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SOCIAL ACTIVITY OF INTELLIGENTSIA UNDER CONDITIONS OF UKRAINIAN PRESENT

У статті проаналізовано соціальну активність української інтелігенції в сучасних трансформаційних умовах. Разом з тим, досліджено феномен соціальної апатії як реакцію окремих елементів соціальної структури, суспільства загалом на зовнішні та внутрішні чинники впливу на життєдіяльність та функціонування соціуму. У дослідженні з'ясовано, що раціональна реакція інтелігенції на зовнішні та внутрішні фактори потребує часової відстані. Встановлено, що соціальна апатія є формою соціальної активності, яка виражена інертним способом. Проаналізовано актуалізацію соціальної активності українських громадян в умовах сучасних економічних, політичних змін.

Ключові слова: інтелігенція, національні цінності, соціальна активність, соціальна апатія, волонтерський рух.

Formulation of the problem. Since the end of the twentieth century scientific debates lead on identifying the intelligentsia as real or mythological social phenomenon already. There is no single universally accepted definition of “intelligentsia” in the scientific circulation. Modern tendencies of society development deepened skeptical perception of this social phenomenon. There is a modification of the connotative meaning of “intelligentsia”; it began to identify with intellectuals – the representatives of intellectual professions. Undoubtedly, high intellect is inalienable feature of intelligentsia, however, profess spiritual, moral values – its priority feature. Intelligentsia is notable for inward being, natural aspiration to maintain national values and traditions between generations that denying the possibility of its “disappearance” at least of the last decades. Thus, the social transformations of modern Ukrainian society actualized increase of social activity of society, specifically intelligentsia.

There are a considerable number of scientific works on the research of intelligentsia. In particular, its social role in modern Ukrainian society analyzed V. Andrushchenko, O. Horban, H. Kasianov, O. Klymova, V. Kremen, I. Mohdalova, N. Oksentiuk, F. Prokofev, J. Stapanov, P. Saukh, J. Saukh. The research of social activity of the elements of social structure of society, including intelligentsia, engaged V. Bocheliuk, N. Viziriakina, N. Kovtun, I. Mohdalova, V. Radul, N. Shyp and so on. The phenomenon of social apathy considered S. Baumann, H. Blumer, P. Bourdieu, J. Baudrillard, O. Zakharov, S. Klymova, N. Kovtun, M. Lapin, J. Lypovetskyi, H. Marcuse, S. Matvieieva, M. Nazarov, A. Oliinyk, J. Ortega y Gasset, M. Rutkevych, V. Fedotova, A. Jakubovskyi. The research of problems of volunteering in Ukraine engaged O. Bepalko, A. Kapska, H. Laktionova, T. Liakh, S. Savchenko, M. Chukhrai and so on. However, despite the significant number of scientific works devoted to the study of intelligentsia, the Social activity of intelligentsia under conditions of ukrainian present

question of social activity of modern Ukrainian intelligentsia remains open yet. Therefore, the **aim** of this article is to study the social activity of Ukrainian intelligentsia under present transformation conditions.

Defined aim is realized in tasks:

- research the social activity of individual elements of social structure of society in the epoch of globalization;
- to analyze the social apathy as a response to the current transformation processes;
- clarify the conditions for increasing social activity of modern Ukrainian society, intelligentsia in particular.

Presenting main material. Ukrainian society of the modern period of its development characterized by emotionally charged atmosphere connected with political instability, social and economic contradictions, increasing criminalization. During recent decades the state of instability and uncertainty was confirmed as permanent. This is due to the lack of clearly defined goals and ideals that in turn lead to the transformation of nature of relationships between the personal and the public, between the individual and society. Disbelief in radical changes, illusory of democratic ideals, the absence of a strong civil society strengthens the political and social passivity of people. The low level of political culture and civic activity appeared in behavior of Ukrainian elite and ordinary citizens. Among the causes of social indifference of postmodern Ukrainian society is worth noting not only unstable but regular social changes, information saturation, wealth opportunities, personal isolation, identity crisis, etc.

Moreover, significant automation and mechanization of modern life, using of scientific and technological, innovation advances, the development of media and communication have led to significant changes in the occupational structure in particular. There is a “crushing” of specialization, increasing, thus, the number of employees at various levels of the occupational structure. Moreover, much of the work is automated, reducing the direct human intervention in the labor process. Work becomes mechanical, potential and individual expression devalued. As a result, the definition of intelligentsia transformed, priority is given to the creative professions. The intellectual elite and representatives of intellectual professions serve all spheres of the livelihoods of society. So, intellectualized middle class substantially transformed the configuration of social integrations [5, p. 10]. Today, the massive middle class is preferably consists of the representatives of intellectual professions. Certainly, intellectuals dissolve in mass middle class, but considering their social role in society, they make transforming assimilative impact on society, induce to consider their interests, values and worldview. Namely, the middle class plans further development of society and sets the basic parameters of its existence.

