

UEFDSA newspaper



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UEFDSA is the University of Eastern Finland Doctoral Student Association



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1.5.2021

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Greetings from editor-in-chief

Juha-Matti Huusko

1.5.2021

Vappu, as May 1st is called, is an outdoor festival. Just +5 °C is enough to bring Finns outside for a picnic.

It is a Finnish tradition for young people, especially students, to publish a student newspaper on Vappu. This newspaper is one example.

People have been emailing me some texts and photos to put here. I wish to thank all contributors! For a couple of days, I have been editing the materials to adjust them nicely.

More texts are welcome. The next issue will appear after some 2 months. You can find the previous issues from <https://sites.uef.fi/dsa/uef-dsa-newspaper/>.

I also wrote one story myself. Mostly the story is consisted of images and their captions which explain how a specific web site works. The story became quite messy and unclean. Well, publish or perish.

I wish to thank our science series editor-in-chief Ari J. Tervashonka. He is a good mental support and refreshing companion to discuss various topics.

I wish to thank UEFDSA for collaboration.¹ I was the treasurer of UEFDSA during 3 consecutive years (2018, 2019, 2020). It was time for me to step down from that position and to focus on this newspaper. My hands are full.

Friendship never ends, it just changes its form. I can still help with UEFDSA related things. Of course, I will join most BBQ events at least. Also some online events etc.

In this issue, the new board members of UEFDSA are introduced. Congratulations! The introductions are also available in the UEFDSA Twitter, see <https://twitter.com/UEFDSA>.

At last, I wish to advertise for UEFDSA. Many doctoral students in UEF don't even know that UEFDSA exists. UEFDSA arranges seminars, coffee hours, BBQs, help in funding applications, and in many ways supports doctoral students and future doctoral students.

Here comes the advertisement...

This is the Vappu newspaper of UEFDSA (University of Eastern Finland Doctoral Student Association).

If you are/have been/will be/wish to be a PhD student, consider joining UEFDSA.

Tämä on UEFDSA:n (Itä-Suomen yliopiston jatko-opiskelijayhdistyksen) vappulehti.

Jos olet/olet ollut/tulet olemaan/haluaisit olla jatko-opiskelija, harkitse liittymistä UEFDSA:han.



¹ UEFDSA newspaper is independent from UEFDSA but closely related. I will try to help UEFDSA also in the future.

The Christian Roots of Vappu

Juuso Loikkanen

1.5.2021

Once upon a time there was a girl called Walburga (also known as Walpurga, Wealdburg, and Valderburg), born in the county of Devon in England in around 710 AD. Her father was Richard of Wessex, an aristocratic later to be known as St. Richard the Pilgrim, who died on a pilgrimage when Walburga was just 12 years old. Walburga was eventually became a nun and traveled to Francia (a part of the present-day Germany) to help his mother's brother St. Boniface in evangelizing pagan Germans.

When in Germany, Walpurga became the abbess of the monastery of Heidenheim am Hahnenkamm in 751 and was named the superintendent of the monastery in 760. She died in 777 or 779 (depending on the source) and was buried at Heidenheim. In 870, Walpurga's remains were transferred to Eichstätt and she was canonised (in the Catholic Church). In Finland, Sweden, and the German district of Bavaria, the 1st of May is celebrated as the commemoration day as of her canonisation.

Since those days, the first of may has become more a celebration of the start of the summer and end of the long cold winter season. Nowadays, practically nobody celebrating the Finnish "vappu" connects the day to the story of Walburga, although the holiday gets its name from her. In Finland, as in many other countries, vappu is now known as the day of (university) students and workers, and it has been a public holiday in our country since 1979.

There are, however, some interesting connections between Walburga and the themes of the modern day vappu. Walburga was actually exceptionally well educated (by the standards of her time) and a very hardworking woman, surpassing most of the men of her time in this regard. She was a pioneer in promoting girls' education, founding several monastery schools for girls. She has also been mentioned as one of the first female authors in Europe. Therefore, it seems quite fitting that we celebrate the day named after her – vappu – in the honour of workers and students.



Figure 1: Holy Walpurga. By Master of Messkirch - Philadelphia, John G. Johnson Collection, Inv.Nr. 1700 u. 1701, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=1696721>

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. Abstract papers
- V. Methodological essays
- VI. Book reviews
- VII. Research reports

Freedom for the scientific essays!

Ari J. Tervashonka – Science series editor in chief

Call for Papers

The Journal of Methodology, *Metodologia*, is a peer-reviewed journal published by the Finnish Methodological Society, which seeks to further methodology and scientific philosophy in all fields of science. It aims is to foster the spread of methodological articles that have been published nationally, to develop the methodological know-how in Finland, and to provide a platform for writers to advance themselves as producers of scientific works.

Metodologia publishes scientific contributions related to methodology, philosophy of science, and interdisciplinary methodological subjects. The range of publication formats comprises peer-reviewed articles (theoretical and empirical), essays (peer-reviewed or non-peer-reviewed), book reviews, scientific statements on science and policy, discussions, and doctoral thesis lections. Essays differ from theory articles since they are primarily meant for speculative theorizing on methodological problems while theory articles address methodological theory or practical methodology. The publications are both in Finnish and English.

Our journal adheres to the principles of open science. Through our extensive peer-review process, we publish high-quality articles and essays. To find out more, please visit our homepage: [Peer Review Process](#)

In the spirit of open and free science, our journal does not adhere to strict themes or too limiting thematic constraints for publications. Proposal for publications can therefore be submitted electronically at any time. They can either take the form of a concise abstract of approximately 600 words or a transcript in its early or final stage. We do not set time limits for our writers for the initial transcript, as thorough and high-quality transcripts require time.

Proposals can be sent to journalofmethodology@gmail.com

Additional information on our journal, submission and writing guidelines, or peer review process is available on our homepage <https://www.journalofmethodology.com> or by contacting journalofmethodology@gmail.com.

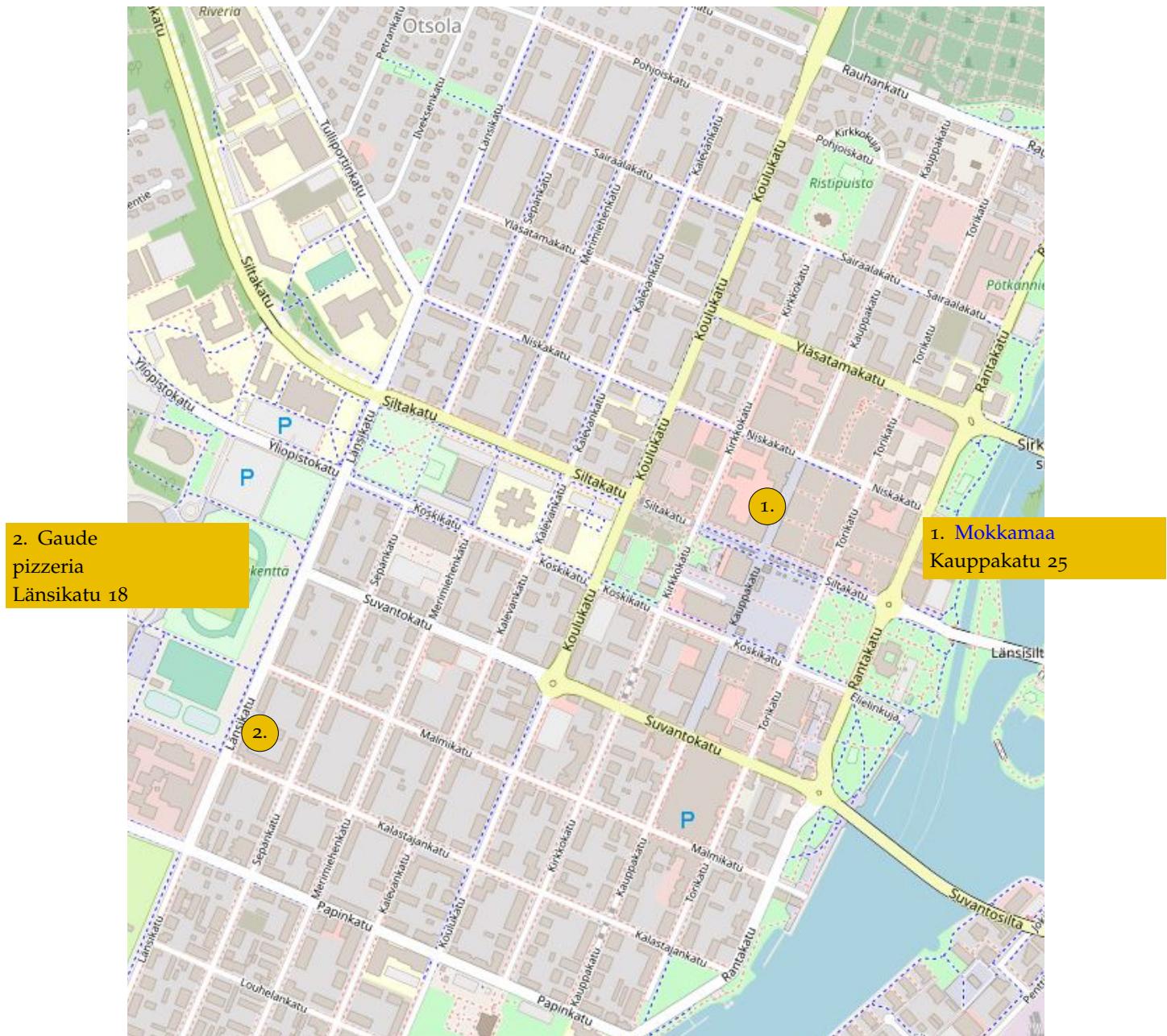
We are looking forward to receiving your publication proposal!

