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**CORRELATION BETWEEN THE RATIONAL AND IRRATIONAL AS AN ASPECT  
OF THE TRANSITION FROM POTENTIAL INFORMATION TO ACTUAL SOCIAL INFORMATION**

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**Abstract**

The author outlines the correlation of the rational and irrational in public consciousness as a model of the transition from potential information to actual social information. This model consists of the following elements: the rational as a social predicate, and the irrational as visibility (a socio-semantic unity). The operator “metamorphosis” serves as a transition means from the model elements to actual phenomena and vice versa. Other elements of the model are the subject of social activity, as well as the social needs and social invariants of the subject. The subject and its social needs serve as a source for revealing the origin of the rational and irrational, while social invariants serve as a regulator of their correlation. The outcome of the conducted by he author prolific sociological survey validates his theoretical provisions and proves them to be of explicit social significance.

**Keywords**

Social information – Actuality – Potentiality – Transition model

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PH. D. SERGEY KUSCHENKO

## Introduction

The relevance of the research is determined by the need to formulate in accurate scientific terms the philosophical problem of the correlation between the rational and irrational in public consciousness. This need is a consequence of increased academic attention to the fundamentals on how public consciousness functions under modern conditions. The research into the problem has a long history; however, the actual essence of the correlation in question is still obscure.

During the last twenty centuries of the human history, the phenomena of the rational and irrational in ontological terms prevailed in public consciousness, playing a vital role in all major social events, including social revolutions, major social reforms, mass social movements, *etc.* In the process of analyzing the causes, development and the outcomes of the above-mentioned events, both the rational and irrational origins acquire meanings in public consciousness. Therefore, in the socio-philosophical aspect, the correlation between the rational and irrational appears to be an acute scientific problem. The research topic is particularly relevant to the countries, which are in a transition period of their development, including Russia. Based on history, it is possible to conclude that the correlation between the rational and irrational can affect the course and results of large-scale social activities. These activities are characterized by the manifestation of the regulatory function of the relationship in question, the analysis of which is obviously relevant in studying major social events (including transitional ones). Moreover, the changes in public consciousness and, accordingly, in the correlation considered here are especially evident during the transition periods of the society's development. In addition to changes, the above-mentioned periods of social development are characterized by unchangeable features of the relationship under investigation, namely its inevitable transitional character, which is determined by constant mutual transitions of social processes. Nowadays, the relationship between the rational and irrational in public consciousness is of intense scientific interest to a number of researchers.

However, in epistemological terms, the correlation between the rational and irrational is still generally viewed within the dichotomy between 'the reasonable and unreasonable' (or their modifications, in particular "the logical and illogical"), using the concept of "reason", which is interpreted in a wide range of meanings. In this regard, it is necessary to clarify the concepts of "the rational" and "the irrational", as well as their relationship. It is hard to interpret the polysemantic concept of "reason" and this significantly hinders the socio-philosophical analysis of the correlation between the rational and irrational.

To solve this problem, it is obviously necessary to specify the formulation of the research problem related to the correlation of the rational and irrational. At present, the available philosophical tools are not sufficient for identifying the actual essence of the correlation between the rational and irrational in public consciousness. Researchers have not yet specified the formulation of the problem and the methodological approach that should be used to answer the following question: "What is a plausible solution to the problem?" The core of the problem on how exactly the rational and irrational can (or cannot) correlate in public consciousness remains unclear. The uncertainty of the concepts of the "reasonable", "unreasonable" and "the irrational" allows neither scientifically formulating the problem, nor answering the question about what could be a solution to the problem. Taking into consideration the fact that a number of studies on the problem of the correlation between the rational and irrational have not found any solution yet, this article aimed at analyzing a completely new and original aspect of this problem, namely the socio-informational aspect of the correlation between the rational and irrational in public consciousness.



The analysis of the socio-informational aspect of the correlation between the rational and irrational in public consciousness presupposes the use of the fundamental concepts of social philosophy, namely “social information”. According to the initial hypothesis proposed by the author based on the concept of “social information” the transition from potential information to actual social information directly depends on the subject’s social activity and includes several stages. The research aimed at identifying and analyzing these stages. According to the author of the research, the transition from potential information to actual social information consists of five stages that are interrelated. Proceeding from the primary hypothesis, the author proposes a secondary hypothesis, which implies that in all stages, social information exists in the form of socio-informational fields.

In accordance with the primary and secondary hypotheses, the author of the research formulates the following objectives of the research: 1. defining the initial concepts; 2. including the analyzed process in a broader socio-informational process; 3. identifying and analyzing the major stages of the transition from potential information to actual social information; 4. reviewing contemporary literature on the research topic, and 5. summarizing the results of the research. Having identified the research problem, the author defines the basic concepts. According to James Stone<sup>1</sup>, “information lies at the heart of biology, societies depend on it, and our ability to process information ever more efficiently is transforming our lives”. These words make it obvious that to reassess the whole scope of the notion of “social information” would take too much time and efforts. That is why the author chooses to cite N. Churinov who described social information as a human activity process in the development of which the element of “the uncertainty” is being withdrawn<sup>2</sup>. Based on this important constituent of social information, we define the socio-informational aspect of social activity as a process of creating and processing social information in public consciousness. “Social information field”, another important concept, was defined by the author as an information system that involves an infinite number of freedom levels of its constituent elements and information blocks. An information block is a dialectically contradictory unity of opposing concepts (the good and the evil, self-interest and selflessness, rights and responsibilities, *etc.*). Using the above-mentioned basic concepts, the author investigates the process in question within a broader model that he calls “the model of the origin and metamorphosis of social information in the process of the subject’s social activity”. This broader model includes the following steps: 1. emergence of social information; 2. transition from the emergence of social information to processing it; 3. processing of social information; 4. transition from processing to results; and 5. emergence of a possible outcome of the transition of the socio-informational process from potential information to actual social information (concepts). The proposed solution to the objectives of the research allows highlighting its theoretical and practical results. The basic theoretical relevance of the research, according to the author is that it is necessary to make a distinction between the two levels, i.e. the rational and irrational, inherent in public consciousness. These two levels are interrelated and, thus, cannot be separated. The main practical significance of the research is the fact that in the management of the society, it is necessary to take into account the impact of irrational human actions that defy logical explanation. According to the author of the research, the consideration of people’s social needs is one of the most effective ways to manage the above-mentioned irrational actions.

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<sup>1</sup> James V. Stone, *Information Theory: A tutorial introduction* paperback (Sheffield: Sebtel Press, 2015), 3.

<sup>2</sup> N. M. Churinov, *Informatsionnaya ratsional'nost'* (Krasnoyarsk: Sibirskaya Aerokosmicheskaya Akademiya (Siberian Space Academy), 1993), accessed March 21, 2020: 43.

## Methods

Social consciousness in this research was analyzed by means of dialectical materialism in combination with the activity orientated approach. Other methods used in the course of the research include general scientific methods such as the systematic approach, structural-functional approach, statistical methods, as well as the method of respondents' sociological survey.

The research substance is to view the public consciousness as a subjective reflection of objective reality and as an aspect of social activity.

The research subject matter is the correlation between the rational and irrational in public consciousness.

