

UDC 159.9.01

DOI: 10.23951/2782-2575-2024-2-53-68

IRRATIONALITY AS AN INTEGRAL PART OF THE TRANSGRESSION STRATEGY AND ITS POTENTIAL FOR COPING WITH UNCERTAINTY

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Abstract

The author presents a theoretical and methodological analysis of the phenomenon of irrationality and examines its potential in the process of coping with the discomfort of uncertainty. In the paradigm of existential psychology, irrationality is presented as one of the ways of resisting uncertainty, the increasing obsolescence of individual experience in the conditions of growing awareness of the uncertainty of existence, the immaturity of modern people, and the danger of developing a fragmented identity. The article presents the idea that turning to irrationality in the process of coping with uncertainty acts as an integral part of the strategy of transgression, which can not only take the subject beyond the framework of rational cognition of reality but also provide him with new experiences of adaptation to an uncertain existence and access to the level of new possibilities or logical comprehension of reality and self-understanding (axiology, Bayesian logic, imaginative logic, logic of synchronicity). The author compares the possibilities of rational and irrational thinking and behavior in situations of uncertainty when the available experience is not sufficient, and a person who cares for himself cannot avoid making decisions and acting. The work formulates provisions on irrationality and transgression as components of the mechanisms of meaning formation and self-development.

Keywords: *uncertainty, precariousness, identity, experience, transgression, rationality, irrationality*

For citation: Sapogova E.E. Irrationality as an integral part of the transgression strategy and its potential for coping with uncertainty. *Education & Pedagogy Journal. 2024;2(10):53-68. doi: 10.23951/2782-2575-2024-2-53-68*

Common sense comes from experience.
Experience comes from a lack of common sense.
M. Atwood, "The Blind Assassin"

At the turn of the 20th and 21st centuries, the theme of insecurity is heard more and more frequently in humanitarian discourses. Since it largely determines the existence of modern man, it stimulates psychologists, philosophers, and anthropologists to actively address the related issues of chance, probability, and impossibility and to find strategies to adapt to them and lead a practical life. Today's changes, accompanied by the global influence of computerization and digitalization processes on daily life, fundamentally change and shape people's living environments. By perceiving the contexts of their lives as unstable, infinitely changeable, risky, and full of diverse,

sometimes completely unexplored possibilities [1–7], people are experiencing numerous micro-changes in the emotional, cognitive, and value-semantic realms, the nature and essence of which are the subject of current philosophical and psychological reflection [8–15].

At the level of the individual, this leads to a comprehensive revision of people's ideas about themselves and their self-determination, the possibilities and ways of implementing habitual life strategies and the structure of their life perspective, and the construction of a new self-image in their life frame [16]. Living in a world with an open existential horizon leads to a new self-perception – as an open system that is open to the outside [17], with constantly incomplete information and changing values.

The experience of uncertainty is usually associated with a semantic gap between the demands of the current situation and the resources of previous experiences available to the subject. The accumulated experiences are considered insufficient or unsuitable for new circumstances that require an independent semantic redefinition. However, the experiences a person repeatedly needs when encountering something new in reality often cannot be directly predicted and precisely determined, making it impossible to apply familiar algorithms in ambiguous situations. There is a need to constantly search for new ways to adapt to a changing reality – for possible strategies to circumvent familiar paradigms, find ways out of perceptual automatisms, highlight the implicit signs of events, and analyze minority opinions. Today, the question arises quite acutely that the unpredictable problematization of the future, which forces individuals to change themselves, simultaneously deprives traditional socialization of the possibility of providing at least some stable trajectories and normative guidelines for life planning, as was the case in earlier centuries [18]. Today, when “the formerly self-evident becomes incomprehensible” [19, p. 64], one can certainly speak of a large-scale revolution of social consciousness taking place before our eyes, reminiscent of the crisis of humanity after the First World War, which introduced existential ideas into mass consciousness. Human existence itself is no longer perceived as clearly and holistically as it was in the philosophical and psychological optics of the late 19th and even the 20th century, and the experience of the temporality and unreliability of one's own existence in the world manifests itself in new precarious phenomena:

1) short planning horizons – orientation only towards short-term (usually one year or less) life perspectives, which in principle do not imply continuity [20];

