

The concept of rationality as a platform for social and political innovation

The problem of the conceptualization of rationality as a platform for social and political innovation was researched, also were defined the concepts of "rationalism" and "rationality." Approaches to understanding the rationality of Max Weber, Adorno, Horkheimer M., J. Habermas were analyzed. It is proved that the trend of development of rationality in modern democratic societies is reduced to enhance the role of conscious educated public that produces goals and ideals of social and political life, is actively involved in the political process.

Keywords: rationalism, the concept of rationality, innovation in political sphere

The feasibility of studying of the concept of rationality as a platform for social and political innovation arises from insufficient researching of this subject in the scientific community. For a complete study of the concept of rationality as a platform for social and political innovation is necessary to point out that the process of social and political rationalization is the means of communication and tools, which are often at the executive level facing each other. Institutionalization of rationality as a platform for innovation in public policy can take place only through the institutions of civil society, which also contains tools and mechanisms. It is also necessary to define the terminology to be used in this study: rationalism, the concept of rationality, innovation.

Innovation is a term which is broadly understood, and that the scientific literature in English, as well as national scientific works affects both how the creation and implementation of new and its specific results.

For example, the Hungarian expert B. Santo sees innovation as "a social - technical - economic process that through the use of practical ideas and inventions to create better results on the properties of products, technologies" [5].

Rationalism (from Lat. Rationalis - intelligent) direction in the philosophy that defines the only reliable basis for understanding cognition and behavior. Rationalism proclaims mind sole source and basis of our knowledge. This understanding of rationality as opposed to sensationalism (empiricism), which seeks source of knowledge in the testimony of the senses, and in the knowledge of the facts - the main form of knowledge and irrationalism. In historical terms rationalism elements are contained in the philosophy of Parmenides and Plato. As a complete system epistemological rationalism there in XVII - XVIII century. due to the development of mathematics and science. The most famous representatives of rationalism of the day - Descartes, Spinoza, Wolf. Rationalists believed that "true reason" principle of questionable empirical generalizations that cannot provide true knowledge, since the latter is featured clarity, precision and unquestionable self-evidence. Proclamation rationalism reason as the only source of knowledge led to false conclusions about the existence for ideas (Descartes), inclinations thinking, independent of sensuality (Leibniz) forms a priori knowledge (Kant). Kant attempted to reconcile rationalism and sensationalism, put forward the position that all knowledge begins with the senses, then goes for intelligence and ends in mind. However rationalism edge concerned only world phenomena (events), not noumenon (entities) that led him to agnosticism. In Hegel's process knowledge was revealed as self-understanding, so it developing world appears as a purely rational, logical process, giving it shape panlohizmu. In the twentieth

century. for ignoring rationality and sensibility practice began his harsh criticism and objections from Freudianism, intuitionism, pragmatism and existentialism [6, p. 539].

As part of our study is pay attention to the theory of Weber rationalization. Central research is the analysis of the famous scientist "modernization of society" as a differentiation of the capitalist economy and state, "cultural rationalization" - as the development of modern science and technology, autonomous art, ethics, principles and norms rooted in religion.

The concept of rationality is a philosophical theory of everything yardsticks universality of reason in life and knowledge. The concept of rationality in knowledge takes the form of ideas of rationalism, which uses the idea of universality of reason yardsticks for approval of priority towards thinking in relation to the senses and empirical sphere at all. The cognitive process of rationality concept originated in antiquity as an alternative mythology, mysticism, religious ecstasy, spontaneous emotional (Dionysian) behavior, fantastic tales. In this perspective, the concept of rationality acts as an appeal to reason as a means of clear, logical specified knowledge capable (as opposed to feelings) to self-criticism, analytic-synthetic activity. The modern sense of the concept of rationality is not confined to the grounds consistency, and includes in addition to methodological guidelines, epistemological and philosophical principles. The latter include: the principle of natural (to distrust anything that contradicts fundamentally scientific picture of the world); belief in the constructive power of truth as one of the highest values; principle of determination (courage to obey the directions of reason, guided by truth) and optimism (belief in the feasibility of goals, overcoming chaos, emptiness no meaningful future and our efforts). Among the epistemological and methodological guidelines conception of rationality are: the principle of accountability cognitive outcomes practical and theoretical examination of the truth, including Socratic irony demand, self-critical use of their own abstracts in dialogue with the opponent; the principle of intellectual dimension of co-existence (isomorphism cognitive and recognizable), analytical understanding of the complex phenomena as the composition of simpler components; belief in the possibility of a clear distinction between truth and falsehood; in gravity phenomena that are learned, etc. to normal. The core concept of rationality are consideration of any phenomenon in certain limits, restrictions, intervals phases, norms, numerical characteristics, which eliminates any arbitrariness and the principle of ordered sequences, which argues the need for representation of the phenomena studied in a certain system of expectations, the causal matrix, historical or logical sequence of actions that determine cognitive outcome. The concept of rationality allows describing both theoretical and practical situations, until the problem of efficiency, balance, and technological feasibility of human activity. The concept of rationality is not sufficient and requires justification general philosophical doctrines in the system and correction of the special theory of special subjects type operations, decision theory, logic practices and games theory [6, p.539]

