

## **RATIONALIZATION AS A PRINCIPLE OF CIVILIZATION PROCESS AND THE PROBLEM OF “COMMON SENSE”**

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Civilization process (in the understanding of N. Elias) appears to be based on two principles: “the principle of care/parsimony (бережність, Behutsamkeit)” and “the principle of rationality”.

The first of them manifests itself, among other things, in a careful attitude: 1) – to a human person and body, rejection of physical violence (humanism); 2) – to one's own health (hygiene, sports, healthy lifestyle); 3) – to nature (ecology, environmental protection, sustainable use of resources), 4) – to representatives of ethnic and other minorities (multiculturalism); 5) – to the opinions and values of others (tolerance).

The second principle is characterized by: 1) – suppression of the emotional (especially the passionate); 2) – overcoming the mythological, religious vision of the world; 3) – formalization of conflict resolution (law); 4) – understanding of cause-effect and other logical connections, ability to predict the future; 5) – a sense of proportion; 6) continuity/succession, etc.

Many factors of both “care/parsimony” and “rationalization” are based on the mechanism of the so-called “sublimative spiral”. Its excessive unwinding can lead to dysergetic (destructive) consequences due to the loss of connection with the primary object of sublimation.

Recently, the topic of “reason” or “common sense” has increasingly come up in political discourse. During heated political debates opponents are often denied not only cognitive abilities of an educated, intellectually developed person, but also the ability to use elementary logical operations, tested by mankind for thousands of years in everyday life. These operations may concern the correct identification of objects (in particular, “one's own” and “stranger's” or rather “friend-or-foe”), calculating the consequences of steps taken, assessing emerging risks, crossing “red lines”, understanding the ratio of big and small, part and whole, harmful and useful, norm and deviation from the norm, qualitative leap, use of double standards, neglecting the sense of proportion, etc.

The issue of the reasons for the departure from common sense deserves separate consideration – among such reasons can be mentioned passionarization caused by natural and social cataclysms, attempts to implement obviously utopian projects, wars or malicious manipulation of public opinion, as well as general civilizational degradation.

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