



ANALYSIS OF THE CONCEPTS OF RATIONALISM AND IRRATIONALISM

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Abstract : *This article provides a comprehensive analysis of the history, content, and essence of the issues of rationalism and irrationalism, which occupy a deep place in the history of philosophy, and reveals their approaches to each other and their interplay based on facts.*

Keywords: *rational, irrational, science, mind, consciousness , mysticism .*

In the history of philosophy, the issues of metaphysics and dialectics have always been topical . We can also see that the issue of rationality and irrationality has also been full of controversy. "... rationality in philosophy cannot exist without irrationality. Ignoring the rational or irrational layers of being leads to tragic consequences - not only does an incorrect theoretical scheme emerge that impoverishes reality, but also an undoubtedly false idea of the universe and man's place in it is formed. Let us recall our recent past. The Stalin-Brezhnev ideology, without much hesitation, simply forbade irrationality and ordered to consider the world as strictly rational, clear and transparent..."⁴⁰. In this article, we will proceed from the following definitions of rationality and irrationality, given by NSMurdagey, the most general and only epistemologically derived. Rationality is a logically based, theoretically understood, systematized universal knowledge about an object. It can be expressed through rational means, that is, concepts, statements, can be transmitted to others, and can be accepted by other subjects.

Irrationality has two meanings . In the first sense , irrationality is such that it can be rationalized. In practical terms, it is conceived as an object of knowledge that is initially sought, unknown, unexplored, that is, it can be called "pre-rational" or "not yet rational." In the second sense, irrationality is recognized in its absolute sense – irrational in itself: a phenomenon that cannot be known by anyone and never will (Plato's "ideas", Schopenhauer's "will")⁴¹.

⁴⁰Murdagey N.S. Rational and irrational - philosophical problem (A. Schopenhauer) // Voprosy filosofii.- 1994.- №9.

⁴¹Murdagey N.S. Rational and irrational - philosophical problem (A. Schopenhauer) // Voprosy filosofii.- 1994.- №9.





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The problem of the balance of rationality and irrationality arises simultaneously with philosophy. Initially, this problem is manifested as a struggle of philosophy (rationality, reflective thinking) with mythology, mythological thinking. However, in our opinion, it is more correct to consider this process not as a struggle, but as the rationalization of mythology. Historically, this process was characteristic of all peoples who had philosophy (scientific, rational thinking): ancient India, ancient China, ancient Greece, and others.

It should be noted that studying the concepts of "rationality" and "irrationality" from the perspective of the theory of forms of social consciousness is very fruitful. Because in the process of cultural and historical development, depending on the period, one or another form of social consciousness predominates, which directly affects the worldview and perception of the world by individuals.

Thus, for the first time in social consciousness, mythological consciousness occupies a dominant place, and this dominance, in turn, is replaced by philosophical (scientific) consciousness, reflection. This process is closely connected with the influence of socio-economic factors - the emergence of slavery leads to the separation of mental labor from physical labor. Mental labor is the development of rational thinking, in this process mythological myths are replaced by mental "devices". However, all this does not eliminate mythological thinking, it develops in its own way within the framework of religion, folk culture, and in one way or another influenced philosophical teachings. The ancient consciousness "... moved from myth to logos, that is, from a single and whole sensory-material cosmos to its construction on mental foundations" ⁴², notes A.F. Losev.

Then metaphysics and natural philosophy develop, and during this period rational thinking, a certain type of rationality, is formed. It should be noted that rationality tries to eliminate irrationality, which exists in philosophical systems as elements of mythology (elements: fire, air, water, earth). At a time when rationality flourishes, its development slows down, and elements of irrationality prevail in philosophy. (This phenomenon can be explained by the fact that the formed form of rationality cannot explain some natural phenomena, the process of cognition encounters difficulties and becomes blocked, changes are made to this form of rationality, or a change in this form is required in general). An example of this is Ancient Greek philosophy, that is, when its classical period is replaced by the Hellenistic period, a similar situation arises. Aristotle develops the doctrine of entelechy: the Mind that gives the first impetus to action, the Universal Mind - pure thought. Pure thought is the first cause of reality (existence) and all things return to it. Aristotle highly values reason and deifies it.

⁴²Losev A.F. Ancient philosophy of history. - M.: CheRo, 1998, C. 184.





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