

Correlation of Rational and Irrational in Social Communications

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Abstract — The author of the article proposes to consider the rational and irrational in social communications in their dialectically contradictory unity on the basis of the methodology of the activity approach. In order to denote this unity the author introduces a new philosophical term "sipol". This term implies the consideration of the unity of the rational and the irrational as the unity of the two social and informational fields.

Keywords — social communications, rational, irrational, correlation, social information.

I. INTRODUCTION

In numerous studies devoted to the analysis of the process of social communication, various types of social communication are considered – formal, informal, verbal, non-verbal, group, individual. However, it is still the unresolved question of the relationship between the rational and the irrational in all kinds of social communications. An important problem is the interpretation of the basic philosophical concepts used to solve this problem. First, different authors use different basic concepts; secondly, even the same basic concepts are interpreted differently by different authors. This is especially true of the concepts of "rational" and "irrational". In this article, the author proposes to use the following complex, polysemantic basic philosophical concepts: "rational", "irrational", "correlation", "social communications", "social information", "social and information field". Let us give an interpretation of these basic concepts in the introduction. The second section of the article describes the methods and materials used, and the third section presents the results of this research. The fourth section includes conclusions and conclusions from the work done. At the end of the article a list of references is given.

It should be noted that in the second section, there will be the views of those authors who, to some extent, relate to the topic of this research – the correlation of rational and irrational in social communications. Due to the fact that this topic is very broad and multifaceted, it becomes possible to highlight the aspect that involves the analysis of social communications as the information interaction of the subject with another subject or subject with the object to which its attention is directed. Within the framework of this interaction, let us single out the correlation of two information flows – rational and irrational. These two information streams can be presented in the form of two interconnected social and information fields and this relationship can be designated with the new philosophical term "sipol". It is important to note that this article provides only a

brief description of this relationship, which does not claim to be indisputable conclusions.

A brief interpretation of the basic concepts:

A. Social communications.

This article uses a common definition of social communication. Social communication is understood as such its aspect, which is associated with the mechanism of influence of the subject on the object of communication, aimed at achieving the goals set by the subject of communication. The subject of communication initiates and organizes the information process, during which creates a mechanism of influence on the object of communication (or other subjects of communication) in such a way that it is possible for the subject to achieve its goals, in particular, to meet its specific needs.

B. Social information.

Social information is infinitely diverse in form, content and methods of obtaining the correlation of social processes and phenomena reflected in the public consciousness, the properties of objects, determined by the nature of social activity and social experience of people.

C. Correlation

The process of correlation is considered not only in its similarity, but also in its difference with the process of relationship. Within the traditional approach the relation is considered as a "result", and the correlation – as a process of development, preparation, creation of this result (a certain form) [1]. The correlation as a "non-result" loses the concreteness of the relation and as a result it appears as something non-specific, indefinite, having an orientation to the relation. The correlation is considered with two options: the correlation as "not yet specific" and correlation as "already not specific", i.e. as a process either proceeding or following a specific result (relation).

D. Social and information field

Let us consider the social and information field in line with the methodology proposed by N. M. Churinov [2, 3]. Following N. M. Churinov adapted to the research form under study, let us distinguish the additive social and information field as a rational (RIT-field – rational information broadcast) and non-additive social and information field (VIT-field – vital (life) information broadcast, from vitalis – "life"). By additivity is traditionally understood as a state when the properties of the whole are completely determined by the properties of its parts, when the

whole is equal to the sum of parts; under nonadditivity – a state when the whole is greater than the sum of its parts. The term "field" traditionally refers to a state that is characterized by an infinite number of degrees of freedom of the elements included in the field.

E. Rational

Rational is an attributive-predicative (defining) side of social information, in which one or more social properties of the object are distinguished, expressed in a symbolic form (in language). The rational is primarily external to the subject fragmentary information, is not completely meaningful according to the subject of social predicate of the subject.

F. Irrational

The irrational is a retributive (reminding) social and semantic side of social information, in the integral form it is displaying the social experience of the subject related to this subject; in the indirect form (in verbal or nonverbal form) it is contained in culture and language.

Irrational is information internal to the subject, or the visibility of the object, the illusory representation of the subject about the subject [4]. These author's definitions of rational and irrational allow us to present social information not as something external to the subject, but as a dialectically contradictory unity of external and internal for the subject of social information. The subject, in turn, appears not as a "computer", operating with information coming from the outside, but as a living, active subject, creating and processing in his mind the necessary information for him.

It is important to note that the author's approach to the research topic allows us to present the rational and irrational as two interrelated and non-existent without each other information flows that play an important role in social communications. Similar to this approach, the point of view expressed by the authors of studies published in 2017 - 2019 will be considered in the second section of the article.