The publishers of *Metodologia*

Places in Joensuu

UEFDSA newspaper recommends these places in Joensuu.

Suggest more places to
uefdsa.editingoffice@gmail.com



UEFDSA newspaper

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at <http://www.uef.fi/web/dsa/newspaper>

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Contributions

Here “≥” means at least.

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- Szabolcs Felszeghy (≥ 3)
- Aytac (≥ 2)
- Lenka (≥ 1)
- Otto Korhonen (≥ 1)
- Juuso Loikkanen (≥ 2)

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- Lenka (≥ 3)
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UEFDSA 2021

Hasan Sohail	Chair
Satu Helenius	Vice Chair & Treasurer
Katarzyna Wisniewska (Kasia)	Social Media Coordinator
Omotomilola Ikorun (Tomi)	Event Manager
Numan Ahmad Tahir	Master Student Ambassador

Membership

Full membership is restricted to UEF doctoral students.

Associate membership is open to anybody. Especially, we welcome all master students interested about PhD related matters. (Plan your doctoral studies better by joining as an associate member before you start doctoral studies.)

Supporting membership is open to anybody.

Benefits

- All members have priority in UEF DSA Newspaper as a writers and photographers.
- For associate member, much knowledge on doctoral studies, meetings and relevant programs every year.
- Members can join the UEFDSA board.
- Members can join activities of the association without cost.
- Support members are added in public list (if a person wants their name published on it).

Membership fee

Joining fee is paid only once, in total 10 euros. The fee is the same for members and associate members. (Fee is only paid 1 time, in case you are upgraded from associate member to full member the upgrade is free.)

For a support member the one time fee is 50 euros. This fee is intended to support activities of the association.

More information at: <https://sites.uef.fi/dsa/membership/>

Check out

Discord: <https://discord.com/invite/U9JXjzU>

Website: <https://sites.uef.fi/dsa/>

Events

QUANTATIVE BIOLOGY JOURNAL CLUB

- **Time:** every other Friday
- **Venue:** in Microsoft Teams
- **Contact:** Sylvain Tollis
- **Next meeting:** Friday 7.5. at 14-15.

UEF PHD STUDENTS LIVING IN UUSIMAA – NETWORKING VIRTUAL COFFEE

- **Time:** every other Wednesday at 14-15
- **Venue:** in Microsoft Teams
- **Contact:** Sara Allaouat
- **Next meeting:** Wednesday 5.5. at 14-15.

UEFDSA Board 2021

UEFDSA had its Annual General Meeting on 26.2.2021 at 5pm. Here are the board members of 2021. These introductions can be found also from <https://twitter.com/UEFDSA>. For contact information, see <https://sites.uef.fi/dsa/contacts/>. Also firstname.lastname(at)uef.fi might work.

Hi everyone, my name is Hasan Sohail. I am the chair of DSA for 2021. I am pursuing my PhD in environmental epidemiology. As my hobby, I love making videos and making/listening to podcasts. Sometimes, in my free time, I also take photographs of people and nature. Though we are living in an unfortunate time of the pandemic, I believe we can still connect with each other through the internet. My aim this year is to make DSA more visible and interesting for doctoral students. We are going to keep you busy with some great projects, events, seminars and much more. Feel free to connect with me anytime.

Hi all, I'm Satu Helenius, a second-year PhD student in the Doctoral Programme for Forest and Bioresources (FOREST) at the School of Forest Sciences. My earlier studies include Master's and Bachelor's degrees, both in economics, from the University of Eastern Finland.

When I'm not doing my research, I like to go for walks with my dog, either to the forest or around any water element, lake, river, seaside... you name it! Or just to do yoga at home. Both excellent choices in these pandemic times.

As a newbie in the DSA board, I wish to help to build a stronger sense of community among UEF PhD students and create a network of fellow researchers for collaboration and peer-support. For me, the importance of DSA lies in the opportunity to raise issues that our PhD students find important or difficult and get our voices heard at the university.

My name is Katarzyna Wiśniewska (known short as Kasia, though widely mispronounced) and I've been behind most of DSA social media posts for 3 consecutive years now. However, in case you haven't met or heard about me yet, I'm your Social Media Coordinator, a grant-funded 3rd-year PhD candidate majoring in translation studies combined with cognitive linguistics, originally from Poland, living in Finland since August/September 2015.

On top of my research, I've been also active in the translation industry. When I don't research or practice translation, I'm to be found working out in numerous outdoor and indoor forms, travelling far and near, reading and... learning a ridiculous number of foreign languages.

Apart from spamming you with DSA posts and announcements

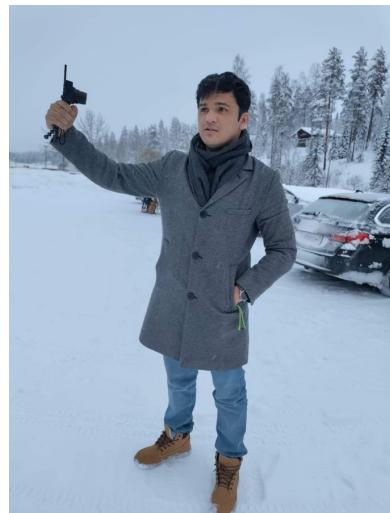


Figure 2: Hasan, chair.



Figure 3: Satu, vice chair & treasurer.



Figure 4: Kasia, Social Media Coordinator.

through Facebook, Instagram, Yammer and Twitter, before these strange and alienating times started to take over our daily lives, I used to be involved in getting people (relatively regularly) together in our cute and little Joensuu. Well... With somehow varying success, but since I'm still strongly convinced (and despite my largely virtual role in the board) that the best things in life happen offline, I still hope I will get back to that task before I'm ready with my PhD. Hopefully still this year.

My Instagram: [@kasiaczekw88](#)

Omotomilola Ikotun (Tomi) continues as Event Manager.

Hi everyone! My name is Numan Ahmad Tahir and I am doing my Master's in Biomedicine. I've been selected for the Master Student Ambassador for DSA this year. I believe that most of the Master students who after graduation are routing for doctoral studies feel a vivid need for guidance as to how, when and from where to proceed. I believe that DSA can bridge that gap by holding seminars and providing an interactive platform for aspiring and present doctoral students.



Figure 5: Tomi, Event Manager.



Figure 6: Numan, Master Student Ambassador.

How are skills and talents learned?

Ari J. Tervashonka

1.5.2021

Teaching of subject matter is far different from teaching a skill. Although skills and natural talents that person can possess have their varied substances, in both cases the learning process is incremental and indirect. Part of it is learning different subjects, thus any education is better than none. However, half of this effort on learning skills is self-reflection and in case of nurturing natural talents and growing personal knowledge needs extensions and interplay of self-reflections.

Skills are not mentally copy-pasted from one mind to another, albeit sometimes some lectures might feel like it. Of course, incremental building as a nature of learning is one factor why learning cannot be copy-paste for a human, maybe in future for androids. Additionally, all information faces several conversions. Firstly, our senses regulate the sensory data and to some extend the unique sensory logic what we use affects on this transmission of knowledge. Secondly even then when knowledge would be memorized in optimal way, to be able to use it and interpret it in any feasible manner needs growing number of points in our frame of reference, points in matrix of this coinciding knowledge. The interpretation and reflection with self and others give this action even more additional layers that all affect in outcomes of opinions and views in exterior and interior level in human mind.

Important factors

- Memorization
- Self reflection
- Sensory abilities
- Sensory logic
- Exterior influences, environments, social circles, feeling of safeness
- Will and core of a personality
- Motivation
- Creativity
- Non constricted free intuition
- Creation of frame of references (Matrix of examples and thinking systems)

Creation of skills and nurturing natural talents is arduous and, in many ways, limited occupation that everyone must do in life. To make this general task easier there are some topics, not exhausted by

this given list, but to give fairly balanced explanation. All these topics deserve books to explain them, but we can explain some functionalities of each to create general synthesis of learning and how to make the process more efficient.

