

Published by the decision of the Scientific Council
of Khachatur Abovian
Armenian State Pedagogical University



Department of Philosophy and Logic
named after Academician Georg Brutian



W I S D O M

2(22), 2022



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YEREVAN – 2022

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DOI: 10.24234/wisdom.v22i2.609

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SOCIO-PHILOSOPHICAL PHENOMENON OF THE INTELLIGENTSIA: THE GENESIS OF THE FORMATION OF THE CONCEPT

Abstract

The article reveals the significance of the concept of “intelligentsia” by analysing the formation and development of the phenomenon of the intelligentsia in the history of philosophical thought. It should be noted that in the analysis of scientific discourse, research practice has encountered a phenomenon about which various ideas have already been formed in the absence of a stable concept, including certainty, conditionality and integrity of the image of the essence of the intelligentsia. The authors propose a way to study this phenomenon by analysing the conceptual and categorical framework that forms the discursive field and then classifying various views represented in the history of philosophical thought by highlighting the main approaches to analysing the intelligentsia.

Keywords: intelligentsia, intellect, intellectual activity, moral development of personality, education, intellectuality.

Introduction

Going through a transitive phase of its development, contemporary society is problematic in its essence. An objectively conditioned and subjectively implemented change in its constitutive elements inevitably brings a person into a state of socio-psychological disintegration, which entails not only a crisis in the socio-economic parameters of society but also a spiritual and moral crisis in general. The situation is exacerbated by the reality of world globalisation processes, the emergence of an information society, the aggravation of global problems, and attempts to form a “new planetary thinking”. Ideally, this thinking takes on the features of responsible thinking, focusing not so much on duty as on consciences. In search of a fundamental subject of such thinking, close attention is paid to the intelligentsia. The questions about the potential of the intelligentsia, about its mission or vocation, are becoming ur-

gent again (Studenikin, 1996).

The problem of the intelligentsia today is relevant not so much in itself but in terms of its ability to be a spiritual mentor, “guide”, ideologist of that part of society that is capable, on the one hand, of stabilizing social relations based on tolerance and partnership, and, on the other, of the dynamic transformation of contemporary society into a civil society based on free competition and legality.

The research practice of various discourses has offered a palette of reflections on what the intelligentsia is, what its potential is, and to what extent the intelligentsia is capable of solving the stated problem in a transitional society, where historical challenges wait for worthy replies (Intelligentsia. Power. People, 1993). At the same time, as a rule, the question of the competence of the intelligentsia has always remained open. Analyzing the accumulated experience, we can conclude that the research practice has encountered a

phenomenon about which different ideas have already been developed without the stable concept characterized by the certainty, conditionality and integrity of the image of the essence of the intelligentsia.

Based on the above, the author's hypothesis in this article is to offer an innovative perspective on the interpretation of the concept of "intelligentsia", synthesizing it, on the one hand, with Kant's and Hegel's understanding of it as a particular intellect with a particular set of moral qualities, manifested in the activities of the subjective spirit, and on the other hand, with the sociological view dominant today among researchers that the intelligentsia is a specific group of people, the social stratum engaged in intellectual (usually humanitarian) activities (often – in creativity). This research strategy allows for forming a value-functional approach to understanding the intelligentsia, where the member of the intelligentsia is a self-reflecting person in the grip of their own doubts and contradictions. However, at the same time, it is a person capable of developing and having a clear civil position based on universal moral law emphasising honour, conscience and justice.

Presentation of the Main Ideas of the Research

At present and the dawn of research on the phenomenon of the intelligentsia, there have been different opinions about its essence and functions. The reasons for this should be sought in the term development process. Intelligentsia, like any phenomenon, has its origins, the history of its development, and changes in attitude towards it; so, all this should be considered to understand the phenomenon of the intelligentsia.