2) the willingness, due to the inability to shape one's own self-realization, to realize randomly occurring, situational opportunities that are not significant or necessary (self-evident affordances), which do not fit into the life transpective;

3) the lack of a well-thought-out, holistic and structured lifeline;

4) mental sacralization of multitasking with minimal personal involvement and avoidance of personal psychological contribution to the chosen field of activity (what K. Marx called ‘Craft Idiocy’ in “The Poverty of Philosophy”);

- 5) Absence and distance from social and civic activity;
- 6) the pressure of rational and performance-related components (use of simulacra) on people's privacy and emotionality;
- 7) the frequent lack of precise professional and sometimes even pronounced personal self-identification;
- 8) the vagueness of personal desires, coupled with the hope of chance, luck, and reliance on serendipity (one's unintentional shrewdness);
- 9) Lack of regular control over one's time management;
- 10) social atomization and the inability to build and maintain stable social relationships [21];
- 11) the disappearance of a stable attitude towards professional work and personal development as a life imperative;
- 12) the erosion of the attitude towards self-realization as the ultimate goal of human life;
- 13) the gradual loss of self-esteem and the corrosion of character [22].

The new existential perspectives that they define for the formation and development of a person show that existence in uncertainty requires new adaptive behaviors and the formation of new adaptive mechanisms and variable personality models ("I am") that correspond to them. This leads to patchwork, alternative, multiple, processual, fluid, precarious [23–25], flickering, cracked [26] variants of modern identity, in which, in our view, the most important existential imperative is fundamentally undermined and defines adulthood as the acceptance of one's own existence as an exclusively personal life task. A position in which it is not necessary to take care of oneself [27, 28], to build up one's own projects for oneself and to realize them in the long term, eliminates the need to become an adult, which is particularly evident in the spreading phenomena of Me Me Me, Kidults and the Peter Pan Syndrome. Not becoming an adult under the conditions of rapid obsolescence and the constant change of acquired experiences is today regarded as an independent psychological problem that requires analysis, and the open, never completed, fragmented identity of today with the probabilistic-possible, alternative character of its realization is its consequence.

By "pushing the uncontrollable future beyond the horizons of understanding" [29, p. 71], modern man changes the usual ontological guidelines: he trusts more easily in chance and allows unforeseeable circumstances independent of his own characteristics to occur; he immerses himself more deeply in everyday life and avoids the difficulties of constructing the perspectives of his own existence. And then he either lapses into states of disembodied existence that reinforce a fatalistic and distanced attitude towards reality and flees from it into virtual spaces (a vivid example is the Japanese hikikomori [30]) or, when making meaningful life decisions, he falls prey to the power of vague sensations that suddenly envelop him ecstatically – emotional states, irrational impulses.

As seen above, existence in uncertainty is accompanied by more complex experiences than under conditions of Negative Clarity, which directly threaten the individual's well-being, motivating him to act. These include the

experience of the impossibility (or inability) to adapt quickly and adequately to the unpredictable and constantly changing conditions of life, the lack of a sense of naturally guaranteed stability, a subjective feeling of acceleration of the pace of life, forcing the subject into a constant race, as there are no gaps of time to pause and look back; the perception of one's existence as incomplete, without a core of values and an insurmountable semantic fragmentation of one's life path.

The fear of uncertainty, restlessness, and dependence on the uncontrollable influences of reality opens up a space for the irrational components of consciousness to take effect. With their help, man begins to search for the foundations of himself and new horizons of his existence in directions previously not considered or rejected as unreliable or impossible. Guided by them, man pushes himself to behavioral heuristics, to risk, to gamble, follows his intuition, relies on phenomenological explanatory paradigms with their immediate perception of reality, since he sees in them a certain expediency under the conditions of uncertainty: "Only by deciding to take a risk, to rely on a nothing-knowing and a nothing-possessing himself, on practically nothing" [31, p. 55], does he obtain the possibility of creating life.

