EDUCATIONAL COMPONENT OF THE ACTIVITIES OF THE INTELLIGENSIA IN THE INFORMATION SOCIETY

The modern world is characterized by extremely rapid development of information technology, which affect all spheres of society as well as human. Systemic social transformations along with the new forms of sociality, caused by the emergence of information technology, are associated with the formation of the «information society», which has been actively discussed since the middle of the twentieth century, first in the United States and Japan, and later in other countries. Scientists who actively developed the problems of the information society include J. Masuda, P. Drucker, M. Castells, A. Touraine, E. Toffler, M. McLuhan, P. Bourdieu, M. Foucault and others.

The main notions in their studies are, first of all, «information», «information and communication technologies» (ICT). J. Masuda, in particular, defined the information society as a new stage of social development, where information becomes the main economic resource, and information and communication technologies – the main means of increasing the competitiveness of production and, consequently, of the whole country [5].

The theory of the information society was supplemented by the concept of «knowledge society». The term «knowledge society» itself was introduced by the American political scientist R. Lane to describe the impact of scientific knowledge on public policy and management [4, 650].

In 1969, P. Drucker published the work «The Age of Discontinuity», which contains a section «Knowledge Society». P. Drucker based his understanding of the information society as a knowledge society on an economic indicator: he argued that by the mid-1970s. the knowledge-based sector of the economy will make up half of the total domestic product, noting that the most important thing is to «learn how to learn» [3].

The scientist singled out three stages of changing of the role of knowledge in society: the application of knowledge for the organization of industrial production, for the organization of labor and, finally, for the production of knowledge. The last (modern) stage is a decisive factor in socio-economic development and the political system of society. Mr. Drucker emphasizes that in the new economic environment, knowledge is generally the only resource that matters.

In the work «The Age of Discontinuity», he points out that modern society is a society of interconnected organizations and it is based on the constant consumption of multifaceted knowledge for achieving results. Organizations are interdependent, therefore their only problem is communication. The basis of the progress and full-fledged activity of the knowledge society are, digital communication technologies. The information structure in this case is both a point of knowledge concentration and a point of financial flows management. The author emphasizes the emergence of a new system of labor division with the main actor – knowledge worker. The knowledge worker within the theory is considered as a product of the latest educational system, which creates a specialist who is able to constantly learn and produce innovations. The condition for the successful organization of a new type of society, according to P. Drucker, is the possibility of a full-fledged information exchange. It is worth mentioning that within the framework of his theory, Drucker outlines new social problems that arise as a result of the creation of a knowledge society. In particular, the author raises the issue of fragmentation of social structure in relation to the system of new knowledge production. The main structuring factors will already be the new ones – the possibility of access to ICT infrastructure and the availability of appropriate digital competencies, or digital capital.

However, some researchers argue that «speaking about the guidelines of the knowledge economy and knowledge society, one cannot but see the problems and contradictions in achieving this goal primarily by outsider countries, which include the post-Soviet states, where the systemic crisis of science and education has been under way for almost two decades. But even in the developed countries, the construction of a knowledge economy is accompanied by a decline in interest in the development of fundamental problems of science; the university sector is rapidly concentrating on technology-oriented research, many of which is subsidized by large companies. The dominant trend is interstate research cooperation (which is facilitated by the avalanche of Internet growth), which is joined by the outsider countries, but not as relatively independent segments of their scientific system, but mainly «delegating» individual scientists to the field of interaction» [13, 243–244].

At the end of the twentieth century, scientists mention the formation of an integrated information system based on the principle of technological convergence. The works of Manuel Castells made a significant contribution to the conceptualization of the concept of the information society at this stage of social development. According to the scientist, the transition from the industrial system of society, where the main source of productivity is

the introduction of new energy sources, to information, where «the source of productivity lies in the technology of knowledge generation, information processing and symbol transmission» is a prerequisite for creating a new type of social system – «network society», which consists of a network of production of power and experience that create a culture of virtuality in global flows that go beyond time and space».

«We are in the first stage of the technological revolution associated with the emergence of the Internet as a unique universal means of interactive communication and move from computer-centralized technology to diffuse network technologies […] and create opportunities for manipulation with the living organisms and even their reproduction» [2, 10]. The ability of networks to go beyond time and space, compared to other ways of organizing, increases social inequality, as not all actors have access to these networks and the appropriate competencies for full communication. The slowed development and crisis of the network society, according to the scientist, is caused by the resistance of society itself, which is caused by a number of imperfections in social organization, among which the scientist singles out: the presence of a large number of the excluded from the network, which happens out of a number of reasons, in particular, because of the absence of technical infrastructure, because of economic barriers to network accessibility, lack of cultural opportunities to use the Internet; problems with the development of information processing skills and creation of relevant knowledge.

