже якщо митрополія Київська відреклася від свого ісконного патріарха

Царгородського, і до Московського патріарха пішла у послушання, то чому ви не маєте також відступити і до наших духовних належати».[6] Вся ж протидія унії з боку Москви (як церковної, так і світської) часто полягала у репресивних заходах проти ініціаторів зміни конфесії. Як це сталося, наприклад, із Луцьким владикою Діонісієм Жибоплинським, якого після прийняття унії «схопили, вивезли до Москви, де він і загинув мученицькою смертю». [7]

Цинічно виглядають слова митрополита Іларіона Алфєєва і про те, що лише у 2018 році «Константинополь спробував відкликати акт 1686 року і поширити свою юрисдикцію на Україну». Алфєєв чомусь вважає, що лише у 2018 р. «вперше прозвучали заяви Константинопольської патріархії і її представників про те, що передача Київської митрополії Московському патріархату нібито мала тимчасовий і умовний характер». [8] Зазначимо, що лише у XX ст. Константинопольський патріархат кілька разів робив однозначні заяви щодо невизнання меж Московської патріархії поза тими, які були на момент визнання Московської Церкви у 1589 році (Київська митрополія ніколи не входила у ці межі). [9]

Окрім цих заяв, важливим аргументом до спростування твердження митрополита Іларіона Алфєєва є підстави надання у 1924 р. Томосу про автокефалію для Православної Церкви у Польщі. Адже Вселенська патріархія в обґрунтуванні до Томосу чітко зазначила, що «…перше відокремлення від Нашого Престолу Київської Митрополії і православних митрополій Литви та Польщі, залежних від неї, а також прилучення їх до Святої Московської Церкви настало не за приписами канонічних правил…». [10]

Протидія Московської патріархії і навіть світської більшовицької влади отриманню православними у Польщі Томосу була шалена. Росіяни дуже чітко розуміли і передбачали наслідки такого акту. Тому після «визволення» Польщі у 1945 р., радянські світські та церковні діячі ініціювали «відмову» ПАПЦ від Константинопольського Томосу і у 1948 оголосила про надання власного (фактично не був наданий). Томос від Вселенського патріарха для Православної Церкви у Польщі чітко зазначав, що, окрім певних, обумовлених Константинопольським патріархатом умов, Київська митрополія завжди залишилася частиною («канонічною територією») Вселенського патріархату. Адже аргументація у документі була однозначною: православні єпархії у Польщі були частиною Київської митрополії, яка ніколи не належала Москві. Тому, на тлі появи незалежної держави, частині митрополії дарується автокефалія.

Можна ще багато уваги приділити несуразностям, які є у передмові та у аналітичних матеріалах: «Становлення і розвиток ідеї єдності митрополії всієї Русі в візантійську епоху» (ст. 7–32); «Київська митрополія, Московський патріархат і Константинопольський патріархат в 1676–1686 роках» (ст. 33–140). Проте обсяг статті дозволяє лише зупинитися на побіжній характеристиці зібраних у збірнику документів.

У аналізованому нами збірнику зібрано 246 джерел, які, на думку укладачів, найбільш повно відображають події 1676–1686 років. Джерела подані у перекладі на сучасну російську мову, часто без надання текстів оригінальних документів. У багатьох випадках такі оригінали не збереглися, що ставить під сумнів достовірність їх змісту. У 33 випадках із 246 (13%) документи подані у фрагментах. При цьому не обумовлений принцип, за яким відбиралися ці фрагменти. Це, відповідно, дає простір для тенденційного відображення суті документа, цитування тих його

частин, які підтверджують концепцію укладачів і уникання цитування фактів, які цю концепцію заперечують.

Власне йдеться про сформовану ще у часи московського царя Петра Романова (1672–1721) ідею про нібито бажання кліру Київської митрополії перейти у юрисдикцію Московської церкви та погодження на такий акт з боку Константинопольської патріархії.[11] Притому, на думку московських історіографів, таке погодження було повним і без жодних умов остаточним. Виклад цієї концепції та її «обґрунтування», до речі, займають майже чверть обсягу збірника і викладена як на початку книги (ст. 5–144), так і у завершальних коментарях (ст. 844–894).

Подані джерела можна об'єднати у кілька груп, які відображають бажання укладачів переконати читачів у правильності своїх тез. А саме:

• група документів про гоніння на православних на теренах Речі Посполитої і «боротьбу» московської сторони за їх права;

• документи, які характеризують діяльність Гедеона Святополка-Четвертинського до і після його обрання Київським митрополитом;

• листи, грамоти та універсали польського короля Яна III Собеського;

• листування між руськими (українськими) кліриками та світськими особами із московськими очільниками (царями, чиновниками, дипломатами);

• листування московської сторони із Єрусалимським патріархом Досифеєм II Нотарою (намагання московитів сформувати підтримку своїм намаганням захопити Київську митрополію), в т.ч. й документи, що підтверджують оплату московитами діяльності патріарха із лобіювання їх інтересів;

• листування московської сторони із Константинопольським патріархатом;

• документи, які прояснюють роль Московської патріархії та московських царів в організації вибрів Київського митрополита;

• документи, що засвідчують дипломатичні та адміністративні (із 1654 р. Москва контролювала лівобережну Україну) зусилля московської сторони (церковної і світської) щодо зміни юрисдикції Київської митрополії із константинопольської на московську;

• документи (понад 10% від загальної кількості), що засвідчують важливість для Московії отримання Київської митрополії — йдеться про нагородження московськими царями та патріархом всіх причетних до зміни юрисдикції Київської митрополії.

Особливий інтерес викликають документи № 210–219, в яких подані грамоти Константинопольського патріархату від травня-червня 1686 р., а також рішення Синоду Константинопольського патріархату, в яких Вселенська патріархія обумовлює причини і спосіб підпорядкування Київської митрополії Московському патріархові. Зазначимо при тому, що зберігся лише один оригінал цих документів (№ 210), а всі інші подаються у перекладах із перекладених ще у XVII ст. московитськими чиновниками копіях. А ці переклади завжди мали свої особливості. [12]

Власне у грамоті патріарха Діонісія IV [13] жодним чином не вказується про передачу Київської митрополії назавжди. Тут обумовлені причини передачі: наявність частих воєн між Османською імперією і Московським царством, що було природною перешкодою для комунікації престолів в Константинополі і Києві; віддаленість митрополії від Церкви-Матері та неможливість оперативного поставляння митрополитів. Умовами цього тимчасового підпорядкування були: хіротонія Київського митрополита у Москві, за умови обрання його у своїй митрополії вільними голосами і за місцевим звичаєм; не втручання у справи місцевих українських

єпархій; поминання на літургії першим Константинопольського патріарха.[14] Крім того, українська сторона, особливо гетьман І. Самойлович, домагалися залишення за Київським митрополитом титулу екзарха Константинопольського патріарха («екзарха святійшого апостольського Константинопольського трону»)[15] (див. документ № 158[16]). Проте московські світські та церковні очільники навідріз відмовилися від ідеї збереження цього титулу.

Умови Вселенського патріарха достатньо чіткі. І ні для кого не є секретом, що Московський патріархат фактично одразу ж почав тотально їх порушувати. Йдеться про: втручання у справи митрополії і єпархій; зміни кордонів єпархій і навіть митрополії; усунення правлячих єпископів; призначення, замість обрання, митрополитів; не поминання Константинопольського патріарха; ліквідація титулу екзарха Константинопольського патріарха і навіть пониження титулу Київського митрополита до архиєпископа; ліквідація власного церковного суду Київської митрополії (московський Патріарший суд мав би бути лише апеляційною інстанцією) тощо.

Відтак потрібне пояснення того, чому Московська патріархія знехтувала умовами співпраці із Вселенською патріархією і як це сприяло «благу православ'я» (як про це писалося у листах московських царів і патріарха у Константинополь). Тому у збірнику після документів дається великий «Коментар до документів Константинопольського Патріархату від травня-червня 1686 року про передачу Київської митрополії в юрисдикцію патріарха Московського».[17] Причому коментуються лише кілька документів (210–219), і коментарі зводяться до спростування згаданих умов Константинопольського патріархату, на яких передавалася Київська митрополія в управління Московському патріархатові.

Мета коментарів достатньо зрозуміла, проте складна — доказати, що Константинопольський патріархат назавжди передав (неможливість повернення) Київську митрополію у склад Московського патріархату. Відтак московська духовна і світська влада мала/має право робити із цією митрополією все, що вважатиме за необхідне. І навіть питання поминання Константинопольського патріарха у коментарі обігрується так, що це поминання «мотивується аж ніяк не тим, що останній і далі буде зберігати Київ у своїй юрисдикції, але особливою роллю Константинопольської кафедри в православному світі загалом». [18]

Для посилення своїх аргументів московські коментатори документів вводять ще одного міжнародного гравця. Додають аргументацію Єрусалимського патріарха Досифея у цих питаннях (документи № 203–206). Еволюція поглядів Досифея від повного заперечення ідеї перепідпорядкування Київської митрополії до можливості її входження у Московський патріархат пояснюється просто. Ця еволюція залежала від фінансування його особисто та його патріархії від московських царів і патріарха (документ № 194[19]). Фактично Досифей виконував платні послуги із лобіювання інтересів Москви. Тому логіка аналізу ідей Досифея у коментарях до документів Константинопольського патріархату може бути лише одною — відволікання уваги від головного питання (порушення умов Вселенського патріарха) та намагання показати непослідовність позиції Константинополя.

Крім того, з уваги московських коментарів повністю випускається той факт, що і тогочасні московські царі, і Московський патріарх давали гарантії новообраному Київському митрополитові, а в його особі — всій Київській митрополії, щодо збереження його прав і привілеїв, а також традицій митрополії. У збірнику це

документи №№ 144, 145, 177, 178, 183 та ін. Є також низка документів щодо боротьби українців за свої привілеї — документи №№ 133,134, 135, 136, 150, 151, 152, 157, 158 та ін. Подальші події засвідчили, що практично всі згадані у документах гарантії чи то царів, чи Московського патріарха, були порушені московською стороною. Київська митрополія практично одразу ж після зміни юрисдикції, перестала бути суб'єктом міжцерковних відносин і перетворилася на пересічну Московську митрополію, а згодом і на архиєпископію.

Тому закономірним і цілком логічним з боку Священного Синоду Константинопольського патріархату було прийняття рішення від 11 жовтня 2018 р., яким Київська митрополія повернута Материнській Церкві (Константинопольському патріархатові): «*4) Скасувати зобов'язання Синодального листа 1686 року, виданого за обставин того часу, який надавав у порядку ікономії право Патріарху Московському висвячувати Київського митрополита, обраного собором духовенства та вірян його єпархії, який мав згадувати Вселенського Патріарха як свого Першоієрарха за будь-яким богослужінням, проголошуючи та підтверджуючи свою канонічну залежність від Матері-Церкви Константинополя*». [20]

На сайті «Orthodoxia.info» представниками патріархії було також опубліковано документи, що засвідчують неканонічність перебування Московської патріархії на теренах України. [21]

Вселенський патріарх Варфоломій I також дав чітке й однозначне роз'яснення того, що ж відбулося у другій половині XVII ст. із Київською митрополією. Зокрема патріарх Варфоломій зауважив: [22]

«Фактом є те, що не існує якогось канонічного тексту, тобто якогось патріаршого Томосу або якогось патріаршого і синодального акту, яким Київська митрополія передавалася би Московському патріархату. Документи є більш ніж зрозумілими, а листи патріарха Діонісія, надіслані 1686 р., не можуть бути зрозумілішими. Вони не лише не передають Київську митрополію Московському патріархату, але, більше того, визначають основною передумовою [опіки над Київською митрополією], що кожен Київський предстоятель продовжує згадувати Константинопольського патріарха як свого канонічного очільника. Той, хто має базові еклезіологічні (церковні) і канонічні знання, зрозуміє, що Київська митрополія не могла бути передана Московському патріархату, якщо Київський митрополит мав і надалі згадувати Константинопольського патріарха.