Let us add that the precariousness mentioned above, which today has practically become the norm of existence, as "a complex existential-political feature of all modern societies, in which the economic and social capital (including corporeality) of practically every person, regardless of their resources, possibilities, and abilities, can be leveled by a coincidence of random and unpredictable events" [32, p. 51], leads to a holistic experience of temporality, the unreliability of one's existence, the fragility of decisions made and the crisis of life prospects [33] since such a lifestyle presupposes a limited number of social opportunities and, accordingly, resources for personal development.

All this is a relatively new but "disturbing and irritating experience" [8, p. 8] that one would like to avoid but cannot. In this respect, uncertainty almost inevitably opens up the possibility of new perspectives in dealing with reality, which helps to overcome existential confusion ("what to do?", "How to live?") and intensify the search for one's own authenticity.

In the search for open self-determination, humans often have to resort to strategies of transgressive behavior primarily concerned with overcoming the existential boundaries set by traditional socialization [34]. Transgression "makes it possible to look at the world in a new way, to sense the relativity of everything that exists and the possibility of a completely different world order" [35, p. 51], which opens up greater limits to freedom and the realization of reality. The strategy of transgressivity, which becomes a way of coping with uncertainty, "does not allow for anything substantial: complete, self-identical, firm and stable, absolute. Transgression knows only transition, erasure, and the shifting of established boundaries" [36, p. 146]. It can be assumed that irrationality is integral to the transgression strategy.

Transgression can be understood as actions aimed at a person's material environment, actions aimed at other people, symbolic actions that trigger creative processes, and finally, actions aimed at creating oneself, having

individual experience, and “taking care of oneself” [37]. In each case, however, it presupposes a shift in the boundaries between one’s already accepted meanings and values and those potentially possible and realizable for the person.

Such a shift in the rationality of thought and action familiar to man is not always sufficient for adaptation and self-determination, which is why he is forced to a certain extent to appeal to irrationality, which is based less on exact knowledge and logic than on the resources of everyday experience, which was not previously taken into account, as well as on common sense, that forms the basis of everyday consciousness [38]. The modern drift towards irrationality as a reaction to uncertainty can be seen in the massive blending of scientific knowledge with mysticism, occultism, superstition, and supernatural practices. This can also be seen in irrational consumer behavior, in the tendency towards symbolic and/or performative actions in relation to arbitrary objects, persons, or phenomena, in the tendency to create various subcultural mythologies, in the proliferation of themes of utopia and [post-]apocalypse in literature and art. The attitude that irrationality is negative compared to rationality has less potential for solving complex life situations, cannot be at least minimally cognitively justified today, and today is easily overcome by ordinary and scientific consciousness.

The interest in the problematic nature of modern man’s appeal to the irrational as an alternative way of relating to reality is reinforced by the fact that it itself “cannot be presented in univocal and clear forms and denotes a certain limit that reflects the fullness of reality” [39, p. 3]. Indeed, irrationality, as an internal contradiction to the universal character of habitually mediated experience, hypertrophies the idea of human freedom and appears in various interpretations both as a mode of thought and behavior in a diverse social reality and as a mode of individual existence under conditions of uncertainty and even as an integral part of the modern self (‘irrational self’ [39–41]). The content of the irrational self comprises various components: Basic beliefs and individual cognitive schemas, irrational attitudes (doing the opposite), dysfunctional attitudes, stereotypes, prejudices, superstitions, but also the will, the unconscious, and intuition [42].

They all more or less organize human behavior in the face of uncertainty and, to a certain extent, free people from the need to be aware of events and to accept and control them. By relying on irrationality, man does not see the need to establish reliable, objective connections between phenomena and even between cause and effect of his actions, and therefore, cannot logically connect the goal of his own actions with the ways and means to achieve it. This is, for example, how mythological thinking works, in which rain is triggered by song or sacrifice, and the sick person is cured by a vow to do something in the present and future. In this way, irrationality is incorporated, albeit in a peculiar way, into the mechanism of creating meaning.