The following points comprised research theoretical and methodological basis.

1. There are two methodological standards that characterize the two basic types of society: individualistic and collectivistic, which define: 1) the type of the society, i.e. the norm of sociality; 2) the deviations from the norm typical of a particular society; 3) the nature of deviations; 4) the indicator of the fact that one society type cannot turn into another upon anybody's initiative; 5) the principle of distinguishing between one type of society from another instead of opposing one type to another; and 6) the indicator of the society's stability.
2. The author used a dialectical methodology that presupposes general scientific cognitive tools: the systematic approach, structural-functional approach, methods of analysis and synthesis, induction and deduction, as well as the concepts of the logical and historical. In the framework of the dialectical methodology, the research subject was examined through the prism of the dialectically contradictory unity of subjective and objective dialectics, in which the phenomenon of subjective dialectics reflects the image of reality that presupposes a prototype, namely objective dialectics taking place outside and independently of consciousness.
3. The activity approach was used to analyze human consciousness. The activity approach to consciousness has been used in the framework of the methodology presented in the works of V. A. Lektorskiy<sup>3</sup>, A. N. Leontiev<sup>4</sup>, E. V. Ilenkov<sup>5</sup>, V. N. Sagatovskiy<sup>6</sup>, V. I. Tolstykh<sup>7</sup>, V. P. Fofanov<sup>8</sup>, and B. G. Yudin<sup>9</sup>. Activity is characterized as a "mode of human existence" and as the "human way of treating the world". Activity characterizes the entire system of the manifestation of man's essential powers. Through its activity, the subject embodies his/her values and meanings of life. Activity is described as an integrity that is greater than the sum

<sup>3</sup> V. A. Lektorskiy, "Deyatel'nostnyy podkhod: smert' ili vozrozhdeniye", *Philosophy Issues*, Vol: 2 (2001): 56–65.

<sup>4</sup> A. N. Leontiev, *Problemy razvitiya psikhiki* (Moscow: MGU, 1972).

<sup>5</sup> E. B. Ilenkov, *Dialekticheskaya logika: istoriko-teoreticheskiye analiticheskiye obzory* (Moscow: Politizdat, 1984).

<sup>6</sup> V. N. Sagatovskiy, *Russkaya ideya: prodolzhim li prevanny put'* (Saint Petersburg: Petropolis, 1994).

<sup>7</sup> V. I. Tolstykh, *Rossiya epokhi* (Moscow: Russian Political Encyclopedia (ROSSPEN), 2012).

<sup>8</sup> V. P. Fofanov, *Sotsial'naya aktivnost' kak sistem* (Novosibirsk: Nauka, 1981).

<sup>9</sup> B. G. Yudin, *Metodologicheskiy analiz kak napravleniye izucheniya nauki* (Moscow: Nauka, 1986).

of its constituent parts. It implies the need for taking into consideration the objective dialectics of a single part of human activity and human activity as a whole, as well as the dialectics of the spontaneous and the conscious.

4. In the framework of the activity approach, the author used the theory of informational reality proposed by N. M. Churinov<sup>10</sup>. The theory of informational reality proposes the socio-informational approach developed in the works of A. N. Arlychev<sup>11</sup>, V. Z. Kogan<sup>12</sup>, A. N. Kochergin<sup>13</sup>, V. I. Kremyansky<sup>14</sup>, A. D. Ursul<sup>15</sup>, and A. V. Ukhanov. The socio-informational aspect of the problem touched upon in the research is analyzed on the basis of the negentropy principle of the information reality. According to this principle, the information reality is characterized by ontological modality. This methodology allowed the author of the research to consider the ontology of socio-informational processes in accordance with their dialectically contradictory nature, and to specify the methods for the simultaneous interaction and confrontation of the rational and irrational in public consciousness. Social information is viewed in a dialectical relationship with social activities as one of its aspects.
5. The author of this study used private scientific methods for working with theoretical and empirical materials, including the data of sociological studies (statistical methods, content analysis, *etc.*).

## Literature Review

In the context of the correlation between the rational and irrational, the problem of transition from potential information to actual social information was analyzed by a number of researchers. However, there is still no common understanding of the concept of the “irrational”. In ancient philosophy, the notion of the “irrational” was defined as something illogical, inexplicable. Modern researchers continue to adhere to this tradition. In particular, when speaking about the “comedy of incarnations”, Slavoj Žižek wrote:

“We believe that in reality, there is something “more than meets the eye”, i.e. the essence is supposed to exist somewhere within reality, as its hidden core. It is important to point out the dialectical shift in the meaning of the phenomenon. First, the immediate reality is reduced to the “simple phenomenon” of inner essence. Then, the latter is affirmed as something that is inherent in reality as a ghost of its hidden core.”<sup>16</sup>

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<sup>10</sup> N. M. Churinov, *Informatsionnaya ratsional'nost ...*

<sup>11</sup> A. N. Arlychev, *Soznaniye: informatsionno-deyatel'nostnyy podkhod* (Moscow: KomKniga, 2005), accessed March 21, 2020, <https://www.livelib.ru/book/1000117320-soznanie-informatsionnodeyatelnostnyj-podhod-a-n-arlychev>.

<sup>12</sup> V. Z. Kogan and V. A. Uchanov, *Chelovek: informatsiya, potrebnost', deyatel'nost'* (Tomsk: TGU Publishing House, 1991).

<sup>13</sup> A. N. Kochergin, *Modelirovaniye myshleniya* (Moscow: Politizdat, 1969).

<sup>14</sup> V. I. Kremyanskiy, *Metodologicheskiye problemy sistemnogo podkhoda k informatsii* (Moscow: Nauka, 1977).

<sup>15</sup> A. D. Ursul, *Informatsiya. Metodologicheskiye aspekty* (Moscow: Nauka, 1971).

<sup>16</sup> S. Žizhek, *Ustroystvo razryva. Parallaksnoye videniye* (Moscow: Publishing House “Europe,” 2008), 113.

In different studies, the irrational basis of social consciousness is defined in different ways. However, most researchers refer to it as a belief of illusion and as something non-verbal that defies a rational definition.

Based on the above-mentioned observations, the author singled out a solution to the problem of studying the transition from potential information to actual social information. The proposed solution presupposes the elimination of the illusion beliefs of (i.e. the old, the irrational, the unstable (fragile)) in the process of social change and the establishment of new (sustainable) laws and rules of conduct. Jenson has argued that there are no sufficiently fragile theoretical entities. The radical variance between the participants' self-report and non-verbal behavior indicates the participants' beliefs. This testifies to the fact that a "belief" is fragile and should be thus eliminated<sup>17</sup>.

We think that Jenson's conclusion on necessity to eliminate "belief" from cognitive science based on his operation with Wimsatt's "robustness" and "fragility" notions requires a more in-depth study to reach new horizons. The notion of "belief" includes both the rational and irrational that can neither be separated nor eliminated. Not only the correlation between the rational and irrational needs close attention, but also the relationship between chance and opportunity, as well as chance and probability. According to Nina Emery, chance and probability play a certain explanatory role<sup>18</sup>. Roberts studied the relationship between chance and credence. He suggested that a rational choice should be made between chance and credence<sup>19</sup>. Adrian Currie defined convergence as evidence and argued that convergence played a major role in the confirmation of adaptive hypotheses. He focused on "analogous inferences" (inferences that take a trait-environment dyad from one lineage and project it to another) and showed how such an inference should be analyzed. Currie suggested three methods for strengthening the evidential weight of the above-mentioned inferences<sup>20</sup>.