На жаль, Московський патріархат в односторонньому порядку порушив цю угоду. Він змусив припинити згадування Константинопольського патріарха, бо знав, що це є видимим знаком канонічної юрисдикційної належності Київської митрополії до Константинополя. Також відомо, що перед появою листів патріарха Діонісія наші російські брати намагалися хіротонізувати Київських митрополитів, але кожного разу вони наражалися на [негативну] реакцію духовенства і народу України, який ні за що не хотів підпорядковуватися Москві. Більше того, патріарх Московський Никон (1652–1658) антиканонічно присвоїв собі титул патріарха Великої і Малої і Білої Русі, що є доказом експансіоністського духу, яким він був одержимий.

Проте, документи 1686 р. не є першими канонічними текстами, котрі оприлюднив Вселенський патріархат. Якщо Ви подивитеся на Томос, яким 1924 р. була надана автокефалія Польській Церкві, ви знайдете у ньому той самий погляд на ситуацію з Київською митрополією. У Томосі Польської Церкви чітко написано, що передача Київської митрополії та її злиття з Московською Церквою було здійснене всупереч

канонічним положенням. Це говорить про те, що Вселенський патріархат і через 238 років не переставав вказувати на це неканонічне захоплення Київської митрополії Московським патріархатом.

Звичайно, ця ситуація тривала понад 300 років, але це не означає, що канонічність відновилася. Не існує такого канону, який би говорив нам, що гріх або неканонічність з плином часу зцілюються і перетворюються на канонічність. Наскільки нам відомо, «те, що від початку не було дійсним, не може бути утверджено плином часу». ..[23]

«Ми поступилися Московському патріарху дозволом на хіротонію Київського митрополита, але і то з конкретними вимогами, яких російська сторона не дотримувалася. Вселенський патріархат ніколи в своїй історії не здійснював втручань за межі своєї юрисдикції. У нас немає експансіоністських прагнень. Я рекомендую Вам вивчити історію Церкви, починаючи від Четвертого вселенського собору і далі. Ви переконаєтеся, що Церква Константинополя постійно зменшується і звужується. У той же час, прочитайте рішення собору, який зібрався у храмі Богородиці Утішетильниці, в Константинополі 1593 року. Цей собор визначив кордони тодішнього новоствореного Московського патріархату. Дослідіть, чи ті кордони, які визначили святі отці, ідентичні сучасним кордонам сестринської Російської Церкви. Отже, тут виникає питання: чи може будь-яка Церква самовільно розширювати свої кордони та ще й за рахунок територій іншої Церкви?». [24]

Висновки

На жаль, досліджуючи історію Київської митрополії в один із найскладніших її періодів (остання четверть XVII ст.), укладачі аналізованої збірки стали на шлях підміни понять, маніпуляцій та тенденційного підбору джерел. Зокрема практично не висвітлена боротьба кліру Київської митрополії проти входження у Московську патріархію — цьому присвячено лише два документи (№ 134, 140), застереження київського духовенства щодо неприйнятності для них порядків, які існують у сусідній Білгородській єпархії, та донос митрополита Білгородського Авраамія патріарху Московському Іоакиму щодо протестних настроїв у Київській митрополії. Про рівень протестних налаштувань українського духовенства свідчить навіть той факт, що і через 32 роки (1654–1686) адміністративного підпорядкування України Московському царству, незважаючи на тотальний адміністративний тиск і відверте втручання у церковні справи, Москві слід було докладати надзвичайних зусиль, в тому числі йти на відвертий обман (гарантувати давні права і привілеї, які й не збиралася виконувати), щоб отримати Київську митрополію.[25]

Згідно грамот Константинопольського патріархату, які надруковані у збірнику, Вселенська патріархія надала чіткі критерії своєї співпраці із Московською патріархією у справі окормлення Київської митрополії:

а) Київська митрополія формально залишається у складі Константинопольського патріархату. В якості основної ознаки використовується поминання в літургії Константинопольського патріарха на першому місці, перед патріархом Московським. За церковними канонами, першим поминається глава Церкви.

б) Московський патріарх має владу над митрополитом Київським лише в межах тих повноважень, які делеговані йому Константинопольським патріархом.

Відтак, погоджуючись із грамотами Вселенської патріархії, Московська патріархія брала на себе наступні зобов'язання: не втручатися в вибір митрополита і лише висвячувати його; не втручатися у справи митрополії (крім як за допомогою апеляції

церковного суду митрополії); в кожній літургії на території Київської митрополії як главу Церкви поминати Вселенського патріарха.

Перевірити, чи виконує Московський патріархат взяті на себе зобов'язання, не складно і зараз. Навіть якщо не читати історію Київської митрополії після 1686 р., біографії усіх причетних до зміни юрисдикції дійових осіб та призначених із Москви митрополитів, достатньо просто прийти на літургію у будь-який храм Московської патріархії, що діють на території Київської митрополії. А там достатньо послухати — кого поминають священики як главу церкви, за кого моляться. Відповідь очевидна, і вона лише підтверджує правоту Константинопольського патріархату і правильність його дій у 2018 році.

[1]* Воссоединение Киевской митрополии с Русской Православной Церковью 1676–1686 гг. Исследования и документы. Москва: Церковно-научный центр «Православная энциклопедия», 2020. 912 с.

[2] Воссоединение Киевской митрополии. Предисловие. С. 5.

[3] Комюніке Святого і Священного Синоду Константинопольської ПЦ від 11.10.2018 р. // Саган О. Н. Православна Церква України: конституювання та перспективи розвитку. К., 2019. С. 85–86.

[4] Воссоединение Киевской митрополии. Предисловие. С. 5.

[5] Історія релігії в Україні. Католицизм в Україні /За ред. П. Яроцького. Т.IV. К., 2001.

[6] Див.: Документ № 140. 1685 г., не позднее августа 8. Грамота митрополита Белгородского Авраамия патриарху Московскому Иоакиму с приложением копий статей с протестом киевского духовенства против перехода Киевской митрополии под власть патриарха Московского // Воссоединение Киевской митрополии. С. 478.

[7] Див.: Професор Ігор Скочиляс: «Львівська унія 1700 року стала добровільним вибором духовенства і мирян Львівської архиєпархії» // https:// Синод Єпископів УГКЦ / synod.ugcc.ua/data/profesor-igor-skochylyas-lvivska-uniya-1700-roku-stala-dobrovilnym-vyborom-duhovenstva-i-myryan-lvivskoy-arhyparhiy-3492/

[8] Воссоединение Киевской митрополии. Предисловие. С. 5.

[9] Йдеться про лист Вселенського патріарха Димитрія до Московського Патріарха Алексія II (1991 р.) та заяву, зроблену у Києві офіційним представником Вселенського патріарха Варфоломія I, архиєпископом Всеволодом Майданським (2005 р.).

[10] Дет. див.: Мулик-Луцик Ю. Включення Української Православної Церкви в Московський Патріархат // Релігія в історії і духовності українців. Вибрані праці Юрія Мулика-Луцика / Упорядник і наук. ред. проф. А. Колодний. К.: УАР, 2019. С. 121–145.

[11] Що це не так, див.: Документ № 134. 1685 г., июля 22. Письмо гетмана Ивана Самойловича севскому воеводе Л. Р. Неплюеву с сообщением о пересылке статей, в которых часть духовенства Киевской митрополии выражала опасения относительно введения у себя порядков Белгородской митрополии в случае признания верховной власти патриарха Московского. // Воссоединение Киевской митрополии.С. 460–461; Документ № 140. 1685 г., не позднее августа 8. Грамота митрополита Белгородского Авраамия патриарху Московскому Иоакиму с приложением копий статей с протестом киевского духовенства против перехода Киевской митрополии под власть патриарха Московского // Воссоединение Киевской митрополии. С. 476–482 та ін.

[12] Див.: Звонська Л. Грамоти Діонісія, патріарха Константинопольського, та Досифея, патріарха Єрусалимського, про передачу Київської митрополії Московському патріархату: грецький текст та зіставний аналіз староросійського і українського перекладу // Юрисдикційний статус Київської православної митрополії

у 1686 році: богослів'я, канонічне право та культурно-історичний контексті / За загальною редакцією проф. О. Сагана К., 2019. С. 10–47. (Lesia Zavonska. Certificates of Dionysius, Patriarch of Constantinople, and Dositheus, Patriarch of Jerusalem, about the transfer of the Kyiv Metropolitanate to the Moscow Patriarchate: Greek text and comparative analysis of the Old Russian and Ukrainian translations.)

[13] № 210. 1686 г., май. Грамота патриарха Константинопольского Дионисия IV царям Ивану V и Петру I Алексеевичам, а также царевне Софье Алексеевне о передаче Киевской митрополии под власть патриарха Московского // Воссоединение Киевской митрополии. С. 695–704.

[14] Там само. С. 700, 703.

[15] Воссоединение Киевской митрополии. С. 875–876.

[16] Документ № 158. 1685 г., октября 30. Протокол переговоров гетманских посланцев К. И. Голуба и В. Л. Кочубея, а также владыки Гедеона Святополк-Четвертинского, избранного митрополитом Киевским, с боярином князем В. В. Голицыным по вопросу о сохранении прав и привилегий Киевской митрополии, в том числе о статусе митрополита как экзарха патриарха Константинопольского // Воссоединение Киевской митрополии. С. 529–532.

[17] Комментарий к документам Константинопольского Патриархата от мая-июня 1686 г. о передаче Киевской митрополии в юрисдикцию Патриарха Московского. // Воссоединение Киевской митрополии. С. 844–894.

[18] Воссоединение Киевской митрополии. С. 874.

[19] № 194. 1685, ноября 15. Царский указ о выдаче жалованья патриарху Иерусалимскому Досифею II Нотаре // Воссоединение Киевской митрополии. С. 622–623.

[20] Комюніке Святого і Священного Синоду Константинопольської ПЦ від 11.10.2018 р. // Саган О. Н. Православна Церква України: конституювання та перспективи розвитку. К., 2019. С. 85–86.

[21] Див.: http://orthodoxia.info/news/wp-content/uploads/2018/09/final-oukraniko-1.pdf Український переклад див.: https://www.kpba.edu.ua/publikatsii/all-news/news/2638-jk.html У вступі до цих документів зазначено: «Вселенський Патріархат вважає доречним нагадати всю історичну і канонічну правду про взаємини Константинопольської Церкви з Церквою України, про що свідчать збережені офіційні документи, які, на жаль, або ігноруються, або свідомо приховуються зі зрозумілих міркувань» … «На цьому дослідженні базується вся аргументація Вселенського Патріархату, за допомогою якої спростовуються всі звинувачення Москви проти Константинополя про «вторгнення» в її канонічні єпархії. За допомогою цього дослідження, особливо з оригінальною листування, яке оприлюднюється уперше, Вселенський Патріархат підтверджує його канонічну і правову юрисдикцію в Україні та водночас доводить, що Московський Патріархат порушив правила Патріаршого і Синодального Акта 1686 р. Вселенського Патріархату, порушення яких Вселенський Патріархат через важкі умови, за яких діяв, змушений був терпіти та мовчати, але ніколи не забував і не пробачав».