However, modern man, traditionally oriented towards the ontological order and unambiguity acquired in socialization and denies the potential of irrationality, often has no other real resource to withstand the “time, non-

linearity and immensity of the present” [43, p. 1]. This creates internal dissonances in need of resolution and leads to notions of compensatory control [44], reinforcing the illusion of invulnerability and actualizing the belief in the immanent justice of the world [45]. The rejection of forms of logical, rational thinking when making life decisions leads to these being replaced by intuitive insights and irrational beliefs. “The convergence of the rational and the irrational, the emancipation of sensuality and emotionality from reason and rationality characterize the modern understanding of human existence as dynamic and eluding concreteness and self-identification” [39, p. 3]. This convergence also makes it relevant to turn to the resources of the collective unconscious, whose content comprises peculiar anthropological universals, the primary elements of human experience that operate “not as the result of logical analysis but as the most vital, universally significant elements of the life-world,” in some ways comparable to the ancient Greek logos [46, pp. 11–12].

The rational or irrational reaction of a person results both from the various life events that occur in a continuous stream in everyday life (metaphorically, one can say that today we are all increasingly no longer in the resource, but in the flow!) as well as from the numerous communication situations that lead to many alternative decision possibilities and reinforce the already existing tendency of people to change their decisions spontaneously [40, p. 20]. Today, we even speak of the “irrationality of a rational person” [40, p. 20], who tends to make decisions under the influence of emotions, self-deception, the effects of collective thinking, unconscious conformity to the majority or authority, risk, imitation, the tendency to use shortcuts (shortcuts to get rid of the discomfort of uncertainty).

Rational and irrational coping with reality is usually inseparable for the individual, even if the higher value of rational knowledge is tacitly recognized, allowing man to measure himself against reality based on reason, fit into it, pursue self-knowledge, and calculate utility. Nevertheless, irrationality is seen as an ancient, primary, chthonic, and immediate interaction between man and the world, from which rationality emerged ontologically and ontogenetically. Perhaps this is why humans naturally return to it under conditions of uncertainty – as the archetypal experience of generations, as a traditional resource whose value is not exhausted by scientific knowledge.

Modern interpretations of rationality are numerous and varied: it is understood as “a specific kind of order, a particular structure that opposes structurelessness and fundamental ineffability; features of the system universe; an ascribed property of all technical civilizations; features of cognition; features of methodology or operating rules; features of behavior” [47, p. 23]. With their help, man has tried for centuries to get a grip on reality, subordinate it to his needs, and make its various areas comprehensible and controllable. But today, aware of the power of uncertainty, he increasingly finds himself in conditions of problematization of his own future that is not rationally predictable and is confronted with the need to interact with the features of reality that are not present in experience, which in turn calls up the dormant resources of irrationality. At the same time, in the ‘container of possibilities’

that expands at their expense, it becomes more difficult for a person to find and realize the one and only way of life, which not only reduces the experience of self-determination but also forms a narrative of helplessness, despair victimization [48] that often goes hand in hand with irrational decision-making thinking and behavior (the come what may strategy).

The irrational (counter-rational) knowledge of reality and the recourse to this knowledge in decision-making are also interpreted in at least two ways. In the first case, it is the contact of man with the presence of the unknown, which nobody knows, and in this sense, it loses all value for the knowledge of reality or oneself. In the second case, on the other hand, the irrational represents a knowledge of reality that has not yet become rational but can potentially be transformed into a rational one. Then, there is trust in faith and intuition, the capacity for symbolic constructions, and working with metaphors and allegories. The processes of reflection and the transfer of life experience considerably expand the individual's epistemological and adaptive abilities and become an instrument of self-determination. Under conditions of uncertainty, it is perceived as a fully functional resource for coping with the associated discomfort: People sometimes have to make the rational out of the irrational because there is nothing else to make it out of.

The subject can direct both attitudes in the interaction with the world towards the outside world and towards himself. In order to cope with uncertainty, the first case is more about the necessity of a semantic redefinition or a redefinition of the situation; the second case is about a semantic and value-related redefinition or a redefinition of oneself, one's qualities, i.e., in the first case, the cognitive potential and the dominance of mental, reflexive processes are more strongly emphasized; in the second case, transgressive behavior that eludes the familiar and is based on the scanning of reality on the basis of intuition, serendipity, belief and instinctivity. From the perspective of the existential paradigm that we share, we are more interested in the aspects of the second case.