In the scientific circulation there is no single and universally accepted connotative meaning of “intelligentsia”. Modern tendencies of the development of Ukrainian society only deepened skeptical perception of intelligentsia as a social phenomenon. The rapid scientific and technical progress, dynamic flow of public and private life has led to social metamorphosis and transformation of worldview,

rethinking and reorientation of values. In the context of Ukrainian present there is a problem of identity of intelligentsia, in the scientific community it's increasingly compare and identify with the representatives of intellectual professions that form the middle class – “intellectuals” – Western concept-equivalent of “intelligentsia”.

In scientific sources are given such definitions of “intelligentsia”: it is a “social stratum of society, a conglomerate of people professionally engaged in mental (most complex, highly qualified, creative) work, development and dissemination of culture in society” [2, p. 337-338]. In addition, other distinctive signs of intelligentsia distinguished: intragroup heterogeneity, a tendency to antagonism; individualism, manifestation their own individuality inside the group; expression of self, desire for independence. In sociological encyclopedia is given similar interpretation of “intelligentsia”: social stratum of people professionally engaged in mental (mostly complex) work and has higher education, as a rule [9, p. 376]. Here also distinguished social functions of intelligentsia, which consist in generating and disseminating knowledge and culture. In the cultural encyclopedia propose the following definition of intelligentsia: it is social stratum of educated people professionally employed challenging mental (mainly intellectual) work [4, p. 254]. Added that it is a number of people of culture, those, whose knowledge and effort create and support values, norms and cultural traditions.

Summarizing, intelligentsia is a social stratum of society, professionally engaged in mental work, development and dissemination of culture. Beside education, professionalism, intellectual activities, etc. intelligentsia endow with active citizenship, social competence, able to create, distribute and preserve culture. Certainly, it is difficult to disagree with these social functional “responsibilities” of intelligentsia. However, it is important to note that the term “culture” should understand as national culture, preservation and dissemination of the values and traditions that form the code of the nation. After all, these basic features of intelligentsia are too general, they are not fully outline the nature of intelligentsia, but rather, characterize middle-class of society, professionally engaged intellectual, creative work.

Spreading at the turn of the century in the scientific community the abovementioned and content identical connotations of “intelligentsia” is quite natural, because at the end of twentieth – at the beginning of twenty first century establishment and development of Ukrainian society was held under the influence of Western assimilative tendencies: middle class – qualified intellectuals, artists, “white collar”, “office plankton”, etc. – ensures operation in all spheres of public life. Accordingly, social transformation and change of value orientations led to difficulties in identifying of “intelligentsia”. So, along with the identification of intelligentsia and intellectuals actualized debatable question of the existence of intelligentsia, its social role and place in the social structure of modern Ukrainian society. In conditions of the present concept of “intelligentsia” apprehends as anachronism, almost out from the theoretical use [7, p. 28]. This term is perceived by the overwhelming majority of modern scientists, publicists as historically earlier synonym of “intellectuals” whose influence on all aspects of post-Soviet

societies associated with the ability to produce strategy of innovative development – cultural capital.

Intelligentsia is a natural phenomenon rather essential characteristic than the term to mark an element of social structure of society or professional qualification. The term “intelligentsia” should be understood primarily as natural, spiritual and moral nature of human that could rational perceive the material world and assimilate it to ideal. Intelligentsia shares the objective and subjective worlds: critically interprets and cognize the objective world and formulates knowledge about subjective existence. It theoretically determines the trajectory of progressive changes of the objective world, indicates the means of its transformation. The main social function of intelligentsia is to reconcile material and spiritual worlds with domination and assimilative influence of the latter.

One cannot confirm for certain that Ukrainian intelligentsia exhausted its social purpose. The definition of “intelligentsia” of the Soviet period describes it as a “stratum” between the main antagonistic classes, devoid of a certain class interest and forced to lean toward the ruling class [5, p. 11]. However, intelligentsia is a phenomenological fact, a social stratum of society that combines with national idea all the elements of the social structure of society which may include its representatives. Intelligentsia is the natural essence of human, while the intelligence – acquired since formed with compliance the standards and rules of ethics and morality.