[22] Див.: «Я — не «східний папа». Інтерв'ю із Константинопольським патріархом Варфоломієм // РІСУ.— 28.02.2019 / https://risu.org.ua/ua/index/monitoring/society_digest/74893 Переклад з: «Нисам «источни папа» / Политика.— 21.02.2019 / http://www.politika.rs/articles/details/423274

[23] Там само.

[24] Детальніше про цю проблему можна прочитати у збірці доповідей учасників міжнародної експертної конференції «Юрисдикційний статус Київської православної митрополії у 1686 році: богослів'я, канонічне право та культурно-історичний контексті» (за редакцією проф. О. Сагана. К., 2019. 127 с.).

[25] Yevhen Nikolskyi, Oleksandr Sahan. Annexation of the Kyiv Metropolitanate by the Moscow Patriarchate in 1686: subjective preconditions and consequences // Jurisdictional Status of the Kyiv Orthodox Metropolitanate in 1686: Theology, Canon Law and the Cultural and Historical Context. K., 2019. S. 105–113.

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Личность как источник научного творчества

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Об актуальности научной конференции «Источниковедение сегодня: проблемы и аспекты»

Ознакомившись с информационным листом о проведении научной конференции «Источниковедение сегодня: проблемы и аспекты», я оказался очарован этой темой. Это мое состояние было обусловлено несколькими обстоятельствами, которые были в моей жизни и оказали решающее влияние на мое отношение к науке и к жизни.

Во-первых, источниковедение — это важная отрасль исторической науки, разрабатывающая теорию и методику изучения и использования исторических источников (вещественных, письменных, фольклорных и др.). История является одной из немногих универсальных наук, поскольку, ее содержание охватывает явления, предметы и процессы в природе, жизни общества и отдельного человека. Без исторического метода невозможно проведение какого-либо научного исследования. Логика исторического метода состоит в том, что любое изучаемое явление рассматривается по такому алгоритму: как и почему появилось данное явление, из каких элементов оно состоит, какие функции выполнял каждый из этих элементов, как и почему это явление изменялось, какую роль выполняло это явление на разных этапах своего развития. Поскольку информация о любых явлениях и процессах всегда извлекается из определенных источников, то источники являются основой научного исследования. Без использования надежных источников настоящая наука просто невозможна.

Во-вторых, мое понимание источниковедения формировалось в то время, когда я был студентом исторического факультета Днепропетровского государственного университета (1979–1984 годы). Для моих однокурсников курсы «Источниковедение» и «Историография» преподавал замечательный человек, прекрасный ученый-историк Николай Павлович Ковальский. Он оказал огромное влияние на меня и многих других студентов, которые учились на историческом факультете Днепропетровского государственного университете, поскольку смог привить интерес к работе с историческими источниками и историографическими материалами.

Третьим обстоятельством, которое актуализирует рассматриваемую проблему, является то, что все действительно научные знания всегда создаются исследователями, которые опираются на знания, созданные всеми предшественниками, начиная от мыслителей древнего мира, античности и заканчивая исследователями наших дней. Наследственность научных знаний проявляется в борьбе научных концепций, но наследственность возникает только с опорой на исторические источники, которые являются основой теоретических построений, гипотез, моделей, концепций. Когда встречаем некоторые теоретические построения, которые игнорируют исторические источники и не связаны с реальными процессами в жизни общества, то это отнюдь не научное творчество, а пустоцвет, который имитирует научную форму. Таких лжеученых в постсоветской Украине развелось немало. Есть и признаки, по которым их можно выделить: после диссертации почти нет публикаций в научных журналах, они избегают научных дискуссий, в которых нужно было бы показать, как работает их концепция в решении практических проблем. Эти имитаторы научной деятельности не имеют своего научного лица.

Мой профессиональный опыт работы учителем (я 25 лет преподавал историю

и правоведение в школе), научно-педагогическим работником (12 лет преподавания в Запорожском национальном университете), а также жизненный опыт дают основания говорить о научных источниках шире, чем сложилось в источниковедении. Для получения научного результата важны не просто источники, а знания об источниках и знания, которые извлечены из конкретного источника. А это уже идет речь о познавательной деятельности исследователя, который осуществляя мыслительные операции с источником, получает определенные знания. Эти знания и являются результатом научной деятельности, который приобретает форму теоретического построения в форме идеи, гипотезы, проблемы, концепции, теории.

Полученный и проверенный на практике научный результат является одним из оснований, по существу, источником для дальнейшего научного поиска. Поскольку ключевую роль в этом процессе играет исследователь, то в осмыслении проблемы научного источника необходимо выходить на понимание роли личности исследователя как важнейшего источника научного, технического и художественного творчества.

Речь идет о выходе за рамки чисто научного понимании источника. Переход на философский уровень понимания источника, требует признания того, что источниками являются не только предметы, явления и процессы в природе, обществе и жизни человека, но и сама личность исследователя, который, создавая научные знания, формирует источник его дальнейшего развития. Вспомните о понятии «первоисточник», которым обозначали труды великих мыслителей, но эти труды создавались людьми, то есть сами авторы тоже являются источниками (идей, знаний, концепций, теорий и определенного мировоззрения).

По моему глубокому убеждению, именно личность является главным источником научного, технического и художественного творчества. На моем жизненном пути мне выпала честь общаться и попасть под влияние таких личностей. Среди них были Николай Павлович Ковальский и Виталий Иванович Воловик. Ознакомление с биографией, научным и педагогическим творчеством, общественной деятельностью этих выдающихся ученых, дает основания говорить о том, что создает ученого. Использование получившего признание в исторической науке и социологии биографического метода в исследовании творчества ученых позволяет оценить роль личности ученого.

О личности Н. П. Ковальского как источнике научного творчества

Николай Павлович Ковальский — доктор исторических наук, профессор, заведующий кафедрой источниковедения и историографии, 27 лет (с 1967 г. по 1994 г.) работал преподавателем Днепропетровского государственного университета. С именем Н. П. Ковальского связано создание и функционирование днепропетровской школы источниковедения, которая была хорошо известной среди ученых не только в Украине и Советском Союзе, но и за их пределами, в Польше, Германии, США, Канаде. Многие сотрудники кафедры источниковедения и историографии, которой заведовал Н. П. Ковальский, защитили диссертации на соискание ученой степени доктора исторических наук. Среди них такие авторитетные ученые-историки как И. Ф. Ковалева, А. Г. Болебрух, И. И. Колесник, С. Н. Плохий, В. В. Подгаецкий, Ю. А. Мыцик, А. К. Швидько, А. А. Удод.

Николай Павлович Ковальский был личностью общенационального масштаба, который не только четко видел проблемы молодого украинского государства, задачи, которые необходимо решать, но и находил пути и ресурсы для их решения.

Когда Украина стала независимым государством, Н. П. Ковальский, который был родом из Острога, стал одним из инициаторов возрождения старейшего высшего учебного заведения Украины — Острожской академии (ныне — Национальный университет «Острожская академия»). В возродившемся университете Н. П. Ковальский стал первым проректором по научной работе и возглавил кафедру истории и культурологии, а также создал в Остроге филиал Института украинской историографии и источниковедения им. М. Грушевского НАН Украины. Реализация этого выдающегося историко-культурного и образовательного проекта требовала решения сложнейших задач: найти и объединить своих единомышленников, найти необходимые ресурсы и финансовую поддержку в правительственных кругах Украины и за рубежом. Успешная реализация этого проекта свидетельствует о том, что Н. П. Ковальский совершил подвиг во благо украинского народа. Острожская академия является современным университетом, который сумел возродить многие традиции прошлого, и нацелен на формирование будущих поколений украинской элиты. За годы своей научно-педагогической деятельности Н. П. Ковальский подготовил около двух десятков кандидатов и докторов наук.

Я всегда помню фразу Н. П. Ковальского, которую он часто повторял: «История человечества написана кровью». Это действительно аксиома исторической науки, которая является необходимым условием понимания исторического процесса. Позже, когда я занялся изучением философии, ко мне пришло понимание, что эта фраза не является достаточным основанием для понимания диалектики исторического процесса. В августе 2018 г. в Пекине состоялся XXIV Всемирный философский конгресс, который проходил под девизом «Учиться быть человеком». Эти две мысли, Н. П. Ковальского о том, что история человечества написана кровью, и всемирного конгресса о необходимости учиться быть человеком, служат источником понимания их диалектической взаимозависимости. Фраза «человеческая история написана кровью» означает войну и другие формы жестокого насилия, то есть, проявление биологической природы человека. Фраза «Учиться быть человеком» означает признание человека и человеческой жизни высшей социальной ценностью, это трудный поиск пути утверждения гуманизма, то есть социальной природы человека. Наука свидетельствует, что в основе исторического процесса всегда лежала борьба этих двух диалектических противоположностей — биологической и социальной природы человека. Это диалектическое противоречие можно выразить формулою: «История человечества написана кровью, но в ходе кровавых событий истории постепенно утверждалось отношение к человеческой жизни как высшей социальной ценности».

В современном украинском обществе, как и в обществах других стран мира, ценности социальной природы человека находятся под давлением биологической природы человека. Поэтому задача каждого ученого, а особенно гуманитариев, состоит в противостоянии расчеловечиванию человека, нередко попадающего под влияние его биологической природы.

О личности Воловика Виталия Ивановича как источнике научного творчества

На моем жизненном пути, когда я уже был в возрасте 41 года, мне выпало настоящее человеческое счастье — я встретил Виталия Ивановича Воловика. Я нашел своего Учителя, а мой Учитель нашел в моем лице одного из своих многочисленных учеников и последователей в науке. Он оказал определяющее влияние на мое становление как ученого. Для меня Виталий Иванович стал Учителем и Духовным

отцом. Из своего личного жизненного опыта я убедился, что личность учителя является чрезвычайно важным источником формирования личности ученика. Без учителей не может быть никаких великих достижений учеников — это аксиома нашей жизни, которая всегда только подтверждалась наукой и никогда и никем не опровергалась.

Виталий Иванович Воловик является советским и украинским ученым, философом, педагогом, краеведом, журналистом, общественным деятелем и писателем, который стал автором 11 романов и одной повести, посвященных истории Запорожского края. После окончания физико-математического факультета Запорожского государственного педагогического института Виталий Воловик работал учителем, а затем комсомольским организатором на строительстве г. Днепрорудного. В. И. Воловик обучался в аспирантуре и докторантуре Академии общественных наук в Москве, где ему пришлось общаться с ведущими советскими обществоведами, а значит и многому научиться у них. В период с 1987 по 2013 год Виталий Иванович Воловик, возглавляя работу кафедр философии, организовал аспирантуру, подготовку аспирантов и докторантов. В 1994 году В. И. Воловик стал основателем и главным редактором научного журнала «Культурологічний вісник: Науково-теоретичний щорічник Нижньої Наддніпрянщини». Этот научный журнал представляет собой специализированое издание, которое стало платформой для публикаций исследований по социальной философии и уже 25 лет служит формированию сообщества специалистов по социальной философии. Таким образом, деятельность В. И. Воловика была нацелена на создание условий для подготовки высококвалифицированных кадров по социальной философии и социологии. В. И. Воловик лично подготовил 9 докторов наук и 18 кандидатов наук, то есть создал запорожскую научную школу социальной философии. Благодаря большой научной, организационной и педагогической деятельности В. И. Воловика и его единомышленников, к началу XXI века в Запорожском национальном университете сложились предпосылки для создания факультета социологии и управления. В 2001 г. был создан факультет социологии и управления, а в его составе кафедра социологии, то есть, подразделения, в которых работает большинство ученых, которые сформировались в рамках научной школы В. И. Воловика.