Due to the fact that there is no commonly accepted definition of the irrational, a number of researchers are not able to answer the question about what is true and what is false<sup>21</sup>. In addition to philosophy, researchers refer to theology and discourse about God to find an answer to the above-mentioned question<sup>22</sup>.

Based on further analysis of the transition from potential information to actual social information from the scientific point of view, it is possible to distinguish between the following directions of modern studies on the topic in question. One of the directions is related to the analysis of the fundamental notion of "human reason". Kaku formulates the fundamental question in the following way: "What place does man occupy in the great cosmic order of things?"<sup>23</sup>. The search for the answer to this question is done through science. Yet, science

<sup>17</sup> J. Christopher Jenson, "The Belief Illusion", *The British Journal for the Philosophy of Science*, Vol: 67 num 4 (2016): 965.

<sup>18</sup> N. Emery, "Chance, Possibility, and Explanation", *The British Journal for the Philosophy of Science*, Vol: 66 num 1 (2015): 95.

<sup>19</sup> J. T. Roberts, "Chance without Credence", *The British Journal for the Philosophy of Science*, Vol: 64 num 1 (2013): 33.

<sup>20</sup> A. Currie, "Convergence as Evidence", *The British Journal for the Philosophy of Science*, Vol: 64 num 4 (2013): 763.

<sup>21</sup> G. Eisenhauer, *Die zehnwichtigsten Fragen des Lebens (in aller Kürze beantwortet)* (Köln: DuMontBuchverlag, 2014), 117-145.

<sup>22</sup> G. Eisenhauer, *Die zehnwichtigsten Fragen des Lebens...*

<sup>23</sup> M. Kaku, *The Future of the mind*, trans. N. Lisova (Moscow: Alpina Non-Fiction, 2015), 7.

is not able to create “artificial man”, because science cannot give life to “artificial feelings” like loyalty, empathy, fear, *etc.* <sup>24</sup>. According to the author of the research, human emotions, including irrational ones, play an important role in the transition from potential information to actual social information. This conclusion was confirmed Barry Schartz and Kennet Sharpe's study *Practical Wisdom*. They use the concept of “practical wisdom” based on the term “phronesis” introduced by Aristotle. According to Schartz and Sharpe, “the rational” and “the best-laid rules”, the strictest control and the most powerful incentives are not sufficient to solve the challenges we face” <sup>25</sup>. They point out:

“Aristotle believed that our daily life, i.e. social experience, requires constant choices, e.g. to what extent people need to be loyal to each other; how to be just; how to confront danger; when and how to demonstrate anger, *etc.* Only when a choice is determined by practical wisdom, can it be a true one.” <sup>26</sup>

Practical wisdom presupposes the perception of reality in its entire infinite variety. Based on the Integral Theory of Ken Wilber, Frederic Laloux writes: “As soon as we scrutinize the phenomenon in the totality of all its aspects.....we get what Wilber calls an integral perception of reality” <sup>27</sup>. The most important component of the integrated perception of reality includes people’s attitudes and beliefs<sup>28</sup>. The author of the research believes that a person's worldview includes both the rational and irrational and plays an important role in the transition from potential information to actual social information. During this transition, a person's worldview complements the rational scientific information. According to Beth Simone Noveck, scientific information and scientific knowledge are not enough to make final (relevant) decisions because “there is still no consensus in understanding which data is actually reliable” <sup>29</sup>. Noveck believes that rational justification is not sufficient for a fair understanding of social reality <sup>30</sup>.

According to Josef O'Connor & Ian McDermont <sup>31</sup>, formal logic is not sufficient for the reliable (relevant) perception of reality. They point out: “Logic does have its place; however, one should not rely on it when dealing with complex systems. The world is illogical. It is chaotic, imperfect and typically ambiguous.” <sup>32</sup>

They believe that complex systems are more consistent with a new discipline: “fuzzy logic”. Josef O'Connor and Ian McDermont point out that “traditional logic is linear...while a system is non-linear. In other words, a whole is greater than the sum of its constituent parts and qualitatively differs from it” <sup>33</sup>.

<sup>24</sup> M. Kaku, *The Future of the mind*, trans... 301.

<sup>25</sup> B. Schwartz and K. Sharpe, *Prakticheskaya mudrost'* (Moscow: Olymp-Business, 2015), 17.

<sup>26</sup> B. Schwartz and K. Sharpe, *Prakticheskaya mudrost'*... 17.

<sup>27</sup> Frederic Laloux, *Reinventing Organizations visuell: Ein illustrierter Leitfaden sinnstiftender Formen der Zusammenarbeit* (Verlag Franz Vahlen GmbH, 2016), 347.

<sup>28</sup> Frederic Laloux, *Reinventing Organizations visuell*... 347.

<sup>29</sup> Beth Simone Noveck, *Smart Citizens, Smarter State: The Technologies of Expertise and the Future of Governing* (Cambridge, MA and London, England: Harvard University Press, 2014), 375.

<sup>30</sup> Beth Simone Noveck, *Smart Citizens, Smarter State: The Technologies of Expertise*... 380.

<sup>31</sup> J. O'Connor and I. McDermont, *Iskusstvo sistemnogo myshleniya: Neobkhodimyye znaniya o sistemakh i tvorcheskoy podkhode k resheniyu problem* (Moscow: Alpina Publisher, 2014).

<sup>32</sup> J. O'Connor and I. McDermont, *Iskusstvo sistemnogo myshleniya*... 117.

<sup>33</sup> J. O'Connor and I. McDermont, *Iskusstvo sistemnogo myshleniya*... 117.

Accepting the above-mentioned conclusion, it is important to underline the fact, that the term “fuzzy” fits into “dialectics” – a fundamental tradition in world philosophy, developed by G.V. Hegel, K. Marx, and others scholars who made a great contribution to this tradition.

