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Historical Types of Rationality and Irrationality in the Structure of Post-Modernist Consciousness

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Abstract: Modern culture as part of social life reflects the processes and changes occurring in the environment and in the minds of people. In an industrialized society, one can identify a certain tendency, which is the tendency of modern culture to remythologize. However, it is worth noting that at the same time, an opposite trend arises, which is aimed at its complete destruction. Both trends were formed due to a new type of rationality - postmodern rationality with its plurality and relativism. Today, researchers explain postmodernism as an era not only of the development of social reality, but of consciousness. Along with this, a completely new perception of reality as chaos appears, where new patterns of organization and operation of today's reality are created. Human consciousness has its own mechanisms for streamlining experience. Such a mechanism, which consists in the sphere of consciousness, is rationality. The term "rationality" itself is interpreted as the ability of thinking to create a special world of ideal objects and transform it into an object of activity, guided by the principle of the identity of thinking and being. Within the framework of scientific rationality, one can distinguish between classical, non-classical and post-non-classical rationality of postmodernism. In the public mind in the twentieth century. a new type of rationality has emerged - the postmodern rationality, formed due to cultural changes, such as a crisis in the field of science, art, a crisis of the spiritual life of society, social development along the path of globalization.

Keywords: *rationality; irrationality; historical types; postmodernist; globalization.*

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1. Introduction

The problem of rationality over the past three decades has occupied one of the most important places among scientific studies of philosophical, ideological, cultural, art, and religious studies. Moreover, the problem of rationality went beyond the scope of philosophical and theoretical discourse and turned into a source of existential fears, anxieties and anxieties. This is due to the fact that rationalism in society began to be perceived as part of the crisis circumstances that threaten humanity and are sent to destroy it from this planet. And it is postmodernism that arises at the head of such an anti-rationalist movement. A postmodern criticism of rationalism has emerged from a criticism of the methodology and ontology of structuralism.

But some postmodernists are of the opinion that there is no single rationality for all times and peoples. They demonstrate modernity as a solid foundation for refusing to create any universal paradigm of rationality. Therefore, in this case, postmodernism can really be described as an apostate from logic, rationalism, pluralism and the mosaic patterns of the world, it is ironic in relation to everything that happens in the world. It will come to mind that postmodernism replaces science with a science of science, where rigor, accuracy, predictability, evidence are not required, trying to identify and generalize the specific features of the modern era, postmodernism essentially contrasts them with the logic of history, historicism of culture.

2. The main aspects of structuralism and the problems of rationalism

Postmodernism also indicates the diversity of types of rationalism, but they are undoubtedly hereditary with respect to each other. Thus, the diversity of types of rationality does not mind rationality as the general ability of human thought to master internal, qualitatively different structural connections and relations of being. General rationality exists so being itself is thoroughly structured. To display each type of structural organization by the consciousness of the subject, the formation of a certain type of rationality is necessary. Therefore, the cultural system is a layering of historical types of rationality, but its historical strata do not disappear completely and forever. However, postmodernism is not inclined to connect its own criticism of rationalism with an analysis of the deep historical strata of spirituality, including an analysis of the historical types of rationality that replace each other. Under such conditions, postmodernism can contribute to the creation of the so-called "pranauk" (Cassirer, 1988), where there are no generally accepted scientific canons and structures. During this process, the

signs of the initial, basic forms of consciousness change, and their defining functions are lost.

So, today the topic of pra-politics is popular, one of the forms of which is para-politics, which is characterized as a backstage interweaving and rivalry of class interests, intrigue, non-transparency in politics, an opaque part of the political process, not reduced to institutions of democracy, parliamentarism, civil society.

Also, pranaukova "roots" can often be found in art, where artistic images do not serve to elevate a person to an "aesthetic flight over reality", but purely mundane, utilitarian and narrow group interests (Losev, 1990).

Pragilosophy or quasi-philosophy also deserves special attention among researchers. Pragilosophy refers to the form of a person's spiritual activity, destroys the spirit of rationalism and which loses the ability to fulfill the role of rational justification of the foundations of culture, the ability to be a rational and theoretical integrator of spiritual culture.

Over time, thoughts began to appear that rationalism had a detrimental effect on the culture and science of the late XX - early XXI century. This philosophical trend created the conditions for self-isolation, utopian searches for the ultimate foundations, clear interdisciplinary boundaries and "only true" worldview orientations, is an imaginary value and cannot exist by its very essence. In the scientific world, the question of the "death of culture", the "harmful role of rationalism in culture" does not disappear; on the contrary, calls are made to free consciousness from the "stereotypical ideals" of the modernist period, including its foundation — rationalistic ideas (Mironov, 2006).

