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ZERO BITCOINS



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Floor ball snow man
by Lenka Dvořáková

Osta suosittu Ari Tervashongan Lyhyt akateeminen erityisperehdytys Ebook (noin 60 sivua). NYT vain 4,99 €

Lyhyt akateeminen erityisperehdytys



Ari J. Tervashonka

Oletko pohtinut mikä on optimaalinen tie akateemiseen menestykseen? Akateemiselle kehittymiselle on loputtomasti erilaisia reittejä, mutta monia näistä yhdistää holistinen ja generalistinen ote. Tässä kirjassa ei siksi esitetä asioita yleistettyinä self help näkökulmina, vaan aiheina joita lukija itse kehittää omien tarpeidensa mukaan. Tarkoituksena on havahduttaa lukija kehityksen kokonaisuuteen. Rasiituksesta väsynyt mieli ei opi samalla tavalla kuin huolehdittu, avara ja intuitiivista käyttävä mieli. Kirjoituksilla avataan aiheita, joiden yhteisenä pyrkimyksenä on akateemisesta elämästä huolehtiminen, sekä kauniin mielen intuition synty.

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PERSONAL
DEVELOPMENT
THROUGH TANDEM
LANGUAGE LEARNING

By OTTO KORHONEN

Do our societies value the knowledge of foreign languages less these days? This appears to be the case, at least in Finland, where the number of entrants to the Matriculation Examination (Ylioppilaskirjoitukset) in the field of foreign languages has declined between 2010 and 2019. Particularly Swedish, French and German languages have lost a lot of their appeal. Meanwhile subjects such as chemistry, biology and physics have become ever more popular.

Is this necessarily surprising? Not at all. These subjects tend to lead to paths toward steady professions with good pay. One still wonders, whether we are losing an important aspect of life by sticking to only speaking one or two languages. Can you truly grasp the

ideas of various authors through translations? If, as is suggested, language plays an important role in constructing our experience living in the world, would learning new languages not improve our understanding of the universe as well?

Well, sometimes it is simply understandable. Learning a language is hard work and the way we often do it might lead to poor results. First of all, sitting down with your textbook to memorize new words after a rough day of studying, let us say eight hours or so, does not sound overly appealing. After months, perhaps even a year or two you finally visit the country where they speak the language you have been learning to the point of near madness. Upon your arrival you realize the cold, hard truth: it is challenging to understand the natives, and even worse, you are simply unable to express yourself spontaneously. As a matter of fact you do not properly speak the language. Why did you even bother trying?

Luckily this does not have to

happen. Tandem language learning could be a helpful way to truly learn a language without spending much time in a foreign country. The concept is simple. Two persons, both willing to learn each others native languages, meet up and split the time evenly to speak both languages. A social event with benefits, if there ever was one! It is easy to tailor the themes of the meetings to meet the needs of both parties. Importantly, you have a chance to practice direct communication with someone, who has the knowledge to correct your mistakes.

Sounds like a fair trade. Give the method a try. All you have to do is find a partner! Luckily this is not a problem in our modern world with its numerous apps and social media platforms. One can also try finding one through associations such as the Erasmus Student Network. Let's go out and reinvigorate languages!

Otto Korhonen

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Where one can get started: • <http://jomoni.fi/toiminta/kielikurssit/290-2/>
• <https://www.facebook.com/pg/ESNJoensuu/groups/>

Joensuu City Orchestra, October 2019: (<https://www.joensuu.fi/kaupunginorkesteri>)

- Thu 7.11. at 19, Friendship of a hundred years, Carelia hall, 24/22/5
- Thu 14.11. at 19, Swinging, swenging and entertainment, Carelia hall, 30/28/20
- Thu 21.11. at 19, Duo Tiksolä, Carelia hall, 24/22/5
- Sat 30.11. at 18, Carmina Burana, Joensuu Areena, 15/15/5

More information: https://issuu.com/joensuunkaupunginteatteri/docs/kausiesite_syksy_2019_low/24 (ticket price classes: adult/pensioner/student, child, unemployed, civil/army service people)

Aytaç Yürükçü, aytacyurukcu@hotmail.com, cultural reporter, UEFDSA newspaper

Call For Papers

We call for all the scientific essays, unpublished abstract papers, philosophical writings, and summaries or research with the authors' name on it. If you are a member of DSA, staff member of the UEF or otherwise interested in themes of science and philosophy you can submit your paper in all these categories. We will start our science paper in the following UEFDSA Newspaper issues. Do you want to publish more general material? Do you wish to fatten your writer portfolios? Now there is a great chance to do that and also let other people actually know about your research.

One reason for this call of papers is to promote doctoral students and researchers alike for the wider audience and also promote the constant effort that we do during the doctoral studies. We also want to open this forum for methodological development and general scientific reference frame development that requires more philosophical reach than many of the peer-review papers would allow. This includes also themes that are still within the realm of speculation and try-out phases. Send papers to aritervashonka@hotmail.com for the edit.

Science categories will be

- I. Scientific essays
- II. Philosophical writings
- III. Summaries of research
- IV. Unpublished abstract papers
- V. Methodological essays
- VI. Book reviews

Freedom for the scientific essays!

Ari J. Tervashonka – vice editor in chief

THE SECRET BEHIND THE GAME OF FLOORBALL

By **LENKA DVOŘÁKOVÁ**

‘What is the difference between Finnish extrovert and Finnish introvert? The introvert one will look on the tip of his shoes, the extrovert on the tips of yours.’

But that is not true when it comes to the magical game of floorball. Give a Finn a floorball stick and a perforated ball and the look on their face changes. You can see a spark in the eyes and dare I say even a hint of an emotion?

I know I fell in love with this sport almost immediately. I usually play floorball with the Sykettä turn on Mondays. It’s a perfect way how to meet Finnish people and share a few silent minutes on the substitute bench with them. The only words we exchange are an occasional ‘Hyvä’, when something exceptionally good has happened and ‘Vaihdot’ to signal the next in line it’s their time to shine.

After a year of regular playing I am starting to feel a bit more confident with my game. I am comfortable to run with the ball and when I pass, it goes to the general direction of the player I intended to pass. But shooting a goal is still an incredibly big deal for me. And more so in this game, where the goalkeeper is a cutout leaving only five very tiny holes, as small as the ball itself. I learned to suppress the overcoming urge to celebrate the goal as an American football player would celebrate a touchdown in NFL. Instead I now celebrate the Finnish



way: a small smile, nod to the passer and tap the floor three times with the stick. Four when it was an especially good shot.

Last time I was on fire. I was in the way only when I was supposed to be in the way, and one could say that I was beneficial. And I scored. And it was magnificent. I faked left, went right (an untrained eye would mistake it for tripping over my own shoe) and the cut-out of a goalkeeper had no chance than just let the ball hit the net. It was so fast he didn’t even turn his head. I proceeded with the humble celebrations, head down, but a big

smile. ‘Hyvä!’ a teammate said to me and patted me on the back. With his stick. One would think it would be distant and impersonal, but I have never felt so honored. And I was chosen as a speaker at my graduation ceremony. That’s when I understand the secret behind the magic of the game of the floorball. You can get the physical contact without losing your personal space. It will always be there, within floorball stick’s reach.