As in Many cases where memorization is written about there comes lumps of memorization technique suggestions. Now most of them will fail for personal uniqueness and a lot of memories are not working particularly in one way in general. Some people have more leaning on certain types of memorizations such as feeling based memory, kinetic, abstract, numeral, story based, picture based, or some “record method based” memorization to name few. The more optimal direction to use different memorizations are based on our general development and all-natural aspirations and talents. This can be seen as very strong leanings of some ways when it comes in differences how people perceive world and how they use sensory abilities. Many of these ways are naturally practiced and gained, but in some ways we also by our actions every day ever so slightly shape our brains by neural elasticity and by our actions, thinking, feeling, sensing, and imagination. General rule for this topic is do what you want to be good at and do not shun on other actions either because those can also give surprising additional benefits to this process. This is also where creativity is handy because without creativity and connectivity to non-obstructed use of intuition everything can develop in optimal way. World is not however a bubble where you can develop, brains need also stress regularly to be better at handling stress. Same goes for sensory abilities, sensory logic, and memorization. In work life a lot of things happen during stressful situations. It is good that some aspects are being learned at schools, but real stress comes when you have to yourself take actions and be responsible for the outcome.

Out of all these natural talents and skills, clear ability to self-reflect is central. It also guides the development of professional intuition but also guides stressful procedures in learning. To be able to keep self-reflection clear at all times is one of the hardest lifelong difficulties. Self-reflection is not only tool for cleaning continuously the flood of information and safeguard yourself from many harmful elements in life. It is also needed in development of overall intuition, not just professional in manner that can form sturdy personal growth of ones will, temperament, values, and core of personality that some people call soul. Without will and direction there is very little if none motivation. To be able to stay motivated is to wield strong will despite any occurrences that we might have to go through in life. Will of the human mind is the final fortress against abyss of madness. And as Patrick Rothfuss has written in *Name of the wind*, the will of mind and the ability of mind is remarkable in demanding times:

"Perhaps the greatest faculty our minds possess is the ability to cope with pain. Classic thinking teaches us of the four doors of the mind, which everyone moves through according to their need. First is the door of sleep. Sleep offers us a retreat from the world and all its pain. Sleep marks passing time, giving us distance from the things that have hurt us. When a person is wounded they will often fall unconscious. Similarly, someone who hears traumatic news will often swoon or faint. This is the mind's way of protecting itself from pain by stepping through the first door. Second is the door of forgetting. Some wounds are too deep to heal, or too deep to heal quickly. In addition, many memories are simply painful, and there is no healing to be done. The saying 'time heals all wounds' is false. Time heals most wounds. The rest are hidden behind this door. Third is the door of madness. There are times when the mind is dealt such a blow it hides itself in insanity. While this may not seem beneficial, it is. There are times when reality is nothing but pain, and to escape that pain the mind must leave reality behind. Last is the door of death. The final resort. Nothing can hurt us after we are dead, or so we have been told."

Albeit dramatic, this fine verse of writing tells very clear epitome of truths that people face every day in their life. The human capacity to take in perceptions is remarkably broad and for the purpose of lifelong learning the benefits of assembling balanced and broad frame of reference is needed. This is not the kind of task that one can make in years or even several decades. It consists of everything that we hear, feel, listen, and read. It is the combination of all our knowledge and connectivity of that knowledge through our interpretation of that said knowledge. Frames of references are not only examples but those also feed our values, ideals, knowledge of how to do things in certain way, history of our species and everything entailed in the vast ocean of possible knowledge that we might be inspired to take part in, by swimming in it and practicing intuition.

The theme of social safeness is broad scope terms that can be summed in the ideals of global dignity. As a philosophy it holds the idea of universal state or quality of being worthy of honour and respect, not only limiting to human rights but also moral equality through moral equivalency from the human rights. The act of giving dignity or face (as in eastern terminology) to someone is to be humane openly.

Many rows of writing I have dedicated for the idea of the possibility that some of them might fulfil or unlock some personal potential in a person. Even if it would be true to only few it is still worthwhile as a human effort during this existence. To some extend I see this endeavour as a responsibility of any academic or free and independent person. Life is not only what we get from others but what we give in return. This is my part in global dignity, and I would like to ask question that you can ask from yourself, what is your part in global dignity and what you would want to do with it.



GLOBALDIGNITY.ORG

Dignity Principles

1

Every human being has a right to lead a dignified life.

2

A dignified life means an opportunity to fulfil one's potential, which is based on having a human level of health care, education, income and security.

3

Dignity means having the freedom to make decisions on one's life and to be met with respect for this right.

4

Dignity should be the basic guiding principle for all actions.

5

Ultimately, our own dignity is interdependent with the dignity of others.

~

Learning PHP

Juha-Matti Huusko

1.5.2021

My background

In school, I did not really know about programming. We bought a PC to my home in 1997 (150 MHz, 2 Gb HDD) which was enough to play Doom 2, Liero and emulated NES games.

In university, older students told that to make physics laboratory reports, it would be best to know L^AT_EX and MATLAB. I heard that writing formulas in Word would be painful. I made my best effort to learn L^AT_EX and MATLAB – by playing with them, in the same way I still do today. It was fascinating to play with conformal maps and Riemann maps.

I had also my own personal web page and it was good practice.

After my PhD, in 2018, I was an IT support person at the Department of Physics and Mathematics. It was my task to install software to classrooms and to researchers' computers. Some software were easy to install, for example, Inkscape. Some software were difficult to install, for example, Adobe Illustrator. Soon I learned the difference between free and open source software and proprietary software.

I was also updating the department web pages. I wanted to do my job well and learned how to use HTML, CSS and JavaScript.

During 8/2019-7/2020, I made online course materials in a project about continuous learning. I had to learn many things about Moodle, TikZ/LaTeX and JSXGraph. This learning process still continues.

Now I am learning PHP.

PHP is a programming language, which makes codes, that the web servers use. A PHP script can, for example, search for all .jpg images in a folder in the server and output the HTML code to display these images in a single page.

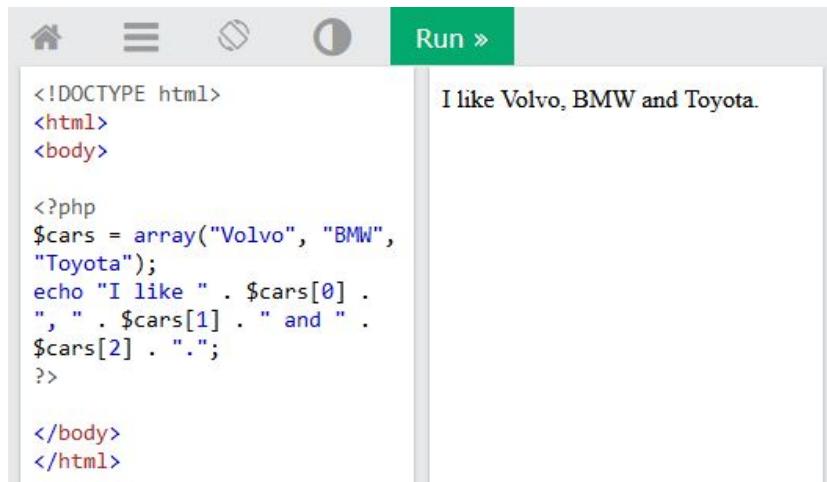
PHP is widely used. Most large web sites use it.

Why not python or perl or something else? I don't know. PHP seems handy to use. I didn't have to install it separately to my web page.

Next, I will **discuss my PHP learning activities and demonstrate what functionalities I have been able to make.**

Learning PHP

I have learned PHP in the online by using the Tryit Editor, Stack Overflow and searching for help, when I have problems.