The irrational self, which is coupled in the personality structure with the potential, imagined self, can be defined as a set of facets of the self that are captured by intuition and not fully realized, that are involved in decision-making at an existential level, and that reinforce the emergence of new semantic syntagms. At the same time, a person expects to achieve the desired adaptive outcome without prior predictions, evaluations, planning, and analysis of alternatives, believing that the mere fact of having to face the need for change, decisions, and actions under uncertain conditions will lead to the necessary decisions being made for the good of the person without their cognitive involvement, practically and instinctively. This strategy is based on the belief in the existence of an unknown self that can materialize spontaneously and form transgressive behavior patterns.

Appeals to the irrational do not exclude the rational; they usually create new possibilities for solving problems, setting goals, making decisions, or discovering unexpected directions for life. Additional appeals by the individual to pre-reflective fundamental evidence replenish rational resources for coping

with the discomfort of uncertainty. The difficulty is that irrational thoughts, decisions, choices, and actions involve an element of destruction in relation to the self (this leads to fears, doubts, worries, and depressive experiences), as the person cannot rely on themselves and their present experiences, but on the contrary must deny themselves as the cause or source of self-determination and set out in search of something new. This situation generally hinders maturation and provokes the appearance of metapathologies [49].

In today's world, where the present reality differs considerably from the world known from the past, the individual cannot always keep up with the speed of change that reality is undergoing. Their individual experiences are so quickly and radically overtaken that he has no time to follow, examine, and process emerging innovations rationally. The situations in which and for which these experiences were made are repeated less and less frequently in his life. This circumstance constantly puts the maturing personality in the status of a child and leads to a state in which the world regularly appears as unknown, new, strange, and incomprehensible [50]. The inability to independently evaluate rapidly updating experiences makes a person trusting and open to all sources of information, including advertising, propaganda, fakes, suggestions, and manipulations of other people. O. Marquardt figuratively refers to this situation as living by hearsay, in which a person willingly and without critical reflection accepts both the knowledge of other people transmitted via the Internet, social networks, or instant messengers, as well as their own, not fully semantized sensations and feelings [50]. By believing information that he cannot verify or even obtain himself, he ceases to grow up in the classical sense of this process and is once again forced to resort to the resources of his irrational self.

In the general psychological context of the understanding of irrationality, it is defined as a specific attitude of consciousness towards the immediate perception of events. The trigger for its emergence can be a variety of phenomena: the effects of herd behavior (contagion, imitation), curiosity, invention, suggestion, helplessness (being cornered), frustration, or even a random impulse. In the absence of the necessary effect (a way out of a problem situation, a point of reference when choosing between several alternatives), the use of irrationality can remain an isolated phenomenon. However, its systematic actualization, which makes it possible to deal with uncertainty, easily becomes a personal characteristic (irrational self) that protects the subject from doubt and criticism by filtering them through rational categories. The modern subject shows various forms of functioning of irrational self: the irrationality of conformism, habits, prejudices, and illogical thinking, the irrationality of experience and emotions, the self-destructive behaviors [51], the tendency to resort to behavioral heuristics in life decisions that contradict even rational considerations and are not even an additional but a main resource [52].

In our opinion, the inner willingness to accept the unreal and/or impossible as feasible plays a particularly important role in this list. Irrational components intensify in difficult life situations (stress, reduced ability to manage and control, a threat to life and health, lack of support, full affective involvement in

a meaningful situation [53]) when the usual and rationally justified approaches to solutions are not sufficient, and the resources of everyday consciousness are called upon, forcing even an adult personality to slip into the intuitive, magical level of their understanding.

If we compare the rational and the irrational as different attitudes in dealing with reality under conditions of uncertainty, their different potential for life fulfillment becomes clear:

1) Rationality is characterized by unambiguity, the search for cause-and-effect relationships, and the conditionality of incomprehensible phenomena by something explainable and obvious; irrationality acts under conditions of uncertainty as a more synchronistic and holistic phenomenon that gives priority to holistic perception, understanding, and attitude over the analysis of its components; this determines, in particular, the associated greater tolerance of inconsistencies and contradictions, the ability to synthesize contradictory judgments into a coherent whole and to attribute the causes of events and phenomena to random, situational factors that do not depend on a person's will and consciousness;