Lenka Dvořáková
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FLOORBALL

By LENKA DVOŘÁKOVÁ


Floorball is a type of indoor hockey, which is played with five players and a goalkeeper. This game was developed in Sweden in 1970s. The first official floorball club in the world was founded in 1979 in Sala, Sweden. Floorball is a fast and exciting game which is engaging both to play and to watch.


Floorball goes multilingual


-  Finnish: salibandy
-  Czech: florbal
-  German: unihockey
-  Estonian: saalihoki
-  Swedish, Norwegian: innebandy.


Maybe you have heard Finns use another term for floorball: *sähly*. Sähly is a hobby version of floorball, where the rules are not as strict and the requirements on the space are lower. The word *sähly* comes from the Finnish verb *sählätä*, which means to fumble, or to fool around.


Did you know


-  There have been 12 World Championships since 2008. Only five countries have won medals (Finland Sweden, Norway, Czech Republic and Switzerland).


 The floorball ball has 26 holes and thousands of dimples, which helps to reduce the air resistance (and leave painful bruises in the shape of ladybird :)).

 Technique, when player lift the ball in the air on the stick and with fast movements keep the ball on the stick, is called 'zorro'.

 In Switzerland a modified floorball game has developed. It is played with 3 players with no goalkeeper and on a smaller field. This style is called 'kleinfeld' (small field) as opposed to the 'grossfeld' (big field), which is the floorball with international rules.

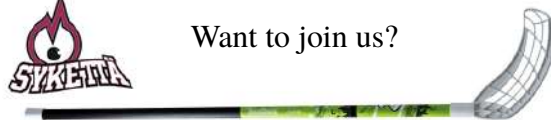
 The International Floorball Federation have applied for inclusion in the 2020 Summer Olympics in Tokyo, but unfortunately didn't go through the first phase. There will be five new sports in the upcoming Tokyo Games: baseball/softball, karate, skateboarding, sport climbing and surfing.

 The last world championship was held in Prague in December 2018 and welcomed over 180 000 fans, breaking the attendance record for the floorball world championship.

 The next world championship will be held next December in the land of the reigning champions: in Finland!



Want to join us?



Visit: <https://sykettä.fi/>

Photo source 1: <https://www.tokmanni.fi/salibandypallo-3kpl-varillinen-6419675222558>

Photo source 2: <https://www.tokmanni.fi/salibandymaila-95-cm-6419675223395>

Love both floorball and music? Make a floor ball ocarina: <https://yle.fi/uutiset/3-10384357>

Pub night in Helsinki

Time: Wed 13.12.2019 at 6pm-9pm

Place: Thirsty Scholar, Fabianinkatu 37, 00170 Helsinki (200 meters from the "big white church")

Contact: Juha-Matti Huusko, tel. +358405282815 (will join the event)

FB-event: <https://www.facebook.com/events/2752157744802664/>

Organized by: Helsinki university PhD student association "Hyvät" and Aalto university PhD student association "Aallonhuiput"

Would you like to help organizing UEFDSA events in Helsinki? Contact: aritervashonka@hotmail.com

Spooky Spider

No matter how joyfully one could sing Little Muffet's Spider,
Or Incy Wincy Spider that climbed the water spout;
The creepy, eight legged, intruding creature,
Is the most feared of all!

They have managed to lurk all over the world,
Securing a role in every culture's fairy-tales and folklore...
Shoo them, sweep them, beat them, squash them;
This creature is tough to forever condemn...
They or their friends always have a cunning knack,
To find their haunting way back!

But think about it my friends,
Before you get scared or threatened;
Whether its their legginess or hairiness,
Or their spooky web and popular crawliness,
Or you could be 'once bitten and twice shy';
They are just one among us and others, trying to survive!

By Rowmika Ravi
Dept. of Internal Medicine, Kuopio

Hope you had a Jolly Halloween's!!!

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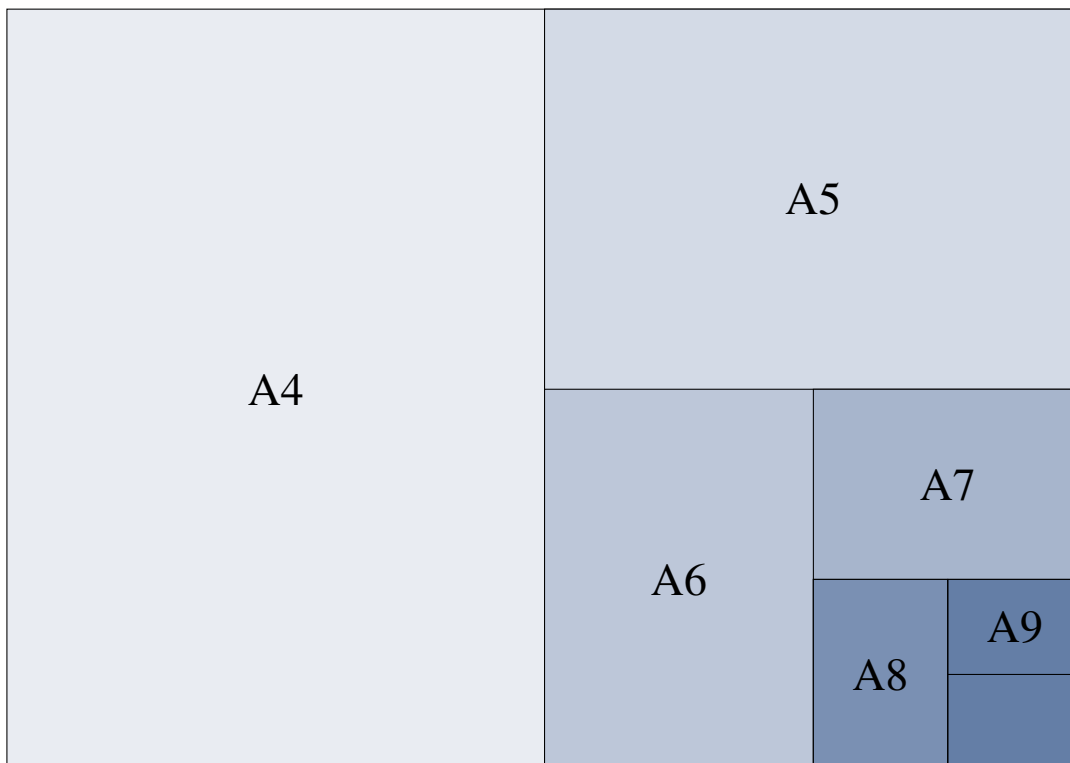
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LEARN FROM WHERE EVER YOU ARE

By **ARI J. TERVASHONKA**

The writer of this blog text is working as PhD researcher in the area of history of physics with a scholarship from the Finnish Academy of Science and Letters at UEF.

At the beginning, the trip to Moldova was planned as a holiday but something else came up. After one month, I had performed lectures in three different Moldovan Universities concerning seven different fields of study. That escalated quickly. . .

What happened? I was going for a month of hiatus to Moldova with some of the materials of my research with only a plan to give one or maybe two lectures in methodology, but ever since I went to Moldova it was more broader challenge for any academic lecturer. The end of the summer in Moldova was slower than in Finland, food was good and the social environment was very optimal for the critical methodological development. With the kind help of **Andrei Cusco**, I got introduced to two open-minded professors from State University and the State Pedagogical University of Moldova. I offered to give methodological lectures in qualitative fields of study to these Universities and later on other Moldovan Universities in the capital city Chişinău.

