

DEFINITION OF THE CONCEPT OF “INTELLIGENTSIA” AND ITS ROLE AND IMPORTANCE IN MODERN SOCIETY

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Annotation. *This article examines the concept of “intelligentsia”. The author also explores the role and significance of the intelligentsia in modern society.*

Key words: *intelligentsia, modern society, social structure, intelligence, social group.*

I. INTRODUCTION

Currently, questions about the intelligentsia are the most discussed in the world community. It is noted that the concept of “intelligentsia” (from the Latin *intelligens* - mind, reason, understanding, ability to think) was introduced by Cicero, who understood the intelligentsia as representatives of an educated democracy. [6, P.3-14] Hegel believed that spirit is the closest image of the intelligentsia.

In Russian literature, the term “intelligentsia” from its very appearance in the 1860s carried with it some semantic uncertainty. For example, the first Russian intellectuals appeared in the last third of the 18th century (Radishchev et al.). It is believed that the intelligentsia at that time was formed as a marginal layer (intermediate). Marginality was due to its composition. The intelligentsia is a layer that has created the spiritual wealth of society and lives by selling the products of the activity of its intellect. [11]

In any developed society, the intelligentsia is one of the main components, and a very important part of its social structure. In Soviet literature, it was usually classified as a special social stratum, or social group. Therefore, the study of a given group or community is a necessary direction in the study of social structure, of which it is a systemic element. Also, the role of the intelligentsia is increasing due to the fact that the importance of institutions and systems that must solve social problems in society (education, healthcare, social sphere, environmental protection, etc.) has sharply increased.

II. MAIN PART

As is known, the social sphere of society absorbs the interests of various social, socio-demographic groups, nations and nationalities, the attitude of society and the individual, working and living conditions, health and leisure. Therefore, the reforms carried out in our country are characterized by their focus on transforming the social sphere of our society. In his Address to the people of Uzbekistan, President Sh.M. Mirziyoyev pays special attention to building a “social state”: “A social state means, first of all, equal opportunities

for realizing human potential, creating the necessary conditions for a decent life for people. This requires high-quality implementation of state policy in the fields of education and healthcare, science and culture, and youth". [9] Here it is especially necessary to point out the processes of implementing social motivation of people, the coincidence of ideas about the meaning and goals of reforms with their real results. When reforming and renovating our society, such important tasks as creating the necessary conditions for each person to realize their rights and potential are set.

It is also necessary to emphasize that in the process of formation and development of national self-awareness, social patterns are reflected, which, in turn, increases interest in the spiritual culture of one's people, in the past and present, in interaction with the cultures of other peoples. After all, a civilized society is built on the basis of advanced culture and science. New scientific solutions and spiritual searches are needed in all spheres of life - industrial, economic, social, moral. Therefore, it is believed that spiritual quests have always been the prerogative of the intelligentsia - the guardians of universal and national spiritual values. The work of the intelligentsia is important and socially significant. Since it contributes to the creative solution of practical problems in a particular area.

The more active its participation in social events, the faster and more organized the transition to civilized forms of social life is. To the selfless deeds of the best representatives of world culture, humanity owes remarkable epoch-making discoveries in science and technology, liberation from many diseases, and masterpieces of literature and art. [10] After all, it is this part of society that is directly engaged in the creation and enhancement of cultural values, that is, intellectual activity. And this is probably why the problems of the formation and development of the intelligentsia naturally attract attention at the research level.

According to some scientists [7, P.67-85], the word "intelligentsia" is a European general scientific term that has been used for two millennia. Derived from the Latin stem meaning "understanding, understanding," it was introduced into scientific use to describe one of the aspects of the cognitive process. In this sense, the word "intelligentsia" was used by ancient thinkers, medieval theologians, as well as modern philosophers. In the course of the development of social thought, its original (epistemological) meaning was supplemented by another (sociological), and this happened without properly filling the defining part of the new term. Therefore, in their opinion, one should distinguish three main meanings of the word "intelligentsia": philosophical-epistemological, sociological and ethical-psychological.

