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The Prayer for Digit. Quasi-Archaic in Scientism Citadel

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Hypocritical or mechanical replication of successful innovations leads to archaic regression of the world perception. In the context of intertwining of the factors of post-industrialization and bureaucratization of science as a social institution scientometrics takes the form of scientific neo-pagan cult.

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The danger for Russia and for the whole world so much the more that modern chaos is complicated and even as if illuminated by culture.

E.N. Trubetskoi

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A hundred or a hundred and fifty years ago it was thought that mythology and religion unconditionally gave way to the progress of science and scientific philosophy. However, "old" ideological formation counterattacked, and the star of neo-archaic lighted at the horizon of the era. Reflection responded to the excess of antiquity by efforts designed to return the ratio to the condition of conceptual balance. These required abandoning monologism and theoretically return the status of development of the current form of life exploration to prelogical. "Culture is a reservoir of all mankind" (Gurevich, 1995, p 187)

and the word "archaic" not so much refers to hoary antiquity, as leads to **unchangeable Arche**.

At the same time, it would be naive to see a step forward and enrichment of the world perception in any and every burst of irrationality. Once man was studied to make him more reasonable, as it was believed that that the more reasonable a man is, the better he is. Nowadays, man is studied with a variety of purposes, including with the purpose to make him less reasonable, as the less reasonable a man is, the better it is for the cult of consumption. It is directly related to irrationality, but is not related to the hope for new humanism through purification in the waters of the archaic.

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Customary empirical coincidence of external forms of behavior and practices followed by different purposes and meanings. Due to it alien forms-riders (hereinafter they are referred to as quasi-archaic) affiliate to a constructive mainstream: either mimicking to it at the level of self-presentation and advertising, or with little effort from its side because of noncriticality of an outside observer. Both factors may act together and, as a result, people start buying expensive medicine, not because expensive is always better, but in the belief that the best is always expensive.

In order not to measure all the multifaced manifestations of irrationality by the same yardstick it is necessary, in our view, to take several important provisions into consideration.

Sectors of sociocultural field develop erratically. There are times when there is a leap that challenges system environment in one area. What is the human potential of the tension point neighborhoods? Not always everything in the fate of innovation depends on it, but always a lot of things depend.

If innovation is supported by a sufficient number of advocates capable of creative response and live participation, there is a chance to rise to the heights from which it is possible to move mountains. Temujin mastered the people of “long will”, created an empire and burst into history under the name of Genghis Khan. S.V. Rachmaninov gave a helpful hand to I.I. Sikorski at a critical moment and in 1940 the world’s first serial helicopter flies to the sky. Barely noticeable in the second case, passionate marking of the support¹ is immense and invaluable in the first one. “Nothing great in the world has ever been accomplished without passion”² (G. Hegel), passion, excluding half-tones, absolutizes selected values and thus switches to religiosity – not in doctrinal sense, but in the sense of uncompromising service to the superior goal that

surpasses discourse processing. “All the creative work of culture is only objectification, world generalization of the subjective and intimate, accomplished in the mysterious hidden depths” (Berdyayev, 1989, p. 22).

Such is a constant, and it is permissible, giving up terminological rigor to call it religiosity (as we did in the previous paragraph), because religiosity is passionate, but not because passionarity is religious. Whether outburst energy results into religious or mythological ontology or not depends on the grammar of the era and on personality – to the extent which the era allows. In the 16th century consolidated bourgeoisie needed such a worldview that didn’t take long to acquire all the confessional attributes (Protestantism). Cosmism of K.E. Tsiolkovsky (2001), who worked centuries later, is permeated by the impulses of spirit vision and theosophy, however, ideological platform of cosmonautics does not have a full set of characteristics of religious doctrine; moreover, the opposite would be strange if it was not incredible. Similarly, in the psychological portrait of the contemporary of “Kaluga dreamer” Henry Ford, there is a resemblance to a religious enthusiast, but due to the fact that religion pulled back into the shadow of particularity, Ford (who, by the way, believed in the idea of service and reincarnation) was able to see his temple in the contours of the factory ... and “addicted” America to automobiles (Ford, 2015).

“It does not matter what faith a doctrine teaches, it is important what hope it gives” (Eco, 2015). Understood in such a way, fluctuations of individual, group and mass zeal, regardless of whether they took place in the early pre-modern era or, happening here and now, are recognized as the aliens from the past, act as psychological springs of social objectification of any serious innovation. And more radical it is, the more

important the spring is. However, its action range is limited one way or another.