There are other approaches to the analysis of the transition from potential social information to actual information, different from the current research based on the dialectical-materialist tradition. But still it should be added that the role of the state in the process under investigation it is necessary is a very important point. Rabih Abouchakra and Michel Khoury<sup>34</sup> point out:

“The public administration of the XXI century can obviously be characterized by two main features. Firstly, public authorities face an unprecedented flow of information... Governments deal with an unstructured array of information that needs to be comprehended, organized, filtered, and systematized, highlighting whatever is most important and using it in work. Secondly, in the context of globalization...a threat of local conflicts increases.”<sup>35</sup>

The above-mentioned factors result in a number of problems, due to which the philosophical analysis of the transition from potential social information to actual information becomes an important challenge of our times. The complexity of this challenge is revealed in the fact that the modern philosophy of consciousness develops in several directions that are characterized as a unique manifestation of “a realistic turn” in the philosophy of consciousness<sup>36</sup>. This turn inevitably presupposes the emergence, interaction and certain competition between different approaches to the study of consciousness and the information society as a whole. According to T. K. Kerimov, modern society is heterogeneous and polycentric: “Nowadays, we have no socio-philosophical theory...that corresponds to the realities of a heterogeneous society”<sup>37</sup>. Kerimov points out that “a heterogeneous society dramatically increases the demands of philosophy that studies social processes”<sup>38</sup>. In a heterogeneous society, “inflation of truth” takes place, and “the pluralism of rationalistic and irrationalist theories and concepts is diverse and mosaic”<sup>39</sup>. Remaining within the framework of the chosen methodology and viewing consciousness as an aspect of social activity, the author agrees with the ideas of Fodora, who believes that:

“In order to understand how cognitive processes take place, you do not need to turn to the world; you only need to examine what takes place “inside” the cognitive system. Inside the cognitive system, information is processed in accordance with purely formal syntactic rules. Therefore, the study of cognitive mechanisms does not require the consideration of the content of the processed information, i.e. its semantic components, associated with the attitude to the external environment.”<sup>40</sup>

<sup>34</sup> R. Abouchakra, and M. Khoury, *Effektivnoye pravitel'stvo dlya novogo veka. Reformirovaniye gosudarstvennogo upravleniya v sovremennom mire* (Moscow: Olymp-Business Publishing house, 2016).

<sup>35</sup> R. Abouchakra, and M. Khoury, *Effektivnoye pravitel'stvo dlya novogo veka...* 10.

<sup>36</sup> V. A. Lektorsky, “Realist Turn’ in Contemporary Epistemology, Philosophy of Mind and Philosophy of Science? The Materials of the ‘Round Table’”, *Philosophy Issues*, Vol: 1 (2017): 7.

<sup>37</sup> T. Kh Kerimov, *Nerazreshimosti* (Moscow: Academician Project, Triksa, 2007), 4.

<sup>38</sup> T. Kh Kerimov, *Nerazreshimosti...* 5.

<sup>39</sup> T. Kh Kerimov, *Nerazreshimosti...* 5.

<sup>40</sup> S. V. Kushchenko, *Sotsial'no-informatsionnyy aspekt problemy sootnosheniya ratsional'nogo i vneratsional'nogo v obshchestvennom soznanii (filosofsko-metodologicheskii analiz)* (Novosibirsk: Publishing House of Novosibirsk State Technical University, 2007), 8.



## Domestic Experience of Recent Years

In the last few years, more studies on the correlation between the rational and irrational were conducted in the domestic literature. These studies involve a few directions that are related to the topic of the current research. In his monograph published in Germany<sup>41</sup>, the author of this article proposed a wide range of questions for further discussion. The discourse of the matter in question continues in the following areas.

1. The analysis of the interaction and opposition between the rational and irrational in certain philosophical systems. In particular, N. S. Mudragey<sup>42</sup> analyzed A. Schopenhauer's philosophy.
2. O. A. Pankratova<sup>43</sup> viewed the rational and irrational as complementary components of knowledge.
3. In a number of studies, the correlation between the rational and irrational is analyzed in the context of science and culture. For example, Cherniavsky<sup>44</sup> studied rationality and irrationality in economic science.

A number of cultural studies to some extent touch upon a few aspects analyzed in this article. In particular, Koneva revealed the concept and structure of social imagination, which the author of this article included in the transition from potential information to actual social information as an important element involved in the formation of the “picture of the world”. According to Koneva, “as a specific activity in the formation of culture, social imagination...gives humanity a tool for the continuous extension of the actual historical practice with imaginary life. Thus, man acquires the ability to infinitely push the boundaries of his experience by his imaginary experience in the mythological, artistic and project activities.”<sup>45</sup> According to the author, in addition to other functions, the irrational performs the functions of supplementing reality described by Koneva in the structure of social imagination. Analyzing Lefebvre's ethical models in the context of scientific rationality development, Lepsky highlighted some aspects of cultural studies related to the subject of the current research<sup>46</sup>. Like a number of other researchers, noting the ongoing transition from industrial civilization to a new type of civilization development (socio-humanitarian), Lepsky analyzed the summarized views of the dominant ethics in the following three types of scientific rationality: classical, non-classical and post-non-classical, on the example of V.

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<sup>41</sup> S. V. Kuschenko, *Correlation Rational and Irrational in Public Consciousness. Materials for the discussion* (Saarbrücken: LAP LAMBERT Academic Publishing, 2016); S.V. Kuschenko, “Filosofiya vzglyada (k postanovke problemy)” in *The 6th Russian-Korean International Symposium on Science and Technology*. 24-30 June 2002. Novosibirsk, Vol: 3 (Novosibirsk: Novosibirsk State Technical University, 2002), 41.

<sup>42</sup> N. S. Mudragey, “Ratsional'no-irratsional'no: sotrudnichestvo i protivostoyaniye” in *Historical types of irrationality*, ed. V.A. Lektorskiy (Moscow: IF RAN, 1995).

<sup>43</sup> O. A. Pankratova, “Ratsional'noye i irratsional'noye kak vzaimodopolnyayushchiye komponenty poznaniya”, *Theory and Practice of Social Development*, Vol: 13 (2011): 52–55, <http://www.teoriapractica.ru/-11-2013/philosophy/Pankratova.pdf>.

<sup>44</sup> A. D. Chernyavsky, “Ratsional'nost' i irratsional'nost' v ekonomicheskoy nauke” *The Internet Journal “Naukovedenie”*, Vol: 4 num 23 (2014): 1–22, <https://naukovedenie.ru/PDF/27EVN414.pdf>.

<sup>45</sup> A. V. Koneva, “Ponyatiye i struktura sotsial'nogo voobrazheniya”, *Problems of Philosophy*, Vol: 5 (2016): 52.

<sup>46</sup> V. E. Lepsky, “Eticheskiye modeli V.A. Lefevra v kontekste razvitiya nauchnoy ratsional'nosti”, *Philosophical Science*, Vol: 8 (2016): 40–53.

A. Lefebvre's models. For the current research, it is important to note the inclusion of ethical models into the structure of rationality, since ethical regulators are focused on the specifics of object-subject relations, in which the author investigated the correlation between the rational and irrational. In addition, a number of ethical ideas are close in meaning to the author's understanding of the irrational notions, for example the notions of "good" and "evil" that are beyond rational definition.

4. Mensky highlighted an important aspect in understanding the irrational by analyzing the fundamental concept of "intuition"<sup>47</sup>. It is well-known that "intuition" is associated with the phenomenon of "insight", which has been little studied so far. Based on Gödel's theorem on the incompleteness of any formal system, Mensky and Penrose included "intuition" in the structure of quantum theory of consciousness. According to this theory, "the fundamental difference between many insights and conventional intuitive solutions is that they cannot be derived from rational reasoning. The reason is that a person's totality of information simply lacks reasoning. A decision comes to a person's mind out of nowhere."<sup>48</sup> The current study proposes an option that presupposes the availability of a certain amount of information, a "social hieroglyph" (according to V. Humboldt). The author of the article relates the latter to socio-informational fields. According to him, the investigation of the field nature of social information will contribute to searching the origin of the "insight".
5. Another fundamental category related to the topic of the current research is "reason". Investigating the concept of public rationality introduced by D. Gauthier and M. Ridge, O. L. Granovskaya<sup>49</sup> pointed out:

"Canadian-American philosopher David Gauthier reconstructs Hobbes's arguments on public reasoning. Based on these arguments, he builds up the concept of "legal order" as a manifestation of public reasoning. Gauthier distinguishes a person's ability to act in accordance with the motives of his ability to assess the adequacy of motives, which he calls 'rationality'.<sup>50</sup>

It is necessary to point out that in the current research, the author does not use the concept of "reason" due to the availability of numerous interpretations of this concept. Instead, the research focuses on the correlation between the rational and the irrational as properties of social information.