German philologist O. V. Müller traces the evolution of the semantics of the word "intelligentsia" in different historical periods and different languages (Mamedov, 1992, p. 34). In his opinion, this concept had already existed in antiquity. Cicero introduced the word into Latin as

a literary translation of the Greek philosophical term "*dia-noesis*". Aristotle used this term to describe the cognitive process of the mind. This concept is opposed by "*noesis*" – the so-called intuitive knowledge. The cognitive process, according to Aristotle, is directed by a person not only toward the objective world of nature but also toward oneself. The highest good and happiness consists in improving oneself as a human being, i.e. in the activity that distinguishes them from other beings. In his writings, Aristotle introduces a division into "vegetative soul", "sensual soul", and "rational soul". The "rational soul" function is intellectual; this implies cognition, establishment, and choice – that which is inherent only in human beings. Therefore, the activity of the mind is a goal worthy of a person. The improvement of the rational soul is a dianoetic or mental virtue (i.e. wisdom and prudence). This virtue arises and grows mainly through training, so it needs prolonged exercise. Rationality consists in establishing what is good or bad for a person in the right choice. Wisdom consists of mind and knowledge; its task is the knowledge of objective reality (Aristotle, 1976, pp. 371-448). In the interpretation of Cicero, the intelligentsia is the thinking ability of a rational human soul aimed at self-improvement and knowledge of the world.

At the end of antiquity, the concept of "intelligentsia" was theologized: the meaning of the word "intelligentsia" began to be understood, first of all, as the Divine Mind, the supreme intelligence creating the diversity of the world in itself. In medieval peripatetic philosophy and cosmology, "intelligentsia" is eternal, immovable spiritual entities, the engines of the celestial spheres, transmitting movement from the prime mover, God, through the celestial bodies to the things of the earthly, sublunary world (ontologization of the intelligentsia). Medieval thinkers gradually reinterpreted the theological meaning of this word, and elements of the involvement of the divine intelligentsia began to be sought in human consciousness. So, P. Pomponazzi (1990), argu-

ing about the materiality of the human soul, notes that “the intelligentsia ... is both the intellect and the soul...” (p. 36). These interpretations (of divine and human intellectuality) were preserved in the Reformation and Enlightenment eras. This concept was considered by Classical German Philosophy as a synthesis of theological and humanistic lines in its content.

In the works of I. Kant (1994a), several approaches to the concept of “intelligentsia” can be found. The philosopher understands the intelligentsia as a deity, the Infinite being (p. 411). He also distinguishes the intelligence (rationality) as the ability of the subject, with the help of which he can imagine what is inaccessible to the senses (Kant, 1994b, p. 285). In addition, according to I. Kant (1994c), a person needs a moral intelligentsia – the inner voice of a judge requiring indication in case of violation of moral duty by a person (p. 288).

J. G. Fichte points out that self-positing the “Self” is inseparable from self-knowledge. For the thinking “Self”, creative (“practical”) and cognitive (“theoretical”) activity is characteristic. “Self” is theoretical or intelligent (Fichte, 1993, p. 280). The intelligentsia is about the ability to cognize, a way of activity of the human spirit, the essence of which is the power of imagination, representation, and reflection. Human imagination remains a mystery for J. G. Fichte, and he hopes this ability will soon be revealed and identified. The highest action of the intelligentsia, according to J. G. Fichte, is self-positing, but it is not the first action in time. In the first stage, vague feelings guide the person. The human spirit comes to dawn only through blind walking. The intelligentsia goes to knowledge through vague feelings.

In his “System of Transcendental Idealism”, F. W. J. Schelling also uses “intelligentsia”. In his opinion, the intelligentsia is opposed to nature, and it is the conscious as opposed to the unconscious. “Any philosophy should proceed from the fact that the intelligentsia creates either nature, or the intelligentsia is by nature” (Schel-

ling, 1987, p. 232). Thus, the question is raised, what is primary: spirit or matter. The intelligentsia corresponds to the spirit globally and on a subjective level. F. W. J. Schelling identifies several stages of self-awareness of “Self”: from initial sensation to creative contemplation, from creative contemplation to reflection, and from reflection to the absolute act of will.

The concept of “intelligentsia” was developed in detail in the work by G. W. F. Hegel “, The Philosophy of the Spirit”, the chapter on the subjective theoretical spirit, and the section “Psychology”. The reason, according to Hegel, forms the substantial nature of spirit. The spirit embraces subjectivity and objectivity; the subjectivity of the spirit is the intelligentsia. In other words, the intelligentsia is the activity of the subjective spirit. According to G. W. F. Hegel, “every activity of the spirit is only his comprehension of himself, and the goal of any true science is only that the spirit in everything that is in heaven and on earth cognizes itself” (Hegel, 1974, p. 7). Then the reality of the intellectual is knowledge. The intelligentsia is a “theoretical spirit” whose activity is cognition, but which also contemplates, remembers, imagines, etc. The intelligentsia is a form of spirit in which he himself changes the object and, through its development, develops himself in the direction of truth.

