

## THE RATIONALITY BEYOND SCIENCE AND ITS PLACE IN THE SYSTEM OF CULTURE

Ivan Chornomordenko

*Kyiv National University of Construction and Architecture,*

Zahriychuk Ivan

*Ukrainian State Academy of Railway Transport*

### Annotations:

**Чорноморденко Іван, Загрійчук Іван. Познаукова раціональність і її місце в системі культури**

У центрі уваги філософської спільноти ось уже кілька десятиліть перебуває поняття раціональності та її типів, що є предметом постійного філософського аналізу та об'єктом філософування. Незважаючи на те, що кількість аспектів і підходів до вивчення цієї проблеми неухильно зростає, конструктивно-критичне дослідження раціональності як рефлексивно усвідомленої проблематичності власного буття розуму залишається все ще не розв'язаним питанням. Наукова раціональність в умовах сьогодення розглядається сучасними філософами та науковцями інших галузей знання здебільшого як один із найпомітніших і найважливіших чинників виникнення основних проблем, пов'язаних із виживанням усього людства, з огляду на подальший усебічний розвиток науки й техніки. Поступово усвідомлюється той факт, що раціональність, зокрема в системі культури, може існувати не одна, а у вигляді різних типів.

**Чорноморденко Иван, Загрийчук Иван. Вненаучная рациональность и ее место в системе культуры**

Вот уже несколько десятилетий рациональность и ее типы пребывают в центре внимания философской мысли, постоянно являются предметом философского анализа и остаются объектом философствования, а разнообразие подходов и аспектов их рассмотрения постоянно возрастает. Однако конструктивно-критическое исследование рациональности остается все еще нерешенной задачей. Научная рациональность в современных условиях многими философами и учеными по-прежнему рассматривается в качестве одного из важнейших и наиболее заметных факторов среди основных проблем выживания человечества в контексте всестороннего развития науки и техники. Постепенно осознается тот факт, что совсем не обязательно должна существовать одна, единственно возможная рациональность, а могут сосуществовать совсем разные типы рациональности в системе культуры.

**Chornomordenko Ivan, Zahriychuk Ivan. The rationality beyond science and its place in the system of culture.**

Rationality and its types have been in the centre of attention of philosophical community for several decades, they are constantly an object of philosophical analysis and an object of philosophizing. The variety of approaches and aspects of their studying is continually growing. However, the constructive critical study of rationality as a reflectively realized difficulty of the mind's own being has remained an unsolved task. In the present conditions scientific rationality is still being considered by many contemporary philosophers and scientists as one of the most remarkable and important factors causing the main problems of survival of the whole mankind because of the all-round development of science and technology. The fact that the only one possible rationality is not necessary to exist, and that different types of rationality can co-exist in the system of culture is gradually being realized.

### Key words:

раціональність, філософія, культура, познаукове знання, пізнання.

рациональность, философия, культура, вненаучное знание, познание.

rationality, philosophy, culture, knowledge beyond science, knowledge.

For the postnonclassical paradigm of scientific thinking an important subject of research is scientific rationality and its role in human understanding of the world. Without understanding the nature of the latter it is impossible to understand the development of society. That is why there's an urgent need to study the concept of non-scientific rationality in its interaction with the cultural and historical development. The relevance of our study is determined by the important for the interpretation of modern philosophy conceptual opposition to "rational-irrational" as well as considerable controversy in modern philosophical thought in the nature of the rational limits of scientific rationality and the nature of non-scientific rationality.

Rationality and its variations in the context of socio-cultural space is actively investigated and researched by the modern philosophical thought, as evidenced by the large number of domestic and foreign publications on this issue. Under the direction of our research, paramount among them is the work of M. Bulatov, N. Busov, P. Gaidenko, M. Popovich [1; 2; 3; 4]. But the problem of

rationality remains one of the least studied in modern philosophy.

The aim of our study is the philosophical reflection of nature of non-scientific rationality in relation to socio-cultural realities and identification of the nature of relationships for the forms of non-scientific rationality and social value system.

The focus of both Ukrainian and international philosophical community has long been a problem of rationality. Without exaggeration, since modern times and still, rationality is one of the most important categories of philosophical thinking, and this despite the fact that these things-days this category or not exposed to the largest attack by members of irrational thinking paradigm. Exploring the role and importance of the concept of rationality, we should pay attention to the fact that for a long time it was cultivated philosophical thinking, constantly undergoing transformation process, demonstrated its ability to slow or fast change over time. This is a special property of rationality gave it the opportunity to acquire very unusual forms that led not only to changes in everyday consciousness,

but also led to the theoretical understanding of its historical structures.

Variety of forms of rational thought in different periods of society determined a need to regulate these forms. There were formulated different types of rationality. Typological forms of rationality are inevitable when there is a need to identify certain patterns in the development of a rational method of human exploration of the world. But the mobility, variability, fluidity of forms of knowledge as well reasonable lead to a mobility transformation of most types of rationality. And it comes in the form of loosening of established paradigms, implemented as a transition from one type to other rationality. So there are transitional forms of rational thinking that some time combine elements of different types but historically close.