Особого внимания заслуживает изучение идей и результатов научного творчества В. И. Воловика, который сделал большой вклад в разработку категориально-понятийного аппарата социальной философии, что служит методологической основой изучения общества как социального организма страны. Виталий Иванович Воловик разработал методологию исследования социальных процессов по основным направлениям социально-философского осмысления форм общественного сознания, таких как историческое, политическое, религиозное, научное, педагогическое сознание. Важное место в творчестве В. И. Воловика занимает разработка методологии исследования и оптимизации развития украинского общества, обоснование концепции Отчизны для народа Украины и теоретической модели партии (блока партий) социального прогресса как необходимого условия успешной модернизации украинского общества.

Художественное творчество В. И. Воловика имеет большое значение для формирования отношения жителей Запорожской области к истории родного края. Большой интерес читателя вызвали романы В. И. Воловика «Следы», «Пороги», «Вера», которые вошли в трилогию «Воля-волюшка». Четыре автобиографических

романа — «Да будет день» (детство, юношество и студенческие годы писателя), «И прилетят соловьи…» (работа комсоргом на новостройке г. Днепрорудного), «Искатели земного рая», «Блажен, кто верует» (работа в составе руководства Запорожской области) вошли в тетралогию «Время выбирает нас», в которой описан трудовой и жизненный путь Виталия Ивановича в контексте социальной жизни Запорожского края в 60–80-е годы XX столетия. Позже, был издан роман «Отцы — не дети», который также является автобиографическим и посвящен истории и жизни Запорожского края в период первого десятилетия периода независимости Украины. Первые строители г. Днепрорудного во время презентации романа В. И. Воловика «И прилетят соловьи…» в отзывах о содержании романа отмечали правдивость отображения их жизни и с любовью назвали автора «наш запорожский Шолохов».

Особенно следует отметить, что научное и художественное творчество В. И. Воловика пронизано чувством оптимизма и непоколебимой веры в светлое будущее украинского народа, в его способность обеспечить поступательное развитие и процветание Украины.

О влиянии В. И. Воловика на мое научное творчество

С Виталием Ивановичем Воловиком я познакомился в феврале 2001 года на курсах повышения квалификации в Запорожском областном институте последипломного педагогического образования. Слушателей курсов приглашали на учебу в аспирантуру и я выразил желание учиться. Уже осенью я успешно сдал вступительные экзамены и был зачислен в аспирантуру, а моим научным руководителем был назначен В. В. Воловик. И вскоре я столкнулся с проблемой моего отношения к науке. В течение шести месяцев я с определенным интервалом предоставил Виталию Ивановичу четыре варианта статьи, но каждый раз он терпеливо вычитывал, писал замечания на 1–2 страницы и констатировал, что статья еще не получилась. Я уже начал думать, что взялся не за свое дело, что я, наверное, не способен к занятию наукой, но считал, что бросить работу над статьей тоже будет проявлением слабости. И вот на восьмом месяце нашего общения с Виталием Ивановичем, когда, находясь на грани отчаяния, я принес ему пятый вариант статьи, мой учитель при мне прочитал его, рекомендовал убрать один абзац и сказал, что в таком виде статья готова к печати и соответствует требованиям к научным публикациям. Это был прорыв. Задание было выполнено. Я был по-настоящему счастлив, я убедился, что смогу заниматься наукой. Дальше было легче. Я понял как надо писать статьи, как работать с источниками, как оформлять результаты своего научного поиска. Были еще 2–3 случая, когда статьи приходилось переделывать, но в основном они уже в первом варианте рекомендовались к публикации.

Одной из проблем в начале моего пути как исследователя было то, что я уже выработал в себе историческое мышление, а нужно было овладеть философским мышлением. Если историк в своем исследовании опирается в основном на индуктивный метод — мысль движется от единичного к общему, то в философском мышлении преобладает метод дедукции — мысль движется от общего к единичному. Именно терпение В. И. Воловика и мудрое управление процессом обучения способствовало формированию у меня и других аспирантов философского мышления. В. И. Воловик в течение многих лет проводил методологические семинары для аспирантов и докторантов, которые оказались очень эффективной формой подготовки исследователей.

По оценке одного ученого, для того чтобы исследователь смог разработать собственную концепцию, он должен найти тысячу источников, выбрать из них сотню самых важных для изучения своей проблемы, а из них выбрать 10 источников, с содержанием которых нужно поработать очень тщательно, буквально по страницам и абзацам. Кстати, практически все книги своего Учителя Воловика В. И. я прочитал, при том многие с карандашом в руке для пометок важных моментов в содержании его текстов. Это необходимо для того, чтобы книги служили действительным источником знаний и идей. Я могу сказать, что всегда низко склоняю голову перед своим Учителем В. И. Воловиком, который научил меня пользоваться источниками, в том числе философского характера, а значит, вел меня путем освоения философского мышления, то есть мышления основанного на философских категориях и имеющих теоретический характер — форму теоретических моделей. Моя благодарность моему Учителю выражена в том, что я, как и другие ученики Виталия Ивановича, стремлюсь в своем научном творчестве опираться на идеи и теоретические модели В. И. Воловика. Это означает, что научная философская школа В. И. Воловика продолжает дело своего основателя: идеи, концепции, теории В. И. Воловика продолжают жить. И личность В. И. Воловика, и его научное и художественное творчество продолжают оставаться источником развития научного и философского знания, в котором остро нуждается современное украинское общество. Одним из важнейших требования В. И. Воловика к научному творчеству был принцип единства социальной теории и социальной практики.

Виталий Иванович часто говорил о том, что важнейшим условием успешной научной работы аспиранта является наличие органической связи между учителем и учеником, то есть между творчеством каждого из них. Между творчеством В. И. Воловика и моим творчеством такая связь действительно существует. Виталий Иванович рассматривал общество как социальный организм. Он разработал очень многие понятия социальной философии, философии истории, политической философии с включением в них понятия социальный организм. Социальный организм — это понятие, которое выражает набольшую степень целостности общества как социальной системы. Мой учитель понимал, что для постсоветского украинского общества именно такой подход является наиболее актуальным, поскольку украинское общество является очень сложным и противоречивым по национальному, языковому, культурному, религиозному и региональному составу. В моей первой монографии «Жизнеустройство народа как социальный феномен», которая стала основой для докторской диссертации, ключевое понятие базируется на понимании общества как социального организма. Жизнеустройство — это понятие, которое обозначает исторически сложившийся порядок взаимосвязи человека, природы и общества, который обеспечивает интеграцию субъектов жизнедеятельности в социальный организм страны и воспроизводство последнего как органической целостности, основанной на воспроизводственных процессах, включающих воспроизводство человека, экономической системы, социальной структуры, политической системы, техносферы, социокультурной сферы и образа жизни социальных субъектов.

В настоящее время мое научное творчество представлено 120 публикациями: статьи в научных журналах, две монографии в единоличном авторстве, 2 монографии — в соавторстве, около полтора десятка — учебно-методические пособия и материалы. Сделать все это без источников просто невозможно. В моей

монографии «Трансформация социоисторического организма Украины: аналитика социальных процессов» из 520 страниц общего объема список литературы составляет 60 страниц, то есть больше 10% общего объема. И эти ссылки являются подтверждением теоретического построения модели украинского общества в постсоветский период.

Я могу с полной уверенностью утверждать, что без личности Виталия Ивановича Воловика и его творчества не было бы и моего научного творчества. Или оно могло быть совершенно другого содержания и формы.

Что создает ученого?

Характеристика личности Николая Павловича Ковальского и Виталия Ивановича Воловика, их трудовой, научной и общественной деятельности, дает основание для выводов о том, какие факторы создают ученого. Во-первых, результаты научной и творческой деятельности ученого, которые зафиксированы в его монографиях, научных статьях и других публикациях, которые содержат разработанные им идеи, концепции, теории. Во-вторых, его личный вклад в подготовку ученых, которые являются специалистами наивысшей квалификации. В-третьих, наивысшим показателем творческих достижений ученого является создание им собственной научной школы. В-четвертых, высокая результативность в решении практических проблем жизни общества, в частности, образования и науки. В-пятых, реальное влияние ученого на формирование мировоззрения и отношения к жизни своих учеников, студентов, аспирантов и докторантов.

Значение каждого ученого определяется его отношением к науке и местом, которое занимает его творчество в науке. Наука является, по-существу, специфической сферой человеческой деятельности, в которой создается новое знание (в форме идей, гипотез, постановки и решения проблем, концепций и теорий), более или менее приближенное к истине и проверяемое практикой решения задач взаимодействия человека с природой, обществом и техникой. Жизнь науки проявляется в выдвижении идей, разработке на их основе проектов, соперничестве проектов, которые отстаивают различные ученые. Научная жизнь успешно развивается там, где есть научная дискуссия (не путать с теле-шоу), то есть дискуссия ведется признанными учеными, на научном языке, то есть обязательно с опорой на источники и при этом своим содержанием приближающаяся к решению практических проблем.

В науке давно сложилась традиция, согласно которой определенный авторитет ученого поддерживается отношением к его творчеству научного сообщества, представители которого в своем научном творчестве являются последователями или критиками этого ученого.

Перед людьми, которые серьезно занимаются наукой, всегда стояла проблема: как защитить свою среду от проходимцев, которые имитируют научную деятельность, представляя свои публикации как некий научный результат. Одним из таких средств защиты среды ученых-профессионалов утвердилась традиция получения доступа в научное сообщество путем защиты диссертации. Напомню, что традиция защиты диссертаций пришла к нам как одно из важнейших достижений самоорганизации жизни в городах периода Средних веков. В ту эпоху в городах были созданы профессиональные сообщества, такие как цехи — союзы ремесленников, гильдии — союзы купцов, братства — союзы подмастерьев, а в некоторых наиболее богатых и влиятельных городах университеты — союзы преподавателей и студентов. Для получения статуса ремесленника человек должен был пройти сложный

путь от ученика мастера (несколько лет) до подмастерья (тоже несколько лет), освоить основные операции и умения ремесленника, лично изготовить шедевр — образец ремесленного изделия, которое по своим качественным показателем вполне отвечает требованиям, сложившимся в цехе, в состав которого входит ремесленник. И только защитив свой шедевр перед союзом ремесленников, то есть цехом, подмастерье мог получить статус ремесленника, а значит те права, которые имели другие члены цеха. По аналогии, в средневековом университете происходила защита диссертаций соискателей, то есть ученый представлял свой «научный шедевр» и должен был его защитить перед судом профессоров. Таким образом, защита диссертаций перед ученым советом — это прекрасная традиция, пришедшая к нам из эпохи Средневековья, но по существу являющаяся формой самоорганизации профессиональных сообществ, способная поддерживать высокий уровень профессионализма его членов и нацеливающая на пополнение новыми профессионалами, которые не только отвечают уже достигнутому уровню требований сообщества, но и стимулирующая к тому, чтобы его превзойти. Без опоры на серьезные источники и обоснование определенной новизны соискатель просто не мог получить признания научного сообщества.

Обобщая свои рассуждения о том, что создает ученого, хочется подчеркнуть, что величайшим достижением науки являются научные школы, которые выросли, опираясь на традиции самоорганизации профессиональных сообществ. Именно поддержка этих научных школ со стороны общества и государства является основной предпосылкой обеспечения готовности решать проблемы жизнеобеспечения общества, противостояния тем угрозам, перед которыми оно оказывается.