The screenshot shows a web-based PHP editor. On the left, there is a code editor window containing the following PHP code:

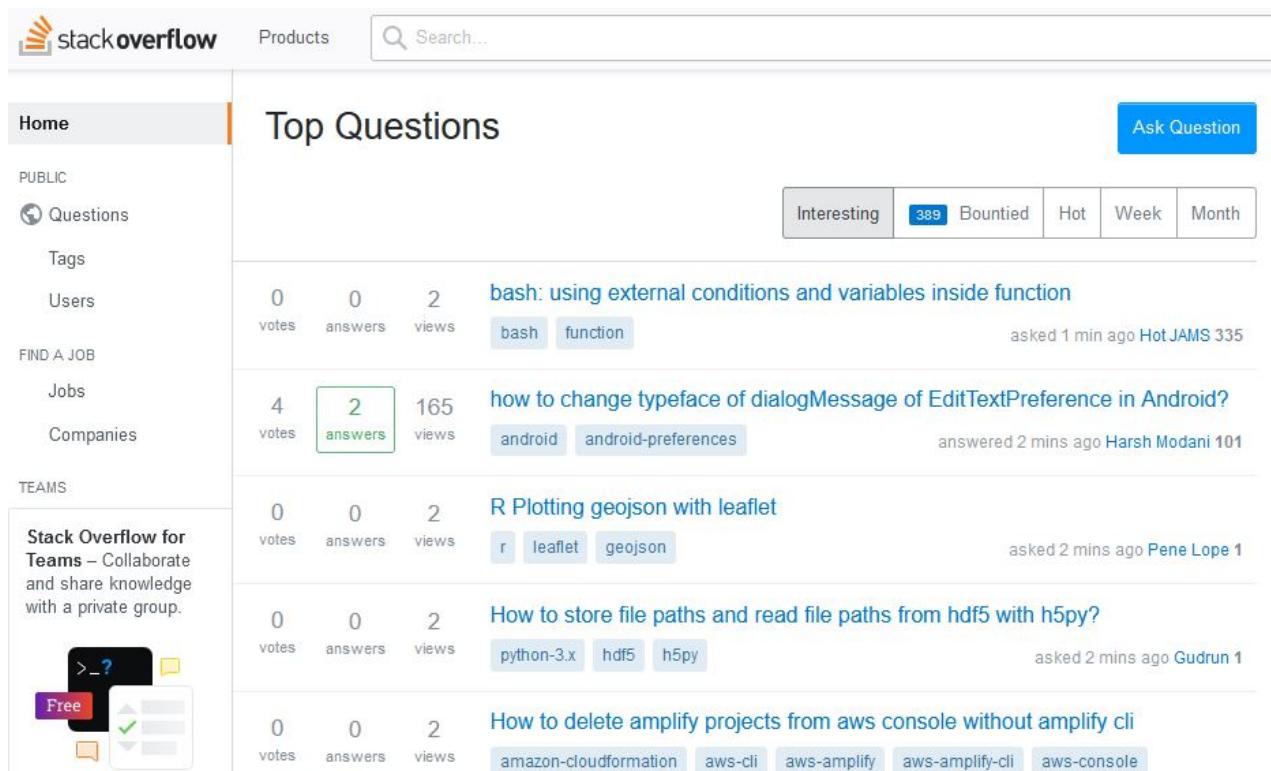
```
<!DOCTYPE html>
<html>
<body>

<?php
$cars = array("Volvo", "BMW",
"Toyota");
echo "I like " . $cars[0] .
", " . $cars[1] . " and " .
$cars[2] . ".";
?>

</body>
</html>
```

On the right, a preview window displays the output of the code: "I like Volvo, BMW and Toyota."

Figure 7: **PHP Tryit Editor** is a nice website to practice PHP. You can read the tutorials and access an example code. The output of the example code is displayed on the right hand side. By editing the example code on the left hand side, you can try which changes will happen. ■ In this example, an array of values is created. Then the values are “echo”ed or printed to the website. ■ You can see the HTML start commands and end commands. Thus, the PHP output is easily put on a website. ■ Tryit Editor is a part of W3Schools, which is an educational website for learning coding online.



The screenshot shows the homepage of Stack Overflow. The left sidebar includes links for Home, Questions, Tags, Users, and FIND A JOB. The main content area is titled "Top Questions" and lists several questions with their details and answers. The first question is "bash: using external conditions and variables inside function". The second question is "how to change typeface of dialogMessage of EditTextPreference in Android?". The third question is "R Plotting geojson with leaflet". The fourth question is "How to store file paths and read file paths from hdf5 with h5py?". The fifth question is "How to delete amplify projects from aws console without amplify cli".

Figure 8: **Stack Overflow** is a great site to ask help and to help others. ■ People ask questions by posting their codes and others help by giving suggestions or offering codes which work. ■ First, each person should try to work with their problem themselves. In a question, it should be described, which methods have been tried already. Other people will understand the situation better.

Certificates are also available. You can take a 95€ test. If you pass, you will get a certificate.

The site explains the details:

“Document your PHP knowledge with the W3Schools PHP fundamentals exam to get the W3Schools certification.

All questions in the exam are based on the content of W3Schools’ PHP tutorial. ... The exam consists of 70 multiple choice or true/false questions. The exam is time-limited to 70 minutes.

Candidates must have 75 % correct answers to pass the exam and become certified.

Immediately after completing the exam, you will be informed of your score and of your pass/fail status.

If you fail, or want to improve your score, you can take the exam one more time. The best result of the two attempts will count.”

Theater book project

My first PHP application is for my book project named “Teatteria Kuhmossa”.

My father was acting in my hometown Kuhmo during 1966-1993. I wish to make a book about the theater association.

I have lots of photos, newspaper stories, and graphs. How can I display them nicely?

Many of the photos are related to a specific place. Could I place the photos on a map?

Can people comment on the photos?

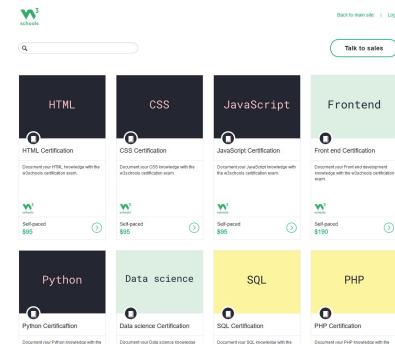


Figure 9: You will get a certificate, if you pass a 95€ test.

Teatteria Kuhmossa

Lyhyesti

- Kuhmon muorisoseura perustettiin 22.3.1961. Sitä vuonna 2021 Kuhmon muorisoseura viettää 60-vuotisjuhlia.
- Suunnitteluissa on näytely Kuhmon uudelle syyksauksessa 2021.
- Tämme sivustolle on kerätty erilaisia materiaaleja.
- Materiaaleista on tarkotus koostaa kirja vuonna 2021. Kirjaan kootaan myös teatteriaktivien muistelma.

Joitakin muita teatteriasioita

Muutama muu läheisesti liittyvä asia.

- Vuosina 1954-1959 Kuhmon näytelmäkerho järjesti teatteriesityksiä sisätiloissa Pajakkakosken rannassa Tuupalan myllypirtillä. Monet jatkoivat näyttelemistä Kuhmon muorisoseuran näytelmissä.

Linkkejä

Materiaalit ovat valitetavasti hieman epäjärjestysessä. Osa materiaaleista on pdf-tiedostoja.

Oheiset kuvat ovat linkkejä. Klikkaa päästääksesi eteenpäin.

Figure 10: Directory page for the theater book project. ■ Each green square is made from a .jpg file (illustrative for the user) and a .txt file (contains a link to the page). PHP searches for jpg-txt pairs and produces the squares.



Figure 11: Photos on a map. ■ Each red dot marks a location in Kuhmo. By hovering the mouse cursor on top of a red dot, a photo taken in that place will appear. ■ An arrow will display the direction to which the photo was taken. ■ The last viewed image is stored below the map in large scale, so it can be nicely examined. ■ A mobile device does not have a mouse/cursor; hence, I created also a mobile version of the site. There hovering is replaced by pressing a button.

Kuhmolaiset näyttelijät

Komento: [näytä pilku](#)

Tällä sivulla on kuvia Kuhmolaisiteatterin näyttelijöistä. Siivuton tulokseksena on helpottava henkilöiden tunnistamista kuvista.
Tulostus halutaessa [paina tähän](#).



Figure 12: Photos of the actors as a matrix.

■ This would make a great cover for my book. Or a great poster.
■ A folder “actors” contains many folders, for example, “Mr. Actor A”. PHP goes through all folders and sets the photos next to each other. The code also searches for a file titled “Mr. Actor A.txt” and if such file is found, the contents are typed after the photos of “Mr. Actor A”. The description is not displayed yet; however, after pressing the button “Show/Hide” it is displayed.
■ I plan to add many features for this code. Such thumbnail pictures should point to the original picture from where they are cropped.

Kuhmolaiset näyttelijät

Komento: [näytä pilku](#)

Tällä sivulla on kuvia Kuhmolaisiteatterin näyttelijöistä. Siivuton tulokseksena on helpottava henkilöiden tunnistamista kuvista.

Tulostus halutaessa [paina tähän](#).



Lauri Lenni oli pääasassa Harvukka aben ajetteleja televisiosarjassa. Lue lisää [Wikipedia](#)



Aarne Soponen oli toisaan Kuhmon Oopperaparkissa



Kauko Seppälä oli Kuhmon teatterisoodeissa 1953–1956. Hän oli Kuhmon näytelmäkerhon kantava voima. Vuonna 1956 Kauko

Figure 13: The description is displayed after pressing the button “Show/Hide”.

Lehtijuttuja

Talla sivulla on lehtijuttuja Kuhmon teatteritoiminnasta vuosilta 1907-1950.

Sivu toimii, kuten [pääsivu](#).

Päivämäärä: 1907-05-27
Lehti: Kajaanin Lehti
Otsikko: Vahvistettavaksi
Avainsanat: säänöt vahvistettavaksi



Vahvistettavaksi

Kajaanin lehti 27.5.1907

Vahvistettavaksi on semaattile tämän kuun 24. päivänä esitetty Kuhmoniemensuuri ja säräisniemen työväenyhdistyksen säänöt.