Intelligentsia cannot cast doubt on the credibility of the highest principles of reason and morality, because it is contrary to its belief in the priority of spiritual and moral values. Therefore it is difficult to intelligentsia to realize its ideas in the material world in which spirituality, world of ideal values is minor. The absence or invisibility of the results of social activity of intelligentsia does not give grounds to confirm about passivity, alienation, opposition of intelligentsia regarding social and political, economic and cultural processes in the country.

Considering above indicated concerning the identification of intelligentsia, we can conclude that phenomenon of intelligentsia efficiently manages its internal subjective world. Sensitive cognize of being is instantaneous, whereas, intellectual, rational understanding of it requires significant time exes. To occur subjective and objective responses to important transformation process of being it is necessary temporal distance that ensure efficiently react, plan option for further comprehensive development of the surrounding reality and plan their own social activities. So, cognizing of being and variable social processes characterized by inertia – a quite natural phenomenon.

In the context of “inertia of comprehension” it should be noted, in our opinion, the phenomenon of social apathy. Traditionally, apathy is passivity, inability to activity and overcome the circumstances, personal indifference [11, p. 3]. Democratization and industrialization led the transition of society from autonomous individuals to society of mass. As a result, there have been changes in the social structure of society: masses entered in those spheres of society, which previously belonged to the minority – the elites. The mass is not characterized by

social organization, customs, traditions, established rules, settings, structure of status roles, etc. [11, p. 7], and so mass is spontaneous, original, primitive, passive.

French philosopher J. Baudrillard describes mass as apathetic, which, following the advanced social features, supplanted social [1, p. 14]. Transformation processes in the social hierarchy caused priority role of mass in society, as opposed to intellectual, creative minority and social, which would adjust the behavior of the mass. J. Baudrillard wrote that rational communication and mass are irreconcilable: to convince the mass at the necessity of serious approach to the content or at least a message code is practically impossible. The problem is not at mass confusion but in its internal need, expressive and positive counterstrategy, acquisition and destruction of culture, knowledge, power, social. Willful neglect of sense, idea characterizes the silent passivity of mass – apathy [1, p. 15-17].

However, apathy as a social phenomenon is different: the first type is a subjective choice to act or not, the second one defined conditions, which are subject respectively (apathetic) psychological type of human [11, p. 3]. By characteristics of the first type: apathy is often an expectation, accumulation of forces, a form of hidden disagreement, self-preservation, passivity that occurs because of inability to overcome the circumstances or it requires time. Apathy implies the existence of independent internal sphere according to the outside world, through which the independence is possible for external circumstances [6, p. 66]. So, rational comprehension and, therefore, the response to the transformation processes of Ukrainian nowadays characterized by inertia, the ability to withstand internal changes influenced by external conditions, guided only by reason, preserving the equality and dignity. Thus, social apathy of modern Ukrainian intelligentsia is a form of social activity, expressed by latent way.

The status of social apathy and social activity alternate in social life [3, p. 123]. Society, its structural elements cannot always be in a status of social activity that leads to their complete exhaustion. The absence of the threat of ethnic life deprives it of incentives for development, ethnic group enters in permanent state of social apathy. However, the presence of external or internal threat updates ethnic social activity as response to possible adverse changes. Thus, the transformation processes of the recent years in Ukraine have led to increasing of national awareness of citizens that manifested in the form of social activity – volunteering. Since the end of 2013 the social activities of Ukrainian volunteers significantly intensified and systematized: volunteers organized in numerous movements and organizations, indicating about increase of self-consciousness and self-organization of Ukrainians.

The revolution of dignity and Russian armed aggression against Ukraine led to the development of volunteering in the country. Volunteering is freewill, socially directed, non-profit activities carried out by volunteers by providing of volunteer assistance [8]. Euromaidan launched massive initiative participation of Ukrainian citizens in helping the protesters. This mass movement gradually was organized in a number of volunteer movements and associations, which

subsequently launched more complex and large-scale cause – help Ukrainian Army in the east. Since the beginning of the armed conflict state cannot cope with providing Ukrainian troops and volunteer battalions [10]. Ukrainian Army became national: fundraising, gathering products, equipment for defenders Ukraine gained considerable magnitude, this contributed millions of Ukrainian citizens. Today the scales of volunteer activities in Ukraine demonstrate improvement of Ukrainian civic consciousness. It is important that public activity has become commonplace in our country, which is evidence of national self-awareness and self-organization of Ukrainians, development of Ukrainian civil society.