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Фатальные уязвимости научного источниковедения как основа фейков

Prof. Максим Лепский

Предложенная тема дискуссионных панелей международной научно-практической конференции актуализирует внимание к фактологической, методической и методологической достоверности основы будущих исследований, всего того, что может верифицировать, проверить базу теоретизирования и практической основы деятельности, в нашем случае, ученых, обезопасить науку от фатальности фейков, которые могут привести к необратимому разрушению существования и развития науки и общества.

Фейк в эпоху виртуализации, диджитализации (как оцифровки первоисточников, которые часто тоже не верифицированы, а могут быть и искажены), информационных и репутационных войн становится глобальной угрозой наравне с терроризмом, пандемией и другими глобальными, локальными и микроугрозам. Отсюда такая популярность и актуальность как факт-чекинга, так и теорий постправды, которые направлены на раскрытие фейков — неправды, но не направлены на раскрытие правды и поиска истины.

Давайте рассмотрим этот вопрос последовательно от простого к сложному, от абстрактного к конкретному. Начнем с базового — с отличия правды от неправды, истины от лжи. Правда рассматривается как адекватность восприятия человека в определенном времени и пространстве, в конкретно-исторических условиях, в конкретной практике человека. Безусловно угол зрения, точка зрения, ракурс восприятия могут быть разными в зависимости от структуры личности человека, его статусно-ролевых позиций, возможности и объёма восприятия, при этом мы утверждаем, что это «правда», поскольку обязательным ее критерием является искренность человека, попытка максимально адекватно передать свое восприятия события, ситуации, мира, в стремлении сделать это без искажений и злого умысла. Такая конкретика и особенность, дифференциация, как различия внутренних свойств и условий,— как раз и свидетельствует, что «правда у каждого своя». Правда выступает как единичное, конкретное проявление стремления к истине.

Истина выполняет несколько иную роль — универсального, того, что относится ко всем людям, отсутствие истины приводит людей к краху, трагедии и т.п. Если субъективное искажение правды — это ложь, то субъективное искажение истины — это крах, разрушение и отсутствие результатов социального развития.

Роль фейков в современном информационном обществе и гиперреальности (как иллюзорной целостности мира — искажающего действительность, социального мира действующих субъектов) как раз и заключается в дезориентации субъектов не только в том, что они считают правдой (постправдой — поскольку в правде появился медиатор, посредник цифровая среда, Интернет в целом и социальные сети в частности), но и в информационной войне — разрушение научности и объективности (как истинных основ существования, развития и деятельности).

В науке истинность преобразована в поиск всеобщих и конкретных законов природы, науки и общества, ее специфических форм проявления — закономерностей. Направленность фейков — это не только подача искаженной информации, как разрушение правды, но разрушение знаний законов и закономерностей развития и деятельности. Фейки стоят в едином комплексе

с хейтерством, троллингом, буллингом и другими формами — оружием за информационную власть, финансовые и другие ресурсы.

Что же является основой фейков, часто успешно справляющимися со своими заданиями разрушения правды, дезориентации и краха деятельности людей, в том числе научной, а иногда и разрушении личности? Рассмотрим, прежде всего, фатальные уязвимости источниковедения, которые, собственно, являются основой для результативности фейков.

Первой фатальной уязвимостью является отсутствие инструментария верификации, проверки перекрестными источниками и различными методами, или отсутствие доступа к «перекрестным» источникам.

Второй фатальной уязвимостью мы рассматриваем пространственную ограниченность — часто источники находятся вне зоны досягаемости ученого, и он вынужден пользоваться косвенными и опосредованными данными и информацией. Это пространственная ограниченность в факт-чекинге часто проверяется визуальными методами или поиском источников на территории события или процесса.

Третье, временная ограниченность — любимый механизм мошенников или рекламистов — «налетай-торопись, покупай живопись», как в известном комедийном фильме, или «поторопитесь — последние единицы». В научном источниковедении эта фатальная ограниченность связана с отсутствием времени на проверку источников, в скорости анализа, заданной внешними или искусственными требованиями — «или дайте ответ или Вы не ученый», или что-то подобное. Иногда, отсутствие времени на анализ достоверности источника определяет смещение с достоверности на доверие источнику. Эта фатальная ограниченность обычно определена тем, что процесс, который изучается, обладает значительно более высокой динамикой разворачивания, чем время, необходимое для его осознания и осмысления, значительная часть которого связана с проверкой на достоверность первоисточников.

Четвертая уязвимость связана со статусно-ролевой позицией в научном поле ученого, его авторитетом, как заместителем проверки на достоверность информации. Расчет идет на то, что авторитет с высокой статусно-ролевой позицией может сконцентрировать свое влияние для преодоления «возмущения среды» в случае использования недостоверной информации или недостоверная информация получит таким образом легитимацию авторитетом как источником власти. Именно эта позиция становится фатальной как для авторитета, так и для ресурсного научного поля, поскольку исследование достоверности источника подменяется его легитимацией авторитетом.

Пятая уязвимость определена научной субкультурой, как ритуализированной средой, в которой выполненный ритуал подменяет верификацию источника. Так, известным фактом является то, что страхи или сомнения в социальном взаимодействии в группе, часто обретают канал передачи либо ответственности группе или сублимируется на эрзац-объект (как писал К. Лоренц), т.е. вместо решения проблемы своих страхов или сомнений как проверки источника передается ответственность более масштабному субъекту — группе, общности, социальному институту, государству и т.п.

Шестая уязвимость, на наш взгляд, это коммуникативная игра вместо поиска истины. Люди любят, пользуясь метафорой и названием книги Германа Гесса,

играть в бисер, играть смыслами, историями, фактами и т.п., доводя их до абсурдности, это связано с «красивостью» непонятного, использование научно проверенных фактов для связывания несвязуемого, попытки определения через непонятное или непонятое. Что превращается в наукообразность, в эстетику усложненного как непонятного и становится фатальной уязвимостью для научного источниковедения. Поскольку дискредитируется не только ученый, но часто и приведенные им источники.

Седьмая уязвимость — это источники, отражающие ad hoc, настолько единичную и узко диапазонную ситуацию, что сама по себе верификация источника является потерей времени. Фатальная ошибка определена процессом переноса специфики ad hoc с единичного на более масштабный класс процессов, но уже в придании статуса универсальности отдельному.

Восьмая уязвимость — это научное бессилие, как неспособность взяться за анализ источника, отсутствие решимости, невладение достаточным инструментарием, усиливающим скорость и достоверность исследования, отсутствие достаточного опыта работы с семействами научных источников.

Девятая уязвимость — это вместо исследования достоверности источников в центре фейка находится вероятность конфликта как внутриличностного (в центре фейка находится личность), так внешнего, социального во взаимодействии с другими субъектами. Вместо изучения достоверности источника исследовательское внимание переключено на возможности и угрозы конфликтного поля, исходами которого могут быть бегство, уступки, компромисс, борьба и значительно реже сотрудничество.

Исследование фатальных уязвимостей источниковедения как основы для формирования фейков в информационной и репутационной войне, еще требует осмысления, но уже сейчас можно утверждать, что условия фатальных уязвимостей источников являются маркерами внимательного и критического отношения ученого.

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«Платон мне друг, Сократ мне друг, но истину следует предпочесть»
Мартин Лютер, «О порабощенной воле»

Роль, миссия и социальное значение науки не просто отличаются от эпохи к эпохе. Мы можем быть уверены в том, что эпохи дифференцируются лишь потому, что наука уже не вмещается в привычном формате общества и, поэтому, создает его новую форму.

Как идеальное образование наука создает реальное. И, пройдя, классическую, неклассическую и постнеклассическую модели науки, а по сути поочередно идеализируя то точную организованность, то вероятностность и прогнозируемость, то, ныне, нелинейность, невозможность прогноза и случайность, мы сталкиваемся с извечным вопросом ученого и исследователя «что есть истина». Но в ответ нас переадресуют к вопросу того «что есть наука?», ответа не последует, или будет банальщина, далее прозвучит вопрос — «кто есть ученый?», а с недавнего времени «сколько нужно иметь статей?», «ваша монография входит в категорию А, В, С?», «вы по старым требованиям или по новым?».

Последний вопрос в Украинской науке задается с приходом практически каждого нового министра, особенно постреволюционных. И так, казалось бы, создается новая форма, но новая эпоха в науке не наступает. Такие изменения не приводят к качественным скачкам в развитии науки, появлению и признанию научных открытий. Не понятно, как можно сохранять или создавать традиции в постоянно меняющейся системе координат.

Ученый оказывается в ситуации необходимости мониторить не изменились ли требования к профессорству, защите кандидатской и вложиться в сроки «тех самых заветных старых требований».

Почему оказывается невозможным остановиться в постоянном изменении требований к количеству статей, шрифту текста, оформлению работ и всего прочего … Почему чья-то идеалистичная впечатлительность наукометрией превращается в функцию Закона, причем, как показывают многие исследования и отчеты

Солидные ученые в странах, где ученый (извините за повторения) не имеет статус «бюджетника», но при этом поддержка научных исследований является государственной политикой, а не просто содержанием тысяч людей, которые вмиг могут оказаться безработными, действительно, рано или поздно, имеют высокие наукометрические показатели. Но успех и продуктивность этих ученых никак не связаны с самой наукометрией, но исключительно с их научным потенциалом и адекватными ему возможностями.

Но впечатленные идеалисты и прагматичные товарищи создают, таким образом, инфантильную генерализацию — обобщая только измеряемые результаты науки с топовостью ученого и его наукометрические показатели. Все что не входит в формулу, попадает в «Прокрустово ложе» и мы оказываемся вынужденными, с одной стороны, обесценить опыт, который не вписывается в придуманные министерством рамки, но на котором выросли поколения ученых нашей страны и нашей научной традиции, а с другой стороны быть вынужденными «дотянуться», простите, «растянуться» в этом «прокрустовом ложе» до идеализированных наукометрических показателей.

Такая генерализация соответствует в большей степени мифологическому и церковному мышлению «подражания святым», а отсюда путь к манипуляциям, выкачке денег и бесконечному несоответствию. Говорят, что так борются с нечестными учеными… говорят…

Зрелая наука всегда отличается сохранностью методологии и традиций, честными и объективными исследованиями и понятными требованиями, которые не меняются в ночь, и в это ее этика. Постоянно меняющиеся требования, бесконечная смена идеалов, придумывание новых благ, как и бесконечное требование (обсессия) новых требований это, не что иное, как вечное морализаторство, а значит, незрелость. И так наука приходит к своему кризису, поскольку уходит от понимания своей этической природы (я сейчас не про биоэтику исследований, не про плагиат) в номенклатурную.

И последнее, что должно стать первым. Удивляет молчание профессиональных, академических, университетских сообществ.

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«Проблема засилия церковности в науке» — церковность или олигархизм?

Ph.D. Александр Сагайдак

Прежде всего хотелось бы отметить, что одним из фундаментальных принципов научного познания является принцип генезиса. Ещё со времен древнегреческой натурфилософии, заложившей и методологические, и эмпирические основы европейской науки, нам известен постулат о том, что всё имеет свою причину и всякое явление или объект связаны некой преемственностью с первоистоками. Выявление причин и является одной из важнейших задач любого научного исследования. И если мы говорим о логике развития самой науки, то принцип генезиса имеет в ней такое же имманентное значение, как и в исследуемых ею предметах. За исключением крайне редких прецедентов, любое научное исследование и сделанные в его ходе открытия имеют своих предшественников, как минимум — на методологическом уровне. Например, описывая в своих трудах истоки аналитической психологии, К. Г. Юнг говорил о философии «предвечного огня» Гераклита, философии совершенных идей (архетипов) Платона, герметических учениях Зосимы Панополитанского и Мейстера Экхарта, диалектической философии Г. Гегеля и в его трудах, соответственно, мы встречаем частые ссылки, цитирования etc.