Let us suppose that innovation passes the first stages of Gartner's Hype cycle³ successfully and, reaching up the peak of inflated expectations, is symbolized as a model and a driver of growth beyond the borders of the locus where it originated. For example, the successes of physics inspire confidence that any science should follow its model. Some intellectuals, headed by A. Comte tended to physicalism, W. Windelband and H. Rickert initiated protest in the next generations. Or, on the wave of quite successful experiments in vernalization and calls for submission of science to production tasks, T.D. Lysenko with the help of I.I. Present attacks genetics and N.I. Vavilov and A.R. Zhebrak offer possible resistance. In our analysis not scale, the area of origin and the axiological sign of innovation are important, but disposition, in which between the opposing poles the multitude of "average" subpassionarians is located. At heart they perceive the paradigm that dropped from the clouds differently, but at the behavioral level they demonstrate "automated conformity" (Fromm, 1995), and it, like any other way of world perception, needs justification. It is here where favorable conditions for ersatz religion as worldview sanction of compromise are concentrated. Innovation is accepted not because it is accepted with all heart, but because it eliminates the issue of responsible self-determination, giving a pattern of social success and ready form of identity instead. Their adoption entails dehistoricization of consciousness, schematic polarization of assessments and fantastic reflection of the dominating forces in people's minds. Thus, basically any cultural material including scientific, is reformatted into a socially significant cult – artificial to the extent of necessity and effective to the extent of practice.

It is even more interesting that quasi-archaic surrogate, feeling passive support in the bearers of double standard of morality, often finds energetic allies among those in whose hearts there is no place even for it. Wasn't it the way a Nazi A. Eichmann, in H. Arendt's interpretation is not a demon in the flesh, but a disciplined human mediocrity, a walking banality of evil (Arendt, 2015), appeared in the eyes of the outraged public who wanted to see a flamboyant villain who commensurate with the huge crimes he committed?

In short, not everyone who could refer the words of the King from "An Ordinary Miracle", "I feel, I feel dimly-dimly, that something wrong has happened, and there is nothing to look in the face of reality..." (Schwartz, 1999) to him/herself runs from the freedom to the pond to fish as in the film adaptation by M. Zakharov⁴. In the play by E. Schwartz the King instead of reality wanted whether "music and flowers, or to stab someone." (Schwartz, 1999, p. 431) And some people in the similar situation "like it hot".

2

Based on the considerations outlined in the first part, we will analyze one of the quasi-archaic configurations that were formed in the immediate vicinity to the Russian scientific and educational community and partly within it.

As soon as the industry of things became superstructure, and the industry of images the basis, post-industrial society emerged. Since recently scientometrics in Russia has turned into a profitable mean of production of symbolic capital, as well as went to a post-industrial orbit. Reforms in the Russian style are reforms from above. Because of this, transition to the new scientometric formation that we could have provisionally called Hirsch industry⁵, is also stimulated by administration, by attributing more tangible imperative force to scientometric parameters that have analytical value.

Management personnel act as the main carrier of Hirsch expansion. For the long period of twenty years officialdom was mostly engaged in the battle for survival and waited transparency about what kind of place would management system take in, as if liberalizing country, and what place it will get in, as if liberalizing system. Transparency has come: management with interest wins back its lost positions. But it is difficult to manage science. Creativity is a mysterious phenomenon, stepping aside from exterior calculation: how to measure the benefit of measuring the neutron lifetime for the life of society?

In this situation, scientometrics (especially its bibliometric section) is a lucky discovery, you just have to make it up to syllogism: “If scientific productivity lends itself to digitalizing on the basis of publications and citations then science lends itself to drilling and supervision. Publications and citation can be counted. Therefore, science lends itself to drill.” I am almost tempted to object: a scholar’s productivity is not identical to the links to his/her articles, and there is no automatic transition from descriptions to regulations. Falsity of assumptions and illogical reasoning are so obvious that one has to be a layman not to notice and a hypocrite to ignore. In both cases the myth is born not in the typological sense, but myth as a convenient victim of mind on the altar of simplification and clarity of the programme of action.