The problem of rationalism exists not only within the philosophical and theoretical discourse, but also outside it, which turns it into a source of existential fears, anxieties and anxieties. The media note that modernity is an obstacle to the formation of a rationalist worldview, since assumptions that in the 20th century are increasingly spreading. ideals of rationality are incompatible with the guarantees of a future civilization. Thus, rationalism is recognized as part of those crisis circumstances that contribute to the elimination of mankind from the face of the planet, its degeneration and death.

Claiming the role of the theory of philosophical doubts in the strength of the ideals of culture and its absolutes, postmodern stands at the head of such an anti-rationalist movement. The criticism of rationalism from the postmodern trend has grown from a criticism of the methodology and ontology of structuralism, the central concept of which was the concept of structure.

Structuralism assumes that the system is determined primarily by its structure, that is, stable regular relationships between the elements of this system. Revealing the structural relations of the system by the power of the mind involves abstracting from a certain side of the object, from the specific content of its elements. Such an abstract structure is expressed by formalized means and remains invariant under certain transformations (Gasset, 2013). The types of such transformations define the boundary of possible transformations of the system, variants of its structure. The structuralist method sees that such transformations are the main subject of scientific knowledge in the study of complex system objects. French structuralism provided the method of structuralism of ontological meaning, explaining the identity of universal structures of thought and universal structures of being (Platunova, 2011). It was this thesis that was first of all called into question by the founders of postmodernism.

Studying the question of the existence of a universal structure of thinking, a lot of related questions arise: what is it - a practice, a source of various configurations, or "serial thinking" in various industries? To justify the identity of universal structures of thought and universal structures of being, it is necessary to identify how the structure relates to its absence, how the structure opens as it progressively disappears. So, with the natural completion of any consistent structuralist principle, the killing of the very idea of structure will appear (Grenko, 2019). Any search for constants in the form of structural research is doomed to failure in advance, and threatening to turn into a hoax, a comforting attempt to give out incompleteness to exhaustion, the next move in the game - for the last.

The postmodern conclusion explains that structurality is only a manifestation of being, but not its basis, and therefore, there is no universal rationality, and rationality is not an absolute culture. The forms of the spirit can be explained as forms of the game, such as Science, method, Culture, where the choice is determined not by objective criteria, but by emotional preferences for certain meanings in which a person is able to find solace. It follows from this that a person should behave as if the structure of being were absent.

In the modern era, the philosophical world did not yet realize the absence of structure, and therefore it was permeated with ideals of general structural organization, the spirit of rationalism, rationalistic criticism, the search for common foundations, doubts. The rationalism of this period was also responsible for social utopianism - according to the optimistic status of the future.

3. The main aspects of rationalism and irrationalism

The rationalism of modernist time is characterized by bringing to the extreme the idea of the transformative activity of the subject, entered into an irreconcilable conflict with nature, constrained its evolution by artificial limits, limited the history of society and the space of human freedom, increased the activity of reducing civilization to death [3, p. eleven]. The ideologists of postmodernism believe that the ideal of complete rationality does not correspond to the humanistic spirit, therefore, the absolutization of rationalism carries with it the dehumanization of the individual, poses a risk of creating global dangers for humanity (Rezhabek, 2012).

Postmodernism holds that rationality cannot be the same for all times and peoples. According to this, the problem of rationality also lacks a metaphysical, universally binding and universally accepted solution. From the point of view of postmodernism, modernity is a very convenient stage for refusing to develop any universal paradigm of rationality in general, since such a paradigm does not exist and cannot exist (Stepanov, 2001). Each historical era had its own paradigm of rationality; therefore, rationality as such does not exist, but there are many unrelated rationalities that are understood in a certain way within the framework of a particular social community. So, rationality is only reflection on the language, and philosophical knowledge is a form of discourse, so philosophizing can only be deconstructionist.

Scientists note that postmodernism is characterized by neglect of logic, rationalism, pluralism and mosaic patterns of the world, irony in relation to world events, uncertainty, uncertainty and ambiguity in everything that relates to the absolute culture. Postmodernism changes science to science, the criteria of which do not include rigor, accuracy, predictability, evidence (Grenko, 2019). According to this, human activity is tuned to purposeful activity, but to a meaningless, but entertaining game.

Rationality can be explained as a phenomenon of consciousness; it is impossible, on the one hand, without imagination, intuition, imagination; and on the other, without analyticity, discourse, orderliness, systematization, normativity. In this regard, any outstanding rational discovery always destroys the established rules, producing new ones in exchange, which will also be destroyed in the course of historical events. Thus, in postmodernism, the critique of rationalism revolves with the apology of antihistorism. Trying to identify and generalize the specific features of the modern era, postmodernism essentially contrasts them with the logic of history, historicism of culture. Postmodernism indicates a large number of types of

rationalism, but which are not torn from each other, do not oppose each other, interconnected by certain regular and necessary connections (Jung, 1991). Thus, all types of rationality make up the so-called "system". However, the transitions between them are represented by really different types of connections and relations, and the nature of the sequence between different types of rationality is qualitatively different. And the transition to the development of new types of rationality requires the formation, development of new types of consciousness, which sometimes requires a whole era in the history of culture.