As noted above, M.Weber - the only among the classics of social and political thought, who broke both prerequisites historical and philosophical thinking and with the basic assumptions of evolutionism, thus putting modernization task to understand the ancient European society as a result of universal historical process of rationalization. M.Weber made rationalization processes accessible to the empirical study, did not change them, so that aspects of rationality dissolved in social processes study. M.Weber left his job in the unfinished state, but guided by his theory of rationalization can reconstruct the project as a whole.

This interpretation, which has dominated in the debate in the twentieth century - mainly philosophical projects - was forced out into the background in favor of a strictly sociological interpretation oriented "Economy and Society", again received recognition in the research works of Max Weber. It was when the main consideration was the

prospect of a set of his works manifest contradiction. With comprehensive, albeit not clarified the concept of rationalization M. Weber analyzes that religious-historical process which should create the necessary internal conditions for the emergence of Western rationalism, but analysis of social rationalization when it is set in modern era and based on the idea of limited purpose-rationality. This notion of rationality target M. Weber shares with Marx and M. Horkheimer and Theodor Adorno [8, p. 57].

In the famous "preliminary objection" to the collection of his works on the sociology of religion, M. Weber, summing up, indicating "universal historical problem" of enlightenment which he worked all his life, namely the question of why beyond Europe 'no scientific or artistic or state or economic development has not gone by so-rationalization same path, which is characteristic of the West. "In this regard, Weber lists many phenomena that point to "specific rationality inherent of Western culture." He lists below: systematic scientific theory of the law, the formal institutions of law and justice legally educated professional officials; contemporary governance of rational organization officials, acting on the basis of the law; Further amenable to computation relationships and working with a focus on profit capitalist enterprise, involving the division of household production (separation of personal and industrial property) and management accounting, formally free labor, organized in terms of economic efficiency and scientific uses knowledge to improve the production equipment and organization of the enterprise. Finally, he points to the capitalist economic ethic which is part of sustainable lifestyles, for as much as by rational engineering and management rights, economic rationalism in its origin depends on the ability and propensity of people to certain types of practical and rational way of life in general [2, p. 381].

Following Max Weber Habermas continued his study of rationality. Famous German researcher shows that the background for Weber theory of rationalize acts *Neo-Kantian* philosophy of values upon which Weber analyzes the religious and metaphysical pictures of the world as a result of differentiation of cultural value spheres. This theoretical perspective allows Weber to carry out his analysis at two levels: on the one hand, in terms of universal historical emergence of modern structures of consciousness, on the other hand - in terms of implementation of these structures rationality in public institutions. Habermas puts as a systematic reconstruction set Max Weber complex of relationship between these two levels, stressing that only considering the constitutive importance of philosophical concept of "embodiment of values" can be adequately grasped the logic of historical and empirical Weber analysis of the religious world [3, p. 96].

Habermas inclined to think that now the political process develops mainly in unions, political parties, leaving the public indifferent spectator role [7, c.152]. He believes that instead of the public, which is a private person, will come a community of people united in the organization. Only in modern terms, they are able to strongly participate in the social communication using internal party and its internal channels based on them practically implement communication between state and society [3, p.102].

In our studying it is important to note that in the third part of the second chapter of the "theory of communicative action" Habermas stops on logic analysis of Weber modernization, showing what Max Weber taken as a starting point analysis (sub-institutionalization of instrumentally rational action in the form of capitalist enterprise and modern state apparatus) allows Weber consider upgrading as social rationalization. Habermas argues that modernization of Weber analysis does not exhaust the explanatory potential of his own theory. Systematically following the last we must, ultimately, be noted that the chosen path of social Europe rationalization is the only private historical form of rationalization, one of the many possible systematic, which, however, Weber identifies with the rationalization of the public in general [8, p. 251].