[Avaa juttu erillisessä ikkunassa](#)

Voit hakea kirjoittamalla avainsanoja ja painamalla Enteria.

Päivämäärä Lehti Otsikko (avainsanat)

[1907-05-27](#) Kajaanin Lehti [Vahvistettavaksi](#) (säänöt vahvistettavaksi)

Figure 14: Old newspaper story is displayed. ■ The Finnish National library has old newspapers available in digital form in the website <https://digi.kansalliskirjasto.fi/> ■ The story and its metadata (date, newspaper, title, keywords) are contained in a .html file. ■ The link to the digital image is stored in a separate .txt-file. The link is added to a small thumbnail image. ■ The possible images of the story would be displayed on the top. ■ The story can be also read in a separate page.

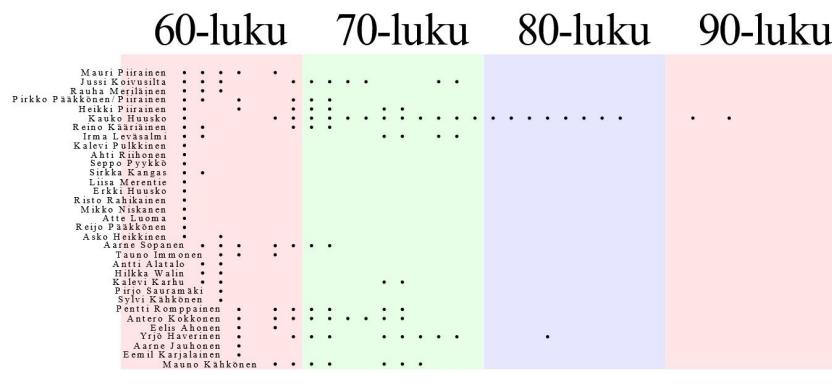


Figure 15: A graph of the actors during 1953-2019. ■ This is not yet done with PHP, but the plan exists. I could describe each actor in a separate .txt file, tell their name and years when they acted. Then the PHP code would loop through all .txt files and put the information into a graph. ■ To make the image, perhaps Chart.js would be nice. (Found at <https://www.chartjs.org/>.)



Figure 16: Commenting photos is possible. ■ A simple PHP code takes the user input and converts it into clear text. It is important to remove all HTML entities from the user's input. Otherwise, the user could inject some code to the page. ■ The PHP code then writes the user's comment to a text file. The comments are displayed along the photo. ■ The users are not authenticated. However, the comment section of each photo is limited to 1000 characters, to prevent spammers filling the server.

Teaching mathematics

My PhD topic was related to complex analysis, which discusses e.g. mappings of the plane which preserve the angles. Due to this property, each such mapping distorts photos in a funny way.

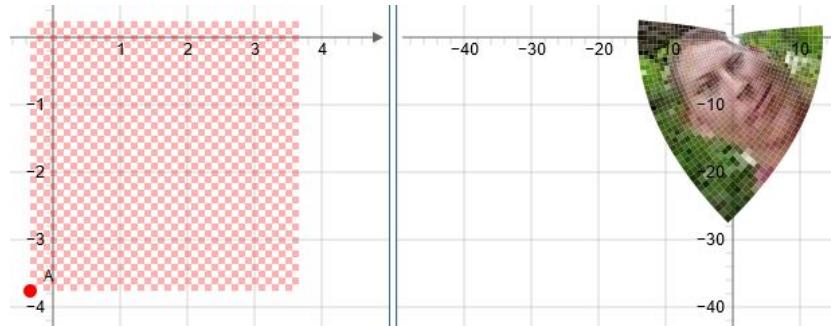


Figure 17: A conformal map distorts a photo. ■ PHP was used to produce some $40^2 = 1600$ small chess squares to JSXGraph, a dynamical geometry JavaScript library. Similarly a photo was cut into 1600 squares, which are glued together. ■ When the user moves the chess squares, the photo which presents their image, moves around the origin of the plane and is distorted. ■ The complex analytic function used is $f(z) = z^2$.

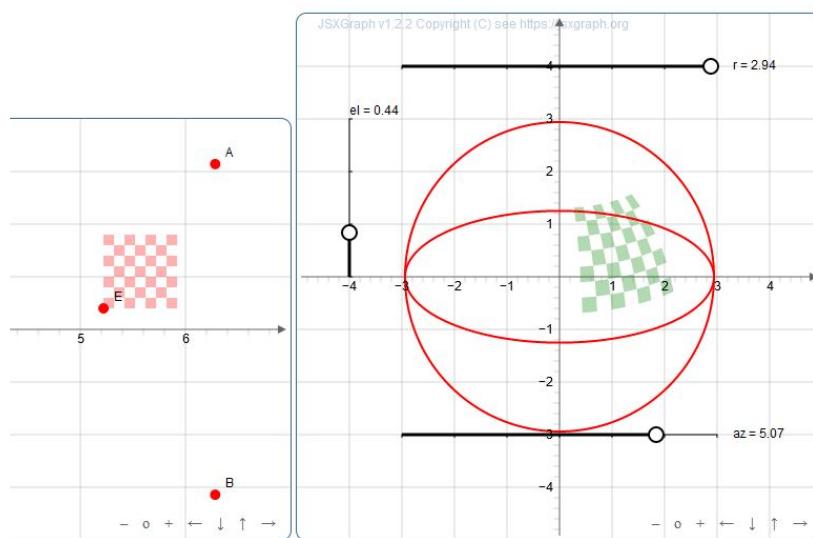


Figure 18: A way to learn spherical coordinates. A portion of a planar map is projected to a sphere. ■ The sphere can be rotated and enlarged. ■ The next step would be to replace the chessboard with some more meaningful content.

Yhdistä parit

Minkä typpistä kartioleikkausta kukaan yhtälö esittää?

- | | |
|------------------|----------------|
| $x^2 + y^2 = 1$ | hyperbeli |
| $x^2 + 2y^2 = 1$ | paraabeli |
| $x^2 - y^2 = 1$ | ympyrä |
| $x^2 + y = 1$ | litteä ellipsi |

Figure 19: Match the equation with the conic section. ■ PHP takes the given pairs and makes buttons which can be pressed. When a correct match is found, the buttons fade away. An incorrect match does not punish the user. ■ This game is inspired by Duolingo.

About the author

That's all. The details could be described more nicely next time. If you wish to obtain the PHP codes, send me email.

I have updated my personal webpage with colorful pictures which link to some aspects of me.

I have recently made a note page, where I can post short notes about various things.

Juha-Matti Huuskon kotisivu

Figure 20: My personal web page.

Lyhyesti / In short

Olen	I am
<ul style="list-style-type: none"> matematiikan ja fysiikan opettaja matematiikan tutkija (julkaisut) päätoimittaja (UEFDSA newspaper, Metodologia) 	<ul style="list-style-type: none"> a teacher in mathematics and physics researcher in mathematics (publications) editor-in-chief (UEFDSA newspaper, Metodologia)
Harrastan	My hobbies are
<ul style="list-style-type: none"> matematiikan visualisoointeja (näytteitä) Kuhmon historiaa (Kuhmolaisteatteri) laulamista (suomeksi, tamiliksi, bengaliksi) 	<ul style="list-style-type: none"> mathematical visualizations (some samples) history of my hometown Kuhmo (Kuhmolaisteatteri) singing (in Finnish, in Tamil, in Bengali)

Linkkejä / Links



Figure 21: My note page. Almost similar to posting to Twitter.

- 2021-03-22 ([Nitter](#))
Nitter allows to see Twitter posts without Javascript. For example, here is the Twitter channel of UEFDSA. Katso [Nitter](#).
- 2021-03-21 ([topi-mikkola](#))
Topi Mikkolan kotisivu. Katso [Topi Mikkola](#).
- 2021-03-21 ([teatteria-kuhmossa-hakemisto](#))
Kirjaprojektini materiaaleja on nyt jäsennetty hakemistosivulla visualisesti. Katso [Teatteria Kuhmossa](#).
- 2021-03-21 ([kuhmolaisteatteri-lehtijuttuja](#))
Finnasta löytyy luettelo lehtijuttuista. Ei tosin juttujen tekstejä. Katso [Kuhmolaisteatteri-lehtijuttuja](#).
- 2021-03-21 ([kansallisarkisto-kuhmon-nuorisoseura](#))
Kansallisarkisto Astia-hakukoneesta löytyy 0,25 hyllymetriä Kuhmon nuorisoseurasta. Katso [Kansallisarkisto](#), [Kuhmon nuorisoseura](#).
- 2021-03-21 ([kananmunan-keittokaava](#))
Kananmunan keittämiseen tarvittavan kaavan voi johtaa matematiikan avulla. Katso [Munan keittokaava](#).
- 2021-03-21 ([juha-kettunen](#))
Juha Kettunen on kuhmolaissyntynen kuvataiteilija. Katso [Juha Kettunen](#).