As a consequence, not particularly racking brains with everything else, one could demand from scholars a certificate for two years in advance, how many articles they will publish in journals from the collection of the Web of Science, and include the number of monographs that received recommendation of the Board of Education Methodological Association in the performance indicators of department. Is such a recommendation not given to monographs

in general? Citation index is not the same as the index of citation? Well, let academics and lecturers copyread some wrong bureaucratic clichés, understand other wrong ones correctly, plan on schedule and report on time...

However, it is a mistake to blame the incompetent bureaucracy in everything. Let us have a broader look at what is happening. As the system got into the zone of symbolic attractor, a symbol is not only powered by the energy of power, but powers the power with its own energy. As well as in science, traditional measures of which (science as a complex of knowledge and as cognitive activity) are “accustomed” to it as a social institution. Science produced an innovative scientometric product and ensured its reputation with its influence. From now on, the mother is forced to serve to its own brainchild, fattened to the plumpness of a scientific god with its charm of “mathematical evidence, reference to which in our time is almost sacred” (Krikh, 2007). It was rightly noted by the author who was cited above that “Raising rationalism to the throne of the sacred, contemporary culture has provoked its transformation, it quickly started to play the role of the enemy it defeated – to paint utopian pictures, to praise itself and ritualize” (Krikh, 2007).

A lot of people are worried by “conversion” of bibliometrics into Bible, some people are depressed and some are disturbed. Let us recall the demarche of Nobel Laureate in Medicine 2013 R. Schekman, according to whose words, made public on the day of the awarding ceremony, his laboratory will no longer send the results of studies to the “top” journals “Nature”, “Science” and “Cell”: “These journals aggressively curate their brands, in ways more conducive to selling subscriptions than to stimulating the most important research... The exclusive brands are then marketed with a gimmick called “impact factor” – a score for each journal, measuring the

number of times its papers are cited by subsequent research. Yet it is a deeply flawed measure, pursuing which has become an end in itself – and is as damaging to science as the bonus culture is to banking.”⁶

R. Schekman is protected by his well-deserved reputation. At the other end of the academic hierarchy are applicants for research degree, whose prospects are of strict dependence on both articles in the recommended journals and the evaluation of their theses originality. Let us consider the least, in fact, “Anti-plagiarism” system and the situation around it.

Firstly, “Anti-plagiarism” whether it is mandatory or not is a widely used and popular resource. Among 900 thousand users that check up to 100,000 documents a day, there are 250 universities in Russia and neighboring countries, the Ministry of Education, Rosatom, Centre for Information Technology and Systems, Directorate of State Scientific and Technical Programmes, Russian State Library, the Ministry of Sports and Federal Service for Alcohol Market Regulation⁷. The author of this paper himself uses its fully fledged paid version. A good tool, if it is treated as a tool.

Secondly, in the course of time Higher Attestation Commission developed a coherent point of view on the issue of checking the originality of theses: “... the use of “Anti-plagiarism” and other systems that allow identifying the presence of text matchings in scientific publications in the automatic mode can only be a part of the support system of making an objective decision and does not allow making firm conclusion that the text match is an unscrupulous borrowing. Checks of theses on the use of the borrowed material are carried out by the **commission established by the dissertation council**”⁸.

Contrary to this, according to the post graduate students from other universities the

author knows that some dissertation councils require a certificate ... from the applicants themselves verifying that their theses were checked on originality! One of them last year admitted that he needed originality report generated by “Anti-plagiarism” with the indicator not lower than 70%, and another post graduate student has recently mentioned the indicator of 90%. The ambition to extend the same criteria beyond the boundaries of the dissertation space is not a secret as well.

And indeed if text originality is drowning is it on the drowning originals? But on the first page of the inspection report it is put in black and white (and on the screen – in blue and white): “Dear user! Please note that “Anti-plagiarism” system answers the question whether a particular piece of text is borrowed or not. The answer to the question whether the borrowed fragment is plagiarism but not a legitimate citation, the system leaves to your discretion. It is also important to note that the system finds the source of borrowing in its database, but does not specify whether it is the primary source.”

It would seem that even without clarifications of Higher Attestation Commission the message is as clear as the sun: the report is a tool for interpretation, but not the interpretation itself. In some cases the question of acceptability of the borrowed “content” is defused without difficulties, and in others close examination is necessary. There are a lot of types of problematic situations that arise when qualifying borrowing. We do not set an objective to make their digest; we raise the question who will deal with them. The computer? No, the computer smartly washes its hands. People? Sometimes people wash their hands as well, and cunningly nod at the computer...