6. Of course, there are other research areas that are somehow related to the topic of this article; however, the author will only focus on one more area related to the study of human brain functioning.

The problem of the correlation between the function of the human brain and public consciousness is one of the fundamental problems in social philosophy that has no universally accepted solution. In recent years, a number of studies have touched upon different aspects of the above-mentioned problem.

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<sup>47</sup> V. E. Lepsky, "Eticheskiye modeli V.A. Lefevra..."

<sup>48</sup> M. B. Mensky, "Intuitsiya i kvantovyy podkhod k teorii soznaniya", *Philosophy Issues*, Vol: 4 (2015): 50.

<sup>49</sup> O. L. Granovskaya, "Publichnaya ratsional'nost'. D. Got'ye i M. Ridzha: klassicheskiye istoki i neklassicheskiye konteksty", *Philosophical Science*, Vol: 8 (2015): 134–145.

<sup>50</sup> O. L. Granovskaya, "Publichnaya ratsional'nost'..." 136.

In particular, Nazarova analyzed the relationship between human consciousness and social psychiatry<sup>51</sup>. Based on Freud's work, Nazarova wrote:

“An individual's psychological space is rooted in social behavioral norms and stereotypes on the one hand, and is reflexively linked with all mental processes, whose epicenter is the functioning of the brain, on the other hand. Therefore, in the pathology of a person, both the social component, i.e. the individual behavior regulated by culture, and the biological space of one's self, i.e. the physical health of a person, undergo corrosion.”<sup>52</sup>

In connection with this point of view, the author stands for the rejection of Freudianism (following A. Maslow<sup>53</sup>). The research touches upon healthy consciousness and the relationship between the rational and irrational as properties of social information that reflects people's healthy social needs. The objectives of the research did not include the study of pathological, unhealthy consciousness.

Another study related to the theme of the current research was undertaken by Ivanitsky. The results of his study were published in his article “Consciousness and Brain: How to Compare Algebra with Harmony?”<sup>54</sup>. Ivanitsky developed a new research approach, which was entitled “brain reading”. The new approach presupposed a search for various complementary methods for studying the brain's work – including the methods of natural and human sciences. Ivanitsky wrote:

“The answer to the question about the nature of consciousness should be provided by... the branch of neurophysiology that deals both with the brain as a whole and the interaction between its structures. This branch is called Integrative (or Systemic) Physiology.”<sup>55</sup>

Within the Integrative Physiology, several new areas of research are developing, among which the formation of a person's cognitive space can be mentioned. It is necessary to point out that the objectives of the current research did not include the analysis of any physiological processes in the human body. The author of the research deals with the socio-philosophical aspects of the topic in question. The author finds it important to note the following fundamental statement of Ivanitsky:

“There are no ‘neurons of consciousness’. What regards the ‘gene of consciousness’, apparently it does not exist either unless it encodes a certain initial structure of neural connections in the cerebral cortex, to which the connections acquired in the learning process are then strung.”<sup>56</sup>

The search for the “neuron of consciousness” (the Pineal gland of R. Descartes) has a long and intensive history. However, this finding is not included in the research.

<sup>51</sup> L.N. Nazarova, “Soznaniye cheloveka kak predmet filosofskoy antropologii i sotsial'noy psikhologii”, *Philosophical Science*, Vol: 6 (2016): 56–68.

<sup>52</sup> N. Nazarova, “Soznaniye cheloveka kak predmet filosofskoy antropologii... 65.

<sup>53</sup> Abraham Harold Maslow, *Dal'niye predely chelovecheskoy psikhiki* (St. Petersburg: Eurasia, 1999), accessed March 24, 2020, <https://www.psychologos.pro/articles/view/78569-the-far-limits-of-the-human-psyche>.

<sup>54</sup> A. M. Ivanitsky, “Soznaniye i mozg: kak «poverit' algebrov garmoniyu?»”, *Problems of Philosophy*, Vol: 2 (2015): 38–44.

<sup>55</sup> A. M. Ivanitsky, “Soznaniye i mozg... 40.

<sup>56</sup> A. M. Ivanitsky, “Soznaniye i mozg... 40.

Another research area similar to “brain reading” is neurophilosophy. According to the editorial article in the *Philosophical Sciences Journal* (No. 11, 2015):

“Neurophilosophy is a broad area of modern interdisciplinary studies, which focuses on the general theoretical, methodological and philosophical problems of studying and modeling brain activity and mental activity.”<sup>57</sup>

With reference to the topic of the current research within the framework of neurophilosophy, it is necessary to mark Dubrovsky’s article “Neurophilosophy and the Problem of Consciousness”<sup>58</sup>. In his article, he noted a number of important points: 1. There are no direct logical connections between the description of the phenomena of subjective reality and the physical phenomena. A “conceptual bridge” is needed to establish such connections. 2. There is one essential disadvantage in neuro-scientific concepts of consciousness. They do not touch upon the fundamental questions about the quality of subjective reality and its connection with brain processes. 3. Dubrovsky proposes overcoming the above-mentioned disadvantage in his theoretical solution to the problem, “Consciousness and Brain”<sup>59</sup>. The following part of his solution is related to the topic of the current research:

“The relationship between the phenomenon of subjective reality (A) and the corresponding neuro-dynamic system of the brain (X) is viewed as a relationship between information and its carrier, which is a specific code structure. The connection between A and X is a functional one. It acts in the form of code dependence. A and X are synchronous phenomena. They are caused by a single reason and are interrelated to each other. Therefore, the thorough neuro-scientific explanation of A consists of decoding the brain’s neuro-dynamic code X... Mental causation is viewed as a form of information causality.”<sup>60</sup>

The current research was carried out based on Dubrovsky’s concept. The author of the research considered the theoretical solution to the problem of “Consciousness and Brain” proposed by Dubrovsky methodologically important and found them promising for further development. The concept of Dubrovsky acquires particular relevance in connection with the modern global processes of degradation, wars and violence that negatively affect public consciousness<sup>61</sup>. Dubrovsky substantiates the need to reverse the negative tendencies in the development of consciousness and to stop the expansion of violence in the modern world. Without any claim of indisputability, the author of this research assumes that understanding the transition from potential information to actual social information (in authentic version of the author) can reduce the negative potential in public consciousness. According to him, the above-mentioned negative potential is purposefully formed by those who seek to create chaos in different regions of the world by affecting the irrational beginnings in people’s minds in their own interest<sup>62</sup>.

<sup>57</sup> A. M. Ivanitsky, “Soznaniye i mozg... 7.