Lecturing on interdisciplinary themes and an educational cigar break One of the most enjoyable experiences was

the first lecture at the conference of anthropology at State University. I was asked to give a lecture on the topic of complexity issues in harder subjects and to perform it as the interdisciplinary lecture on methodological philosophy and the future of anthropology.

Although there were some language barriers and technical usual workaround when it comes to presentation apparatuses we dwell into two hours of methodological scrutiny of interdisciplinary problems of interpretation, scientific criteria, deconstruction and discussed on many occasions about the problematics of specific methodological problems presented by the staff and students. The audience was staff members and students from three different fields of study and sometimes it was necessary to clear the logic of why this kind of approach is methodologically valid or interesting. The interpretation was one of the key issues that were interesting to everyone involved.

Afterwards, several of us gathered for a spontaneous cigar break to continue the themes. It is noteworthy that on many occasions it is not just the lecture itself, but also the after time and the willingness to spend time with the issues afterward official time that help intuitive learning.

20 minutes of speech, 6 minutes comment In the last lecture, just two days before leaving the country I participated again in a rather multidisciplinary conference. The subjects were varying from Europe studies to journalism, international studies and the study of politics. The interests were very

similar but the results and methodological considerations were different. Since my group consisted of a more veteran audience, I modified the presentation for more challenging issues of systematic analysis. These modifications were met with the joy and interest of practitioners of science who were interested in the possibilities of analytical tools. It was also interesting to see that despite workshops usually are very tight on time, on several occasions timings were regularly just ignored for the sake of science. Longest comment on the 20 minutes lecture of Soviet influences and development of those influences was met with by one of the veterans of the subject and the comment was over 6 minutes long. Now can you imagine anything similar in Finland?

What UEF can learn from Moldovan educators and researchers? It was good to see and experience again a different culture of doing science. People worked very long hours, usually more than 8, to meet the demands of the work, but at the same time, the attitude towards discussions was more relaxed. On one occasion, while I was waiting for the dean of faculty, one professor kept company with me in French. Despite we could not speak the same language we managed to use a translator and occasionally someone translated a few arguments when they came to meet this professor. I was very humbled and enthusiastic by this kind of understanding of science as an incremental development and the humane atmosphere. Even those faculty deans and professors who could not speak with me without translators handshake

me whenever meeting at the hallways.

I think UEF could be one of the best Universities in the world if we could entail these humane practices and reasoning to our cultural habits and further the understanding of the nature of academic

development as an incremental process. The reason why this matters is the development of intuition and character of those people who will leave after studying in UEF. It is not the lectures, books or subject matter only, it is the incrementally developed skills that we carry our

entire life after studying here. For those humane conduct and deep understanding of the human condition is one of the biggest criteria for any teacher of students. Humane kindness and pedagogics go hand in hand.

UEFDSA 2019

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Scary stories

- The only copy of your manuscript dies with your hard drive.
- You send your samples to DNA sequencing, but they are lost in the mail.
- You are waiting to get your grant to your account, but the money will not arrive. You seem to have given the foundation a wrong bank account number.
- While reading your recently appeared paper about differential equations, you find a mistake in the proof.
- You wake up to your phone ringing. It is your student calling you from the classroom.
- After getting many answers to your questionnaire, you find that

half of them are from bots.

- After a Christmas party, you wake up next to your professor, who is snoring. You have a huge head ache but no idea what happened during the night.



Grim reaper with his skythe.



Mr. Pumpkin

Scientific Papers – I. Essays

RE-THINKING THE THEMES OF SYSTEMATIC ANALYSIS – METHOD ESSAY I

By ARI J. TERVASHONKA

With these essays, I will venture to explain how and why systematical analysis could be improved and developed further. In connection with this, there are several prominent books on methodological issues and research problems that will be viewed within this subject area. In this first essay, I will include **Paul Feyrabend's** (1924–1994) luxurious and vivid book *Against Method* (2010), **Mark Day's** *The philosophy of history*, and similar but more open and suggestive book by **Jorma Kalela**, *Making history* (2012). This essay will not, however, be a mere book review of some sort. By following argumentative points of attack, I have gathered the very best of arguments to criticize or develop further systematical analysis as a method. This will be the main focus of these essays. On a secondary note to achieve this without limiting too much information from sources, I will choose specifically interesting spots or points of interest regarding used books. In this way, essays can be built on conclusions of valid arguments, not as a book reviews for a certain amounts of books.

Mark Day: The philosophy of history – connections to systematic analysis

Mark Day has explained the very basics of historical research philosophy in a way that makes the reader understand the clear cut of historical philosophy as in historical science as a method. From basics to the reasoning of evidence to abstraction and end result of research, Day brings history near causality in theory and particularity. Even feeling and thought

are paired with actions reasons and norms to explain further interpretations towards discourses that can be made in history as a science. From subject and object, he lays a clean bath towards historical narrative styles that can shape truth and reality by the way how absent past is termed to finally achieve a conclusion. Yes, I only used only Mark Days chapter headlines to show in each sentence in what way Mark Day has approached the next issue by carefully laying fruits of the first one to be eaten by the reader in a very even way. As this might be a fine way to define history as a science for pupils of historical research, I strongly disagree with the way how arguments are made. However regretful this approach is on a personal level, what matters here most is that the philosophy of history is not working in this way in different fields of study. Once again reader or any starting researcher who ponders these good and polished questions would need some chaos to dwell at. In science, you need to make friends with horror. By this, I mean irrationality of reality, structures without end, the unlimited capacity of reality that can be understood by the only minute way by minor or major deviations.

I hope my violent argument is not measured for argumentation against points that are polished by Day in fine-grained result. My argument is that this book should be the first book that any undergraduate student reads when he or she opens the door of the history department under the first year. Why leave polished explanation under book choices for graduate students? My sole argument is that people need to know what they are getting into in the first year, and in the first year they should have a road map of mishaps that they need to cover under a certain time periods if they want to develop their talents in connection to a chosen field of study. Students need to learn what key points of historical research are in this incremental way so that they can know where the folly of their endeavor lies.

That being said, Mark Day has some basic ideas that can be fruitful for our purposes to develop sys-

tematic analysis. Explanatory virtues of historical arguments are one with big magnitude. Day has opened some choices for explanatory virtues by best, likeliest, or loveliest example later one being pointed out by Lipton. Now let's consider what these explanations truly are. As Day points out best explanation can be meant with various arrangements. Factors such as consolidation of facts, explanatory qualities, and precision of narrative and so forth. But that merely shows that there are certain qualities to be taken into account when best, the likely or loveliest explanation is made.¹

I am of course interested in what is the best that comes to mind when historically and a philosophically sound argument is made and picked to guide the historical narrative. Whether it is any of these three it remains to be seen, but that I'm certain that truth can only be lovely when it is, not when loveliness is wanted. To me, loveliness of argument comes from a clear cut that consolidates great leaps of the divide between mere contingent and hap-hazardous facts in lean-cut reasoning that carries authority. Juicy details, narrative humane approach and even past logical generalizations become very late apart from historical explanations. For the purpose of next chapter, this issue has been taken into a more detailed study.

