

Socio-philosophical analysis of the concept "intelligentsia" / Політологія, філософія, соціологія: контури міждисциплінарного перетину: матеріали другої науково-практичної конференції (м. Одеса, 10–11 жовтня 2014 р.) / за заг. ред. д. політ. н., проф. Д. В. Яковлева. – м. Одеса: Національний університет «Одеська юридична академія», 2014. – С. 154–157.

SOCIO-PHILOSOPHICAL ANALYSIS OF THE CONCEPT "INTELLIGENTSIA"

Intelligentsia as a specific social phenomenon designed to perform conscious, proactive role in preserving national values and traditions. However, generations of intelligentsia in the context of social and cultural transformations generate new scientific discussions and myths concerning this issue.

Spreading the term "intelligentsia" in scientific use is associate with German philosophy of the late 18th – early 19th century (J. Fichte, G. Hegel, F. Schelling) [1, p. 28]. These philosophers endowed intelligentsia with ability to perceive, reveal, understand the essence of things being. It means the highest form of thought and understanding, spiritual and rational ability to know and interpret the surrounding reality.

In the second half of the 19th century the investigation of intelligentsia became popular in sociological research, getting rid of Enlightenment idealism of German philosophy. Intelligentsia in the scientific community has been increasingly identified with knowledge workers. This tendency was caused by the deepening of class struggle and, consequently, increasing the number of members of this social phenomenon. At about this time began a long scientific debates concerning the identification and social designation of intelligentsia.

Power and wealth popularized in the 90's of the 20th century displaced the role of spirituality and national culture in social development into the background. The tendencies of Western development at that time made a significant influence in rethinking values. Liquidators of the vestiges of "perestroika" distinguished wealth as priority.

In the science there is no universally accepted definition of "intelligentsia". Modern tendencies of development of society only deepened sceptical perception of this social phenomenon. The rapid scientific and technological progress, dynamic flow of public and private life lead to social change and metamorphosis of worldview, rethinking and reorientation of values. The intellectual elite and workers of "mental" professions serve all spheres of society. Projected tendencies of development of society, the harmonious co-existence and functioning of all its areas are not perceived elite tip, which is critical to national, spiritual, moral, ethical ideas of intelligentsia [10, p. 35]. However, we cannot consider for sure that intelligentsia exhausted its historical and social purpose for nowadays. Each historical epoch puts its mark on the definition of this social phenomenon and especially the 21st century when the consciousness of humanity changes, its capabilities and purpose in the world. Spanish philosopher and sociologist J. Ortega y Gasset consider that society is a harmonious unity of the minority and the masses. A minority is a set of individuals, its special qualities distinguish it from the masses. The crowd is the main character now, "no more soloists – a chorus only" [7, p. 45].

If we consider intelligence as the main feature of intelligentsia, her education, professionalism and service all sections of population, it can be placed in a social group. Thus, in the "Philosophical Dictionary", edited by V. Shynkaruk provides the following definition: "Intelligentsia is a social group consisting of people of professional mental labor (scientists, engineers, technicians, teachers, doctors, employees of state system, artists, etc.)" [3, p. 235]. In the "Sociological Encyclopedic Dictionary" edited by G. Osipov are given several meanings of concept: set of people of mental work; social stratum of people of professional qualified mental work that have required for this special education (the scientific and technical, humanitarian, medical, military, artistic, educational, etc. intelligentsia is distinguished); set of people with higher education; intellectual [2, p. 107]. Thus, common characteristics (education, gaining qualifications, professional and creative activity, etc.) unite intelligentsia in social group with well-established internal social relationships and roles.

Significant automation and mechanization of modern life, using of scientific and technical progress and innovation, the development of media and communication have led to significant changes in the occupational structure in particular. There is a "fragmentation" of specialization, so the number of employees at different levels of the occupational structure increase. Modern society is characterized by rationality and has a new feature – the Global Intelligence [8, p. 172].

Thus, with the definition of the intelligentsia as a social group there are the others: it is "a social stratum of society, a conglomerate of people of professional mental (mostly complex, highly skilled, creative) work, the development and dissemination of culture in society" [4, p. 337–338]. In addition, other characteristic features distinguished intelligentsia: intra-group dissimilarity, susceptibility to antagonism; individualism, expression of their own individuality in the group; manifestation of the self, the desire for independence. Sociological encyclopedia filed similar interpretations of "intelligentsia": social stratum of people of professional mental (mostly complex) work with higher education [9, p. 376]. Here are noticed social functions of intelligentsia to generate and disseminate knowledge and culture. In cultural encyclopedia offered such definition of intelligentsia: a social stratum of educated people of professional complex mental (mainly intellectual) work [5, p. 254]. Added that this group of people of culture whose knowledge and efforts creating and supporting values, norms and cultural traditions. However, these basic features are too general, so it is difficult to determine the place of intelligentsia in the social structure.

The high spiritual and moral values, characteristic intelligentsia, distinguish it among the total masses. It is difficult to explain the activation of social activities of intelligentsia during the transformation of society and the fulfillment of the main social and cultural features, messianic roles – the preservation and transmission of national values, ensuring the stability of the historical memory of the people. P. Miliukov in his work "Intelligentsia and historical tradition" emphasized the importance not only of habits, mental skills learned from the past, but certain ideas. "Responsible national feeling" may "appear in the cultural messianism". However, to

establish a connection with the past possible only through its living memory, which is passed from generation to generation. It is important that there is continuous consciousness supported objectives unity. To maintain this you need to create a thoughtful and sensitive personnel of nation called her intelligentsia. Only the participation of this device subconscious process of national life can finally turn into conscious. Since then, could harbor living elements of national tradition that is passed from generation to generation deliberate civic education [6, p. 349–359]. Hence, we can speak about intelligentsia as a social phenomenon that stands for national interests, defines social orientations, maintains a national historical memory.

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