*List of links***Tools to learn PHP**

PHP Tryit Editor https://www.w3schools.com/php/phptryit.asp?filename=tryphp_array_num

Stack Overflow <https://stackoverflow.com/>

W3Schools Certification <https://courses.w3schools.com/browse/certifications>

Theater

Directory <http://integraali.com/teatteriluonnoksia/hakemisto.php>

Photos on Map <http://integraali.com/kuvakartta/kuvakartta.php>

Old Newspaper <http://integraali.com/lehtijuttuennen1950/jutut.php?kuvaus=1907-05-27-KL-vahvistettavaksi>

Photo Matrix <http://integraali.com/henkilot/henkilokuvauksetjalistajalinkki.php>

Photos wit Description <http://integraali.com/henkilot/henkilokuvauksetjalistajalinkki.php>

Post a Comment <http://integraali.com/teatteriluonnoksia/kuvat/kommentoi.php?kuvaus=1963-rykmentin-1>

Graph of Actors <http://integraali.com/teatteriluonnoksia/nv/nayttelijat-vuodet.svg>

Teaching Mathematics

Complex Mapping <http://integraali.com/sample/havainnollistus/kuvaus-kompleksi9.php>

Spherical Coordinates <http://integraali.com/sample/havainnollistus/kuvaus-pallo7.php>

Match Equation <http://integraali.com/sample/yhdista-parit/yp-1-kartioleikkaukset.php>

About the author

Personal Page <http://integraali.com/huusko/fi/>

Notes <http://integraali.com/huusko-notes/muistiinpano.php>

J. Scientific Essays

Could Science and Theology Point to the Same Truth?

Juuso Loikkanen

1.5.2021

The relationship between science and religion has puzzled us humans throughout the last two millennia, if not longer. Many kinds of models of relating these two have been developed.² Some philosophers and scientists hold that science and religion have nothing to do with each other or that they are in conflict, whereas others regard them as indispensable allies in the quest for truth.

It seems obvious that science and religion have different epistemological characters: science relies on observations and logical inferences, whereas religion is – at least to some extent – seen as a gift from the supernatural dimension, as something which does not necessarily comply with the requirements of traditional human reason but exceeds our human understanding. This does not necessarily mean that interaction between science and religion would not be possible, of course.

During the last half a century or so, the relationship between science and religion has become a popular theme in philosophy. Philosophy and theology departments have included science-and-religion themed courses in their curricula and several research centres dedicated to the study of science and religion have been established. The most significant of these are the Ian Ramsey Centre for Science and Religion at the University of Oxford, the Faraday Institute for Science and Religion at the University of Cambridge, and the Francisco J. Ayala Center for Theology and the Natural Sciences at the Graduate Theological Union in Berkeley, California.

On 9 March 2021, perhaps the most prominent figure in the field of science and religion, British scientist and priest John Polkinghorne moved from time to eternity at the age of 90. Polkinghorne was first trained in mathematics and physics and held the chair of Professor of Mathematical Physics at the University of Cambridge from 1968 to 1979. He was elected a Fellow of the Royal Society in 1974. In 1979, to the surprise of many, he resigned from his professorship and started studying for priesthood, becoming an Anglican priest in 1982. He soon returned to Cambridge, however, and started as the dean of the chapel at Trinity Hall and the president of Queens' college.³

Polkinghorne dedicated the latter part of his career to pondering about the relationship between science and faith, writing more than 20 books on the subject – most of which I own.⁴ In fact, getting acquainted with his work was one of the reasons why I decided to put my PhD project in Mathematics on hold a few years ago (for now, not

² Barbour 1997, 100–105; Stenmark 2004, 250–269; Peters 2018.

³ O'Connor & Robertson 2021; Davidson 2021.

⁴ E.g., Polkinghorne 2007a.

for good) and pursue a PhD in Systematic Theology instead, focusing on the contemporary discussion on science and religion. I obtained my doctorate at UEF in 2019. I agree with Alister McGrath (a bio-chemist turned theologian) that “the study of science and theology is one of the most fascinating areas of human inquiry,” bringing together “two of the most significant forces in contemporary society.”⁵

Thanks to the so-called New Atheists such as Richard Dawkins and Sam Harris, the science-and-religion debate has popped into public discussion during the last couple of centuries. Dawkins sees religion as “the great cop-out, the great excuse to evade the need to think and evaluate evidence.”⁶ According to Harris, “the difference between science and religion is the difference between a willingness to dispassionately consider new evidence and new arguments, and a passionate unwillingness to do so.”⁷ Indeed, evidence might play different roles in science and religion (as we have recently argued⁸), but there is no reason why this would have to lead to having to choose just one of them and ignoring the possibilities for cooperation.

To get back to Polkinghorne, according to him, one of the most significant intellectual issues of our time is this: “how one may take the insights of both science and religion with the seriousness that they demand, thereby gaining a deeper understanding of reality than either discipline could offer on its own.”⁹ Even after his bold career move to leave his professorship, Polkinghorne never ceased to follow the latest findings in mathematical physics and quantum theory, the areas he had explored throughout his career. At the same time, he was committed to addressing the questions that ordinary Christians have about the world.

Polkinghorne’s “double mission” was to encourage “scientists to take religion seriously and not dismiss it unreflectively without a hearing, and on the other hand to encourage religious people to take science seriously and not to fear the truth that it brings.”¹⁰ In other words, his mission was to keep all possibilities open and to utilize all possible resources in the quest for truth about the world.

Could science and theology point to the same truth, then? Possibly. The details of the conversation or any concrete questions have not been touched upon in this text, however. For those who are interested, thorough introductory works to the discussion on science and religion have been written by, for example, Alister McGrath and Nancy Morville, and Mikael Stenmark.¹¹

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⁵ McGrath 2010, vii.

⁶ Dawkins 1994.

⁷ Harris 2011.

⁸ Nieminen, Loikkanen, Ryökäs & Mustonen 2020.

⁹ Polkinghorne 2010, ix.

¹⁰ Polkinghorne 2005; Polkinghorne 2007b, 134.

¹¹ McGrath 2010; Morville 2010; Stenmark 2004. There are also many excellent handbooks available, e.g., Clayton & Simpson 2004; Harrison 2010; Craig & Moreland 2012.

J. Scientific Essays

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Mietelmä Lex Karpelan oikeudenmukaisuus sananvapaudessa (2013)

Ari J. Tervashonka

1.5.2021

Lex Karpelana kansankieellä tunnetulla lailla tarkoitetaan 5.10.2005 hyväksyttyä tekijänoikeus- ja rikoslain muutosta, jonka tarkoituksesta oli saattaa Suomen tekijänoikeuslain Eu:n tekijänoikeuslain mukaisaksi. Lakimuutosta on kuitenkin kritisoitu hyvin paljon sen soveltamisen ja käytäntöön panon ongelmallisuuden takia. Uusi tekijänoikeuslaki rikkoo monessa kohdassa yksittäisen ihmisen oikeusturvaan harvojen ihmisten pienien oikeushyödyn takia.

Oikeusfilosofi Herbert Lionel Adolphus Hartin mukaan yksityisillä ihmisiillä on moraalisia oikeuksia, joista sananvapaus kuuluu moraalisen vapausoikeuden alle. Lex Karpelan suhde sananvapauuteen on erittäin ongelmallinen. Sananvapaudella tarkoitetaan sisällöllisesti oikeutta sanaan, oikeus sanoa ja vastaanottaa mielipiteitä ilman eri intressien vaikutusta. Sananvapaus perustuu ihanteelle kaikista ihmisiä tasa-arvoisina toimijoina ja määrittää kaikille yhdenvertaisen oikeuden mielipiteen ilmaisun ja vastaanottamisen vapauteen. Sananvapaus on ihmisoikeus ja myös osa hyvin monen maan perustuslakia.

Esimerkiksi Suomessa sananvapaus on merkitty perustuslain kahdenteentoista pykälään. Sananvapauden tarkoitus on yhtenäistää ihmisten perusoikeus mielipiteen ilmaisun ja taata yhtäläiset oikeudet näiden mielipiteiden esittämiseen ilman erillisiä rajoituksia. Tässä mielessä sananvapaus teoriassa ohittaa kaikki loukkauksien rajoitukset ja sosiaaliset normit (yksittäisten ihmisten oikeudelliset intressit). Kuitenkin kun puhutaan sananvapaudesta ja ihmisoikeuksista sananvapauteen, tulisi muistaa myös kaikkien osapuolten velvollisuus taata muille osapuolle yhtäläinen oikeus omaan mielipiteeseen. Tämä periaatteellisuus asettaa sananvapauden tiukasti kaikenlaista sensuuria ja mielipiteen ilmaisun estoja vastaan. Mikäli mitään lakia tehtäessä hyväksytään lakiin sisältöjä, jotka käytännössä estävät mielipiteen ilmaisun tai muiden mielipiteiden vastaanottamisen on kyse sananvapaudelle haitallisesta sensuurista.