Explanatory nature of history in connection to systematic analysis

Mark Day focuses at first on lining how history can be used and how makings of it work. Historical multilayered reasoning, from a representative, dialogic to practical are basics of historical approaches. What concerns systematic analysis in the basis of these basics comes from the way how history is viewed by these standards. If analysis is representative or dialogic the way of presenting historical facts can be very different from the original. In terms of norms method for historical display makes diverse choices if the researcher uses these options. However, I'm inclined to think that the practical approach is more valid in many cases when it comes to a methodological view to be outputted from the systematic analysis. To me, it is most natural of the three. If we think history as an elaborate effort to show rea-

sonings and structures of the past, we need to make some effort to keep those structures clear. However, this clarity that is gained by the way how we display history through our text shapes readers' schemas on the subject. That is why methodologically speaking clearest cut to reason in logical terms is the best way to describe and display historical truths with systematic analysis. Now, why would the way be that important for analysis sake is a question to be asked here. Mark Day's first rule of historical reasoning by Ranke, to prioritize primary sources is again the very basic idea of historical research. But to add to that point Day's chapter on explanatory virtues hints for a more bigger issues. The way how we perceive reasoning for happenings and issues of the past is related to the number of facts that can be held simultaneously to make the presence of the past more clearly.

Systematic analysis as a method is very basic for this setup that we are making here. The case is that if we have a large amount of facts, ideas and larger ideafamilies to be explained with a deep web of variations, to do that in any clarity requires strict overlaying logic on how we present or represent those historical facts. Problem is that if we choose any detour on our explanation concerning one fact, the second layer of the facts is easily manipulated by the way how we represent the earlier layer of facts. This effect stacks multiple times if we are trying to make a total history of some sort. If the subject is cornered to very narrow subject this problem can be more easily dodged, but it does not take out the methodological conflict between chosen explanatory way and reasoning which by systematic analysis work as a method. For the purpose of really wielding historical truths as a web of truths to point out some larger hypothesis and workings by which intellectual history is shaped one must consider the whole line of reasoning part by part.

For example, it can mean the following. If statements are made in stacked logical way reasoning is usually multilayered and connections that can be made are tenfold. However, it is tricky to keep reasoning clear enough if too many variations for representation are used:

¹Day 2008, 42–43.

Layers of facts:

I. Lord Kelvin generalized the world in a mechanical way.

II. Kelvin's effect on Maxwell was qualities of X.

III. Maxwell was a mathematical physicist.

IV. In connection to Maxwell's education overlaying reasoning was partly mathematical and partly systematically logical in connection to effect by Kelvin.

V. The methodological approach that Maxwell used was then syncretic logic that tried to connect mathematically known and unknown phenomena.

These layers can be used as an example to show how historical reasoning can shape the following arguments. If the facts I and II are connected in a certain way, the following line of reasoning will be affected by it. Some variations can be made and explanations can be vivified by a flavor that is gained with each representation of certain facts. But if we oversell one point further too much line of reasoning is badly corrupted. This can mean that if we value too largely the first fact we overshadow all the rest facts with stacking effect. It can mean the following:

I. Lord Kelvin generalized the world in a mechanical way.

II. Kelvin's effect on Maxwell was qualities of X + generalized mechanical explanations overlaid = Y.

III. Maxwell was a mathematical physicist with the reasoning that was overshadowed by generalized notions of Kelvin in the manner of Y.

IV. In connection to Maxwell's education overlaying reasoning was __ mathematical and __ systematically logical in connection to effect by Kelvin.

V. The methodological approach that Maxwell used was then _mechanical_ logic that tried to connect mathematically known and unknown phenomena with the ideal addition of Y.

Only the smallest variations can cause a multitude of problems in the systematic analysis if the systematical breaking of facts is done wrongly or if the way of presenting these facts is analytically invalid. This invalidation of historical truths is easily made if unnecessary reasonings and additions are forced into the equation. To gain any virtue from historical explanations first layers of logical arrange-

ments need to be dry and squeezed out of any inch of suggestiveness to make sure that the next layers are not badly overshadowed by logical violations. Does this mean that history with systematic analysis is just arranging logical modular arguments of dry facts, not really. Of course, if research is made poorly it will be this way, but if line or reasoning is longer even the smallest variations and focuses can make end result suggestive enough to be a vital and living explanation of past. It is researcher's problem to decide when is the time to make that leap from systematic modular logic to a more humane explanatory way that is required if the text is wanted to be read by any voluntary human being.

Mark Day and Jorma Kalela covered pretty evenly basics of historical research and tell what are the key issues and problems that are in play. But when it comes to philosophical personal choices, these decisions cannot be made rigidly. In terms of development, systematic analysis can be used in a certain way up to a certain point. This point is its modular logic that needs to be dry, passionless and objective to the point of brain-hurt. That is why systematic analysis can only be used as a very basic method if the researcher does not develop it further to gain more suggestive and explanatory virtuous end results. The problem is how to proceed with the method.

Explanatory form for systematic analysis phases

This problem can be checked in a certain way. Logically it will mean multiple checkpoints on the reasoning that is used in research. This can be gained in the following way within the systematic analysis. For phase 1 systematic deconstruction of ideas, ideafamilies, concepts, and phenomena, based on their functions. Afterward comes the first phase of analysis, in my case analysis based on emotional memory, in short, intuitive connection-making between pieces of raw data. Phase 2 concerns contextual variations and fail proofing that needs to be done for analysis that was achieved before. Every function can be thought of as an entity itself or any feasible way how one's mind holds the data. After that comes the second analysis phase that regards all the conceptual connections that can be made within

functions of let's say i.e. theory. After the intuitive process has been confirmed by data follows the second analytical phase, reconstruction of functions based on all earlier phases. Phase 3 of systematical analysis will continue from that point, the formation of theories and structures. Afterwards, all these research phases end result needs to be fixed from modal logic or whatever configurations researcher wants to use, for more humane conceptual form. Needless to say, configurations cannot be hidden when it comes to reasoning why and how something has been made.

The distinction between empathy and sympathy

On the issue of feeling and thought Mark Day has given the very best of examples to highlight how professional historians can gain explanatory ground by affectionate empathy towards the subject matter. In microhistory, research is nearly impossible to do without. If history in terms of narrative is wanted to have any substance for feel, not only a mere hint of emotion will be sufficient to tell the tale. There are dangers that beckon when it comes to narrative suggestiveness of history. Reasoning can be clouded hastily by doubts if the narrative does not hold true. Feelings can be methodologically misleading as I have pathed before. But even in danger feelings are what makes ideas and ideals true enough for humans to hold them in paths of thought. When feelings are involved historical analyses are in error mostly because of the researcher's emotional involvement.

If analyses are not carried honestly enough against hardly grinded de factos whole ethos of clear research involvement is lost by the narrative of subjective feelings. Mark Day has voiced this concern with relation to sympathy. His key argument is that research should use empathy only to a certain point because it will become sympathy that will cloud judgement towards the subject matter. As he makes remarks on absolute control that psychopaths would have on arranging feelings, the suggestiveness of that full sentence is somewhat lost. Day makes very clear what are the evident facts concerning psychological relation in the experience of feelings. There are further points however to be made here. A clear cut between empathy and sympathy does not require

being a psychopath. Day hints that problem might lie in the way how:

““ Only psychopaths can avoid observing another pain without feeling some echo of that pain. And recent research into mirror neurons suggest that the exact same part of the brain is activated when we observe an activity as when we perform that same activity.”

DAY 2008, 118.