<sup>58</sup> D. I. Dubrovsky, “Neurophilosophy and the problem of consciousness”, *Philosophical Science*, Vol: 11 (2015): 7–8.

<sup>59</sup> D. I. Dubrovsky, “Neurophilosophy and the problem of consciousness...”

<sup>60</sup> D. I. Dubrovsky, “Neurophilosophy and the problem of... 18-19.

<sup>61</sup> D. I. Dubrovsky, *Problema «soznaniye i mozg». Teoreticheskoye resheniye osnovnykh voprosov* (Moscow: Kanon Plus, 2015), 57-58.

<sup>62</sup> D. I. Dubrovsky, “Glavnyy vopros problemy soznaniya”, *Philosophical Science*, Vol: 1 (2017): 57–70.

The author believes that the methodological approach to the problem of “Consciousness and Brain” suggested by Dubrovsky makes it possible to search for the optimal correlation between public and individual consciousness through the use of the socio-informational analysis of the processes in question. According to the author of this article, the bio-social nature of the socio-informational fields should be subject to further research. Man is a bio-social being. However, the bio-social nature of the information used by a person has not been thoroughly studied so far. Therefore, there is an objective need for analyzing the neuro-dynamic code of the human brain and the bio-social information fields simultaneously used by a person as complementing each other.

### Recent Foreign Studies

Foreign publications of recent years are characterized by dedication to the analysis of certain aspects of the fundamental concept of “the irrational”. The current research analyzed the term “the irrational” in the socio-informational aspect and is one of the most important components of the research topic. Among foreign studies published in 2015-2017, the following works are somehow related to the matter in question.

Seth Yalcin analyzed the philosophy of Frege to find an answer to the question related to the semantic meanings of words that cannot be defined in terms of formal logic. The semantic methods that substantiate logical procedures to a certain extent correspond to the understanding of the irrational and potential information suggested by the author of this article<sup>63</sup>.

Speaking about justice, Henning analyzed three options for achieving justice<sup>64</sup>:

“1. According to the first account, holding a lottery in conflict cases is a requirement of distributive fairness. 2. The second view claims that a lottery is a requirement not of distributive fairness, but of procedural fairness. 3. The third account argues that in conflicting cases, a fair lottery is the unique option that all parties have sufficient reason to consent to and that this explains why it is morally required.”<sup>65</sup>

Taking into account different interpretations of the concept of “justice”, the author believes that its nature is rather irrational than rational.

In his article “Knowing What Things Look Like”, McGrath analyzed different types of knowledge: direct and indirect, dogmatism, intellectualism, anti-intellectualism, *etc.*<sup>66</sup>. In the relationship between the rational and irrational, as a transition process from potential information to actual social information, the subject makes comparisons between infinitely diverse types of information as direct, indirect, intellectual and anti-intellectual knowledge. This infinite variety of social information includes the potential information that a subject transmits to relevant information in accordance with its needs.

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<sup>63</sup> Seth Yalcin, “Quantifying In from a Fregean Perspective”, *Philosophical Review*, Vol: 124 num 2 (2015): 207-254.

<sup>64</sup> Tim Henning, “From Choice to Chance? Saving People, Fairness, and Lotteries”, *Philosophical Review*, Vol: 124 num 2 (2015): 169–206.

<sup>65</sup> Tim Henning, “From Choice to Chance?... 171.

<sup>66</sup> Matthew McGrath, “Knowing What Things Look Like”, *Philosophical Review*, Vol: 126 num 1 (2017): 5.

In his article “The Paradox of Sufficient Reason”, Levey marked the revival of interest in the paradox of rationalistic philosophy. Without providing a detailed analysis of this paradox, it is still necessary to point out that Levey introduced the concept of “deeper potential reasons” for logical reasoning<sup>67</sup>. The scientific analysis of the concept of “potential reasons” is promising for philosophical research on the transition process from potential information to actual social information.

In his article “Probabilistic Knowledge and Cognitive Ability”<sup>68</sup>, Konek has shown that cognitive ability in probabilistic knowledge presupposes the important role of faith or trust. In this research, we included faith and trust in the structure of the correlation between the rational and irrational since they play an important role in the transition from potential information to actual social information. The above-mentioned role is among the problems touched upon in the research.

In the article “Space as Form of Intuition and as Formal Intuition ...”<sup>69</sup>, Onof and Schulting analyzed Immanuel Kant’s interpretation of the fundamental concept of “intuition”. As an essential part of the irrational, the author of this research included the concept of “intuition” in his version of the correlation between the rational and the irrational.

In the article entitled “Emergent Chance”, List and Pivato mentioned: “There has been much debate on whether there can be an objective chance in the deterministic world”. Therefore, they singled out the following points of view:

“The ‘orthodox view’ implies that the non-degenerate objective chance (‘true randomness’) is incompatible with determinism, and that any use of probability in the deterministic world is purely epistemic. This is explained by nothing but an observer’s lack of complete information... Other authors defend ‘compatibilist views’, according to which there can be a non-degenerate objective chance in the deterministic world.”<sup>70</sup>

The authors of the above-mentioned article formulate their point of view about the problem in question in the following way:

“We have developed an account of the objective chance as an emergent phenomenon that answers this objection. Our account is based on the formal model of the relationship between different levels of describing a system ... and shows how indeterminism and chance can coexist with determinism at a higher level and the absence of chance at a lower level.”<sup>71</sup>

The above-mentioned authors believe that determinism and indeterminism coexist, as, according to the author of the current research, the rational and irrational can coexist.

Jennifer Smalligan Marusic focused on sensual knowledge in J. Locke’s interpretation. She believes that there is still no answer to the simple question about what

<sup>67</sup> Samuel Levey, “The Paradox of Sufficient Reason,” *Philosophical Review*, Vol: 125 num 3 (2016): 412.

<sup>68</sup> Jason Konek, “Probabilistic Knowledge and Cognitive Ability,” *Philosophical Review*, Vol: 125 num 4 (2016): 509-588.

<sup>69</sup> C. Onof and D. Schulting, “Space as Form of Intuition and as Formal Intuition: On the Note to B160 in Kant’s Critique of Pure Reason,” *Philosophical Review*, Vol: 124 num 1 (2015): 1–58.

<sup>70</sup> C. List and M. Pivato, “Emergent Chance”, *Philosophical Review*, Vol: 124 num 1 (2015): 119.

<sup>71</sup> C. List and M. Pivato, “Emergent Chance... 120.



sensual knowledge is. She highlights two problems. The first problem concerns the logical form of knowledge of real existence, and the second problem is related to the epistemic status of sensual knowledge. It deals with the question of how senses could yield knowledge about the existence of particular material things<sup>72</sup>. “Sensual knowledge” is close in meaning to the understanding of the irrational discussed in this article.

Andrew Bacon put the following question: “Can classical logic avoid the Revenge Paradoxes”<sup>73</sup>. And his answer is negative. Like many other foreign and domestic researchers, Andrew Bacon pointed to the limitations of classical logic. This point of view is touched upon in this article in the context of the relationship between the rational and irrational and the transition from potential information to actual social information.