Rationality in the general sense exists insofar as being itself has a definite structure. Being is structured at least within our universe. The existence of an unstructured Universe is impossible, since chaotic being is a sign of the disappearance of the Universe. If the world is a "system of systems", then it is also a "structure of structures." To display each type of structural organization by the consciousness of the subject, the formation of a certain type of rationality is necessary. Therefore, the cultural system is a stratification of historical types of rationality, but previous historical strata never disappear completely and forever.

The earlier historical forms of consciousness and the corresponding types of rationality do not disappear, but become higher forms of consciousness, types of rationality, changing their functions and obeying the goals of a higher system. Denying the continuity of types of rationality, postmodernism reduces the obstacle to understanding that structure is not absent (Jung, 1996). Postmodernism connects the structural nature of being and the historicism of culture in an intimate way. But historicism is not only the key to understanding the structural nature of being, but also the way of being, the vital activity of culture itself.

The period of modernity is manifested in an important regularity - each new important step in cultural creativity is carried out on condition that the latest cultural achievements are mastered, as well as through the assimilation of the deepest historical layers of culture, the synthesis of the history of culture and its modernity. The history of culture on a large scale concerns the cultural creativity of the present, becoming its immediate cause (Eco, 2004). The deep layers of culture did not "die" in the past, but "flowed" in the form of various ideas, processes and trends into the present, thereby enriching civilization and culture. So, history has not remained in the past, it exists in the present, and at the same time also determines the future.

The development of culture in the historical aspect is not only the expansion of existing content, enrichment with new elements, components, products of creative activity, but also the establishment of new internal

connections of its historical layers, rationalization of its internal integrity and organization. This process applies both to the culture as a whole, and to its individual branches.

Postmodernism as a spiritual movement of anti-fundamentalist avant-garde does not connect the criticism of rationalism imposed on it with the analysis of the deep historical layers of spirituality, including the analysis of historical types of rationality, which tend to succeed each other. Postmodernism refers to the analysis of specific features of modern culture, contrasting them with "historical logic" by ignoring the continuity of historical types of rationality. He does not realize that many forms of modern irrationalism have been revived and modernized by a relic of primitive mythologism and mysticism (Lyotard, 1984, pp. 7-8). Moreover, postmodernism takes on the function of reducing philosophy to a non-philosophical form of culture, giving it the features of quasi-philosophy.

The intense dynamics of modern spiritual culture generates not only "classical" syntheses, but also stable formations of a special kind, where components from the following subsystems of spiritual and material culture are integrated, which were usually considered to be very distant and completely alien to each other (science and mythology; science and religion , philosophy and mythology). In the process of such integration, the signs of basic forms of consciousness are substantially modified, and their defining functions are lost (Ishenko, 2005).

Compared to their basic counterparts, the "updated" forms of consciousness are characterized by a different functional orientation, structure, content, and a new role in spiritual culture. The cultural manifestations of such formations are not obvious, since their clarification involves a serious theoretical analysis. It can be said that modern spiritual culture forms the "spiritual constellation" that arise in reflecting consciousness as quasi-forms of its main components - "Allegedly science", "Allegedly moral", "Allegedly art", which are almost the opposite of generally accepted science, morality, art (Ivanov, 2017).

Among scholars, the question often arises about those processes in spiritual culture that generate its quasi-forms. Studies show that the more differentiated is the system of spiritual development of the world, the more complex is its structural organization, the foundations and final results, the more diverse are its constituent elements, the more intertwined are its essential and non-essential, substantiated and justified, substantial and "transformed" forms, and all this is intertwined so complicated that compliance with the basic conditions, the canons of the functioning of the original system becomes almost impossible. Sometimes distinguishing the

original form from its quasiform is not easy (Mamardashvili, 2010). This gives rise to certain problems around questions about the trend of future evolution, about what is more in quasi form - signs of the survival of the old form or the emergence of a new type of culture.