II. METHODS AND MATERIALS

For the analysis of the materials published in 2017-2019 on the subject of this research, the dialectical methodology is used, which assumes the general scientific cognitive means: system approach; structural and functional approach; methods of analysis and synthesis, induction and deduction; logical and historical. The subject of the research is considered as a dialectically contradictory unity of rational and irrational, in which the rational and irrational are presented as properties of social information existing in the public consciousness in the form of social and information fields. Social information is considered in dialectical relationship with social activity as one of its sides.

Within the framework of the chosen methodology in the published materials concerning the topic of this research, it is possible to distinguish several points of view of their authors that are similar in meaning. The general basis for the analysis of the used scientific materials I consider the following: 1. the correlation of rational and irrational is considered by the authors of scientific articles from a perspective close in meaning to this approach, as a kind of social information necessary for the

subject of his social communications; 2. all authors of scientific articles emphasize the dual nature of social communications and the need for their contradictory unity.

In particular, S. Aasen in the article "Object-dependent thinking without illusions" notes: "the Thought of a certain object – a single thought – depends on the object." [5]. At the same time, S. Aasen believes that "there is an illusion-free version of the idea of an object." [5]. S. Aasen, thus, distinguishes two versions of representations about the object – illusory and free from illusions. His point of view, S. Aasen refers to a special form of disjunctivity: "the main ingredient of the free from illusions version of representation is a special form of disjunctivity." [5]. If this is the case, then the subject's representation of the object assumes disjunction, separation, that is, the presence of two versions - accurate (true) and inaccurate (probabilistic). S. Aasen admits that there is a possibility of their unification [5].

Jörg Lösche in the article "Relationships as Indirect Intensifiers: Solving the Puzzle of Partiality" distinguishes two types of social communication. The first type is based on the principle that assumes that all people are of equal moral value and the moral point of view is an impartial point of view. The second type is based on the associative (interpersonal, family, friendship) the responsibilities of people. Jörg Lösche offers to combine these two types of social communications [6].

S. Aasen and Jörg Lösche consider social communication as some information about the object, which emphasize its dual nature and offer to consider this information as a single and indivisible.

W. Peters in his article "Introspection, thought reading and transparency of faith" analyzes the process of self-analysis of the subject and identifies two types of knowledge of the subject about himself. First, the knowledge of the subject about himself does not depend on other people ("asymmetry"). Second, the knowledge of the subject about himself depends on other people ("symmetry") [7]. W. Peters considers it necessary to combine "symmetry" and "asymmetry" and, as well as S. Aasen and Jörg Lösche, to consider them as one and indivisible [7].

D. Fassio in his article "Faith, correctness and constitutivity" introduces the concept of "the standard of correctness of faith" and argues that "the standard of correctness of faith is determined by conceptual needs." [8]. It is generally accepted that the necessities of life, including conceptual requirements, there is some harsh necessity, to some extent, determine the behavior of man, including his social communication. If this is so, then our further reasoning should be conducted, revealing the content of the concept of "necessity". This concept is discussed in their articles D. James and Jan Kandiyali, analyzing the concept of Marx about the relationship between freedom and necessity [9, 10]. As Jan Kandiyali writes, "David James stands for a new understanding of the compatibility of freedom and necessity in Marx's idea of Communist society. According to James, this compatibility is not so much related to something special in the nature of labor, but to the way Communist producers organize the sphere of material production. James gives a subtle and plausible description of one part of Marx's story about the compatibility of freedom and the need for a Communist society, but his

description misses another, more fundamental part of the story. This part focuses on Marx's assertion that Communist producers achieve their freedom by doing the necessary work—helping others meet their needs. Marx holds a stronger claim than James wants, namely that freedom and necessity are not merely compatible, but that participation in the realm of necessity is necessary for human freedom." [9].

It is possible to agree with this point of view Jan Kandiyali. In the author's opinion, the understanding of freedom and necessity as one and indivisible is fundamental for the analysis of not only economic relations, but also all other social relations, including social communications. Confirmation of this can be seen in the article of K. Barthel "Ontology of musical works and the role of intuition: experimental research". K. Barthel, analyzing the philosophical discussion about the ontology of musical works, notes: "...This discussion is caused by a conflict between two seemingly plausible intuitions—the intuition of repeatability and the intuition of creativity. The problem facing philosophers in this discussion is that there is no clear way to determine which of the two conflicting intuitions reflects our musical practice more." [11].