Но! Эти ссылки и цитирования не являются перипатетическим «Magister dixit!» [1]. В исследованиях К. Г. Юнга такие ссылки — это прежде всего полемика, диалог, сравнительный анализ, герменевтическое понимание, опирающееся на проверенные веками традиции. И ни в коем случае не доктринёрство и начётничество, и уж тем более не угодничество перед авторитетами. И нам нет необходимости обосновывать конкретными указаниями на труды, цитаты и т.д., чтобы отметить, что любой выдающийся деятель науки, чей авторитет проверен временем и практикой, относился к авторитетам прошлого и цитированию их суждений точно так же. Ибо генетический принцип в науке неразрывно связан с другим, столь же фундаментальным и неотъемлемым — полемизмом, плюралистичностью, дискуссионностью.

Зная историю и логику развития науки, мы прекрасно отдаём себе отчёт в том, что выйдя за пределы т.н. «донаучного периода развития общества» — с конца XVIII-начала XIX вв, когда научное познание начало становиться ведущим в общественной жизни, отношения науки и общества существенно изменились. Так же существенно изменились отношения науки и государства — в сторону интеграции этих двух социальных институтов. «Дружба» этих двух доминантов эпохи Модернизма дала очень многое им обоим и мы можем долго перечислять те преимущества, которые обрела, например, наука от союза с государством. Но мы прекрасно знаем и о цене, которую науке приходилось и приходится за это платить. Одна из самых дорогих цен такого рода для науки — бюрократизм. Выдающийся немецкий социолог М. Вебер в свое время убедительно доказал, что в эпоху Модернизма (промышленного капитализма) бюрократизм — неизбежный и более того, обязательный процесс развития государства и общества. Но он же указывал и на серьёзные риски этого процесса. Ещё более глубоко и фундаментально исследовал социальные риски бюрократизации Р. Михельс, сформулировав свой знаменитый «Железный закон олигархии», где с очевидностью доказал связь процессов бюрократизации с процессами олигархизации. Позволю себе процитировать (sic!) этого замечательного социолога, а именно — привести выявленные им этапы

олигархизации ЛЮБОГО сообщества:

• появление руководства;
• появление профессионального руководства;
• формирование бюрократии;
• централизация власти;
• переориентация целей с конечных на текущие;
• усиление идеологического режима;
• растущая разница между интересами и идейной позицией вождей и общества;
• снижение роли членов общества (партии) в принятии решений;
• кооптация лидеров общественной (партийной) оппозиции в ряды олигархии существующего руководства;

ориентация общества (партии) на поддержку всех избирателей.

Обратите внимание на 6-й этап — усиление идеологического режима. Что такое идеология в науке мы, представители постсоветской научной школы, знаем очень хорошо. Но не менее хорошо мы знаем, что идеологизация в науке возникает не только на почве марксизма-ленинизма. И со времён открытия Р. Михельсом в 1911 году «Железного закона олигархии», история Новейшего времени дала нам более чем достаточно примеров того, что Р. Михельс — подлинный учёный, открытый им феномен отвечает всем критериям научности и прежде всего — критерию подлинности.

Нет нужды говорить, что в наше время индексы научного цитирования, власть наукометрических баз в научных сообществах etc это процессы, всё более и более связанные с 3, 4, 5 и 6 этапами «Железного закона олигархии» — это наглядно и очевидно. Когда сугубо техническая процедура становится инструментом власти в том или ином сообществе — это безошибочный признак бюрократизации, идеологизации и олигархизации данного сообщества. Поэтому я бы применил к обсуждаемой нами теме не термин «церковность», а именно определения Р. Михельса — бюрократизм, идеологизированность, олигархичность.

Сноски:

[1] Букв. «Так сказал учитель» — фраза, которую использовали последователи Аристотеля, ссылаясь на его авторитет, как на непререкаемый.

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Википедия, DBpedia и семантические процессы будущего

Dr. Владимир Левоневский

Википедия сегодня наиболее популярная энциклопедия и один из самых посещаемых сайтов в мире. Еще недавно Википедия была на пятом месте по популярности. Этот ресурс может редактировать каждый человек, даже не обязательно иметь свой аккаунт. Поэтому существует угроза добавления неправильной информации или информации плохого качества. С одной стороны, это свободная энциклопедия и каждый может её редактировать, с другой стороны — часто критикуется за низкое качество.

На сегодня создано уже более 300 языковых разделов Википедии. Каждый раздел может создавать свои критерии оценки качества и некоторые статьи имеют наивысшую оценку, что обозначается определенной медалью. Проблема в том, что, когда мы оцениваем статью Википедии нужно обращать внимание на её разные элементы, чтобы позволили бы оценить качество материала.

Мной была опубликована статья в 2017 году о проблемах автоматической оценки качества и обогащения информации в Википедии. [1] Проблема оценки качества статей Википедии не нова и обычно она решалась посредством классификации статьи в определённый класс. К примеру, в Русской Википедии есть категория избранных статей, хороших статей, добротных статей, и так далее. А английской Википедии соответствующие другие названия, значки, оценки и критерии. В некоторых языковых версиях таких оценок меньше. Например, немецкая использует только две оценки качества — наивысшие. В английской можно найти 7 разных оценок качества, в том числе и так называемых заготовок статей. Проблема еще в том, что каждая статья в каждой версии может иметь разный стандарт классификации качества, поэтому тяжело сравнить эти статьи между собой в разных языках за счёт того, что присутствуют разные критерии в языковых разделах Википедии. В моих исследованиях [2] было предложено оценивать качество по непрерывной шкале от 0 до 100, то есть мы можем оценить качество статей, получив количество баллов и затем сравнить, которая из языковых версий является наилучшей на конкретную тему. Эта система оценки была включена в некоторые онлайн-проекты, например, WikiRank.net

Мы провели оценку и анализ около 40 млн. статей, а также в какой языковой версий размещено больше статей лучшего качества, какое распределение качества и так далее. Естественно английская Википедия может похвастаться статьями в целом лучшего качества, но и тех, которые требуют правок (улучшений).

Следующая наша научная работа [3] затронула исследования более 10 млн. категорий в Википедии, где мы попробовали определить около 20–30 основных тематик статей и оценить их качество в рамках каждой языковой версии. Одна из задач — понять, в каких языковых версиях лучше пишут об учёных, а в каких лучше пишут о фирмах, продуктах, в целом о экономике и так далее.

В этом году нами была опубликована работа [4], где мы оценивали источники на основании исследования более 200 млн. примечаний и сносок в различных языковых версиях Википедия. Так мы нашли те источники, которые являются более достоверными и популярными в рамках каждой из его версии. Там ещё много чего можно дорабатывать и совершенствовать, но сегодня мы в состояние автоматизировать процесс оценки качества информации в Википедии на разных

языках. Также мы можем оценить определенные источники на определенном уровне точности, так как часто могут быть какие-то ошибки и погрешности.

Нашей задачей является совершенствование этих механизмов и улучшение качества алгоритмов. Мы нашли способ определения какая языковая версия имеет информацию лучшего качества на определенную тему. Более того, исследуемые методы позволяют автоматически переносить эту информацию в другие языковые версии. Например, украинская версия сейчас содержит около миллиона статей. Английская содержит более 6 млн. статей. Мы уже видим потенциал около 4–5 млн. статей, которые можно перенести с английской. Но, может быть какие-то темы, которые не описаны в английской, но описаны, например, в польской, немецкой или русской и так далее. Некоторые объекты или события могут быть описаны лучше и это можно исследовать автоматически используя, в частности, оценки качества по непрерывной шкале от 0 до 100. Так можем найти какие языковые версии лучше всего описывают конкретный объект. Затем, в первую очередь, использовать эти языки, чтобы перенести информацию, например, в украинскую Википедию. Белорусская Википедии имеет еще большее потенциал развития — в ней в настоящее время — около 200 тысяч статей. Даже английская с её более 6 млн. статей имеет также большой потенциал к развитию. Это показало наше исследование ранее. английская Википедия может быть обогащена еще более чем 9 млн. статей из других языковых разделов. Есть объекты, которые не описаны в английской Википедии, но которые важны с точки зрения локальных языковых сообществ: города, персоналии, события и т.д..

Переносить информацию предлагается с помощью семантических баз данных и делать это без ошибок. Например, проект DBpedia [5] агрегирует информацию с разных языков и объединяет разные характеристики объектов в одну онтологию. Если, например, в английском языке население звучит как «population», по-польски «populacja», по-украински «населення», по-белорусски «насельніцтва» и так далее. Та сематическая база понимает, что это одно и то же и будет просто называть общим понятием, к примеру «population total». С другой стороны, в этой онтологии есть проблема различных написаний одного и того же значения, например, если кто-то записал дату с точками, кто-то может написать через черточку, кто-то может вообще использовать слова, тогда эта семантическая база в состоянии унифицировать эти значения и потом сравнивать с датой. Это позволяет позже сравнивать и оценить, какая версия имеет более актуальные данные. Если семантическая база данных (СБД далее) понимает данные, то она в состоянии генерировать новые данные даже в виде отдельных предложений на разных языках из так называемых семантических троек.

В основе методов автоматической оценки информации используются алгоритмы машинного обучения, в частности алгоритмы классификации, которые стараются найти разницу между статьями лучшего качества и более низкого качества. Одним из важных параметров для определения качества является длина статьи, количество примечание, изображений, авторов. В своей научной диссертации [6] я использовал более 150 параметров в таком алгоритме классификаций. Но это не предел. Можно в том числе брать во внимание дополнительные параметры. Например, морфологические — анализировать в тексте глаголы, существительные, связи между ними. Но при этом для каждого языка необходимо иметь специальные словари. На основании наиболее важных параметров мы

можем показать уже не просто классификацию на отдельные категории (классы качества), а сделать из этого алгоритма модель регрессии.

Мы стремимся к наивысшему качеству. С увеличением некоторых важных параметров — качество увеличивается. Например, чем больше (длиннее) статья, тем больше вероятность того, что она лучшего качества, чем больше источников — эта вероятность также возрастает. Можно брать во внимание плотность источников: текста может быть много, но это не показатель качества, если источников совсем мало. Поэтому плотность источников может играть ключевую роль. Поэтому, статья не обязательно должна быть длинная, чтобы быть хорошего качества.

Итак, на первом этапе используя алгоритм машинного обучения можно взять как можно больше извлечённых параметров, а потом алгоритм покажет какие из них являются наиболее важными с точки зрения оценки качества. Далее эти важные параметры можно использовать для построения других алгоритмов.

О влиянии Википедии на науку, на процесс образования в школах, колледжах, университетах

Я считаю, что в целом Википедия оказывает положительное влияние на науку, а также на процесс образования. Дело в том, что мы должны брать во внимание развитие технологии, технический прогресс. Сайты, которые раньше были более статичными в интернете, а второго поколения стали более динамичными. Теперь популярность контента зависит общества, от пользователей интернета, которые могут оставить свои комментарии и оценки, согласиться или не согласится с публикацией. Т.е. от поведения пользователей Интернета зависит, что будет показываться другим читателям, например, какие новости будут показываться в вверху списка новостей или какие документы появятся выше в поисковой выдаче.