Day carries this reasoning to the point to show the reader that feeling of sympathy will eventually affect the way how we structure empathy on our subjects that we ponder upon. The difference is that I don't view sympathy to be that big of a devil that it is made here to be. I fully agree and acknowledge the fact that sympathy can cloud judgement and make hideous errors when it comes to the historical narrative. But in very keen interesting way Day goes further with his argument to show that our understanding of ourselves affects the way how we perceive empathy over certain issues, meaning that “self-knowledge” as Day puts it is a measure of empathy towards the subject.

““ True, self-knowledge often seems more direct than knowledge of what others are feeling, and it is on this presumption that empathic understanding is built: knowledge is necessarily more direct, easy or certain than is knowledge of others. The assumption that self-knowledge is necessarily different in these ways has been encouraged by the sort of foundationalist picture suggested by Descartes. . . In such picture one's own mental 'objects' – thoughts and feelings – are known directly and with certainty, thereby providing a foundation for knowledge of the outside world, including other people.”

DAY 2008, 119.

Day in some ways continues in the book to argue partly against this notion on the grounds can experience from others be even examined without sympathy smothering the reality. To us, the interesting part in connection to systematic analysis is not that but the point that is made here. Whether we do or not acquire a picture of others by this self-knowledge to gain a way of empathy towards others can be questioned as Day has done. It is realistic to assume that this is the case. We cannot know what we do not feel and know. Knowledge is more than a body of facts it is also the habitation of feel that underlies beneath it. Therefore we can only perceive emotions through glasses that are made to fit us, that do not fit optimally others. In this, the western philosophy is full of examples of how an individual makes or breaks the argument, breaths his or her own time and consumes life as a measure of time. Towards the point of grandeur void, our notions of others are placed on the ideas of ourselves and by knowing oneself we acquainted with others by this knowledge. Is sympathy mere reflection of ourselves subjectively projected towards others? Do we only walk in timid intimacy in shared conversations and life goes on solely by the shapes of shared notions of subjective “us”. That remains to be seen.

For purposes of systematic analysis, feelings are as important as they are in any humane research endeavor. Whether or not we follow certain philosophies on how we perceive ourselves or others, we need still to understand that other people will always affect our lines of thinking. With this, I absolutely agree with Day. This in mind systematic analysis is a very vulgar process. It is the process of savagely cutting facts, ideas, theories, and ideals to a part. Ripping as cut-throat the essence of truth out of each narrative building factors, while assembling arrangements for the first layer of arguments by pure logic alone. It is as inhumane as one might imagine. Only in a modular sense comes feelings and vivid colors of life into the equation. This is what it means to research subjects with systematic analysis. It is unsecure and cruel abandonment of connection between empathy and subject, generalizations and narratives. From powder of fine-grained dust that is a group of individual historical facts with logical

arrangement systematic analysis is made, by first vicious deconstruction and later by careful systematic analysis. Only after these two phases are equally divided can researchers step on the soil of humane empathy and start building connections out of these clean arrangements. Everything else is additional and every methodological addition to it needs to be equally justified.

As one of my favorite writers Mark Lawrence’s words “victory does not come from half measures” comes to mind when one must describe what kind of effort needs to be made to ascertain that tainted facts are not dismantling the whole notion of narrative within the systematic analysis. Leap to imagine others’ feelings and thoughts cannot be made in connection with leaping from fact to fact without clear extinctions. This is one of the biggest research problems that intellectual history faces. After basics, there are no clear rules anymore to determine what amount of evidence is enough to say that this idea is based on this and this etymological body of knowledge and this and this ideafamily has connections to these persons in certain ways. When it comes to bigger total-history manner large grand-strategic viewpoints that intellectual history can at best achieve, only the cleanest, not the clearest reasoning will suffice. That is to say, when something is complicated it is better to leave explanations to the end or dictate a very heavy safeguard divide between analysis and narrative. By every layer of reasoning grows the number of possibilities for the misguiding the reader to the point of error.



Jorma Kalela: Making history – With connections regard to systematic analysis

As subtitle marks Kalelas book is about historians and uses of the past. Later part being more heavily reinforced. He makes even an effort to show honestly what has shifted his point of view to this level of certainty by advocating certain books such as E. H. Carr’s *What is history?* (1961), Mary Fulbrook’s *Historical Theory* (2002) and even points of Paul Ricoeur on the reconstruction of history.² The book

²Kalela 2012, 35.

shows not only underlying basics but deeper problems that become to surface when the researcher starts to scratch the surface. Although the main volley of these critics and problems are shown at the beginning of the book, some worthy effort has been put for several interesting issues throughout. These are the issues of timescales and generalizations on p. 101 and very interesting summary on the impact of historical research. Even politics of history has been visited on p. 82 in the relation between analysis and political truths.

To us the most important parts are at the beginning. For purposes of systematic analysis Kalela voices philosophically interesting arguments about history as a science. He scorns elitism³ and warns the reader about risks. He ever so slightly tries to protect the reader from the danger of historical truth and remind about the correctness of some way or another. To me, this book entails a message that is equivalent to the anti-thesis of Feyerabend's vicious and relentless attack on issues. Despite how Kalela has not attacked with equal brutality against flawed arguments, Kalela shows basic philosophies, purposes and open uses of history. Behind lines, he has formulated a book that has very open accessibility towards different perspectives. This is the best quality for me that this book has to offer for the historian. Also, Kalela's questioning of history as science has been hugely accounted for. What more there is to history than making narrative accessible to those who live this decade and next ones. Endless work to make ever so present what has been done, yet it is mere history. Still, the way how we proceed accounts for victories and follies of outcome.

Kalela has asked whether or not history is in its nature present. For further headline issue is under question, Present-mindedness disciplined?. This section of the book tells about the division between objectivists and representatives of partisanisms. With this Kalela means division that Reinhart Koselleck has used to describe these two entities with two divided camps. The purpose of these camps is to show that history as a science has developed from the needs of political endeavors towards objectivity and science. With this position, I can agree to a certain extent. It is true, that the value of

this self-awareness of historians has matured history as a science many times over the old way. In context the old way of history was riddled with political input and history was used for today's justification. Mainly to achieve some political progress or another.

Kalela's main argument

Regardless I still believe that even if Koselleck has given this point enough thought, there are still variations to be considered. Before we continue into those variations let us visit first Kalela's main argument:

“ The principal argument of this book is that historians are so intimately involved in surrounding society that they must substitute managing their present-mindedness for objectivity. Disciplining one's thinking is absolutely vital since historical enquiry is in two ways inescapably conditioned by the social process of history-making: the questions specialists on the past seek to answer are embedded in society and their findings influence it. Managing this two-way connection entails developing double detachment, distancing oneself both from those interpretations criticized and the alternative one/s proposed.”

KALELA 2012, 15.

Now, for our purposes, this argument has much to offer. Systematic analysis is in the first phase deconstruction of knowledge and connections. Within intellectual history, this means careful deconstruction of ideas, ideals, theories, hypothesis or even cumulated larger sum of information. Despite what is the subject matter itself, systematic analysis is as its name suggests a systematic tool of deconstruction and for the second degree, logical analysis based on that first phase. Therefore Kalela's view on what affects historians has much weight on any considerations that are made pre- or mid- research.