With regard to the topic of this research, one can say that "intuition of repeatability" in music obviously refers to the concept of "necessity", and "intuition of creativity" - to the concept of "freedom". "Freedom" and "necessity" as these two types of intuition exist in music in an inextricable relationship. Says K. Bartel, the problem is that it is unknown what intuition is dominant at a particular moment in time and we can't trust intuition, because intuition is contradictory and can not be determined with sufficient accuracy: "Despite the fact that both intuitions reflect actual musical practice, the intuition of asidumente and intuitions of frequency are actually in tension with each other. ... The problem, ultimately, is this: we cannot rely on intuition, because the sources of our intuitions are suspicious (contradictory, as different philosophical trends and different musical practices are contradictory. - S. K.)" [11].

Including intuition in the ontology of musical practices, K. Bartel, thereby, introduces an element of uncertainty, unpredictability in the process of musical creativity. In this study, this element of uncertainty is denoted by the concept of "irrational". Close to this understanding there is the article by A. Baz "Motivational uncertainty". A. Baz believes that the motive of social activity can not be determined with sufficient accuracy: "the world as it appears before us and to which we always react to reflection and explicit judgment is ... uncertain, and therefore his motives are also uncertain. And if this is so, then, at least for a wide range of morally significant human actions, there can not be one final, complete and objectively true answer to the question: What prompted us to do this or that?" [12]. About the same writes W. Lee, investigating the question of "in what sense rational requirements govern our relations, such as faith and intention." [13].

For the understanding of the irrational point of view A. Baz is important due to the fact that, like A. Baz, I believe that the true motive of conscious human activity can not be determined in its entirety. In this case, we are talking about conscious human activity, analyzes the activities of a mentally healthy person, not a madman. Consequently, social activity in this case

is conscious, but its motive cannot be determined with sufficient completeness. This corresponds to the statement that the irrational is something conscious, but not certain. As noted in the introduction to this article, the rational in the definition is something definite but not conscious. This understanding of the rational and irrational leads to the conclusion that they complement each other and exist in an inextricable relationship, as something single and indivisible.

It is important to note that the contradictory unity of rational and irrational as conscious and unconscious in human activity does not imply his unconscious activity. This point of view is expressed by V. Haselberger, who in his article "Propositional installation and skills embodied in the philosophy of action" opposed to propositional intentions. "The failure of proposition reveals an important role in human activity constitutive that the embodied practical skills play - the most important measure of a rational human practice, which ... undermines the perceived contrasts between "internal" (mental/meaningful) and "external" (physical/ mechanical) in our lives as rational agents." [14].

It is possible to agree with V. Haselberger's opinion that "practical skills" are the most important dimension of reasonable human practice. In addition, we can agree that "practical skills" provide a contradictory unity of "internal" and "external" in human life. In the understanding, as noted in the introduction to this article, "internal" is irrational, and "external" is rational. The purpose of this research is to show the contradictory unity of rational ("external") and irrational ("internal") in social activities, in particular, in social communications. To achieve this goal, let us analyze the information aspect of social communications and consider the rational and irrational as properties of social information. The results of this research are presented in the third section of this article.

III. RESULTS

The main result of this research is the rationale for the introduction into scientific use of social philosophy of the new term, which was named as "sipol" (short for the words "social and information field"). I suggest that this result may give rise to a discussion that I think would be very desirable.

For the first time the term "sipol" was introduced into scientific use in the author's monograph, published in 2007 [4]. At present, in the conditions of mass Informatization, the relevance of the analysis of those processes that have been designated by the term "sipol", in the author's opinion, obviously increases. Therefore, it would be advisable to express different views on the impact of mass Informatization on social communications in modern society, including the term "sipol".

In the author's version of the definition of this term, "sipol" is an operator of social and information shifts and transformations taking place in the public consciousness within the framework of the correlation of rational and irrational as properties of social information, which has a field nature.

The correlation of rational and irrational as a relatively independent social and information process, we consider as an operator of shifts and transformations in the public consciousness, close in its functional role to the operator

"transformation" (according to M. K. Mamardashvili) [15]. It should be noted that M. K. Mamardashvili analyzed the operator "transformation" as a whole, and I single out only one of its possible aspects – social and information, taken from the perspective of interaction of social and information fields. In the process of this interaction, under the determining influence of the social experience of the subject, there is a complex transformation – from the correlation of rational (external to the subject) and irrational (internal to the subject) information there is the information that the subject ultimately guided in its social activities.

