

Correction

# Correction: Tantlevskij et al. Network Analysis of the Interaction between Different Religious and Philosophical Movements in Early Judaism. *Philosophies* 2021, 6, 2

Igor R. Tantlevskij <sup>1</sup>, Ekaterina V. Gromova <sup>2,3</sup> and Dmitry Gromov <sup>2,\*</sup>

<sup>1</sup> Department of Jewish Culture, Saint Peterburg State University, 199034 St. Petersburg, Russia; i.tantlevsky@spbu.ru

<sup>2</sup> Faculty of Applied Mathematics and Control Processes, St. Petersburg State University, 199034 St. Petersburg, Russia; e.v.gromova@spbu.ru

<sup>3</sup> Higher School of Economics, National Research University, St. Petersburg Campus, 190121 St Petersburg, Russia

\* Correspondence: d.gromov@spbu.ru

The authors would like to make the following corrections to the published paper [1]. The changes are as follows:

- (1) Adding the sentences in Section 5. “Graph-Theoretic Interpretation and Formalization of Relations between Judaeen Sects” (modifying the last paragraph of this section):

Original text:

“Later, pressure from the Roman Empire started to play an increased role in the political life of Judaea. This led to the appearance of a new movement, Zealots, who were utterly opposed to direct Roman rule. This movement joined parts of both the Pharisees and Essenes and thus it enjoyed relatively good relations with both sides. On the other hand, the relations between the Essenes and Sadducees continued to worsen. The structure of relations at the first half of the 1st century CE is presented in Figure 4c. We note that the resulting structure is completely balanced. We might also conjecture that—as the theory of social balance predicts—the relations between Zealots and Sadducees should be rather negative, than positive. However, there is not enough historical evidence to conclude this with certainty.”

Updated text:

“Later, pressure from the Roman Empire started to play an increased role in the political life of Judaea. This led to the appearance of a new movement, Zealots, who were utterly opposed to direct Roman rule. This movement joined parts of both the Pharisees and Essenes and thus it enjoyed relatively good relations with both sides. However, when the Zealots arose, they were initially seen simply as a radical wing of the Pharisees, who were treated with caution by the Qumranites/Essenes. Hence, we estimate that the respective relationship was negative. However, from somewhere in the 40s and 50s onwards there was a convergence and in some respects a unification of anti-Roman forces—the Zealots proved to be real God worshippers and fighters for the liberation of Judaea. Hence, the respective relationship improved and became neutral. On the other hand, the relations between the Essenes and Sadducees continued to worsen. The structure of relations in the first half of the 1st century CE is presented in Figure 4c. We note that the resulting structure is completely balanced if the relationship between Essenes and Zealots is considered as negative and marginally balanced if we consider this relationship as neutral. This shows that the nature of relations between different religious movements is rather complex and cannot easily be described by a single model.”



**Citation:** Tantlevskij, I.R.; Gromova, E.V.; Gromov, D. Correction: Tantlevskij et al. Network Analysis of the Interaction between Different Religious and Philosophical Movements in Early Judaism. *Philosophies* 2021, 6, 2. *Philosophies* 2021, 6, 104. <https://doi.org/10.3390/philosophies6040104>

Received: 6 December 2021

Accepted: 8 December 2021

Published: 16 December 2021

**Publisher’s Note:** MDPI stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



**Copyright:** © 2021 by the authors. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