G. W. F. Hegel sets out in detail his understanding of the intelligentsia. In his opinion, there are several stages in the development of the intelligentsia up to cognition as the highest stage. These are contemplation, representation and thinking stages of cognitive activity, in which the intelligentsia is fully developed. Each stage consists of three parts. The intelligentsia as a whole and each stage, in particular, are subject to the law of the negation of the negation. The essence of this law is consistently spelt out at the stages of the formation of the intelligentsia.

Initially, the intelligentsia has a direct object that begins with the feeling, develops to attention, then becomes a genuine contemplation and posits the object as something external. For the

first stage, the immediate presence of the object is required. At the stage of presentation, the intelligentsia also goes through three stages. Anamnesis is the involuntary reproduction of some content that already belongs to us. G. W. F. Hegel's remark that anamnesis depends on the subject's interests is essential. If a person is interested in something, they will remember more about the object. In the second stage, the presence of the object is not required. The next stage, called imagination, includes formal activity: reproducing images, their association and fantasy. The following stage of the presentation is memory. Three types of memory are distinguished: retaining the name, reproducing and a mechanical memory.

Further, the final stage is thinking, which also goes through three stages: mind, judgment and reason. In thinking, the unity of the subjective and the objective is implemented. The intelligentsia that has achieved its goal is a truth that knows itself, a mind that cognizes itself. The interpenetration of thinking subjectivity and the objective reason is the final result of the development of the theoretical spirit, passing through the stages of contemplation and representation preceding pure thinking. Thus, the intelligentsia, according to G. W. F. Hegel, is the activity of the subjective spirit.

In summarizing, we should note the following from Aristotle to I. Kant, intellect and moral qualities were included in the concept of the intelligentsia. Later, within the framework of Classical German Philosophy, the idea of the intelligentsia as intellect, the ability to think, which includes the comprehension of the stages that precede thinking, is affirmed. The intelligentsia is no longer only intellect, the ability to think, but also the stages preceding cognition.

The active principle of the spirit, noted by G. W. F. Hegel, becomes an intense activity of the individual to benefit society in the further sociological understanding of the intelligentsia. This initial definition of the intelligentsia has become an integral part of the content of the mod-

ern understanding of intelligence as the need to understand oneself and the world around to act for the good of society.

It is easy to see that in all the perceptions mentioned above, the concept of "intelligentsia" contains an exclusively spiritual, epistemological meaning and does not imply any social group behind it.

The appearance of the stratification content in the concept of "intelligentsia" occurred in the 19th century. According to O. V. Müller, the emergence of the meaning of a social category to designate an educated stratum of people is associated with political events in Europe in the 1830s and 1840s. Constitutional theories put forward educational qualifications as a necessary element of electoral law. Since education was the privilege of only the property strata of society, the educational qualification merged with the property qualification. Therefore, the concept of the intelligentsia began to include the meaning of a particular social privilege, which gave the right to occupy high government positions (Mamedov, 1992, p. 65)

Other researchers of the problems of the intelligentsia associated its emergence as a social stratum with the fact that society needed a large number of people of intellectual professions since the production of spiritual goods were becoming no less massive than the production of material ones (Dobruskin, 2005, pp. 28-36).

So, initially, there was an epistemological interpretation of the term "intelligentsia". In understanding the "intelligentsia" as an epistemological phenomenon, the possibilities of expanding the content of the concept were laid. This is precisely what happens in subsequent periods. In the 19th century, sociological and 20th century, ethical and psychological content was introduced.

Two main directions can be distinguished in studies of the intelligentsia as a social group: socio-ethical and socio-economic approaches.

Supporters of the socio-economic approach understood the intelligentsia as a group of people engaged in mental labour. Historically, repre-

sentatives of the privileged stratum of society could engage in mental work. Hence, we have an idea of the intelligentsia as a class of users, a layer of officials or an interclass layer.

Opponents of this approach argued that the only criterion of an intelligent person was mental development and moral behaviour. Proponents of the latter argued about the primacy of ethical qualities or mental abilities. These researchers were united by an approach to intellectuals as unique personalities and confidence in the possibility of achieving intellectuality by representatives of any class. This is the main canvas by which the discussions about the intelligentsia of the late 19th and early 20th centuries can be characterized.

