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# THE ENERGY OF AN INTELLECT AS A MANIFESTATION OF GIFTEDNESS

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**Abstract.** Throughout the years of independence the absolutisation of the national ethos as the determining factor of social life is in process. In the education system meritocratic tendencies began to appear bright enough, correlating with similar trends within the framework of the development of the whole society. However, there is not only the “energy of the nation”, but also the energy of the intellect. The emphasis on the role of the national cannot be constructive and scientific, unless we take into account the important, and in many cases the determining role of the intellect, the effectiveness of the mind. It is the intellect, not the ethnic or any other identity, that creates new technologies, makes breakthroughs in science, and makes projects for the continued existence of man. Formation of the elite is the result of the selection by society of its most valuable representatives based on the manifestation of their individual endowments. Under considering the formation of the intellectual elite in the context of globalization, it is important to consider the formation of a new type of educational space, which expands the possibilities for the formation and development of the intellectual elite based on the manifestation of a person’s giftedness. As a result, the processes of designing elite groups in the context of globalization acquire their specifics, and the problems of the formation of the intellectual elite are maximally manifested at the institutional level. As a result, now we can talk about a complex of tendencies in the development of the education system that allow it to actively participate in the process of forming the intellectual elite of society and develop its intellectual capital.

**Key words:** energy of intellect; giftedness; intellectual elite; intellectual capital; globalization; meritocratic tendencies; education system.

## INTRODUCTION. PROBLEM STATEMENT

We live in the era of modernized societies that determine the further advancement of humanity along the path of improving the social and economic organization of life. In a modernizing society, people begin to act rationally in all spheres of life, lose the habit of orienting their life activity, based only on traditional ideas, on illusions and fantasies, despite being tempting. However, it is not such an easy thing to give up conviction of involvement in something sacred and immortal, because the main house of human existence is a person’s illusions and hopes. The idea of an extreme role of irrational factors in the life of society has become one of them.

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## MAIN RESULTS

### *1. Ethos national*

Throughout all the years of independence, and especially in recent years, the line for the absolutisation of the national ethos as the determining factor of social life was conducted in the public consciousness, in the spiritual culture. A lot of scientific publications, theoretical developments in the field of problems of a nation, national and national ideas, mostly subjective, unjustified, appeared unilaterally and partly primitively interpreting the role and significance of the national factor. This manifested itself not only in the distortion of history, but also in the distortion of economic policy. It is enough to recall the notorious calls for unity based on “blood” and simulacra like “economic nationalism”, which was so obtrusive to “patriotic ear”, but far from the challenges of the global world, “fighters” for an independent state that has long existed and now requires others meaning to strengthen their existence.

We do not aim to criticize those whose engagement with stereotypes of dogmatic thinking, inconsistency with the requirements of the time makes them political outsiders. Obviously, in recent years there have been so many conversations on the problem of “national”, so many (as in a kaleidoscope) debates in commissions, institutions, projects, aimed at its solution, that the society is simply tired of obsessive conversations on this topic. Therefore, an attempt to return to empty talks, followed by a shattered, not working economy, a terrible lack of roads around the country, a huge public debt, perverted international background, an endless search for “enemies”, “saboteurs”, the threat of default, the search for fate abroad, in a foreign land, – it’s not just useless, but also dangerous. In this case, we would like to focus attention on the fact that there is not only the “energy of the nation” (A. Halchynsky), but also the energy of the intellect. The emphasis on the role of the national cannot be constructive and scientific, unless we take into account the important, and in many cases the determining role of the intellect, the effectiveness of the mind. In this case, it is necessary to affirm the productive productivity of the way of thinking that directs social, political and economic activity, which guides the individual towards the choice of the purpose of life and the system of values. Without going into the assessments of “good” and “bad”, we note that the development of capitalism in Europe began after the Renaissance and the Reformation, which, thanks to new religious, philosophical, moral ideas, formed a new intellectual and spiritual atmosphere. It was because of those conditions that the concepts of freedom, equality, awareness of the need for a new methodology of cognition, understanding of the new position of man could arise. It was in the atmosphere of new intellectual ideas that national revolutions, the processes of the formation of nations and national states began to occur.