Conclusions. Consequently, it cannot be argued on exhaustive historical mission and social role of Ukrainian intelligentsia. One of its social priorities is to preserve and transmission to future generations of national values and traditions – the code Ukrainian nation. Rational comprehension of social changes takes time and “passing distance” from sensitive perception to plan of further social development and reaction to the transformation processes. Thus, passivity – apathy – of Ukrainian intelligentsia since the late twentieth century is a regular phenomenon, inert expressed form of social activity.

The events of the last few years in Ukraine showed growth of social activity of citizens, actualized in the state social activities – volunteer movement. Volunteering is a stratum of volunteers of different elements of social structure that deliberately, proactively, unselfishly, often risking their own lives, directed their own social activities at preserving the territorial integrity and national consciousness of its citizens.

In summary, I would note feasibility of further researches of social apathy, because this issue still has not found sufficient justification in the philosophical scientific thought. There is no clear scientific response to the identification and social role of modern Ukrainian intelligentsia. In addition, it is appropriate to analyze in future the volunteering in Ukraine as updating social activity of society.

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СОЦИАЛЬНАЯ АКТИВНОСТЬ ИНТЕЛЛИГЕНЦИИ В УСЛОВИЯХ УКРАИНСКОЙ СОВРЕМЕННОСТИ

В статье проанализирована социальная активность украинской интеллигенции в современных трансформационных условиях. Вместе с тем, исследован феномен социальной апатии как реакция отдельных элементов социальной структуры, общества в целом на внешние и внутренние факторы влияния на жизнедеятельность и функционирование социума. В исследовании выяснено, что рациональная реакция интеллигенции на внешние и внутренние факторы требует временного расстояния.

Social activity of intelligentsia under conditions of ukrainian present

Установлено, что социальная апатия является формой социальной активности, выраженной инертным способом. Проанализирована актуализация социальной активности украинских граждан в условиях современных экономических, политических изменений.

Ключевые слова: *интеллигенция, национальные ценности, социальная активность, социальная апатия, волонтерское движение.*

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SOCIAL ACTIVITY OF INTELLIGENTSIA UNDER CONDITIONS OF UKRAINIAN PRESENT

The article deals with the social activity of Ukrainian intelligentsia under modern transformation conditions. The modern Ukrainian society on the one hand characterized with informative saturation, the priority of material goods and on the other – with political, economic instability. Using scientific, technical and innovative facilities has led to significant changes in the occupational structure in particular. Priority is given to the creative professions: intellectual elite and representatives of intellectual professions serving all spheres of society. As a result, there is a problem of identity of intelligentsia, which in the scientific community is increasingly compared with the representatives of intellectual professions.

However, the main social function of intelligentsia is the reconciliation of material and spiritual worlds with assimilative influence of the subjective. Intelligentsia is a social phenomenon, social stratum of society that combines all the elements of the national idea of social structure and which may include its representatives.

The absence or invisibility of the results of social activity of intelligentsia doesn't give grounds to confirm its passivity, alienation, opposition regarding the social, political, economic and cultural processes in the country. In the article researched that the rational reaction of intelligentsia to external and internal agents required temporal distance. The phenomenon of intelligentsia efficiently manages its internal subjective world.

To occurred subjective and objective responses to important transformation process of being it is necessary temporal distance that will react efficiently, plan option for further comprehensive development of the surrounding reality and plan the social activities. In this context we may confirm about the phenomenon of social apathy researched as reaction of some elements of the social structure, society in general to external and internal factors of influence to the livelihoods and functioning of society. Apathy as a social phenomenon is often an accumulation of forces, form of hidden disagreements, self-preservation, passivity that occurs because of impossibility to overcome the circumstances or it requires some time. Rational thinking and therefore the response to the transformation processes of Ukrainian nowadays characterized by inertia, the ability to withstand internal changes influenced by external conditions, guided only by reason.

It was established that social apathy is a form of social activity, expressed by inert way. So, no threat of ethnic life deprives it of incentives for development, ethnic group enters into the permanent state of social apathy. In return, the presence of external or internal threat updates ethnic social activity as response to possible adverse changes. Thus, in the article analyzed the actualization of social activity of Ukrainian citizens under conditions of modern economic and political changes. The transformation processes of recent years in Ukraine have led to increased of national awareness of citizens, manifested in volunteering as the form of social activity.

Keywords: *intelligentsia, national values, social activity, social apathy, volunteer movement.*

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