Quasi-moral forms of modernity are in the sphere of moral relations, which are enriched by such new behavioral norms that only at first glance bear the features of moral regulation. In fact, traditions accumulate in them, and are aimed not at strengthening the norms of universal human-life direct communication of people, but at realizing private, corporate interests. Such a situation takes place in the formation of codes of communication for members of various secret unions, sects, interest associations, closed-type political parties, closed power structures, terrorist organizations, etc.. Using the "mechanisms" of moral shocking, participants in such "corporations" put such ideals into codes of conduct, not only do they not strengthen moral and methods of universal communication, but, on the contrary, destroy them. Supporters of unlimited freedom do not understand that it is not just about the banal freedom of the individual and her behavior, but also about the peace of others and, perhaps, about other serious things (Avtonomova, 2018).

The desire to use the cohesion of their like-minded people to impose deviant moral values on society is not at all as harmless as it might seem at first glance, on the contrary, it can lead to destructive factors for society. As an example, deviant behavior is considered a moral-cultural "mainstream." Such actions can change the traditional moral standards of society, fraught with dangerous and unpredictable consequences (Levy-Strauss, 1963).

Religious consciousness, quite inferior to various kinds of quasitransformations. This is due to the fact that the history of heretical and sectarian movements is parallel to the history of world and national religions (Kukartseva & Kolomoets, 2017). The conditions for the transformation of religious consciousness are currently aimed at the dominance of mass consciousness. The mass society has generated not only its art - pop art, but also its own pop religion. From neopaganism to a “scientific” religion, from oriental mysticism to magical healers, from telepaths to aliens, pop religion includes everything that seeks to move away from the monopoly of rationalism. This is the answer of the "fiction" of the "detective", a subconscious protest of our century against the mechanical Universe (Melik-Gaykazyan, 2006). The crisis of rationalism leaves us in limbo. Faith, like gravity, gives life weight and vector. Such an “imbalance” makes us rush into an unconscious search for religion, trying to find a theological problem under every mask.

A large number of associations created under religious banners leave the foundation for religious consciousness, but by no means carry out religious functions, since they are not at all aimed at finding forms of harmonization of the way a person experiences his connections with the natural and social environment. They perform a number of other tasks - political, regulatory, imperious, strong-willed, etc. An analysis of the history of religions gives many examples of the "degeneration" of religious sects into political groups or criminal and criminal associations and vice versa.

The topic of quasi-politics is quite relevant today. The most common form of quasi-political consciousness is socio-political utopias, in which real social ties and relationships are distorted to please a particular socio-philosophical doctrine. In political ideology, the awareness of the material interests of individual social groups never exhausts all the wealth and variability of the real content of these needs and interests. One of the forms of quasi-politics is parapolitics - backstage interweaving and rivalry of class interests, intrigue, lack of transparency in politics, the non-transparent part of the political process, cannot be reduced to institutions of democracy, parliamentarism, and civil society. Parapolitics is not entirely predictable; it completely depends on the schedule of narrow interests of various social groups and classes.

The creation of quasi-forms of spiritual activity is traditionally common in art. Some of its fashion trends bear the imprint of the loss of the defining function of art. External signs of art include the desire to find new ways of artistic imagery, empathy of the artist and the audience. They can be stored in quasi-forms of art, but they can significantly change its semantic orientation, where artistic images serve not to raise the individual to "aesthetic spread over reality", but to purely mundane, utilitarian and narrow-group interests. Among such quasi-forms of spiritual culture, the synthesis of consciousness and cognition, which is usually called pranaukuy (quasi-science), is of particular interest.

Pranauka is such a form of spiritual activity, claiming the status of science, cognitive activity, widely using scientific and rationalistic terminology, but consciously or unconsciously rejecting the norms, standards, criteria and values of scientific activity. Thus, it appears in the form of scientific falsifications, and various kinds of parascientific constructions, mythologies.

There is one more type of pranauk - quasi-philosophy, which is a form of spiritual activity, where the spirit of rationalism disappears, and the ability to perform the role of a rational justification of the foundations of

culture, the ability to be a rational-theoretical integrator of spiritual culture is lost.

4. Conclusions

Given all of the above, we can conclude that through the pseudoscientific expressions that are found in pranauci, in the understanding of people, facts about the subject of philosophy, demarcation boundaries between philosophy and non-philosophical forms of culture, the need to dissolve the philosophical-categorial apparatus in the conceptual apparatus of other forms of culture can be distorted - politics, morality, art, religion. All this is truly characteristic of the postmodern era.

Over the past two decades, in a philosophical context, among various discussions, the first place is occupied by the problem of interaction and the ratio of rationalism and irrationalism. The meaning of rationalism in the history of culture has become the basis for theoretical and ideological confrontations, the subject of fierce polemics, a concept that reflects the ideological struggle of various schools and areas of modern social and humanitarian knowledge. Consequently, it is precisely in interaction, opposition, mutual criticism, in interpenetration (in all these, even antagonistic forms) rational and irrational forms of being of postmodern consciousness that become the general ability of human thought to master internal, qualitatively different structural connections and relations of being.

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