For example, the general history of science spotlights merely workable content or content of success

³Kalela 2012, 7.

stories. Only merely are drawbacks or road ends accounted for. This makes general subject matter lean and workable but at the same time flawed philosophically beyond recognition. For my thesis, this yields arguments against the current way of thinking the total history of science. Not every failed aspect of theoretical thinking have been all together hindrance to overall development in science. Too big amount of generalizations has plagued field with remarkable blind spots that beckon researcher to fix them. To find what is wrong is different than resolving questions. That is reason enough to use systematic deconstruction as a tool for first nurturing initial ideas about the history of science and only then can analysis begin. One could say systematic analysis is in this much alike to phrase divide and rule. Whole point is to be logical about these two phases.

Kalela has also struck in core with the argument for historians misjudging mindedness for objectiveness. This is a flaw that can meddle badly with the deconstruction process and even so in the analysis phase. The only way to avoid this corroding element is to buckle up with original content and throw many structures out of the equation when it comes to research that has been made about the subject later on. I would go even further to say that within deconstruction there is no need for any research material other than originals if those are available and sound enough to make deconstruction as a whole. Only after that can other researches be accounted for and questioned with the clear intent of breaking the barrier between past and present. That is why present can be somewhat cornered with simple questions on what has actually been written and to what extent that applies. I would think this process is not so strict when it comes to sources of lesser clarity than intellectual history sources. However, I would also be wary of mixing too early stages of deconstruction and analysis together. That is one way of making research more accountable and reliable within the deconstruction phase.

For the most part variations of representations are needed because there is demand for third responsibility that the researcher has. The researcher has always to some extent or another societal impact to consider in the form of responsibility to develop society. To my mind, this does not just account for

university researchers but the scientific community as a whole. Teaching, research, and impact on society do not limit to walls of the university, it is the value of any decent researcher within the scientific community to carry further.

Back to variations of researcher self-awareness

Despite the division between objectivists and representatives, I would return on the ground of what science in terms of a community should achieve. Regardless of the division of objectivity or not, representations are needed for purposes of the present time. This calls for connection between them to first keep representation in check for political meddling and the second, to keep objectivity present enough for this age and next. Not every text can be flawless and timelessly objective to the core. Representations are therefore needed and this is one of the biggest reasons why reconstructions and representations are needed in history. This builds up the need for history as a science, but it also makes an evil trap for it. A representation can be misleading, influenced and misinterpreted.

Therefore we have established here the need for representation despite the objective trend being considered a pure form of modern intellect. Obviously, there is nothing wrong with objectivity itself, there are however some limits for it when it comes to objective research in terms of researcher's self-awareness. Now what I mean by that is inherent difficulties that come from being in a certain time other than subject matter. Kalela has voiced this same general concern and used double detachment as a method for countering problems in historical research. These two main countering measures he has crafted to convey the idea that the researcher needs to detach from original subject matter to be able to go further from moralities and subjectivities to create an objective narrative. Other part of this is to understand how being in the future in comparison for the content of the past, affects reasoning. To avoid this problem Kalela has used Rankean rule for detachment from own time. How well that can be measured or even employed can vary dramatically from historian to another. However, the problem does not end here.

I would voice additional worry on memory systems that people use while researching a certain subjects. This is altogether more personal subject rather than just point out the most obvious problems in research, various errors in research questions or implicit errors in how we use certain methods. Even if these are all correct, the final judgement in the form of research answers can still be riddled with errors and mishaps caused by the researcher. In systematic analysis foremost errors can be misjudging evidence in the systematical deconstruction phase, with all cumulative effects on later phases and outcomes. The second problem is causative problems that come from systematic analysis. Sometimes there are no connections to be made if evidence does not support it. Therefore it would be vital to make friends with horror, to feel content with plausible chaos within disruptive and volatile evidence. That is to say, some evidence can be proof of various realities that are not subjectively or even objectively speaking logically supporting the certain outcomes. Realities of the past can be sometimes mixtures of relative truths and historian needs to conclude dead even between these realities, not misguide his or her judgement when facing these variabilities.

My suggestion with connection to modal logic

My suggestion to fix these problems is partly philosophical. In modal logic that has been heavily adopted in Finnish philosophy research throughout a couple of generations, there is one key point that can be applied here. Generally, I do not like to follow too much hegemony of an idea heritage, but for this reality variation problem, modal logic has some good solutions to offer. If we think historical fact A and B that are part of different sets of historical realities, we can say that they are subjective and therefore we can see them as a part of same reality despite them being illogically opposite. If there are multiple variations such as A, B, C, D, ext. The question becomes largely volatile and it will be really hard to make an objective clean-cut solutions for the research problem at hand. To make first the detachment that Kalela has voiced the researcher could treat these different variations of the same reality with modular logic. In that sense parts of realities

from these variations A-D can be treated as modalities. This means that parts of these realities will become modalities, attributes of those certain realities. With this, we can continue the allocation of different views and backgrounds and problematic sides of those realities can be treated as modalities. Multiple uses can be gained through this method. If some historical case is riddled with a multitude of relative realities these situations can be made more sense by using modalities as explanatory structures to show where and how these different realities overlap or hinder another. With this modal method, more sound allocations can be made and therefore clearer analysis can be made, based on these modal parts of realities. The only downside of this is to understand that this can only be a methodological allocation method, not “as it was” a picture of realities in the past. Even to suggest otherwise would right set of algorithms and quantum computer technologies be needed that we do not yet possess. The needed calculation power to take into account every feasible realities would amount to mind-numbing but a finite number of possible realities.

Kalela has also formulated the continuation for his argument. The following argument is part of his arrangement concerning the need for reconstruction. On contrary to my focus regarding reconstruction Kalela has viewed the issue as it follows:

“ The argument of this book, all the consequences of the linguistic turn notwithstanding, is that there is no reason to give up the objective of reconstruction. True, it is an epistemological impossibility to make transparent something that is inherently opaque. This is the argument that supports the postmodernist demand that construction is substituted for reconstruction. However, the impossibility of mastering another person’s thinking does not prevent the historian from attempting to reach out to that other person’s concept of reality and discourse. Still less does it hinder the scholar from reconstructing the circumstances in which that person lived. On the contrary, if research is carried out properly, the resulting account is a fair description. Performing these methodological operations is what the rationale of historical research demands.”

KALELA 2012, 35.

While opening the possibility of reconstruction over what Kalen calls postmodern demand for placing construction in place of reconstruction, Kalen has also made between lines remark with the wording “if research is carried out properly. . . the account is fair description”. Now, this is very similar to my judgement on the matter. However, the basis of our idea behind this similar judgement is where notions vary. To Kalela reconstruction is one direction of how methodologically subject can be arranged. But for me and purposes of systematic analysis, reconstruction is a vital tool phase that gathers materials from the first phase, deconstruction. Another question is how there can be construction without the use of reconstruction in history? Try as one might researcher is a result of finite time, relative against all times in the past. Only from this point, I would suggest that any pure construction of past is therefore always reconstruction, a try-out explanation of the past, not equal qualified construction of it. To make any further demand for construction without reconstruction or substituting reconstruction for construction would be a flawed notion based on the limitations of human thought.