Википедия является одним из наиболее посещаемых сайтов в мире и в том числе учеными. Это позволяет предположить, что она также может влиять на формирование науки. Например, включение идей в Википедию приводит к тому, что эти идеи больше используются в научной литературе. Это подтверждают опубликованные два года назад исследования. Возможно это также смотивирует ученых улучшать качество материалов в этой энциклопедии. Как самая большая энциклопедия в мире, Википедия отражает, в том числе, состояние научных знаний и содержит не проверенную специалистами информацию, а с другой — там можно найти сноски на интересные материалы. Согласно моим исследованиям, всё больше появляется открытых научных источников, а это может помочь учащимся найти различные качественные исследования на определённую тему.

Классификация источников

Классификация существует, но не существует общепринятой классификации источников. Обычно это зависит от характеристики и области применения. Но среди них можно выделить, например, источники в электронном виде и традиционные источники (документы, бумажные заметки, прямой разговор с другим человеком). Источники можно поделить на надежные, проверенные, а также на те, которые не вызывают доверия. Затем, описанные на основании собственного опыта, переживаний и сторонних событий. Общедоступные и доступные лишь немногим. Могут быть также первичные, вторичные и третичные источники.

Википедия классифицирует источники по последнему примеру. Так, к первичным

источникам относятся те, на которых основаны другие исследования. Это интервью, различного рода протоколы каких-то событий, заседаний, дневники, оригинальные или полевые исследования, то есть работа по сбору первичной информации. Это также исследования, опубликованные в научных журналах. Даже стихи можно отнести к первичным источникам.

Вторичные — те, которые описывают или анализирует эти первичные источники: словари, учебники, энциклопедии, а также публикации в которых интерпретируются или синтезируется оригинальные исследования.

Третичные источники — те, которые иногда появляются как подтверждение информации, иногда пропускаются. Их используют для поиска вторичных и первичных источников. Например, индексы или библиографические базы данных, которые обычно содержат информацию о публикациях: автора, дату, место публикации. Также могут быть выдержки по первичным и вторичным ресурсам, а некоторые могут содержать цифровую копию этого ресурса. Всё зависит от наших требований и области, в которой мы хотим оценить или классифицировать эти источники.

О качестве статей Википедии

Есть достаточно много характеристик, которые могут помочь оценить так называемую правдивость. У каждого государства или определенной группы людей могут быть собственные взгляды интерпретации объектов или событий, особенно исторических событий. Правдивость источника может зависеть не только от самого источника, поэтому необходимо исследовать каждый источник отдельно по общепринятым критериям. В самой Википедия существует достаточно подробная инструкция о том, как оценивается адекватно и верность источников, особенно хорошо это сделано в английской Википедии. Но, главная проблема заключается в том, что это оценка субъективная и зависит от темы конкретного утверждения. Например, в русскоязычной Википедии можно прочитать, цитирую: «Для Википедии не существует источников, авторитетных по любому вопросу и не авторитетных ни по какому». Часто оценка достоверности источника основывается на присутствии или отсутствии процесса рецензирования. Если этот процесс присутствует, то берут во внимание репутацию организации, которая отвечает за рецензию. Например, это может быть издательство, редакция журнала и так далее. С другой стороны, если автор узнаваем, или авторитетен, то уже менее важное место публикации этого материала. Материал может опубликовать материал даже в своем блоге, на бесплатном хостинге. Более важным элементом анализа источника является также мнение других относительно его достоверности. Тут, безусловно играет роль информетрия. Если мы оцениваем вторичные источники, то Википедия рекомендует проверить независимость авторов от заинтересованных сторон, а также существование редакторского контроля и проверки фактов, изложенных в материале.

Лоббирование интересов в Википедии

Я не редко встречал лоббирование и исследовал это явление отдельно. Мы можем этому не удивляться, потому что там, где существует люди, всегда будут какие-то интересы, отдельная мотивация. Википедия уже давно критикуется за то, что есть свобода и можно сказать частично хаос, и даже предрекали закрытие Википедии ещё в 2012 году. Но она ещё работает, и активно развивается, и совершенствуется. Это очень интересный социальный феномен.

Людям есть смысл посвящать свое время тому, чтобы улучшать качество Википедии. Нужно помнить о том, что мы пользуемся этой энциклопедией и она может нам помочь быстро найти нужную информацию, но мы должны думать и про других, чтобы они тоже имели доступ к хорошей и качественной информации. Хоть мы стараемся совершенствовать алгоритмы, которые автоматически оценивает их обогащают различные языковые версии, помощь людей будет только «в плюс».

Алгоритмы ссылочного ранжирования. Качество и влияние ранжирования при поиске информации в сети Интернет

Мною была написана научная работа [7] совместно с немецкими учеными и основывалась на индикаторах и показателях SEO, которые были представлены фирмами, которые занимаются поисковой оптимизацией. В рамках этих исследований мы анализировали видимость статей в результатах поиска Google. Мы анализировали с точки зрения разных стран, потому что Google выдает другой результат в зависимости от того, где мы находимся и откуда этот запрос посылаем. В ходе исследований оказалось, что статьи с лучшим качеством обычно имеют больше шансов быть выше в результатах поиска чем те статьи, над которыми можно и нужно дополнительно потрудиться. В общем важно понимать, что поисковые системы неохотно делятся своими секретами алгоритмов ранжирования, которые, кстати, периодически меняются в том числе для того чтобы минимизировать возможную подкрутку или искусственное влияние на результаты поиска со стороны владельцев сайтов.

Раньше документы ранжировались в основном на основании частотности искомых слов и фраз в тексте. Понятно, что найдутся люди, которые будут создавать искусственные страницы, где таких ключевых слов будет много. Несмотря на то, что Google уже относительно долгое время является лидером на рынке поисковых услуг в интернете — это не был первый поисковик в мире. Благодаря включению в алгоритм ранжирования новых переменных, в особенности такого индикатора, как PageRank, результат поиска Google стал отличатся высоким качеством. В связи с этим каждая серьёзная поисковая система имеет свои алгоритмы построенный на общих и также уникальных индикаторах.

Целесообразность и качество наукометрических научных баз

Такие базы однозначно нужны. Если говорить про качество, опять же всё зависит от конкретной базы и наших задач. Приведу примеры таких баз, которые я сам использую в своей работе. Например, есть такая база Scopus. Она индексирует около 40 тыс. научных изданий, туда не все материалы могут попасть, а только те, которые соответствуют определенным критериям качества. Запрос на включение нового названия в базу может подать любой ученый с помощью специальной формы. Также можно забрать эту возможность у издания, издательства, если материалы не соответствует качеству.

Scopus — это популярная библиографическая база данных, но она закрыта для общего доступа (существует платная подписка). Возможности полноценного поиска информации, классификации, например, доступны университетам. Кроме того, эта база агрегирует данные с разных издательств, журналов относительно названия, авторов, краткого описания, ключевых слов авторов. Дополнительно, эта база на основе анализа содержимого документов добавляет свои ключевые слова, что позволяет проще находить нужные документы. В ней есть разные инструменты анализа группы статей, например, самых популярных ученых в определенной области, самых

цитируемых. Можно поделить выбранные публикации на различные отрасли науки, поделить на страны авторов и так далее.

Другая база — **Web of science**. У неё задача примерно такая же, она отбирает только те источники, журналы, публикации, которые соответствует качеству и определенным критериям. В ней есть дополнительные механизмы, которые позволяют быстрее находить нужные документы, анализировать публикации и выявлять популярные организации, ученых определенной области, цитируемость авторов и т.д.

Важно, чтобы такие базы существовали и «держали» стандарт. Люди и журналы, издательства стремятся присутствовать в таких базах, ведь это говорит про определённую авторитетность и качество их материала.

Следует отметить такие агрегаторы библиографических данных с поисковой системой, как **Google Scholar** или **Microsoft Academic**. Их основное преимущество в том, что они бесплатные и доступны для всех, и не обязательно иметь подписку как в Scopus или Web of Science. Преимуществом также является то, что они собирают информацию, публикации с разных мест, не только на сайтах издательств (официального места публикации), но и в том числе с других порталов, где авторы могут поделиться этой публикацией бесплатно. Более того, такие агрегаторы анализируют не только связи между публикациями, но и способны показать контекст цитирования.

Также отмечу, что есть относительно новые библиографические базы данных, которые дают нам свою оценку важности влияния статей. Например, **Altmetrics**. Она рассчитывает важности влияние научных работ на основании таких характеристик, как просмотр, обсуждение, цитирование в социальных сетях, в том числе Facebook, Twitter, а также самой Википедии (правда не для всех языков). Также показывает количество сохранений в персональных библиографических базах, например, Mendeley, которая показывает рекомендации других пользователей. Дополнительно можно проверить цитирование в других научных работах, которые проиндексированы в Scopus и Web of Science Это более сложный механизм, но он позволяет более разносторонне оценить качество работ.

Другая инициатива, **PlumX Metrics**. Она тоже собирает информацию о разных сигналах с различных сайтов, определяет насколько хорошо цитируется конкретная работа в различных социальных сетях ресурсах, в том числе и на блогах, в новостных ресурсах и даже на YouTube.

Также есть такие базы, как **Academia.edu** и **ResearchGate.** Эти БД с элементами социальной сети для того чтобы ученые находили контакты, но для размещения и самих публикации. Конечно есть и другие, и их становится все больше и больше. Всё это развивается и этого будет всё больше. По моему убеждению, это положительная тенденция.

О проекте DBpedia

DBpedia — это открытая и бесплатная база знаний, которая постоянно совершенствуется и расширяется большим мировым сообществом. Наша кафедра отвечает за польскоязычный сегмент. Это семантическая база данных, которая трансформирует информацию из Википедии и других открытых источников. Она обогащается автоматически информацией на разных языках и в состоянии генерировать новые данные. Благодаря тому, что это база понимает информацию — она может дать ответы, которые сложно найти в тех

открытых источниках. С другой стороны, мы можем подать запрос к этой базе на тему объектов, которые не имеют непосредственного описания этих фактов. Например, можно найти всех описанных в Википедии математиков, которые родились на определенной территории и в определенных годах. Можно даже определить кто родился на территории уже несуществующего государства, например, Великого княжества Литовского. Можно, к примеру, показать список самых больших городов в определённых исторических отрезках времени.

Пользователи используют эту базу данных в качестве базовых знаний, в том числе для ранжирования документов, для понимания естественного языка, создаются, например, чат-боты, а также другие методы интеграции данных. В настоящее время, если брать статистику, база содержит более 8 миллиардов фактов. Например, факт, что в городе Познань живёт около 550 тыс. человек, или такой-то человек родился в этом месте. Таких фактов более 8 млрд. и они все полученные путём сбора этой информации с различных языковых версий Википедии, а также других открытых источников.

Рекомендации при поиске достоверных источников и отличии от фейковых

Я бы рекомендовал обращать внимание на разные критерии качества. Нужно помнить, что материалы пишутся (в основном) людьми с определенной целью. Можно задать себе вопрос, с какой целью написан конкретный материал. Проинформировать? Или может быть это какая-то шутка, для развлечения или жёлтая пресса? А может быть цель этого материала нам что-нибудь продать? Смотреть нужно где и кем это опубликовано. Если это государственное учреждение, которое собирает статистические данные, то в основном данные будут хорошего качества. Однако даже если мы говорим про государственные учреждения, нужно смотреть к какому государству оно относится. В зависимости от этого новости или другие материалы могут быть более объективные или субъективные. Обращать нужно внимание на разные системы оценки сайтов и работ, которые могут помочь определить популярность или авторитетность источников. Пример: alexa.com, bestref.net и другие.

