# SCIENTIFIC RESEARCH
# OF THE SCO COUNTRIES:
# SYNERGY AND INTEGRATION

## 上合组织国家的科学研究：协同和一体化

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这些会议文集结合了会议的材料 – 研究论文和科学工作者的论文报告。 它考察了职业化人格的技术和社会学问题。一些文章涉及人格职业化研究问题的理论和方法论方法和原则。
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俄罗斯帝国东正教教育机构信息圈研究方法
# METHODOLOGY OF RESEARCH OF THE INFOSPHERE OF ORTHODOX EDUCATIONAL INSTITUTIONS OF THE RUSSIAN EMPIRE [1]

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抽象的。自二十世纪初的信息革命以来，在人文学科中寻找新的方法论方法已成为研究人员的主流，这扩大了研究人员的能力，加速了这些搜索并将技术创新引入其中。首先，它加速了信息的搜索，改变了数据的处理方式。并促进了信息的获取。现在，隔离不再是信息的不可逾越的障碍。书籍和档案的数字化，虚拟存储库的创建，已经改变了人文主义者的世界。卢西亚诺·弗洛里迪（Luciano Floridi）将"信息圈"的概念引入现代科学用途。他在 20 世纪 90 年代表示，新信息系统的出现意味着"第四次革命"的开始，信息圈的出现。但事实上，信息圈和"虚拟世界"存在的更早，它们是与藏书一起出现的。从这个意义上说，我们可以谈论与十九世纪和更早时代相关的信息领域。该报告提出了重建俄罗斯帝国东正教教育机构信息圈的方法和来源的问题。

关键词：信息圈，宗教研究，俄罗斯历史，教会历史。

*Abstract. The search for new methodological approaches in the humanities has become mainstream for researchers since the beginning of the XX century in the Information Revolution, which expanded the capabilities of researchers, accelerated these searches and introduced technological novelty into them. First of all, it accelerated the search for information, changed the processing of data. And facilitated access to information. Now, isolation is no longer an insurmountable barrier to information. The digitization of books and archives, the creation of virtual repositories, has changed the universe of the humanist. The concept of "infosphere" was introduced into modern scientific use by Luciano Floridi. In the*

*90s of the XX century, he stated that the emergence of new information systems means the onset of the "fourth revolution", and the emergence of the infosphere. But in fact, the infosphere and the "virtual world" existed earlier, they appeared along with book collections. And in this sense, we can talk about the infosphere in relation to the XIX century and earlier eras. The report raises the question of the methods and sources of the reconstruction of the infosphere of the Orthodox educational institutions of the Russian Empire.*

***Keywords:*** *infosphere, religious studies, Russian history, church history.*

Modern researchers note that the "cultural turn" in social and humanitarian knowledge has led to the intensive development of various aspects of the problem of collective ideas, including ideas about the past and the "history of memory". Today, historians are actively interested in how people perceived the events of which they were contemporaries or participants, how they stored and transmitted information about these events, interpreting what they saw or experienced in one way or another. In an effort to take a fresh look at cultural and historical scholars, they are constantly in search of new approaches. Interdisciplinarity is becoming the norm for researchers. A powerful impetus to the transformation of research approaches has become information technology, the importance of which is growing every day. Databases, digitization of books, newspapers and magazines change the algorithm of information search, its processing and storage. And in the scientific literature, researchers, making bibliographic reviews, sometimes already provide direct links to databases.

Over the past decades, Russian and Western researchers have done a lot of work to study various aspects of the activities of the clergy of the Orthodox Church in the Russian Empire. Also, at the end of the XX - beginning of the XXI centuries, huge arrays of documents and books were digitized. Thanks to this, a new information environment, the infosphere, was created, which increases the ability of researchers to process large amounts of information. These are electronic databases of libraries and archives. Databases of pre-revolutionary journals are being created.

Thanks to this array of information, we have the opportunity, relying both on these studies and on numerous sources, to try to reconstruct the picture of the world of the Orthodox clergy.

By the beginning of the XIX century, the clergy of the Russian Empire acquired the features of a subculture. To a large extent, this was facilitated by the legislative activity of Empress Catherine II, who legally fixed the concept of "estate". However, the researchers note that, unlike France in the XVIII century, a polymorphic social structure has developed in Russia with competing social hierarchies based not only on legal status, but also on many other characteristics. The point here is

not whether pre-revolutionary Russian society is understood as "neither class nor estate" or as "estates and classes" (a formula perhaps more consonant with the intricate complexities of late imperial Russia), but that social identities remained highly ambiguous and fluid, fluctuating between legal class, economic status, and occupation. Despite the fact that the events and conditions of the revolution of 1905-07 partially destroyed the system of "estates", it remained largely intact in consciousness and legislation, even when the "estates" were rethought as cultural and everyday groups, that is, social groups defined by their subculture, a special lifestyle contributed to the isolation of the clergy and the state, which, wanting to separate the spheres of activity of secular and religious authorities, actually created structures that duplicated the activities of state institutions, thereby separating it from them. Thus, the Church had its own censorship apparatus, its own theological schools, its own system of academic degrees, its own spiritual courts, and its own secular bureaucracy.