The basis of the social theories in which the diagnosis gave time and that, based on the M. Veber theory, are, on the one hand, by D. Lukacs to Horkheimer M. and Adorno, on the other - due to A. G. Freyera Helena and G. Shelski. M. Veber develops in his famous "interim review" «Zwischenbetrachtung» paradoxical understanding of rationalization based on *Neo-Kantian* elements, diagnosis, namely, the potential for conflict differentiated by their own values and content areas vital structures [8, p. 434].

In his diagnosis of time M. Veber closely follows the theoretical perspective, which is presented as the continuing rationalization of world historical process of separation.

The use of reason as a tool - the main feature of European civilization, the dynamics of which is presented in "Dialectics of Enlightenment" as the dynamics of self-destruction of the civilization process. Putting diagnosis of our condition and trying to answer the question why mankind instead engage in a truly human relations, moving to a new state, similar to barbarism, M. Horkheimer and Adorno Horkheimer answered: New Age people overestimate their capabilities. In making the claim technical mastery over nature, and in particular its nature: "Enlightenment refers to things like a dictator to people it knows them as objects of manipulation" [1, c. 257].

M. Horkheimer and Theodor Adorno felt the organic unity of myth and rational. So they often rejected Veber approach. Based on the claims of total instrumental reason, man has destroyed much wealth. This pessimistic diagnosis given time creators "Dialectics of Enlightenment".

Adorno believed that the mind can turn even the philosophy of some importance in the search for normal life. This reveals the intention of M. Horkheimer and Adorno critical theory as practical philosophy that seeks, on the basis of social life, to find such dialectical position that would move away from full socialization and reification of man. During removal of reification is meant the liberation from dependence and from external forces. The legal basis for his theory of Adorno saw in the idea of reconciliation, denial and suppression of grief as a way to find comfort and hope in this life, because man is mortal.

M. Horkheimer and Adorno came from the fact that the person is able to determine certain relationships in society with his will and consciousness, and thus relied on such things as late capitalist mass culture and fascism that limited the possibility of autonomous space formation of political will, which led to the fact that people only can be viewed as utopian subject of public life.

Habermas declared the paradigm shift from targeted to the communicative, reconstructed the concept of rationality which is based on the decentralized worldview (inherently communicative reason does not allow unconditionally subordinate themselves blinded self-preservation). Its scope does not extend to self-preservation entity that enters into a relationship with a system that restricts him from the world, and to symbolically structured life-world that based on interpretational success of its members and reproduced through communicative action. This Y. Habermas indicates that the integration of members of society, through the processes of understanding, finds its limits in force and conflict of interest within the meaning of systemic imperatives (as it is in the second volume of "Theory of Communicative Action" [9]. Therefore, in contrast to M. Horkheimer and Adorno, Y. Habermas, abandoning the public interpretation of rationalization as reification of consciousness that leads to the paradox that demonstrate the unsuitability of the philosophy of consciousness for constructing a theory of society, problems reification reformulated in terms of communicative action.

In his turn, the British researcher I. Lakatos closely connect the concept of rationality with the concept of internal history, and explains that the reconstruction of the latter is only possible on the basis of a theory of rationality. In other words, explains local researcher S. Rudenko, reconstruction of the internal history of science can be made on the basis of certain rational principles that are reasonable within a specific

methodology and philosophy of science (conventionalism, methodological Falsifiability, methodology, research programs, etc.) is possible as rational reconstruction [4, p. 60].

According trends of modern democratic societies the most significant is strengthening of the role of conscious educated public, which produces the goals and ideals of social and political life, actively participating in the political process, which is a "living spirit" of democracy, the guarantor of its security. But the democracy exists only for as long as "critical public" is able to efficiently produce a political initiative to monitor the activities of the bureaucracy.

Therefore, the concept of rationality as a platform for social and political innovation is understood as the removal of power relations that remain hidden in the structure of communication and prevent conscious decision and consensus in conflict resolution in the field of communication. A rationalization means of overcoming these systematically distorted communication in which consensus must be achieved through mutual importance of increasing demands, especially reality of intentional expression allegedly only for appearance.

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