We emphasize that although the concept of rationality was and remains a subject of deep philosophical analysis, but it somehow peculiar and everyday consciousness, because the latter operates as forms of thinking. However, the categorical nature of the thinking of ordinary consciousness is reduced to the concept or, in other words, is not properly informed. This creates some problems of interaction between theoretical and everyday thinking. After all, in real life, everyday consciousness is distinguishable from the theoretical, and this applies not only to individuals, media awareness, communicating with each other, but the ratio of different forms of consciousness in the theoretical and practical work of the same person. That is why an increasing number of modern philosophy approaches to understanding the various aspects of the concept of rationality. However, this is a problem because the description of various aspects of rationality – that's not its theoretical holistic play in the scientific system. It is believed that constructive and critical study of rationality as reflexively conscious of its own existence problematic human mind remains a problem today.

Here as defined by the concept of "rational" M. Bulatov, outlining the limits of its semantic meaning: "Rational – is thinking as a way of knowing, the specificity of which is the knowledge of relationships and associated properties. Because they do not exist without things, it creates a triad: the thing – property – the ratio" [1, p. 421]. A similar interpretation and rationality contained in the latest works of Academician M. Popovich [6]. Today, philosophers, and leading scholars generally agree that there is only one, the only possible form of rationality, while available different types of rationality that complement each other. In this view we encounter in the work Gaidenko where the author argues the importance of historical and sociological approaches [4]. And this understanding of rationality is becoming more common and accepted in the twentieth century. Not the last role here information

of society that not only drastically changed our previous notions of communication, but also affected all aspects of society and every individual.

Scientific rationality in terms of today's modern philosophers and scientists mainly seen as one of the most prominent and the most important factors in the development of society, on the one hand, and generating problems that are directly related to the survival of humanity – on the other hand, because the dynamic development of science and technology in our time determines emergence of environmental and other problems of human existence. In this context it is important to note that some researchers see the main differences rationality of modern culture, trying to bring it all the major social and cultural characteristics of our age [2]. However, we see that the rationalist culture dilute to life some important aspects of its life. Pure rationality can be used not only in the interests of people, but also against it. Even a widespread perception that rationalistic culture in general can make people alienated, to save their life world of important ingredients that make being *Nomo sapiens* actually human, one that is very different from the existence of other living beings.

Since when were found negative effects of the new times cultivation of rationality critique of scientific rationality extends deeper. This process is accompanied by the escalation of anthropological crisis, which manifests itself in mainstreaming issues of spirituality and the possibility of saving human personality and its further development. However, it should be noted that the criticism of scientific rationality, despite all its flaws, does not mean the rejection of rationality in general. It was and is not only an important method of knowledge, but also means the existence of modern man. This is only the inevitable transformation of forms of scientific rationality and the need to recognize non-scientific forms of human exploration of the world. Rationality is a special form of philosophical reflection. With its main conceptualizes awareness of their presence in the world. However, this does not mean that outside the scientific rationality of knowledge does not exist. In science, there is also knowledge outside science [5].

Postnonclassical type of scientific rationality tries to take into account the correlation of knowledge about the object of scientific knowledge not only of the means of knowledge, but also with value-based structures of cognitive activity. However, it is clear that this problem of communication of scientific knowledge with the knowledge that exists outside of the science, is not fully resolved. Today the scientific ways gaining knowledge not lost their value, although they are often considered pre-scientific, that is, that there were doing their part to the emergence of science. Non-scientific forms of development of the world, there are now as they largely reflect a number of important areas of human existence,

which science does not deal with. The life of man and the world is still largely remains an area of no-science, and art, religion and morality. However, it does not mean that science, scientific rationality is completely removed from this area. On the contrary, scientific knowledge and its non-scientific forms complement each other, compensating for the shortcomings of each. Note that even a cursory comparison of the most important properties of modern scientific knowledge of the most important properties of non-scientific knowledge we will find much in common between them: both scientific knowledge and non-scientific knowledge may be well known nonlinear, their objects are all signs of virtual or symbolic.

Considering cultural function of non-scientific knowledge, we should pay attention to the fact that under present conditions it mostly performs these functions not only and not so much directly as by rather complex transformations, and multiple encoding and decoding of some of the most important non-scientific knowledge [5]. In our opinion, there is the fact that non-scientific knowledge throughout the history of culture played a lesser role than the knowledge of science. The assertion that science can seriously could take except in nineteenth – early twentieth century. But not today. In addition, the use of the term “science” only in its proper sense must be noted that the vast majority of human civilizations dominated by non-scientific knowledge and scientific knowledge were not specific to any civilization. Thus, the total value of non-scientific knowledge for humanity as a whole cannot be over-emphasized, in addition, we believe that over time it has a tendency to increase.