One more aspect of the irrational is touched upon in various interpretations of probabilism. One of these interpretations was introduced by Catrin Campbell-Moore, who responded to Michael Caie and compared probabilism and rational introspection<sup>74</sup>. The above-mentioned interpretation of probabilism is close to the understanding of the irrational discussed by the author of this article. The review of modern foreign and domestic literature on the topic of the article reveals a growing tendency of researchers to conduct in-depth studies on the fundamental concept of the “irrational”, which has been poorly studied so far. The socio-informational approach to analyzing the correlation between the rational and the irrational proposed by the author of this article can contribute to the further development of this research area. The author takes particular interest in analyzing Samuel Levey’s concept of “deeper potential reasons”.

## Discussion and Results

Taking into account the above-mentioned viewpoints on the matter, the author believes that it is impossible to completely eliminate the relationship with the external environment. Without claiming the legitimacy of his findings, the author finds his five stages conceptual framework for understanding the transition from potential information to actual social information very helpful and is highly recommended for application in social philosophy. Besides this functional model the author defines the concept of the “rational” as the attributive-predicative aspect of social information that describes one or more properties of the object expressed in symbolic forms (i.e. language). The “irrational” is defined as the retributive (resembling) socio-semantic aspect of information expressed in a consistent format and reflecting the subject’s social experience as relevant to the subject and indirectly (in a verbal or non-verbal form) contained in culture and language. The rational is primarily anecdotal information that is external to the subject. The irrational information is mostly the subject’s internal information, and its illusory representation of a particular object. Therefore, social information is represented as a dialectically contradictory unity of the subject’s internal and external information. The subject, in turn, is not represented as a “computer” that operates with the information coming from the outside, but as a living active entity that generates and processes the required information in its mind.

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<sup>72</sup> Jennifer Smalligan Marušić, “Locke’s Simple Account of Sensitive Knowledge”, *Philosophical Review*, Vol: 125 num 2 (2016): 206.

<sup>73</sup> Andrew Bacon, “Can the Classical Logician Avoid the Revenge Paradoxes?:”, *Philosophical Review*, Vol: 124 num 3 (2015): 299.

<sup>74</sup> Catrin Campbell-Moore, “Rational Probabilistic Incoherence? A Reply to Michael Caie”, *Philosophical Review*, Vol: 124 num 3 (2015): 393-406.

Social information is infinitely diverse in form, content and the ways of obtaining the correlation of social processes and phenomena, as well properties of objects reflected in public consciousness. This correlation is determined by the nature of social activity and peoples's social experience. From the above-mentioned decision, it follows that social information is the process of correlating "certain relations", which is determined by the nature of social activity and people's social experience. Accordingly, the above-mentioned "certain relations" are "not yet social information". The fact that social processes and phenomena are reflected in public consciousness does not yet indicate to the emergence of social information. This is explained by the fact that the information reflected in public consciousness is not yet included in the system of interconnections between the elements of public consciousness, i.e. it has not acquired a social meaning so far. The "reflected" information acquires a relevant social meaning. As soon as there is a demand for the "reflected information", it becomes social information in accordance with its involvement in the infinite variety of interconnections between the elements of social consciousness and acquisition of a social meaning.

The research topic is particularly essential for countries that are in a transition period of their development, including Russia. Based on history, it is possible to conclude that the correlation between the rational and irrational can affect the course and results of large-scale social activities. These activities are characterized by the manifestation of the regulatory function of the relationship in question, whose analysis is obviously relevant in studying major social events (including transitional ones).

The characteristics of the transition from potential information to actual social information can be infinitely diverse due to the diversity of social relations. However, any characteristic feature can become true if it corresponds to the subject's expectations. The subject's expectations can be seen as an expression of the subject's ability to foresee. This is due to the fact that the subject models its expectations on its own. Modeling its expectations, the subject to some extent foresees the future. This prediction is marked by its naturalness; consequently, the prediction of the correlation between the rational and the irrational is a natural one. The above-mentioned prediction is natural in that it is the outcome of the subject's meaningful search for options for preserving and protecting itself. If the subject is concerned about himself/herself and his/her future, it inevitably models and predicts his/her future in the most careful way. Accordingly, the stronger his/her concern, the more detailed and, therefore, the more precise his/her predictions will be. The reverse method of foreseeing is also possible. It entails predicting the worst-case scenario without an in-depth consideration of details, which is determined by a number of factors, among which the sense of fear. The reverse method of prediction was indirectly confirmed by the results of the sociological survey conducted by the author of the article. The survey involved the students, workers and managers in a number of Siberian cities (Novosibirsk, Krasnoyarsk, Barnaul, Tomsk) during 1988-98. The majority of respondents were university students, as well as employees in the management system and factory workers. In total, about three thousand people were interviewed. The majority of the respondents were university students in Novosibirsk.

In 1988, 2-4-year old students from all the universities of Novosibirsk were interviewed and asked questions about a number of problems relevant to them. One of the most important questions that was asked by the students was as follows: "What is perestroika?" The students' answers were very informative. They were analyzed and published by the author. In the same year, the students made a prediction about the development of events in the USSR in the nearest future. About 7% of students (out of 1.5

thousand respondents) made a strikingly truthful prediction. The surveyed students believed that perestroika would end in a severe economic crisis. They precisely predicted the civil war and collapse of the USSR. They believed that in the event of the collapse of the USSR, no state would be able to overcome the crisis independently.

In subsequent years, the author conducted pilot surveys and asked the respondents of the survey the same question to. The percentage of the so-called “visionaries” who made accurate predictions was approximately the same, i.e. 5-7%. Also, the percentage of “visionaries” among the managers and workers was identical. Interestingly, this percentage did not increase until 1997-1998.

The author does not claim his research to be indisputable and does not pretend a high degree of reliability of his conclusions. Nevertheless, the large number of respondents who were surveyed within a 10-year timeframe makes it possible to state that only a low percentage of respondents were able to make relatively accurate social predictions.

It is necessary to point out that in 1988, when the survey was launched, only a few people could make accurate predictions. Interestingly, the surveyed students turned out to be more perspicacious than many adult experts! According to the author of the research, the accuracy of the students’ (as well as other people’s) social predictions can be explained by the high (or extremely high) necessity to find or see their meaning of life. This kind of people are capable of feeling the slightest danger that might hinder their meaningful interests.

It can be assumed that the students who made accurate predictions about the development of events in the USSR in the late 1980s can be characterized by a keen sense of “statehood”. This means that they rather felt that they “knew” that the state that ought to protect them was in danger. Perhaps, this is the reason why in their predictions, most of the respondents mentioned the fate of the state on the whole, and not about their personal problems. The Russian philosophical concept of “sobornost” implies a feeling that is similar to the feeling of “statehood”.

The model described above is the first approach to understanding the transition from potential information to actual information in the framework of the selected methodology. The model requires further development and concretization.