Есть также альтернативные источники параметров такие, как **PlumX Metrics** и **Altmetrics,** которые кроме традиционных механизмов оценки качества, берут во внимание более современные социальные аспекты.

В первую очередь рекомендую обращать внимание на новые технологии, которые упрощают оценку. И конечно же, нужно иногда включать свою голову и обращать внимание что написано в материале. Например, Википедия может использоваться как начальный уровень ознакомления с информацией, затем стоит обратить внимание на источники, в особенности в рецензируемых местах (например, научные журналы), которые позволят перейти на новый уровень изучения нужной темы.

Если говорить про автоматизацию процесса оценки качества, то история развития различных информационных систем, в том числе поисковых, показывает, что недостаточно придумать совершенный механизм на долгое время. Даже те возможности, о которых я упоминал выше, дающие новые параметры для оценки, сегодня могут работать, а через какое-то время потребуют изменений. Таким образом, алгоритмы должны постоянно совершенствоваться. С другой стороны, опыт тех же поисковых систем показывает, что это реально. Развитие технологий,

в том числе возможностей, которые дают алгоритмы машинного обучения и искусственного интеллекта, позволяют быстрее определить, какие параметры необходимо брать во внимание и что необходимо изменить в методах. Такие алгоритмы можно будет изменять чаще и быстрее с учётом вызовов и требований современного мира.

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Методика обучения работе с фотографией как с источником научных доказательств

Марина Ильюша

«Камера не врет, врут люди»

Задаваясь вопросами эффективного научного исследования, направленного на разрешение разных научных задач, следуя прогрессу и отвечая требованиям времени, ученому было бы неплохо владеть такими универсальными инструментами, которые позволяли бы не только добывать информацию, но и создавать объективные продукты научной деятельности. Фотоаппарат и фотография — это надежные инструменты, позволяющие создавать объективную научную информацию.

В рамках доклада будет представлена комплексная методика, разработанная ученым, руководителем Экспедиционного корпуса, академиком УАН Мальцевым Олегом Викторовичем и позволяющая исследователям, ученым разных областей науки самостоятельно приобрести навыки работы с фотографией как с источником научных доказательств.

Возникновению данной методики предшествовала большая научно-исследовательская работа Мальцева Олега Викторовича. Именно в научных экспедициях, исследовательских рейдах разрабатывались и проходили апробацию ее ключевые положения.

Данный доклад описывает основные положения методики и тезисные пояснения каждого её шага. Методика состоит из 17 рабочих процедур (РП).

1. **Изучите фотографию как научный феномен.**

Ранее, в XIX–XX вв., многие ученые были фотографами и предпочитали окружать себя коллегами из соответствующего общества. Такая практика, как членство в европейских фотографических обществах, открывала огромное количество новых возможностей и позволяла взаимодействовать со специалистами разных научных отраслей. Исследуя фотографию как научный феномен, каждый ученый может многое для себя прояснить относительно окружающего поля неизвестного.

2. **Становитесь фотографом.**

Как говорил Олег Викторович, данный шаг необязателен, он носит скорее рекомендательный характер. Эта рабочая процедура позволит сформировать свой собственный фотоархив и выборку материалов, отвечающую задачам ученого.

3. **Коллекционируйте фотографии о предметах ваших исследований**.

Создание исследовательской среды из фотоматериалов собственного авторства способствует формированию объективного исследовательского фундамента.

4. **Станьте членом фотографического общества**.

Взаимодействие с разными экспертами из фотографического общества дает огромные возможности. Например, получение доступа к уникальным материалам, выборкам (психологическим, антропологическим), возможность работы в научных группах, а также проведения совместных исследований.

5. **Изучите репортажи и фоторепортажи, имеющие отношение к предмету ваших изысканий.**

Здесь автор методики рекомендует работать с фоторепортажами, сделанными в разные эпохи представителями разных государств и научных школ.

6. **Рекомендуется изучать философию Шеллинга / Бодрийяра / Выготского**.

Конечно же, этот перечень выдающихся философов и мастеров своего дела можно продолжать бесконечно. На данном шаге рекомендуется обращать внимание на философию и психологию искусства, объективное умение работать с информацией и различать «симулякры и симуляции». А еще полезно изучить труды предшественников, которые до вас работали с фотоаппаратом и фотографией как с источником научной информации.

7. **Фундаментально изучите методологию науки.**

Изучение методологии науки — это фундамент и основа будущей успешной и результативной деятельности каждого ученого. Работа с фотоаппаратом и понимание методологических основ философии напрямую способствует формированию умения строить эвристические и логические модели исследования, а также выбора наилучшей научной тактики.

8. **Изучите методологические подходы других ученых**.

В XX–XXI вв. появилось огромное множество новых методик (как валидных, так и не выдержавших проверки). Поэтому для ученого важно расширять свой кругозор и знать, какие технологии и методики используют его коллеги, соратники или критики, и, конечно же, понимать, какие методы являются рабочими и какие из них можно использовать, а на что полагаться нецелесообразно.

9. **Необходимо осваивать психологические методы исследования фотовыборок**.

Дело в том, что ряд психологических глубинных тестов был создан на базе фотографий, портретов и символических изображений. Например, такие как тест Роршаха, портретный тест Липота Сонди. Стимульный материал тестов действует на человека так же, как и фотографии, когда на них смотрят, поэтому исследователю было бы полезно хотя бы ознакомиться с подобными тестами и изучить механизмы их работы.

10. **Важно подвергать фотографии исследованиям с позиции применения различных методик**.

Поиск и отбор наиболее эффективных методик анализа фотографического материала способствует качественным показателям результативности научного исследования.

11. **Создавайте собственные фотовыборки**.

Такой подход крайне полезен при исследовании, начиная с формирования точной исследовательской базы и заканчивая финальной презентацией результатов научной работы. Собственные фотовыборки позволят проиллюстрировать ход научного исследования соответствующими фотографиями, а также выступят инструментом доказательства и верности проведенного исследования.

12. **Систематически упражняйтесь в анализе фотографического материала**.

Такая работа позволит быстро научиться извлекать максимум полезной информации из фотоисточников посредством применения вариативных валидных методик.

13. **Консилиумы и не только: учимся критике**.

Рекомендуется подвергать критике исследования коллег, соратников, людей «по иную сторону» научных взглядов, а также собственные исследования. Не зря древняя истина времен Сократа гласит: «В споре рождается истина».

14. **Упражняйтесь в логике, подвергая критическому анализу собственные умозаключения.**

Ученым, исследователям, экспертам полезно упражняться и подвергать критике собственные выводы и умозаключения. Критика и оппонирование — это важный элемент научной деятельности.

15. **Рекомендуется учиться работать с архивами**.

Работа с архивами, как с государственными, так и с частными, а также работа с различными письменными источниками, фотоархивами прошлых лет, изучение книг и монографий других ученых существенно расширяет масштабы исследовательской среды.

16. **Совершайте поездки с исследовательскими целями (в другие страны, регионы вашей страны, города и пр.).**

Это позволит воочию увидеть тот или иной объект и собрать нужные вам для исследования доказательства.

17. **В консультационных целях рекомендуется выбрать опытного ученого, умеющего работать с мнемоническими аспектами визуальных источников.**

Консультирование и беседы с экспертами, умеющими работать с фотографией как с источником научных данных, способствуют скорости и эффективности научного исследования и решению поставленных научных задач.

Методическая система, разработанная Мальцевым Олегом Викторовичем, может также являться персональной программой подготовки и повышения квалификации любого ученого, который намерен использовать фотографию как источник научной информации и как инструмент научных доказательств.

Марина Ильюша
НИИ «Международное судьбоаналитическое сообщество»

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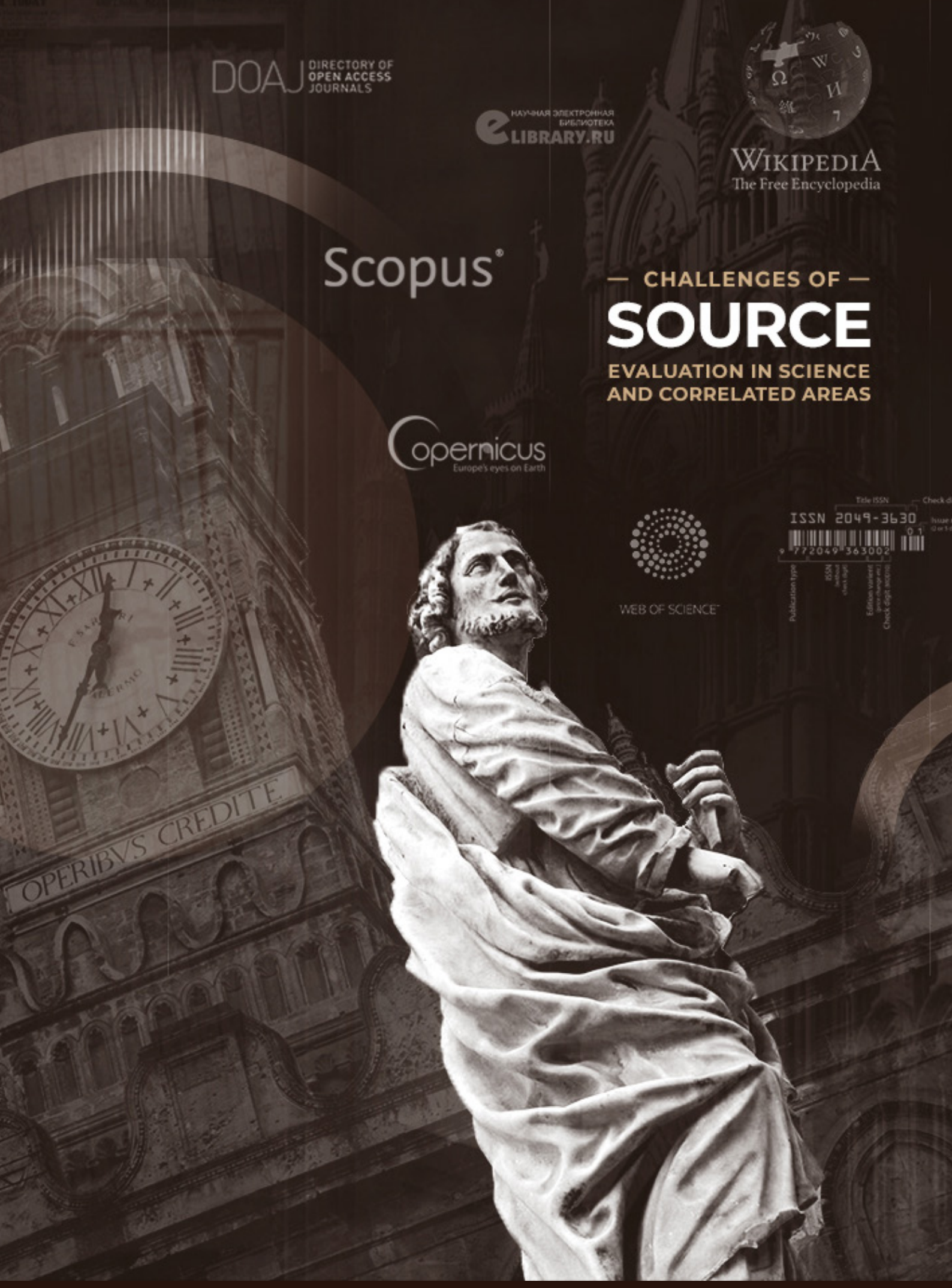
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