Another example is our recent past. With all attempts by the Soviet Government and party ideologists to build unity of the state on the ideas of national unity, internationalism, the development of economic and military might, the creation of a world socialism system, impressive achievements in rocket and space exploration, achievements in the social sphere, etc., – great country stopped existing. The reason lied not only in economic, ideological and other contradictions and problems, not in national-democratic protests and dissidents, although they also took place. The point is the exhaustion of the intellectual energies with which the country was charged since its inception and development. The ideas of equality and justice, fostered in the Age

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of Enlightenment, could provide energy for the activities of the people during the construction of an industrial power. However, as soon as the world began to pass to the era of post-industrialism, enlightening intellectualism embodied in the ideology of Marxism-Leninism turned into archaism. The corresponding system of management and politics set to fight (in the centre of Marxist dialectics, as someone still remembers, was the law of unity and struggle of opposites), a passive person, etc. began to recede into the past. The image of thinking of the Soviet era has exhausted itself, has lost its energy. It is time for new intellectual thinking strategies, a time for new ideas. During the formation of independent Ukraine, intellectual and spiritual energy is concentrated on the national idea. However, being fascinated with it, the search of what can become a national idea: a revived national culture, European integration, the Ukrainian soul, democracy, Ukrainian chernozems (there is a long list of proposals) – distracted society from realizing important, relevant and urgent problems for it. Their solution was possible not on the basis of hopes for the irrationality of the mentality, not on the slogans about the most “creative” and “working” nation (as if the Germans or the Japanese are different), but on the basis of rational, reasonable estimation. If we are talking about the integration of Ukraine into the European civilizational space, we must remember: the whole of Western civilization is built on the energies of rational intellectual activity. In general, the West with its well-organized life, welfare, legal protection, freedom, etc. is the result of the energy of the intellect, its thoughtful, constructive activity. It is the intellect, not the ethnic or any other identity, which creates new technologies, makes breakthroughs in science, and makes projects for the continued existence of man. Of course, no one denies the energy of the national spirit. However, despite all the positive characteristics, its absolutisation generates chauvinism, nationalism, generating no longer creative, but destructive processes in society. This is evidenced by the relatively recent events of both world and home history. After all, if today there is a task to overcome the split that exists in Ukraine, then one must admit that it is initiated by speculation not so much on economic, cultural but on national differences and ideas.

You can and should be proud of the achievements of your people, educate a sense of national dignity. It is another matter if myths are created on the national basis. We can recall, for example, how in the late Soviet times a fairy tale appeared, the myth that the world is one, that only the communist government is the only obstacle to the Western World and that if we enact private property, open borders, we will unite in full harmony with a whole humanity. However, this myth did not lead to the expected paradise. Because it was not the mind that prevailed, but mostly the emotions. Of course, myths often guide the human mind. However, those countries win, where not myths but calculation and intellect occupy the first place. After all, in an infinite polyphonic world, endless problems arise that cannot be solved by means of mythology (although mass consciousness cannot do without it), but on the basis of the mind that forms a new way of thinking. After all, it is the way of thinking that can express feelings, improve them, and make the vague things clear and understandable. That is how science, art, philosophy appeared where through intellectual comprehension, a person could identify himself/herself as a person. For these reasons, the intellectual elite emerges and forms. What is its role and difference compared to the emphasis on the national factor?

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## ***2. Intellectual elite and its importance for society***

It is known that the role of the elite is similar to the management of senior to juniors and meets the interests of all citizens. Formation of the elite is the result of the selection by society of its most valuable representatives based on the manifestation of their individual endowments. Elitism is considered as an indispensable condition for the effective functioning of any society based on the natural division of managerial and performing labour. The features of the formation of the modern intellectual elite are related to the challenges and risks of globalization processes in general. The key risks in this aspect are migration processes, the transnational labour market, the destruction of cultural exclusivity, the appearance of “third cultures”, and the diminishing role of the spiritual component in the life of society. These processes create a new quality of the communicative space and potentially lead to a simplification of the intellectual elite. In the context of globalization, one can also speak about the ambivalence of factors that determine the development of a modern post-industrial society, including the intellectualization factor.

Another group of features of the formation of the intellectual elite is related to the specific functioning of the educational system under globalization. This influence is most highlighted in the opinion of home experts, in the expansion of the educational services market, in the paradigm shifts in education, in increasing competition between educational institutions, in changing the value systems of education subjects, in integrating education into market relations, in unifying educational practices and strengthening integration education with practical activities. The risk zones of educational globalization encompass both paradigm shifts in the national education (related in many ways to the transformation of educational functions) and technological changes in the activities of the subjects of the educational process. At the same time, in the context of considering the formation of the intellectual elite it is important to consider the formation of a new type of educational space: an Internet space that promotes the development of such forms of education as distance learning, virtual and corporate universities, transnational training centres and others. This educational space expands the possibilities for the formation and development of the intellectual elite based on the manifestation of a person's giftedness. As a result, the processes of designing elite groups in the context of globalization acquire their specifics, and the problems of the formation of the intellectual elite are maximally manifested at the institutional level.