According to N. M. Churinov, this complex, contradictory transformation "is provided by the unique content of some procedure – "demon" [3]. In physics, such a unique procedure is called "Maxwell's demon" (bias current; electrical current of displacement). In social philosophy, something close can be seen in the functioning of the said operator "metamorphosis". As is known, one of the sides of the operator "metamorphosis" is considered to be the display of a complex and contradictory, relatively independent process of shifts and transformations occurring in the public consciousness. The use of the operator "metamorphosis" for the analysis of this unique "process of shifts and transformations" opens up additional opportunities for specifying the correlation of rational and irrational. In particular, it is possible to highlight the social and information side of this operator (through social activities) and, accordingly, the search for social and information method of displacement and transformation, in which "participate" rational and irrational as properties of social information.

Their relationship in this case can be represented as a relatively independent process, which has its own dialectically contradictory logic of development, included in the same logic of the said process of shifts and transformations. The relative independence of this process is determined by the fact that this process is purposeful, its purpose – the formation of the motive of social activity. It is this goal that determines the relative independence of this process, the main "participant" of which is the correlation of rational and irrational. The purposefulness of this process clearly separates, separates it from other social and information processes and largely determines its unique content.

The independence of this process is always relative due to the fact that the very purpose of this process – the formation of the motive of social activity is always determined by a set of reasons (internal and external), the main of which is the social experience of a particular subject of social activity. We consider the social experience of a particular subject of social activity as the main reason for the beginning of this process of shifts and transformations, and we consider the end of this process to be the elimination of the causes that caused it.

The proposed methodological scheme provides an opportunity for its further development. In particular, it allows giving the name, "name" to the specified process of social and information shifts and transformations. In the author's version, the name of this process should reflect its content, namely – the method of social and information interaction, which involves the displacement and transformation of social information in the public consciousness. I consider these shifts and

transformations as the interaction of social and information fields. With this approach, the name of this process can be created by analogy with the physical concept of "dipole". If the dipole interact with the electromagnetic field, in the study of correlation of rational and irrational to interact social and information space. By analogy with the dipole correlation of rational and irrational in the public consciousness as a relatively independent socio and information process can be called "sipol". Let us repeat the author's definition of sipol. **Sipol is an operator of social and information shifts and transformations occurring in the public consciousness within the framework of the correlation of rational and irrational as properties of social information, which has a field nature.**

Based on the proposed definition of sipol, options for its use can be presented. One of these options can be justified as follows. In our version, the subject of social activity is certainly active and self-sufficient; he not only "receives", but also creates for himself the necessary social information, forced to this by the need to find meaning. This search begins with the tension between the need for such a search and social uncertainty. Overcoming social uncertainty in any way available to him, including through the correlation of rational and irrational, that is, with the help of our sipol, the subject seeks to find its meaning. The assessment of the information created by him, given by another subject, for our subject is of secondary importance or does not matter at all. Our subject finds its meaning with the help of its own, unique "tool" - the correlation of rational and irrational, I called sipol. As a result, the subject who has found its meaning in social information carries out its social communication meaningfully, consciously in one's own interests.

IV. CONCLUSION

Using the term "sipol", we can try to show some aspects of social processes in their social and information aspect. I offer you the following arguments in their brief thesis.

1. I consider sipol as a kind of abstraction, as a dialectically contradictory unity of social and information fields, in which there are shifts and transformations.
2. In the framework of the activity approach, the basis of any transformations can be considered dichotomous division of the object features, the presence of binary oppositions.
3. By ascending from the abstract to the concrete, we can fill the abstraction "sipol" with concrete content, concrete pairs of opposites. The choice of binary oppositions can be arbitrary at the request of the subject. For example, can be analyzed as something one and indivisible such pairs like: good-evil; self-interest-selflessness; the right-duty; love-hate; the government-anarchy, etc., This analysis, in accordance with the chosen methodology should involve the identification of dominant and required the synthesis as the result of the analysis.
4. The identification, analysis and synthesis of binary oppositions is only the initial stage of using sipole as a social information tool. The use of sipol does not imply simplification of dialectically contradictory processes, bringing them only to binary oppositions. The final stage of using sipol must necessarily be the display of a large holistic system of

perception of the subject, by which I understand both the individual and the social group and society as a whole. The scale of sipol directly depends on the scale of the subject. In this regard, sipol can be considered as one of the means of movement to unity (in the social and information aspect).

Some analogy with the proposed understanding of the concepts of "rational", "irrational", "sipol" can be seen in the concepts of "intention" and "retention" in phenomenology, but the fundamental difference, in the author's opinion, in this case is that in the author's version the source of activity of the subject and therefore the cause of the rational and irrational as the properties of social information is the social experience of the subject with all the ensuing consequences. The main of them can be considered as a natural, organic connection of the "life world" and consciousness of the subject, which remain divided in phenomenology.

Further analysis of the proposed problems related to the term "sipol" requires significant collective efforts.

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