## **Conclusion**

Thus, the main objective of the study was achieved. The manuscript tasks were to draw world scholars attention to the need for further intensive research into the mechanism of transfer of potential information to the actual social information. The analysis of ontological, epistemological and socio-philosophic aspects of the question under study demonstrated the absence of comprehensive scientific definitions to “social information phenomenon”. The author argues that “social information” is a process of human activity, which aims to correlate “certain relations” and the development of this process is determined by the nature of social activity and people’s social experience. By reducing the concept of “social information” this way it became possible to introduce two authentic hypotheses of how the rational and the irrational correlate in public consciousness. According to the initial one the transition from potential information to actual social information directly depends on the subject’s social activity and includes five interrelated stages. Within the frames of the secondary hypothesis, derived from the previous one, the author brought out the outlines of

all five stages, where social information exists in the form of socio-informational fields. Thus, a model of metamorphosis from potential information to actual social information was presented. It comprises five randomly appearing stages; the order of their succession depends on the subject's abilities and intensity of its social needs. In the first stage the subject interacts with the external world, detects its fragment, and thus appears social predicate, rational social information, still deprived from any meaning. The second stage comprises correlation between the rational social information and its own social needs done by the subject. Such correlation is always a collision so in the third stage the subject makes further adjustments, overcomes the collision and creates verbal forms. In the fourth stage, processing of the information splits into two stages: verbal and non-verbal. The subject forms a unit of social information that has already acquired a meaning. In the fifth stage, the subject checks and corrects the created social information in the course of its social experience that can transmit this social information into a concept. The development of this model allowed to come to better understanding of correlation between the rational and irrational. It is traditionally viewed via the dichotomy between "the reasonable and unreasonable" (or "the logical and illogical"). The consequence of such approach is a wide range of meanings, to the concept of "reason". Authentic socio-informational aspect of the correlation between the rational and irrational in public consciousness is scientifically more accurate in attempts to clarify the concepts of "the rational" and "the irrational", as well as their relationship.

The above-mentioned model allows observing the transition from potential information to actual social information as the ratio of verbal and non-verbal social information. In non-verbal information, the correlation between the rational and irrational is manifested directly, while in verbal information, it is done through the mediation of different concepts. This understanding of the relationship between the rational and irrational in public consciousness singles out its social and philosophical meaning and, to some extent, makes redundant biological and psychological approaches to study the process in question. This is manifested in the fact that the socio-informational aspect is highlighted in the above-mentioned process. In this respect, the irrational is investigated both as sensual and emotional in the psychological sense, and as reflective in the socio-philosophical sense (the irrational as visibility). The conceptual space of social philosophy is often filled with meanings, which are hard to be perceived in a precise practical manner. Scrupulous analysis allowed the author make his contribution into concretization of the vague concepts. In the model of transition from potential information to actual social information as a result of the interaction between the socio-informational fields, there is a precise specification of all model components. The model is of high applied value and efficiency proven by profound sociological surveys.

### **Recommendations and Perspectives for Further Research**

As it has been stated above – within the framework of the socio-informational aspect of analyzing public consciousness, the research touched upon a neglected issue, namely the correlation between the rational and the irrational as properties of social information. The research made an attempt to show the transition from potential information to actual social information as a result of the interaction between the socio-informational fields, namely, the rational and the irrational. The above-mentioned approach allows a novel view on information interaction in the modern conditions of mass informatization and global social processes, as well as its relationship with the objective and subjective factors of the subject's social activity. It is suggested that public consciousness in the context of socio-informational fields, in particular, bio-social informational fields deserves further investigation.

This research was preceded by preliminary exploration of the correlation between the rational and irrational issue. So the author articulated some preliminary provisions concerning the research subject matter in one his previous articles, where:

1. The author substantiated the selection of methodological grounds for analyzing the correlation between the rational and the irrational in public consciousness in a new aspect, namely, the socio-informational aspect.
2. He verified the possibility of representing the rational and the irrational in a new perspective, namely, as properties of social information.
3. In addition to revealing the role of the investigated correlation in socio-informational processes, the possibility of representing the relationship in question as a correlation of socio-informational fields in the non-verbal information space of public consciousness was confirmed.
4. The analyzed correlation was described as a movement of socio-informational flows (the rational and the irrational) towards each other.
5. The correlation of the rational and irrational is represented as a relatively independent socio-informational process, as one of the aspects of the transition from potential information to actual social information. The socio-informational method of the above-mentioned transition has been revealed.

Thus a new conceptual model of the correlation between the rational and irrational in public consciousness was developed based on the perspectives, which the author found in his previous scientific work. The results of the research propose new approaches to the fundamental problems of social control (prevention of social conflicts and solution to them, motivation for social mobility, spontaneity of social behaviour, *etc.*) aiming at optimizing the operation of management systems, education, information services, *etc.*

### **Contribution to the World of Science**

The results obtained in this research contribute to the world science by opening new horizons to explore yet undiscovered approaches to studying the correlation between the rational and irrational in public consciousness. Public consciousness has undergone significant changes in modern conditions. This is partly due to mass computerization. The rapid growth and explosive nature of information processes have become one of the main features characterizing the modern world. Mass computerization is generally regarded as one of the strategic directions in the development of the modern world's community. It has led to numerous changes in public consciousness, including the change in the correlation between the rational and irrational. The changes in public consciousness that are particularly evident at the end of the XX century and the beginning of the XXI century include, for example, the increasing amount of information functioning in public consciousness and the increasing speed of spreading it. Due to the above-mentioned changes, the correlation between the rational and irrational inevitably became more diverse in its content and results. In this regard, the study of the methods of information interaction in public consciousness, including the correlation between the rational and the irrational, appear to be an urgent scientific problem.

Modern approaches to the concept of “social information” do not exclude using it as a general basis for comparing the rational and the irrational. This implies that suggested here socio-informational approach allows identifying the only indisputable moment in understanding the irrational. “Irrational” is a non-normative Latin word that steadily functions in public consciousness and performs one and the same informational function that is to a certain extent independent from the meaning that has been attached to the word “irrational” in different historical periods and in different cultures. Based on this indisputable fact, in the framework of the socio-informational approach, it is possible to compare the rational and irrational as comparable words (information) that function steadily in public consciousness, and correspondingly reveal the way of their correlation.

The above-mentioned approach could be the only possible approach if the understanding of the “irrational” was referred to as something undeniable. In modern conditions, it is obviously necessary to analyze the information interaction in the context of the correlation in question. If solved with the help of socio-informational tools, this variant of study still needs verification. This kind of analysis is to some extent different from the research done on the basis of the concept of “reasoning” that is very common in world science. According to the author of the article, the results of this kind of research can be verified by comparing the identified socio-informational aspects of the rational and the irrational in the course of their actual socio-informational functioning, which largely determines the motivation for social activity. In short, the verification is done through the analysis of the relationship between social information and social activities.

### **Practical Significance of the Article**

The practical significance of the article is related to the fact that it reveals one of the aspects (namely, the socio-informational aspect) of the transition from potential information to actual social information that directly affects the behavior of a large number of people and social groups. The proposed variant of functionally different analysis reveals the information causes underpinning people’s mass behavior. To a certain extent, it makes it possible to regulate the social conflicts that arise in various regions of the world, which is aimed at preventing chaos and casualties among the population.

In practice the research results potential can feasibly contribute for greater operational excellence of social management, in particular, for governing the analysis of problems like motivation for social mobility; motivation for social activity that presupposes a certain degree of risk, i.e. the achievement of the intended result is not guaranteed; manipulation of public consciousness; the spontaneity of social behavior, *etc.*

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