Sananvapauden sovittaminen muihin lakeihin on kuitenkin hyvin ristiriitaista. Sananvapaus perustuu ihmisoikeuksille, jotka kattavat kaikki osapuolet, kun taas monet lait puoltavat jokin tietyn ryhmän oikeuksia muodostuen oikeushyötyjen verkon. Näin ollen ryhmitymien oikeushyödyn suhteuttaminen perustuslain tai ihmisoikeuksien kanssa on aina ongelmallista. Oikeuksien sovittamisen ongelmana on mihin vedetään oikeushyödyille raja, tulkittaessa kenellä

on oikeus mihinkin asiaan ja miten se vaikuttaa kaikkien ihmisten yhtenäisiin oikeuksiin. Hyvän esimerkin kompromissiyrityksestä suhteuttaa sananvapaus kunkin valtion omaan perustuslakiin antaa Euroopan ihmisoikeus sopimuksen 10. artiklaa, jonka mukaan voidaan rajoittaa sananvapautta syillä:

”jotka ovat välttämättömiä demokraattisessa yhteiskunnassa kansalaisen turvallisuuden, alueellisen koskemattomuuden tai yleisen turvallisuuden vuoksi, epäjärjestykseen tai rikollisuuden estämiseksi, terveyden tai moraalisen suojaamiseksi, muiden henkilöiden maineen tai oikeuksien turvaamiseksi, luottamuksellisten tietojen paljastumisen estämiseksi, tai tuomioistuinten arvovallan ja puolueettomuuden varmistamiseksi.”

Esimerkiksi Suomessa 10. artiklan käyttö mahdollistaa kunnianloukkaus-, yksityisyyden suoja- ja uskonrauhanrikkomis lait. Näiden lakien tarkoituksesta on suojella yhteiskuntarauhaa ja turvata yksittäisen henkilön oikeusturva. Laki määrittää tietyissä tapauksissa puitteita ohittaa yksittäisen henkilön oikeudelliset intressit sananvapauteen, jos tällä teolla saadaan turvattua yhteiskuntarauha. Periaatteet näiden lakien taustalla ovat hyvät, mutta niiden pohjana on taata tiettyjen ryhmien oikeusturva, eikä yhdenvertaista oikeusturvaa riippumatta ihmisten taustoista. Tästä aiheutuu se, että sananvapauden laajasta oikeussidonnaisuudesta huolimatta monet lait kuten Suomen Jumalanpilkkalaki ja Lex Karpela ovat osa sitä isoa lakiryhmää, jotka ovat ristiriidassa perustuslain 12§:n kanssa. Ongelmaksi muodostuu näiden lakiosien yhteen törmääminen. Millä perusteilla voimme olla varmoja, että 10. artiklaa käytetään oikeudenmukaisen objektiivisesti eikä näennäisen oikeudenmukaisesti? Mikä instanssi voi määritellä riittäväät rajat 10. artiklan käytölle, niin ettei sitä käytetä yksittäisten intressien lyömääseenä? Toinen puoli 10. artiklan käytössä on, että se suojaa käytännöllisesti vanhentuneita lakeja, jotka voitaisiin helposti kumota ihmisoikeuksien tai sananvapauden valossa. Esimerkiksi Lex Karpelan tapauksessa sen pohjalla oleva vanhentunut tekijänoikeuslaki on jäänyt teknisessä kehityksessä jälkeen, mikä aiheuttaa lain tulkinnassa ongelmia.

Sananvapaus ja sen pysyvyys koskettavat yhä suurempaa osaa yhteiskunnallisia asioita. Jatkuva sosialisten kanavien kehitys ja uusiutuvat informaationsiirtotavat ovat lisänneet kuilua vanhojen laki-järjestelmien ja sananvapauden välillä. Yhteiskuntarauhan, moraalisen säälyttämisen ja tekijänoikeussuojan nimissä tehdään lakeja vanhalla kaavalla uusille sovellusalueille ilman riittävää tutkimusta tai tietotasoa kyseisten sovellustosten toimivuudesta lain puitteissa. Lex Karpela on hyvä esimerkki, miten vanhalla kaavalla tehty laki ei ota huomioon muuttuvia teknillisä ympäristöjä eikä yksittäisten ihmisten oikeusturvaa. Lähes jokaisessa supermarketissa myydään

mp3 soittimia ja samalla niiden käyttö edellyttää rikkomaan tekijänoikeuslakia. Ongelmaa on korjattu antamalla yksityiselle yhdistykselle, Teostolle oikeus verottaa kaikkia tallennus-medialaitteita, eli tässäkin tapauksessa ostaja maksaa pienen osuuden jo Teostolle. Tästä huolimatta, jos mp3 soittimen ostaja syyllistyy kopioimaan laittonasti musiikkia soittimeensa ja jää siitä kiinni, joutuen maksamaan Teostolle lisää korvauksia. Suomessa siis erotellaan yksityisten tahojen hyödyn perusteella sananvapaus informaation vapaudesta, mikä sisällöllisesti on sama asia. On moraaliseksi erittäin arveluttavaa, että syytetty joutuu maksamaan korvauksia kahteen kertaan, mikä sotii yksilön omaa oikeushyötyä vastaan. Jos tästä tilannetta mietitään intressiteorian pohjalta niin edes se ei kykene selittämään, miten voi olla moraaliseksi oikein, että yhden instanssin intressi tyydytetään kahteen kertaan. On hauska ajatella, että vaikka Jeremy Bentham ja Herbert Hart olisivat olleet monessa asiassa eri mieltä oikeudellisten lähtökohtien takia. Utilitaristiksi ajatellen kaksoisrangaistus on yhtä väärin kuin Hartin moraalisen oikeuden näkökannalta.

Tekijänoikeudet ovat vain osa tästä vanhojen lakijärjestelyiden ja uusien lakiarpeiden ristiriitaa. Internet on tuonut mukanaan uusia ongelmia vanhojen lakienvuoden soveltamiselle. Sensurien kiertämisestä on tullut erittäin helppoa, yksityisen yhteyden salaamisesta puhumattakaan. Teknisesti nämä asiat tekevät erittäin vaikeaksi valvoa vanhoilla tavoilla uusien kommunikointivälineiden käytöö polkematta yksityisyysdensuoja ja sananvapautta. Erityisesti Benthamin hyötypohjainen oikeusajattelu lyö Lex Karpelan toteutusta kuin vierasta sikaa. Voiko sellaisesta laista olla oikeudellista hyötyä, jonka valvonta on jotakuinkin mahdotonta ilman täydellistä Internetin moderointia, jota kukaan ei halua ja mikä on liian suuri valta millekaän yksittäiselle instanssille. Ongelmaa lisää se, että sananvapaus ja yksityisyysdensuoja ovat sekä keskenään ristiriidassa, että ristiriidassa vanhojen lakienvuoden soveltamisen kanssa. Jokaisella pitäisi samaan aikaan olla oikeus yksityisyteen ja samalla olemassa oleva sananvapaus kiristää yksityisyysdensuojan minimiin. Uusia median, sosiaalisten kanavien ja tiedonsiirtoon keskittyviä lakeja tehtäessä tulisi ottaa parempi näköala tulevaisuuden sovellutuksille ja miettiä uudelleen vailtoehtoja lain sisällölle. Jos asiaa miettii Hartin määritlemän rikosoikeudellisen taustan pohjalta yksityisyden suojan kaventamiselle ei ole riittävä perustetta Lex Karpelassa. Jos vertaamme Hartin yksilön oikeutta olla tulematta ryöstetyksi Lex Karpelan ydin ajatukseen, että se turvaisi taiteilijoiden tuotteiden myynnin tekemällä tietynlaisesta tiedonsiirrosta laitonta, sillä perusteella, että se saattaisi vaikuttaa taiteilijoiden oikeushyötyyn (tässä tapauksessa Hartin ryöstetyksi tulemisen kautta). Ongelmana on, ettei kunnollista valmistelutyötä tehty ja myöhemmin selvisi, että tuot-

teita myydäänkin enemmän kuin koskaan aikaisemmin. On totta, että laiton lataaminen vie suoraan taiteilijoilta tuloa, mutta lain valmistajat eivät laskeneet mainoshyytä yhteen kokonaisuuden kanssa. Varsinkin tuntemattomammat muusikot ja taiteilijat ovat pääinvoitoin hyötyneet enemmän, koska heidän tuotteiden laiton jakelu on samalla nostaneet niiden mainosarvoa ja tuoneet heille sitä kautta tuloa. Tuotteiden levikin ollessa eksponentiaisen korkealla myös tuotteen varsinaisen myynti levikki on kasvanut. Nyt kysymys kuluu, missä vaiheessa taiteilija ryöstetään, että Teostolle täytyy antaa lisäoikeuksia yksittäisten ihmisten oikeuksien yli? On vielä enemmän arveluttavaa millä lailla Teosto jakaa saamiaan vahingonkorvauksia ja tallennelaiteverosta saamiaan tuloa taiteilijoiden kesken. Olen samaa mieltä siinä kohdassa, että pienelle ryhmälle taiteilijoita laiton lataaminen on enemmän vahingollista kuin hyödyllistä, mutta useasti nämä taiteilijat ovat sitä ryhmää, joiden myyntilevikki on jo ennalta suurempi kuin muilla. Tätä vasten Lex Karpelaa ei voida tukea utilitaristisesta näkökulmasta.