Paul Feyerabend – Fire bender of arguments

In general what can be said about *Against Method* is an utter relentless attack on the solidity that has been formed on ideas about how to do science. Feyerabend has not saved even Popper’s ideals on issues of critical thinking and methodology. In every chapter, Feyerabend attacks a multitude of problems hidden and within the philosophy of history and history of philosophy. It has been joy and privilege to hold this marvelous book. Is all that hype justified? To make a clear point on why *Against Method* holds pivotal ground its arguments are needed to be laid open. One of the biggest arguments is as the book is called, *against methods*. It needs to be understood that Feyerabend does not call on the total destruction of methodology, but merely total anarchy of methodological progress. This argument holds strongest of grounds with the wording of Paul Feyerabend on the analytical index:

“ Science is an essentially anarchistic enterprise: theoretical anarchism is more humanitarian and more likely to encourage progress than its law-and-order alternatives. 1. This is shown both by an examination of historical episodes and by an abstract analysis of the relation between idea and action. The only principle that does not inhibit progress is: anything goes.”

FEYERABEND 2010, XXIX.

With this attack of an argument, Feyerabend starts his position on why it is more important for scientific progress to hold this kind of anarchy when it comes to methodological thinking. In the sideline of reading Feyerabend’s arguments what can be said that for the purpose of research of any kind, it is important to make friends with horror. A friend with the void of knowledge, unknown and beyond. To make a solid argument is to understand what corners are not as strong and build upon them with the feral rage of an argument. This I can fully agree upon because to me, total history as a purpose of

historian endeavor is personally grand jewel if we think ways how to produce historical knowledge. To voice why this particular opinion needs to be said in the context of Feyerabend, to what end historian can truly be happy. Victory in science does not come with half measures and I do not see any argument for the notion that this logic would or should be any different when it comes to history as a science. The biggest limitation for this purpose is the length of human life. It also needs to be understood that natural limitations remedy this need for total closures as an ideal that we can hold as a banner when it comes to direction in what way we should attack historical or philosophical problems. This can be done by following methodological thinking of own kind, critically related to subject areas and almost savage-like hostile attitude towards self-made arguments.

Methodological anarchy and counter-inductive progress

To relay back to inside of this argument for methodological anarchy and in which way it could support systematic analysis some measure of Feyerabend's initial thought needs to be viewed. Feyerabend has used analysis between methodological processes and scientific progress in history. This partly comparative study on progress itself has shown Feyerabend not just how the history of science played out from paradigm to paradigm, from crisis to fulfillment and back to theoretical crisis again. To sum up, he coins several arguments based on general progress in science. To build something new, analytical anarchism is needed as a proofing method for new non-fixed concepts that grow to be competition for earlier concepts. While many inventions and progress have been gradual and mild, some other kind of progress towards new concepts in science has been hugely polarized or even multi-polarized.

While already established views are dominating, sometimes rightfully, most of the time not, - discourses are affected by how well sides are established. This means that established views tend to have ground despite them being more flawed than alternative ones. Usually, overall progress keeps this development in check and paradigm shifts hap-

pen. However, Feyerabend argues that established opinions and theories can hinder the overall process of progression despite good intentions by their creators and supporters. To him, it is not enough to wait for improvement to come there is a need for accelerated progress. To achieve this Feyerabend frames intellectual anarchy as a basis for this safeguard for the acceleration of scientific progress. Real freedom of thought methodologically applies the researcher to browse all workable variabilities and enchant research through counter-inductive measures.⁴

I would also add another pair in addition to Feyerabend's counterinductive way. Some of the research ideas or methods can seem counterintuitive. In the question of how systematic analysis works, what I mean by counterintuitive measures, are points and arguments against self-made arguments. To really test the mettle of your argument one must go beyond mere critique. To really get to the core contextual research solutions need to be overlooked with similarly logical venomous opposition. For some ideas that kind of criticism towards own ideas might prove to be methodologically very revealing. For the improvement of systematic analysis, any idiosyncratic way of criticism has value when comparing the different systematic analyses to achieve relative truths about the subject matter. For purposes of analysis usually, those arguments that as a pair are logically sound can be very deceiving. This is one usual human error in thought if we think research outcomes. Humans are adept to see connections between phenomenon which do not even meet logically in some cases. To conquer this problem fully, any consideration in systematic analysis needs to be made in connection with other arguments despite how varied outcomes will be. It might create problems of clarity and inconvenient loops in research, but the outcome will be systematic and analysis can be continued without tainted reasoning. I would say that when it comes to the history of science or philosophy or any other subject that concerns intellectual history, to measure subjects it is more vital to hold a pen with equal candor, rather than veiling reasonings with an illusion of grandeur.

The relation between theory and facts

⁴Feyerabend 2010, 13, 17.

Feyerabend follows his investigation in detail. With his chapter 5 thesis even inner sides of theory have been opened:

“ No theory ever agrees with all the facts in its domain, yet it is not always the theory that is to blame. Facts are constituted by older ideologies, and a clash between facts and theories may be proof of progress. It is also a first step in our attempt to find the principles implicit in familiar observational notions.”

FEYERABEND 2010, 33.

Generally, Feyerabend's view on theory and the content building is a satisfying view. His reasoning is in line with Kurt Gödel's logic for theory building. One cannot take out metaphysics from science without using metaphysical methods. Similarly, Feyerabend targets theory as a holder of a certain groups of facts. Theory to him does not hold dominion over these facts, it merely overshadows the logic of how we see narratives of those facts. Definite nature of this description can be questioned with the basis of such theories like Bertrand Russell's logical study on why $1+1$ is 2. We can always say that with different reference frame we could say the opposite. That can always be true, but for sake of what theory holds inside generalizations that Feyerabend uses do not follow all theories that are formed in mathematics for instance. If the chosen set of facts are a collection with logical abstractions with logical sole output, it is a case that is not covered with Feyerabend's original intent. But for sake of argument against flawed solidity of facts within theories, Feyerabend's argument yields much promise.

Rather than just repeat what we have viewed on the chapter about layers of facts following different example can be made. To research subject with systematic analysis, a theory that forms needs to account for at least the majority of facts in play. Any relatively important discontinuations for the relation between these facts within a theory, has to be shown indifference towards another. Within systematic analysis, that means the concept of pure logic and

consolidation between theory hindering factors. The result of research that uses systematic analysis can and will in many cases contain statements of truths that do not objectively always play out subjectively. This nature is not at all unique to systematic analysis. Any honest research will include this property. Narratives can contain opposite truths and still be true as a whole objectively. my argument in case of total history would be that narratives cannot be generalized into clean-cut sole arguments if evidence does not support it. To hold research more true towards the subject, a researcher needs to understand not only the point that Feyerabend makes with the relation between facts and theories, but also that sometimes historical truth is a combination of the illogical sum of opposite relative truths. What that means is that to make a total history type of research, one must give a chance for relative truths that oppose one another. This kind of research requires a keen inner eye for intuitive leaps to achieve argumentative points that can view these opposite truths with an equal amount of objectivity. This is why honest research within systematic analysis can be idiosyncratic or like Feyerabend has argued, progressively anarchic. Methodologically speaking end justifies means.

The difference in theory narratives

But if we can understand facts within the theory, what narrative will be available if different facts have illogical arrangements towards another. To explain past it would be convenient to have some level of certainty in general sense to really draw lines to what happens and why. Feyerabend has looked factual differences in the following way in case of theory:

“ We want to know whether quantum theory as actually practiced by physicists employs the principle. For it is the work of the physicists and not the work of the reconstructionists we want to examine. And this work may well be full of contradictions and lacunae. Its ‘logic’ (in the sense in which I am now using the term) may well be ‘illogical’ when judged from the point of view of a particular system of formal logic. . .