The emergence of a modern understanding of the intelligentsia is associated with the Enlightenment, when it became necessary to delineate the distinction between enlightened people and unenlightened ones. R. Pipes notes that this term in its modern meaning was known in Europe in the first half of the 19th century, and it "was used to designate educated, enlightened, "progressive" elements of society. For example, in the

debates of the Austrian and German revolutionary parliaments in February 1849, conservative deputies used the term «die Intelligenz» for that social group (mainly urban and educated strata) which, due to its outstanding citizenship, deserved disproportionately high parliamentary representation”. [8]

Meanwhile, it is believed that the term “intelligentsia” was introduced into use by the writer P.D. Boborykin in the 60s of the 19th century and moved from Russian to other languages. Therefore, the term “intelligentsia” has a purely Russian concept and it originated in the Russian Empire. P.D. Boborykin declared himself the first to use the word “intelligentsia” in a social sense and claimed that he borrowed this term from German culture, where the word was used to designate that layer of society whose representatives are engaged in intellectual activity. P.D. Boborykin defined the intelligentsia as persons of “high mental and ethical culture,” and not as mental workers. In his opinion, the intelligentsia in Russia is a purely Russian moral and ethical phenomenon. In this understanding, the intelligentsia includes people of different professional groups belonging to different political movements, but having a common spiritual and moral basis. [5, P.71-75]

Thus, studying foreign sources, we can say that the intelligentsia as a social phenomenon goes beyond national boundaries. As a social group, it is an element of the structure of any civilized society. Therefore, we believe that the intelligentsia is a group of people who have special intellectual and spiritual abilities, and also influence the development of culture, science and society as a whole. The definition of intelligentsia can be different in different contexts, and it changes over time to reflect changes in society and its values.

III. RESULTS AND DISCUSSIONS

From the point of view of sociology, the intelligentsia is considered as a set of people professionally engaged in intellectual work, or part of this set. Therefore, within the framework of the sociological approach, a search is made for criteria that would characterize the intelligentsia as a social community, distinguish and determine its position in the system of social relations.

Therefore, an analysis of the life activity of this social community is still relevant today. Since it is, they, the intelligentsia, that must exert a beneficial moral influence on the broad masses of the people, educate them in the spirit of high moral values, and help overcome aggressive actions in any society.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev, at a meeting held on August 3, 2017 with representatives of the creative intelligentsia of our country, expressed the following thoughts: “In any country, the intelligentsia is focused on preserving and developing its national spiritual culture. Why is it important to preserve national spiritual culture? All cultural and historical monuments are witnesses of their eras. Only they can tell the younger generations about their history, thereby awakening national self-awareness, love for their homeland, respect for its history and culture”. [3] The President

of our country especially focused on the significance of the merits of the creative intelligentsia in increasing the spirituality of our people, noted that at the current stage of our development, along with representatives of all spheres, cultural and artistic figures are also required to be even more active, to put forward and implement new creative ideas and initiatives.

In this sense, it is necessary to emphasize that the intelligentsia as a social group is a heterogeneous mass; it has its own characteristics in its economic situation. For example, under capitalism, the functions of mental labor have become so socially necessary that many professions associated with intellectual work and spiritual production have arisen. And due to the fact that intellectual work became an attributive feature, this made it possible to distinguish the intelligentsia into a certain social group. [4] A. Gramshi believes that in any society there is a specialized group of people who perform an intellectual function. This group is in close connection with other social groups and undergoes complex and very significant changes under the influence of the dominant social group.

Thus, according to A. Gramshi, the intelligentsia is a social stratum (interclass group), i.e. such a group of intellectual workers whose function is the reproduction of culture in forms expressing certain class interests. Just like Veber, who, when analyzing the intelligentsia, proceeded from the peculiarities of its mode of activity. He associated the social concept of the intelligentsia with the presence of an “educated class”, with a set of people of intellectual labor who had high qualifications and the opportunity to receive high salaries, but did not have property. [2, P.177] These characteristics of the intelligentsia became the determining factors for classifying them as the middle class. Max Veber noted that it was this stratum of the middle class that should grow most intensively.

IV. CONCLUSION

Therefore, from the point of view of modern socio-philosophical analysis of the problem of the intelligentsia and from the point of view of its capabilities, we agree with the opinion that this problem is relevant today regarding the role of the intelligentsia in modern society, the phenomenon of the intelligentsia should be studied from its capabilities to become spiritual a mentor, a “guide”, an ideologist of that part of society that is capable, on the one hand, of stabilizing social relations on the basis of tolerance and partnership, and, on the other, of the dynamic development of modern society on the basis of free competition and the rule of law in the direction of transforming it into a civil society. [1] It is necessary to emphasize here that in the modern period of development of civil society, as well as such a dynamic part of society, the middle class is traditionally classified.

Thus, the intelligentsia, when carrying out skillful policies, can be a powerful force in solving economic, social, and political problems in the life of our society. Therefore, the study of the life activity and development of the intelligentsia is very relevant if we consider it not just from the angle of its place in the social structure of society, but also in connection with the analysis of the characteristics of the lifestyle of this social group. You

should also pay attention to the fact that the processes of formation, development and life of the intelligentsia (as well as other large social groups), while there are common features and patterns, are characterized by many national characteristics in the history of different peoples. The intelligentsia of the Republic of Karakalpakstan can be such an example of the history of the processes of formation and functioning of the intelligentsia.

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