Jos halutaan mennä vielä yksityiskohtaiseen tulkintaan, käytän esimerkkiä jakelun toteutuksesta. Yleensä laiton lataaminen perustuu p2p = peer to peer verkostoihin, joissa kymmenistä ihmisiä kymmeniin tuhansiin jakavat samaa tiedosto kokonaisuutta ja lataaja saa heiltä kaikilta yhden bitin kerrallaan tiedoston. Ovatko kaikki jakajat tämän kautta vastuullisia teoksen laittomasta levittämisestä yksittäisten bittien kautta, jotka eivät yksin muodosta mitään kokonaisuutta? Mieleeni muistuu esimerkki laivasta, joka lähtee purjehtimaan ja sitä korjataan niin usein, että saapuessaan takaisin siinä ei ole yhtään alkuperäistä lankkuja tallessa. Tässä tapauksessa laiva eli tiedosto rakennetaan jokaisesta yksittäisestä lankusta oikean laivan viereen käyttämällä eri lankkuja jokaisesta eri satamasta, minkä jälkeen kotisatamaan saapuu kaksi identtistä laivaa. Voidaanko sanoa, että laivan on kopioinut joku tietyt taho?

Tiedonsiirtoon liittyy myös sananvapaudellinen kysymys. Jos Lex Karpela määrittelee musiikki cd:n sisällön taiteilijan omaisuudeksi, miten taiteilijan omistusoikeus voi säilyä siinä, mikäli cd ostetaan kaupasta? Ostamalla tuotteen asiakas ostaa cd:n itselleen. Hänellä on täydet oikeudet tuhota cd tai ladata cd:n päälle muita tiedostoja, mutta hänellä ei ole Lex Karpelan mukaan oikeutta kopioida cd:n sisältöä edes omaan käyttöön. Lisäksi cd:n ostajalla ei ole oikeutta jakaa cd:n tiedosto sisältöä edes ilmaiseksi, vaikka hänellä on cd:n ja sen fyysisen omistuksen kautta oikeus cd:n sisällön käyttämiseen. Omistusoikeudellinen näkökulma yhdessä informaation vapauden (lähes synonyymi sananvapaudelle) kanssa ohitetaan kokonaan yksittäisen intressin takia.

Sananvapaus ei kuitenkaan enää ole riippuvainen vain yksittäis-

ten maiden lakijärjestelmistä vaan esimerkiksi WikiLeaks on valinnut puolustaa sananvapautta yksityisyyden suojan kustannuksella, kunnioittaen kuitenkin lähteen yksityisyyden suojaa. Tämä suoja ei kuitenkaan koska niitä osapuolia, jotka ovat joitain laitonta tehneet, vaan niitä osapuolia, jotka tuovat laittomuudet esiin. Kriitikoiden mielestä tämän kaltainen rogue-media toiminta vaarantaa vastuuttomasti diplomatian peruspilareita ja karsii puitteita luottamukselta. Bentham varmasti pitäisi WikiLeaksin toimintaa vastuuttona, koska sen harjoittamat ”oikeudelliset toimet” eivät ole peräisin ”suvereenilta”, mutta on tulkinnanvaraista voisiko Bentham hyväksyä WikiLeaksin toiminnan periaatteet lain noudattamisen pohjalta. Koska WikiLeaksin toiminnan ydintarkoitus on taata sananvapaus tuottamalla anonymin palvelun niille, joilla on hallussaan materiaalia yhteisöjen ja yksittäisten henkilöiden tekemistä laittomuksista, jotka koskettavat suurta ihmismäärää, voidaan WikiLeaksin tekoja pitää tältä kannalta utilitaristisina.

Kuitenkin kysymys voidaan asettaa myös toiseen suuntaan. Jos oikea sananvapaus ei yllä politiikkaan, niin mikä viimekädessä varmistaa sen, että kansalaiset tietävät mitä poliittiset johtajat tekevät heidän selkänsä takana. Diplomatian peruspilari pitäisi olla juuri luottamus, mutta eikö luottamus kannattaisi rakentaa ennenmin totuuden varaan, kuin huteran valheiden verkon varaan. Sananvapaus diplomatiassa ei ole kompromissi, koska sananvapauteen ei kuulu epämieluisten asioiden poissulkeminen yksittäisten intressien takia. Sananvapaudella on paljon laajempi arvopohja kuin yksittäiset intressit, koska se perustuu totuudelle. Ei ainoastaan yhdelle vaan kaikkien ihmisten subjektiivisille totuksille. Tässä merkityksessä olen samaa mieltä Hartin kanssa moraalista oikeuksista, jokaisella ihmislä on luovuttamaton oikeus sananvapauteen oman ihmisarvon kautta. Vaikka sananvapaus on vain yksi niistä monista ihmisoikeudet koostuvat, se on tiedostavan ihmillisen elämän kannalta tärkein.

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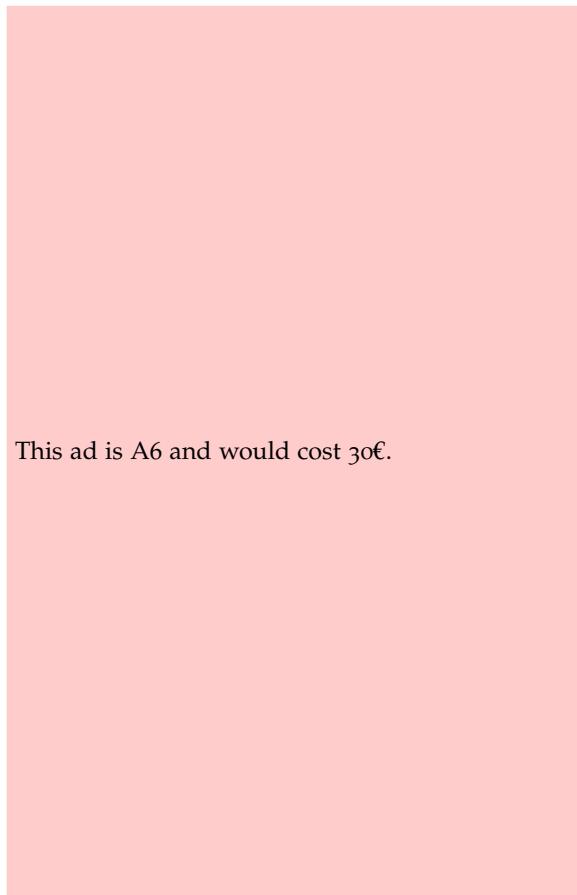
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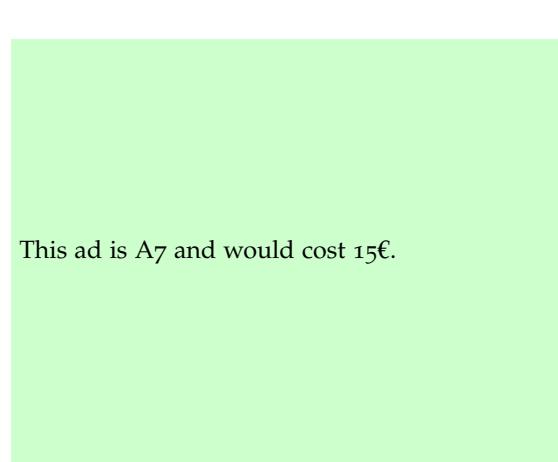
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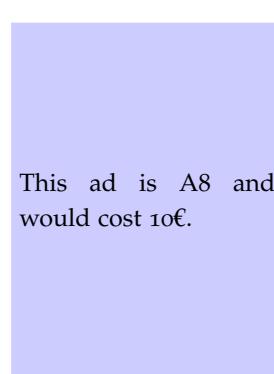
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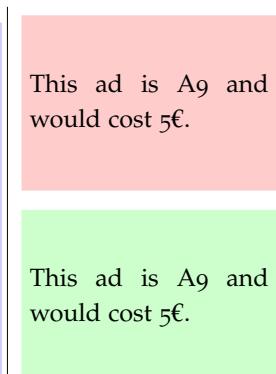
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