Let us take a closer look at the socio-ethical direction. Mental activity is an unconditional sign of the intelligentsia but not the main one. It is not mental activity in itself that is important, but its orientation, the sphere of its application. As one of the adherents of this direction, L. L. Nikolaev notes, the mental activity of a true intellectual is aimed, first of all, at achieving the common good, secondly, at developing a critical attitude to the world of facts and ideas, thirdly, it forms ideology, i.e. selects the most important and valuable ideas for a given moment, fourthly, strives to develop a “world outlook”, fifthly, makes them actively oppose outdated traditions in the field of human community life (Kanivets, 2012).

The mental activity aimed at satisfying personal well-being, even if it is the development of spiritual values considered self-sufficient, cannot yet be a sign of the intelligentsia. According to the representative of the socio-ethical direction L. V. Peshekhonov, synthesising scientific knowledge and the postulates of the common good, “honest truth” and “truth-justice” are necessary. This is what unites the intelligentsia. The good of the people is synonymous with the good of the individual, i.e. overall development of all the forces and abilities of each person (Malikova, 2012).

Supporters of the socio-ethical direction have developed and substantiated the concept of a particular historical genesis of the intelligentsia as a social stratum. In their opinion, the intelligentsia is a nationwide phenomenon. Each nation had its own intelligentsia, corresponding to a given culture.

The famous researcher of the phenomenon of the intelligentsia R. V. Ivanov-Razumnik (1997), being within the framework of the socio-ethical approach, gives the following definition to the term under study: “the intelligentsia is ethical – anti-bourgeois, sociologically – an extra-stratum, extra-class, successive group, characterized by the creation of new forms, their active implementation in the direction of the physical and mental, social and individual liberation of the individual” (p. 20). According to the author, individual intellectuals have always existed, but a social group appears only in the middle of the 18th century. This group is extra-stratum and extra-class according to professed ideals and outlined tasks.

Thus, despite the disagreements, supporters of the socio-ethical point of view on the intelligentsia noted the need to develop the best qualities of each person, an active life position, then the person could be attributed to the intelligentsia.

It is logical to begin the consideration of the socio-economic direction in understanding the intelligentsia with the analysis of Karl Marx's ideas. In his early works, K. Marx as a follower of the line of the German classics adheres to the epistemological approach concerning the intelligentsia.

In an early article by K. Marx, “On the Commissions of the Estates in Prussia”, he opposed the principle of estate representation. “The educated estates have monopolized intelligence, while intelligence is a universal property of beings endowed with intelligence, a property that I have in common with all people, and which I possess to the same extent, does not form either my character or my advantage, or mine, a special being” (Marx, 1975, pp. 284-285). What is the universal property of beings endowed with intel-

ligence? It is not morality but the ability to think and cognize rationally. It was in this context that Aristotle, P. Pomponazzi, I. Kant, F. Schelling and, finally, G. Hegel wrote about the phenomenon of “intelligentsia”, who described the components of intelligence in great detail as the highest stage of cognitive activity: sensations, ideas, thinking. This is confirmed in K. Marx’s (1975) early work: “We can speak of intelligence not as a part that is part of the whole, but as an organizing principle... for intelligence, there is nothing external, because it is the inner defining principle of everything” (p. 289).

F. Engels spoke in more detail about educated people. He emphasizes the social origin of an educated person: “You are talking about the absence of a corresponding consciousness. This takes place – but on the part of educated people who came from the nobility and bourgeois circles, who do not even know how much they still have to learn from the workers...” (Engels, 1979, p. 537).

Thus, K. Marx and F. Engels did not use the term “intelligentsia”; they spoke of educated nobles, educated bourgeois and workers who achieved excellent scientific knowledge through self-education. Educated people, in their opinion, needed to be won over to the side of the proletariat with reasonable payment for intellectual labour. Educated people were representatives of different classes of society. This approach to the understanding of the “intelligentsia” was called socio-economic.

Later, the line of the late Marx continued, but simultaneously, the term “intelligentsia” was introduced into scientific circulation. Thus, K. Kautsky (1906), in his work “The Intelligentsia and Social Democracy”, speaking about the current situation, notes that the intelligentsia is a class, not a stratum, not a group of people. However, this class has its own characteristics: “intellectual workers have no class interests but only professional interest, as a privileged group of the population, they are in conflict with the proletariat, which, as a lower class, wants to put an end to

all privileges” (p. 31).