2) Rationality refers to the objective reliability, verifiability, and determinability of decisions and conclusions. However, subjective certainty, belief, and appearance are sometimes sufficient for irrational behavior. The appeal to irrationality refers to a whole block of categories of consciousness for choice and decision-making – other than those that a rational person typically makes through the actualization of imagination: Spontaneity of consciousness [54], apprehension (figurative synthesis), productivity of imagination, associative imagination, metaphors, polyphony (multidimensionality), representations of ideas, mental images, fictions, analogies, intellectual chimeras, transcendental synthesis, synchronicity [55, pp. 33–35];

3) Rationality is based on the possibility of an appropriate transmission of facts and arguments in an accessible form; irrationality presupposes an intuitive feeling that something is true or at least probably possible, and therefore often implies no transmission at all and thus the need to put the content used into a form that others can understand. At the same time, the irrational seems to contain more possibilities for co-creation in this respect. It is worth adding that in the existential optic, “human experience in its ultimate foundations cannot be objectified and presented in the form of rational constructions: For experience is individual, and the attempt to objectify it and transfer it to other people leads to the creation of rational constructions that have nothing in common with those who do not have this experience. It is not rational forms of reflection that are more effective for the transmission, or more precisely for the contagion of experience, but symbolic language, linguistic creativity, allegories, and tropes.” [40, p. 19];

4) The rational is discursive and conscious; the irrational, which has never been fully recognized as a mechanism of cognition and decision-making, is based on intuition, epiphany, insight, and catharsis and is comparable to Bergson's life impulse.

The above suggests that irrationality sometimes has more significant adaptive and transcendent potential than rationality in coping with uncertainty

and that irrational patterns that have led to the acquisition of new experiences in unfamiliar situations (control over them and one's behavior in them) inspire the individual with greater vitality, reduce fear of uncertainty, strengthen confidence in one's inner resources, and increase confidence in one's ability to cope with changing reality.

How do we know that it makes sense to resort to irrationality when making decisions and choosing a behavioral strategy under existential uncertainty? First of all, we can talk about the possibility of using it to reduce discomfort: Irrational thinking and acting partially minimize the fear of ignorance, error, information overload, and fear of future shocks if we use E. Toffler's terminology [56, p. 277], and the person frees himself to a certain extent from making decisions by adopting a fatalistic (come what may) or infantile (someone/something will appear and help no matter what) position [50]. Both lead to an immediate, albeit short-term, therapeutic effect, after which rationality can be incorporated into the decision-making process.

At the same time, the adoption of irrational actions such as (mysticism, nihilism, apathy, and alcoholism) acts as a specific protective mechanism for an adult burdened with the responsibility for decisions, a way to escape from situations of uncertainty, e.g., into antisociality, by establishing new links between the goals of actions (solving a problem, making a choice) and the methods of achieving them, which were previously unacceptable (intoxication, vandalism). This also reduces the inner tension caused by uncertainty.

As a resource for temporarily coping with uncertainty, irrationality can also be expressed by following the ideas and trends of the crowd and joining the masses through the willingness to be emotionally infected and to imitate and suggest. This actualizes ancient biological mechanisms characteristic of social animals forcing humans to accept the choice of the majority, a mass template, as a decision without individual application and critical reflection – regardless of its possible effectiveness. In this case, the redefinition of the parameters of the uncertainty situation is passively delegated to others, to the masses, without the person being left alone and feeling the need to decide. In these functions, irrationality tends to be used as a one-off resource. However, when uncertainty forms a constant background to existence, we must speak of actualizing a person's instinctive domain.

The resource of irrationality in decision-making, especially in the choice of a life strategy, is also manifested in the integrativity of the content to which the personality turns in this case (the inseparability of its intellectual, emotional, moral, and communicative components), and in its axiomaticity, since it appears as self-evident, self-grounded, inherent in reality itself, but above all – in its high potentiality. The content realized in irrational behavior has an open structure and allows for many interpretations and variations in its application.

By surrendering to the power of irrationality in certain situations, people realize a specific form of understanding the world that is appropriate to existence in uncertainty and opens up possibilities for them, thus expanding the options of dealing rationally with reality through a fundamentally different methodology. This unusual paradigm of dealing with reality cannot be regarded

as entirely unreasonable or inappropriate, mainly since the irrational can express itself not only in the forms described above but also, for example, in innovative art, the development of groundbreaking technologies, self-sacrifice in the name of an idea or a principle.