An appeal to the issues of the modern image of the intellectual elite led to the conclusion that this group combines both the essential features of its classical understanding and those characteristics that it acquires in specific social conditions. Fundamentally important in the framework of intellectual activity, which is an attribute of the intellectual elite, is observance of general norms of intellectual culture, high indicators of which correlate with the criteria for determining the intellectual elite. The study of limitations in the activities of the intellectual elite allowed supplementing them with a social factor – the level of development of the intellectual community. At the same time, it is indicative that a high level of intellectual activity and the performance of intellectual activity are the conditions for preserving and enhancing the potential of the intellectual elite. The latter is extremely important for the current state of post-industrial society, which can be regarded as a new civilizational revolution, as a unique response to the challenge of modernity. Such a challenge is comprehensive and affects the interests

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of all participants of the social field: from the individual to the world community as a whole. Therefore, all social participants are faced with the need to find options for responding to this challenge. The society of intellect, the knowledge society that is formed, is characterized by the dominant signs of a high level of instrumentalisation of intellectual activity carried out by social participants within the intellectual life of society. In the new matrix of the social space, intellectual life becomes more intense and embraces all figures of social practice. Intellectual property occupies a special place in the intellectual community, in particular.

One of the indicators of the society of intellect is the intellectual potential of society, which is based on several components (personnel, efficiency, technological, moral and ethical, etc.). As it is shown by the analysis, the most important is the personality component, which is largely determined by the giftedness of man. The social quality of intellectuals largely determines the level of development of other components of the intellectual potential of society. Formation and development of the society of intelligence becomes possible through the actualization of the intellectual resources of the individual and society. However, in modern conditions, there is a combination of traditional for industrial society (power and wealth), for post-industrial (knowledge and information) and a society of intelligence (intelligence in a broad sense) of resources with the dominance of the first two groups.

The potential for the deployment of intellectual resources is associated primarily with the intellectual elite. New foundations of the structuring of modern societies make it possible to establish the relative identity of groups, distinguished by certain characteristics: intellectual workers, intellectuals, highly qualified specialists, professionals, and middle class. In general, the group combines both the essential features of the classical understanding of the intellectual elite, and those characteristics that are obtained by it in specific social conditions.

### ***3. Education as a tool for the realization of intelligence***

Institutionally, the education system has maximum opportunities for solving problems of the formation of the intellectual elite. Today we can say that it has changed significantly under the impact of new challenges of our time and as a result has itself become one of the factors of the cardinal change of social systems. As a result, education has taken a special position in the system of social institutions, characteristic of the developing post-industrial society and the emerging society of intelligence.

In the education system meritocratic (from “meritocracy” – the power of talented and most capable) tendencies began to appear bright enough, which correlate with similar trends within the framework of the development of the whole society. As a result, now we can talk about a complex of tendencies in the development of the education system that allow it to actively participate in the process of forming the intellectual elite of society and develop its intellectual capital. However, it is also obvious that in societies of a transitive type, to which Ukraine belongs today, there are a number of challenges preventing the realization of the potential of meritocratic tendencies. A brief overview of such problems allows us to focus on the following three groups: the instability of the positioning of education in society, its weak support as a sector of the labour market against the background of increasing general importance and the problem of the adequacy of educational technologies within the education system. With regard to the latter, we note the need for a more drastic shift to the methodology of child centrism.

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It means maximum approximation of education and upbringing for each child, to the specific abilities of this child, which, on the one hand, would contribute to maximum self-realization, and on the other, would ensure a dynamic and consistent development of the Ukrainian society. Thus, millions of people would do what they liked and would do it professionally. In addition, what is very important – the most effective would be the elite of such a society, which would be formed based on identifying and fully developing the talents and abilities of children.

## CONCLUSIONS

In view of the above considerations, we note: in the context of the activation of the role of the intellect and its bearers, one must radically reconsider their attitude to the national, to its structures. After all, if their “mobility” jeopardizes the existence of the principles of democracy, the conditions for the existence of life, one must seriously think about how to slow them down without falling into communist or Nazi extremes. Therefore, it is necessary not to deny previous illusions, including national ones, but reinterpret them in favour of the individual, in favour of productive activity. Become not destroyers, but continuers and creators of traditions. The things that are completely unacceptable there – consider as not only meanness, but also a tragic delusion. After all, an individual, and the people especially, is able to understand and realize their mistakes only if the respect to them does not eventually decrease, but increases.

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