Partially, this subjective community was preserved even by those people from this environment (sons and daughters of the priesthood) who received a secular education and became an integral part of the Russian intelligentsia. Lory Manchester argues that the worldview of the "priests" was based on a special (often secularized) form of religiosity, and they brought such views into the ranks of the intelligentsia, contributing to the formation of modern forms of self-consciousness within the framework of the intelligentsia ethos. The gap between the pre-reform and post-reform intelligentsia, described by Turgenev as a clash of "fathers" and "children", actually had not so much an intergenerational as a social basis. The children of priests ("popovichi") perceived themselves as "ascetics in the world"; they sought to recreate the world around them, based on patterns taken from the past, based on the memory of childhood spent among the clergy. The "paternalism" of the intelligentsia in relation to the "people" is considered by researchers to be a characteristic feature of the Russian intelligentsia.

The study of subcultures of past centuries is quite effectively implemented within the framework of such a direction of scientific research as "intellectual history". When studying the infosphere of religious institutions of the past centuries, the method of intellectual history can be used in combination with the methods of sociocultural contextual analysis and historiographic description. At the same time, the emphasis should be made on the methods of microhistorical research, and the study of "local histories" (as pieces of the "rhizome" of the infosphere). An example of such a study is the work of G. Freese "Rediscovering the Orthodox Past: A Microhistorical Approach to Religious Practice". A rigorous analysis of sources, including textual analysis, is a necessary part of such work.

The formation of the subculture of the clergy was greatly influenced by many factors, one of which was the infosphere into which the members of this estate were immersed.

The term "infosphere" is actively used in the philosophy of information, which arose at the end of the last century, when "digital" technologies began to blur the boundaries between the real and virtual worlds. Luciano Floridi called this revolution in culture the "Fourth Revolution". At the end of the XX century, he proposed the term "infosphere" to designate a new phenomenon in culture. Luciano Floridi himself wrote that the term was modeled after the "biosphere". The term "infosphere" successfully fits into the chain of terms denoting a certain reality, natural or man-made. Here we can recall the term "noosphere", which has taken root in the Russian intellectual space since Soviet times, proposed in 1927 by Eduard Le Roy, a mathematician who became a natural philosopher, trying to understand the evolution of spirituality. Together with his friend Teilhard Chardin, he tried to reconcile science and religion, in search of a holistic relationship between the biosphere and the noosphere. The term "noosphere", which V.I. Vernadsky, nevertheless, has a fairly strong "spiritual" component, in addition, Vernadsky considers human thought in the context of the life of the cosmos, his view of scientific thought is much more global. However, for scientific research, in our opinion, the term "infosphere" is more acceptable. In the philosophy of information, the infosphere is considered as a semantic space consisting of a set of documents, agents and their operations. By "documents" we mean all kinds of data, information and knowledge encoded and implemented in any semiotic format without any restrictions on size, types or syntactic structure.

The researchers note that the term "infosphere" can be interpreted in two ways, since it has an ecological and metaphysical dimension. Ecological understanding identifies the infosphere with the environment along with all existing things, whether digital or analog, physical or non-physical, and the relationships that occur between them, as well as the relationships between them and the environment. Luciano Floridi considers the infosphere as an environment, together with all the entities inhabiting it, as well as their relationships observed from the informational point of view. Scientists also emphasize that the infosphere should not be confused with the cybersphere, since the latter is only a part of the former. Metaphysically, the infosphere refers to the entire sphere of the reality of being, and is based on the assumption of an information ontology. In this case, the infosphere is the totality of what exists as soon as its informational nature is revealed. Therefore, we can understand the term "infosphere" in this case as a set of sources of different origin (for example, records of verbal sources, memoirs, periodicals, library collections). Library collections play one of the central roles in this study. They can be considered as the most important part of the infosphere - the bibliosphere. Its study began in antiquity, but the peak of interest in libraries as places where various communication channels converge, permeated with complex semiotic connections, similar to the rhizome of J. Deleuze and F. Guattari, came at the end of the XIX century.

Another important source is the religious periodical press. Her repertoire has expanded significantly since the second half of the XIX century. These were both diocesan publications (newspapers) and magazines published by theological academies and private individuals. Also, one should not forget about such a valuable source for studying not only everyday life, but also the intellectual life of the clergy as diaries. A scrupulous analysis of these sources shows that the picture of the world of the Orthodox clergy was formed under the influence of many modern ideas, and, despite the apparent isolation of this social community, was subject to the same trends as secular society. The study of the infosphere of Orthodox educational institutions and the clergy of the Russian Empire, but also a better understanding of the cultural and religious transformations that took place in Russian society in the XIX - early XX centuries.