In today's globalization, acquire relevance and spread relatively new (even post-classical philosophical analysis) forms and types of rationality: ecological rationality, non-scientific rationality and so on. Some influential researches on rationality issues are increasingly paying attention to the religious and mythological type of rationality. In this context refer to the famous work Gaidenko "History and rationality", where this type of rationality is seen as an important component of world view: the so-called "historical sociology of rationality" (as defined by the researcher), which enables you to build a reconstruction of certain historical forms world [3, p. 216–234]. Thus, according Gaidenko, this specific form of rationality is an important and integral part of the system of world historical and cultural eras, where myth or religion was decisive and dominant factor. Reasoned position on this is M. Popovich. In small-scale plain work "intentional analysis in philosophy of science and philosophy of culture," particularly in the "mythopoetic dimensions of human consciousness and the" space of actions" [6, p. 29–34] scholar notes that "philosophy and myth analysis archaic

consciousness became one of the first formal philosophy of culture, which expressed interest in the structural and semantic research" [4, p. 29]. It is the realization of structural and semantic approach makes it possible to determine the place and role of this type of philosophical rationality in many ancient societies' building.

Note that all the above forms of rationality – and the scientific and non-scientific – apparently correlated with the value system, which is inherent in a particular historical and cultural type. Indeed, the emergence and formation of all types of rationality are always associated with certain values. We can also say that all kinds of rationality is an important factor in shaping the ideological structures. In addition, these structures are not exhausted. Today we can see how in the outlook of our contemporaries revived archetypes religious consciousness of its mythological components. We can assume that in the future arise new forms of rational relationship to the world that also needs your philosophical reflection. There will be a need for putting in circulation of new philosophical concepts and categories that will display in the appropriate form ideological transformation. These circumstances require and from Ukrainian scientists work towards making terminological clarity to philosophical texts, which is a problem today, which, however, is determined by other factors that are largely rooted in our history.

In our study, we draw your attention to the non-scientific rationality as it is somewhat team form rational thinking world. That is why it has a special place in the analysis of rationality in general. Non-scientific rationality, as evidenced by a variety of historical sources, always connects today and continues to interact with other forms and kinds of rationality and, above all, of scientific rationality. During this interaction the proportion of different forms and types of rationality in the rational structure of man's relation to the world can be changed, which means that the sphere of influence of each of the forms of rationality can narrow or expand. This requires from the philosophical community continued attention to the problems of rationality, without interruptions study its structure and influence on the philosophical and methodological features philosophy.

It is hard to say exactly how develop non-scientific forms of rationality. What is clear is that at this stage of scientific knowledge and philosophy of non-scientific forms of rationality tend to expand and more significant impact on the social and ideological parameters of modern man. This means that the transformation of forms and types of rationality have an impact on the spiritual culture of man and human society in general. Thus, it can be argued that changes in the form of rational relationship to the world cause significant effects in the structure of human existence.

Postnonclassical philosophical tradition recognizes the impossibility of the existence of the only one, the only correct form of rationality and argues that in the culture system there can and should be completely different types of rationality. In a globalized and actualized distributed relatively new even for the Post-classical philosophical analysis forms and types of rationality, including ecological rationality, non-scientific rationality and so on. Among all types and forms of rationality one should separately identify the non-scientific rationality whose value for the future of human society in general and in particular for philosophical analysis, we believe, will significantly increase. There's also an important fact that the main forms of rationality (both scientific and non-scientific) closely correlate with the value systems inherent in a particular historical and cultural type.

### References

1. Bulatov, M. O. (2009). *Philosophy dictionary*. Kyiv : Stylos [in Ukrainian].
2. Busova, N. A. (2004). *Modernization, rationality and the law : monograph*. Khar'kov : Prometey-Press [in Russian].
3. Gaidenko, P. P. and Davydov, Yu. N. (1991). *History and rationality*. Moscow : Politizdat [in Russian].
4. Popovich, M. V. (2012). Intensional analysis in the philosophy of science and philosophy of culture. *Theory of sense in humanitarian researches and intensional models in the exact sciences*. Kyiv : Naukova dumka [in Ukrainian].
5. Chornomordenko, I. V. (2005). *Problem of knowledge existence beyond the margins of science : monograph*. Kyiv : KNUBA [in Ukrainian].
6. Chornomordenko, I. V. (2010). *Beyond-the-science knowledge and culture-creating process : monograph*. Kyiv : KNUBA [in Ukrainian].

### Information about the authors:

#### **Chornomordenko Ivan Vasyliovych**

Kyiv National University of Construction and  
Architecture,  
31 Povitroflots'kyi Avenue, Kyiv,  
03680, Ukraine;

#### **Zahriychuk Ivan Dmytrovych**

tlumach55@mail.ru  
Ukrainian State Academy of Railway Transport,  
7 Feuerbach Square, Kharkiv, Kharkiv region,  
61000, Ukraine.

doi:10.7905/vers.v1i3.798

Received at the editors' office: 10.02.2014.

Accepted for publishing: 12.03.2014.

Translation: Serhiy Gurov