In the early 1980s under the patronage of N.N. Moiseyev a computer simulation model of

the Peloponnesian War was created. Scientists developed software and uploaded actual data into the computer memory, ECM did the calculations and forecasting, scholars analyzed them and made decisions for the ancient Greeks. For this reason the model was described as a human-machine system (Guseinova, 1984).

Thirty or forty years ago BESM-6 was a masterpiece of the Soviet electronics industry. Clock frequency was 10 MHz, the occupied area was 150-200 square meters. Now the author of this text has – not even noticeable at the first sight between the books and folders – a tablet computer in his briefcase. Clock frequency – 1,9 GHz, the weight of less than 300 g, needless to say about friendly interface compared with the language of machine codes. Does it follow from this that the era of human-machine systems is left behind together with BESM, and the era of machine-unhuman systems has begun? If we shift the issues of interpretation and understanding to electronics, if we flatten the human world to the figures available to “devise”, the answer is yes. It results in a caricature of Pythagoreanism, neo-pagan scientist cult. One of our colleagues called it with the term “digitalism” (not to be confused with the eponymous German musical band), we, however, offer a forced option – “digitolatria”, digitoworshipping. And this digitolatria acts as ideological cover of Hirsch industry – the combination which any professor or post graduate student isn’t free of.

Thus, we have modeled a situation of irrationality “revival” and considered it on the basis of the specific example. At that only such settings that do not claim to the status of new or updated religions, and, so to speak, represent certain signs of prelogical in secular meanings formation are in the focus of the analysis. There are a lot of such outbursts: future shock is derived from changes speed, i. e. in A. Toffler’s language, from **transcendence**⁹. Consciousness does not have time to adapt to it but people need more or less coherent worldview. Hence, straightening, coarsening and fetishism are originated here. An independent and vigilant mind is not determined by them, but such a mind is rare.

Dedicated service to the original ideas and ambitious goals is related to religiosity mainly in psychological, but not in ontological terms. On the contrary, hypocritical or completely mindless, mechanical obedience leads to quasi-archaic regression of the worldview. “This new irrationalism is quite comfortable in rational forms, because it was developed in them and that is why it never conflicts with them and always controls them” (Krikh, 2007).

However, latency and “domesticatedness” do not change the matter. The cult around which digital idols the Pharisees rituals on ECM are performed, is a cult in its most technological, alienated and wretched form.

¹ We consider passionarity of the author, fighting for acknowledgement of his innovation as a postulate and do not discuss it as a matter-of-course. It is also obvious that it can have different manifestations within the range from enthusiasm to obsession.

² URL: http://platonanet.org.ua/load/knigi_po_filosofii/istorija_nemeckaja_klassicheskaja/gegel_lekcii_po_istorii_filosofii_v_trekh_knigakh/12-1-0-2658 (accessed: 26.01.2015).

³ URL: <http://gov-gov.ru/?p=842> (accessed: 09.01.2015).

⁴ URL: <http://www.hdkinomax.com/news/2012-11-23-449> (accessed: 26.01.2015).

⁵ After H. Hirsch, who developed quality index of scientific productivity, known as *h*-index or Hirsch index. We suppose that Argentine-American physicist and E. **Garfield**’s follower is responsible for scientometrics mythologization and *h*-industry not more that aforementioned H. Ford for ecological crisis.

⁶ URL: http://www.gazeta.ru/science/2013/12/11_a_5796821.shtml (accessed: 20.12.2013).

⁷ URL: http://elibrary.ru/projects/conference/turkey2014/presentations/04_chekhovich_antiplagiat.pptx (accessed: 25.11.2014).

⁸ URL: <http://vak.ed.gov.ru/77;jsessionid=TacfEbH-+MCv0Tfp5hRel8j3> (accessed: 18.01.2015).

⁹ URL: <http://game.ru/book/philosophy/futuroshok/Алвин%20Тоффлер,%20Футурошок.rtf> (accessed 26.01.2015).

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Моление о цифре.

Квазиархаика в сциентистской цитадели

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Лицемерное либо механическое тиражирование успешных новаций приводит к архаическому регрессу мировосприятия. В условиях переплетения факторов постиндустриализации и бюрократизации науки как социального института наукометрии приобретает характер сциентистского неоязыческого культа.

Ключевые слова: архаика, иррациональное, культ, культура, наукометрия, новация, религиозность.

Научная специальность: 09.00.00. – философские науки, 24.00.00. – культурология.