According to P. Lafargue, intellectual faculties, which became a commodity, have the fate of any commodity. The intelligentsia is interested in selling their intellectual faculties for more money. At the same time, according to the author, the capitalists placed the intelligentsia in worse conditions than the workers. The economic need is more sensitive for the intellectual than for the worker since workers from childhood, fighting against the vicissitudes of fate, get used to everyday adversity. Throughout its youth, the intelligentsia languishes behind the school walls, the nervous system hypertrophies, becomes thinner, and acquires a painful sensitivity. In addition, if it is enough for the worker to put on an apron and he is ready to work, the intellectual “is forced to dress well and even elegantly, even if only in order not to offend the gaze of his patron and his superiors ... and he saves on food that he is forced to spend on a dress” (Lafargue, 1906, pp. 12-13).

Later, in encyclopedias and dictionaries of the Soviet period, the intelligentsia is interpreted as an educated stratum of people engaged in mental labour. The intelligentsia is classified as a social stratum, i.e. a transitional social group that does not have all the characteristics of a class (see Osipov, 2000; Shynkaruk, 1986).

Having analyzed the two main approaches to the analysis of the phenomenon of the intelligentsia present in the philosophical literature, we observe the existence of a scientific problem that each of them is limited and does not allow to conduct of comprehensive and, therefore, complete and objective research.

Our approach distinguishes two clear structural elements manifested in the study of the intelligentsia: education and the high moral purity of its representatives. The modern everyday worldview assigns two “polar” meanings to the intelligentsia – “an educated specialist” – “an educator, the conscience of the nation”. The first meaning dominates in the external situations of the intellectual’s interaction with society, power

and the state, and the second is self-reflection, self-determination of “intelligent people”, a means of their symbolic consolidation. Such “polarity” in the definition turns out to be extremely important, allowing to connect different social contexts and situations by using both the term itself and the possibilities of the intelligentsia to be the subject of forming a different idea or ideology as a system.

Leading researchers of the phenomenon of the intelligentsia, such as Mamedov R. D., Osipov G. V., Studenikin A. I., Dobruskin M. and others, invest the intelligentsia with such characteristics as an amount of education, intellectualism, high morality, moral purity. With such an approach, the selected object is very diversified. It is even difficult to determine to which category of communities it belongs – to a social community (layer, class, “class-like” group) or nominal community (large statistical group, only within which it is possible to fix socio-professional groups). It is also unclear whether such an object can form new meanings in the education of the nation, which is perhaps the most critical purpose of the intelligentsia, which dominates in modern research.

In addition, in the works of the majority of Russian scientists, there is no division of discourse on the concepts of “intelligentsia” and “intellectuals” within the description of the phenomenon under study. Modern Western scientific discourse makes a clear distinction between these concepts, meaning that intellectuals are a particular social group of people with high education who are engaged in intellectual activity (Szczepanski, 1961). The term “intelligentsia” in Western discourse is used either concerning a particular mindset, the activity of reasoning, or exclusively to define a particular social group in the post-Soviet space (Sinyavsky, 1997). The leitmotif of such studies is the idea of the decline in the value and role of intellectuals in the life of Western society (Posner, 2002). However, it should be noted that in this kind of study, a sociological approach is used, based on studying a

special social group and its influence on society. Beyond the framework of this approach, there are other meanings of the concept of “intelligentsia”, which received a metaphorical definition of “conscience of the nation” in the domestic scientific discourse.

In our opinion, we can distinguish two directions in understanding the intelligentsia: functional direction and value direction. Functional direction is the most studied area, which grew out of the socio-economic definition of the intelligentsia. The intelligentsia, in this case, means a set of people associated with the creation, preservation and distribution of ideal objects or with the professional mental labour, including ideologies of society. The value definition of the intelligentsia includes not only a special potential of cognitive processes but also a deep understanding and inner experience of moral values, reflectivity, the ability to be the “conscience of the nation”, the standard of patriotic service to the Motherland. Suppose the main function of the intelligentsia can be defined as the introduction of rationality in social and spiritual life. In that case, the value component of the intelligentsia is the attitude to the universal moral law as the primary value and, on this basis, an attempt to rebuild society based on rational ideas.