By turning to the irrational, man can discover the functioning and resources of very different logics of life, e.g., axiology (the logic of probabilistic value conditioning) or Bayesian logic, which admits inconsistencies and has its own preference filters, of which V. Nalimov has spoken of [54], or imaginative logic, which combines thought and imagination and has been described by N. Vasiliev [57–58] and Ya. Golosovker [59–60], as well as the logic of synchronicity described by C. Jung [61–62]. The movement at the level of these logics, which are irrational by nature, can reveal new meanings to humans, build new mental systems, and develop new behavioral strategies, especially in situations where the flow of information is very fast and uncertain. The ability to use irrationality as a means of coping helps to transform modern man into an open system and to realize strategies for transgressive behavior that shift the boundaries between the meanings and values that are already familiar to the subject and those that are potentially possible for him, thus strengthening his adaptive capacity.

In summary, we conclude that irrationality can be seen as a new (well-forgotten) resource for coping with the tension of uncertainty, which opens up a space for choice and decision-making in conditions where rationality and logic are insufficient for self-organization, and the human being finds himself in a [crisis] situation in which he cannot avoid a difficult decision. A living person cannot be passive towards the reality surrounding reality; he inevitably realizes and structures his relations with it based on the current perception of himself and the constantly renewed experience of his life path. In other words, he considers irrationality part of the mechanism of meaning formation.

Modern man, who lives under conditions of uncertainty, is confined within the framework defined by rational knowledge, and by transcending its limits, he finds additional possibilities for constructing the system of self-world. Irrationality can lead individual lives out of the familiar routine and make the impossible possible. And even if this departure from the familiar existential framework may initially be temporary and even isolated, if its effectiveness in coping with uncertainty is confirmed, it gradually becomes a new way of existence, a new life strategy. Irrationality and transgression can, therefore, also be understood as unique mechanisms of self-development that make it possible to gain a new vision of the world by recognizing the possibility of a different world order and the relativity of every accumulated experience, which opens up even greater limits of personal freedom and knowledge of reality.

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ИРРАЦИОНАЛЬНОСТЬ КАК СОСТАВНАЯ ЧАСТЬ СТРАТЕГИИ ТРАНСГРЕССИИ И ЕЕ ПОТЕНЦИАЛ В СОВЛАДАНИИ С НЕОПРЕДЕЛЕННОСТЬЮ

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Аннотация. Автором представлен теоретико-методологический анализ феномена иррациональности, рассмотрены его возможности в процессах совладания с переживанием дискомфорта неопределенности. В парадигме экзистенциальной психологии иррациональность представлена как один из возможных способов противостояния прекарности, ускоряющемуся устареванию индивидуального опыта в условиях нарастающего осознания неопределенности существования, невзросления современных людей и рисков становления фрагментарной идентичности. В статье аргументируется идея, что в процессах совладания с неопределенностью обращение к иррациональности выступает как составляющая часть стратегии трансгрессии, способной не просто вывести субъекта за рамки рационального познания реальности, но и дать ему новый опыт адаптации к прекарному существованию и обеспечить выход в плоскость новых возможных «логик» осмысления реальности и самого себя (аксиологии, бейесовой логики, имажинативной логики, логики синхронистичности). Автор сопоставляет возможности рационального и иррационального мышления и поведения в ситуациях неопределенности, когда имеющегося опыта оказывается недостаточно, а избежать необходимости принятия решения и действия человек, осуществляющий «заботу о себе», не может. В работе формулируются положения об иррациональности и трансгрессии как составных частях механизмов смыслообразования и саморазвития.

Ключевые слова: *неопределенность, прекарность, идентичность, опыт, трансгрессия, рациональность, иррациональность*

Для цитирования: Sapogova E.E. Irrationality as an integral part of the transgression strategy and its potential for coping with uncertainty // Education & Pedagogy Journal. 2024. Вып. 2 (10). P. 53–68. doi: 10.23951/2782-2575-2024-2-53-68

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Submitted February 02, 2024