. . . There may not exist a single theory, one ‘quantum theory’, that is used in the same way by all physicists. The difference between Bohr, Dirac, Feynman and von Neumann suggest that this is more than a distant possibility. To test the possibility, i.e. to either elimination of concrete cases may then lead to the result that quantum theoreticians differ from each other as widely as do Catholics and the various types of Protestants: they may use the same texts (thought even that is doubtful – just compare Dirac with Neumann), but they sure are doing different things with them.”

FEYERABEND 2010, 198.

Feyerabend views some theories as ever-changing chameleons that change their narrative concerning the reader. Depending on the virtues of the reader and focus on what is held, readers judgement on facts within theory shapes new uses and meanings for theory. This complicates historical studies definitely within intellectual history. Not only a narrative of the study itself needs to be considered. It is also a narrative of facts themselves that are to be questioned. Only then one can say with some certainty, what are the properties of some theory or another. Now, we can conquer the problem with the previously suggested method of building facts within theory with modal relation towards each other. Logically it can be done in most cases. However, the connection between historical narrative and reader still needs to be considered in the systematic analysis as end product might be plagued with questions where answers should be. If large questions

still remain within end product of that analysis, in some cases it might mean that depth of that analysis is not sufficient enough and/or there is a need for further analysis.

Feyerabend’s criticism against Popper’s critical rationalism

Feyerabend did much more than just mere self-made arguments on the nature of theory and facts. One of his chapters is critic against structured critical rationalism that tries to do justice in terms of logical and critical disposition, but as Feyerabend has suggested, this view has it’s hindrances when in comparison to an anarchic view. Feyerabend’s argument is based on discourse and uses of terms and concepts that narrow meaning to coherent rationales without having real scientific merit in itself. For purposes of this essay I take look mainly on how Feyerabend has built his critic against Popper’s view and how that critic holds:

“ The results obtained so far suggest abolishing the distinction between a context of discovery and a context of justification, norms and facts, observational terms and theoretical terms. None of these distinctions plays a role in scientific practice. Attempts to enforce them would have disastrous consequences. Popper’s ‘critical’ rationalism fails for the same reasons.”

FEYERABEND 2010, 149.

What Feyerabend is doing here is not arguing that one should not use words as norms or facts. He is criticizing the context of those narratives that narrow down exact culminations for historical storylines and semi-religiously guard them as proofed contexts. To Feyerabend context is not safe against criticism if it hinders progress. He continues this argument with the wording ‘. . . the question is to what extent the distinction drawn reflects a real difference, and whether science can advance without strong interaction between the separated domains’. For this purpose, he has viewed discovery and justification.

To him, tendencies and laws concerning some historical events are nothing but explanatory devices. He argues that this should be the norm when allocating different reasons within historical events, acceptance that explanatory allocations are temporary structures, not fundamental boundary lines.⁵

To Popper's critical rationalism there is much merit in terms of accessible ideas on how to do science. The whole concept of falsification and critical outlines for accepting views and ideas is one of the best tools for scientific work. The question would remain why would Feyerabend even try to take these handy tools out from science. Feyerabend bases his critic on the idea that any fundamental idea or ruling how science is supposed to always be done is a methodological hindrance in relation to overall scientific progress. To Feyerabend's argument, there are no real attack points to be had here because he does not criticize Popper's rationale on how workable or unworkable his theory content is. He criticizes the way how this rationale is taken for granted as a fundamental basis for any methodological question, it is the fundamentality of any idea that Feyerabend has argued against here, not the merit of ideas itself. This view makes things more interesting in science.

What I have called before with wording of "horror" or "void" is that unbearable uncertainty that comes from the nature of theories. As they are moving ideal object-groups that form around ideafamilies breathing through critical discussion and dying out because of neglect or new paradigm shift. To this end, I can fully agree that logically Feyerabend is right. Scientific progress cannot be done at maximum if everything is viewed -as it is, rather than more uncomfortable alternatives (i.e. variational relative truths in the historical narrative).



Selected summary

This summary is essentially a list of ideas that have been developed based on selected books for the development of systematic analysis. The purpose of this chapter is to view what key features have been formed within the context of selected books.

Mark Day

- Systematic analysis can be utilized with very unique features depending on the researcher. However systematic reconstruction can only be achieved by the strict use of logic. Usage of raw material cannot be conceptual or discursive, those qualities come from analytical phases of this method.

- Problems concerning historical narrative should be taken into account while working on different phases with systematic analysis. The clarity of reasoning with each phase within systematic analysis will build up cumulative progress. With this in mind, layers of facts that are outcomes of research phases need to be equally hammered with the chosen methodology. If the alloy is faulty, the whole mettle of metal will fail.

- Systematic analysis can be divided into 3 phases of systematic phases and 3 phases of analysis, from functions of ideas → functions of theories → functions of the concepts end product being a total sum of earlier ones. These different phases can work as failsafe towards relatively clean logical progress, pasturing research problems into less tedious larger problems by the division of work.

- When it comes to some earlier phases in systematic analysis, it's logical structures can be taxing or in some cases almost inhumane when ethical judgement is concerned within the subject matter. Feelings of the researcher in guises of empathy cannot hold facts a part at earlier phases of systematic reconstruction, only functions are allowed to be viewed with equal measure. The good side of this is that the researcher builds up raw material without writing too much certain color on top of evidence. For narrative purposes, this is vitally important. In short any other than logical deconstruction within the deconstruction phase in the systematic analysis is corroding to end result in research.

Jorma Kalela

- In connection to earlier, Kalela's view that present-mindedness cannot be taken for objectivity is established a limitation for systematic analysis like in any research. However systematic deconstruction if done correct, within suggested logical structure of functions, this problem can be in most part cornered.

⁵Feyerabend, 2010, 149–151.

- Research needs to agree on the fact that sometimes even within systematic analysis there is no real objective truth to be had in end. Sometimes the result will be the sum of relative truths that are not logically valid against each other.
- Usage of modal logic can give systematic analysis handy and assessable way to assess raw data, in cases when data is full of relative truth statements that are not logically fitting together. With the use of modality as a form of truth statement attributes can be used to grand easier research structures for purposes of systematic analysis phases 1–3.

Paul Feyerabend

- Feyerabend's methodological judgement 'Anything goes' can be established when using systematic analysis, it is an actually a vital part of the deconstruction phase, not to make connections when raw data has not been deconstructed. This can be said similarly about raw data itself and/or meanings and terms used within descriptions. None of these things can be without questioning within the deconstruction phase.
- One purpose of these 1-3 systematic and 1-3 analytical phases is to work as failsafe for another while

countering the fact of human error. It is step by step relentless anarchy against one's research ideas.

- In cases when facts are counter-inductive, any idiosyncratic way can be used to remedy the lack of intuitive insight. Through deconstruction, and anarchy within the researcher can rip established notions with evidence-based reasoning. But, without doing so, the researcher will just sing songs of a general choir.
- Using modal reasoning systematic analysis can more easily address different views simultaneously in terms of different theory creators and followers of those ideafamilies. With partial modal structures of relative truths by these actors or 'theory participants', different changes can be allocated with relative methodological ease.
- In comparison to Popper's science philosophical 'critical analysis', Feyerabend suggests more demanding result. Total anarchy of analysis. Within systematic analysis, this can be done by using the first research phase as anarchistic as Feyerabend suggests, but to remedy human error later analysis will need ideas from Popper. For that, I would say further study on the subject would benefit greatly from Popper's insight.

Selection of sources

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