Within the value-functional approach, a completely new definition of the intelligentsia appears as a socio-cultural array which takes on the role of an objective agent of introducing elements of rational self-organization into the social and spiritual life (Horban, 2016, pp. 25-34). This approach allows a deeper understanding of the essence of intellectuality as the characteristic of the intelligentsia. Intellectuality is the presence of a tremendous inner culture, which includes the spiritual experience of a person and all humankind, which, according to Lotman (2005), can be figuratively called the “ecology of the human soul” (p. 280). The first thing that characterizes the member of the intelligentsia is the desire to understand the other. It should be noted that the sympathy of the intellectual should be active.

Among the forms of active civic participation, we would like to single out the education, patriotic upbringing, dissemination of scientific knowledge, patronage, and political activity. An intelligent person is internally free and independent.

Nevertheless, the internal rigidity is often imperceptible in him. In this regard, the expression “reflective”, someone in the grip of doubts and contradictions, is used to describe a member of the intelligentsia. However, the apparent indecision is, as a rule, the result of complex and hard internal work when one has to take responsibility and avoiding hasty decisions. As a person, the member of the intelligentsia is always demanding of himself, self-critical, and modest in assessing one’s personality.

An intellectual jobs – not a service occupation. In forming both their own and social ideas, intellectuals rely on the moral law’s conscience and dictates. The intelligentsia is a specific social phenomenon with a focus on the feat. The norm of the intellectual’s relationship with the environment is communication in the “subject-subject” system, where “the other” is self-important and does not become the object of manipulation. The bearers of the intelligentsia are characterized by: eternal amazement and doubt; analysis and self-examination; reflection on the world and one’s attitude to the world; a deep sense of compassion and mercy; the desire for solidarity and justice; the question of what to do to preserve honour and conscience without exchanging the duty for service and maintaining respect for dissent. An intellectual is always a claim to a standard. As a rule, the member of the intelligentsia is a patriot-educator focused on finding the truth that makes a person accessible.

Conclusion

Summing up, we point out that until the middle of the 19th century, the philosophical discourse viewed the intelligentsia exclusively as intelligence, special thinking abilities, and self-

reflection of the mind in the process of cognition. The highest point of research in this direction can be considered Hegel’s idea of the intelligentsia not only as an intellectual but also as its ability to think. The stratification approach to the concept of “intelligentsia” emerged in the middle of the 19th century in connection with establishing a specific layer of people engaged in intellectual activity while ethically experiencing this state of affairs in the conditions of capitalist production. At the end of the 19th – beginning of the 20th centuries, there was serious opposition to the term “intelligentsia”. It was believed that the concept of “educated person could well replace it”. However, the phenomenon of the intelligentsia went beyond an educated person’s understanding. Along with the idea of “intelligentsia” as a quality of a person’s spiritual substance or mental properties, two main approaches have developed that analyze the phenomenon: socio-economic and socio-ethical.

The basic features of the intelligentsia that combine these two approaches are the intellectual activity of the individual and the functional reorganization of the surrounding world. Intellectual activity can proceed within the framework of scientific rationality and unscientific rationality. The first point of view is typical for representatives of the socio-economic approach to understanding the intelligentsia, and the second one – is for supporters of a socio-ethical interpretation.

In addition to the standard features we have highlighted, these approaches contain differences that do not allow them to be combined. The socio-ethical understanding of the intelligentsia is based on the constant moral development of each individual. The socio-economic direction is based on scientific education, regardless of the improvement of an individual’s personality.

Representatives of the socio-economic direction attributed people of intellectual labour, educated in the European way, to the intelligentsia. In their opinion, the first intellectuals were the priests who possessed knowledge and transferred it to their successors.

Representatives of the socio-ethical direction believed that members of the intelligentsia had always existed in society, but a layer of the intelligentsia had been formed in the middle of the 18th century. The main distinguishing feature of the intelligentsia is mental activity and the functional reorganization of the world surrounding it. An acutely attuned sense of justice cannot allow a representative of the intelligentsia to be indifferent to the surrounding reality, to engage in pure science and improve oneself.

The article's authors propose a value-functional approach to the analysis of the concept of "intelligentsia", which considers it a special socio-cultural phenomenon that takes on the role of an active subject that forms the rational self-organization of the social and spiritual life. The main attributes of intellectuality are highlighted, allowing us to characterize it as a self-reflective intelligence with a claim to create a universal social ideology based on the principles of high morality and ideas about an ideal society.

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