The author emphasizes that the reason for the slow development of the network society is the lack of ability to learn all life, constantly find and transform knowledge. From this point of view, we can conclude that transient socio-structural and cultural changes create the basis for the formation of new class-forming factors.

Pierre Bourdieu's ideas on cultural factors are therefore important. P. Bourdieu defines such types of human capital as: financial (economic) capital, human (knowledge and skills), social (interconnections and relationships) and cultural (ability to participate in cultural practices of everyday life). Objectified cultural capital means the «symbolic component» of objects, cultural artifacts, which allows you to decipher the cultural codes of certain social groups. Institutionalized cultural capital exists in the form of documentary evidence of the value of an individual's cultural experience, such as certificates, licences, and so on. Incorporated cultural capital exists in the form of skills, practical knowledge. Skills, abilities, knowledge, according to the scientist, are determined by the level and structure of education, as well as the cultural level of development of the individual, inherited from the agents of socialization [1].

At the present stage, due to the formation of high-tech infrastructure in the digital space, the information society has entered the stage of digital society. Digital capital is a meaningful element of the cultural capital of the information society, because it provides an opportunity to form and apply digital skills. Possession of these competencies at a high level is an individual's guarantee of acquisition of a high social status in the information society.

The generation, born in the age of digital technology, is becoming an agent of socio-cultural changes, transforming reality according to their preferences, values and perceptions of life. «Our economy, politics, culture and even family life will change and be subject to their wishes» [6, 4]. According to D. Palfrey and W. Gasser, the social portrait of the «digital generation» representative comprises the following qualities: «total» creativity, innovation, which involves the destruction and abandonment of traditional forms in business and building business relationships; awareness, due to constant involvement in search activities and the ability to constantly learn; multitasking as the ability to solve several cognitive tasks simultaneously.

There are also problem areas of the «digital generation»: Internet addiction, contacts with violators and access to «dangerous» content (cases of aggression, harassment, calls for violence, pornography), transformation (sometimes destructive) of notions of personal space, protection of personal data, copyright; information overload and as a consequence – a decrease in the ability to form and operate with knowledge, that is to systematize information, to consistently master it, to build logical connections, to structure the material [8].

In addition, the problems of the information (digital) society have been compounded by the problems of digital inequality due to the asymmetry of scientific, socio-economic, institutional and technological advances both at the individual level and globally, which has intensified with the COVID-19 pandemic. At the individual level, digital inequality is manifested in the opposition of the famous «digital aborigines» and «digital immigrants», although some researchers consider it unjustified, at least in terms of generational differences.

In connection with the outlined problems, the question arises about the subjects of formation in the «digital generation» of the necessary skills to work with information and skills in the application of knowledge, as well as the issue, concerning the space for the subjects' activities aimed at overcoming these difficulties.

Regarding space, it is safe to say that it is an educational space (pedagogical, educational), because it is the basis of personality formation

and it covers all the variety of forms, methods, technologies, techniques and ways that provide solutions to modern problems.

As for the subjects, specialists, in the broadest sense we are talking about the intelligentsia, the concepts of intellectuals, experts, elites, etc. are also used.

Education can be called a managed socialization, which is aimed at forming a harmoniously developed personality, and it is a process that cannot be fully completed. Due to this awareness, there emerged the paradigm of lifelong education, which at this stage of historical world social development is considered the only possible prospect.

If in previous periods of history education performed a function focused mainly on the reproduction of the productive forces of society, resulting in the formation of a type of "final" education, dictated by the desire to teach once and for all, so that it will be useful for a person throughout his social and professional activities, then later a turn was made to a completely new type of socialization, in which the main thing was the preparation for creative, differentiated mastery of methods and techniques of cognition. The need for constant updating of previously acquired knowledge and obtaining new information has led to the emergence of various forms of formal and non-formal education, social institutions of advanced training and retraining, self-education, etc., which offer people a variety of forms and methods of acquiring new knowledge and skills.

The present stage of social development requires a radically new approach to the content of knowledge as such from the standpoint of humanistic assessments and requirements. Moral assessment of knowledge is an important way to solve modern human problems. Only the realm of knowledge will open a great future for human, but only if he, human, understands it and will not use his mind, his work for self-destruction. In general, the progressive development of society requires a justification of moral norms.

The defining leader on the path of knowledge, of course, is the intelligentsia, which is characterized by education, professionalism, a clear civic position, a high level of responsibility for their own activities and for the fate of society. And although in modern scientific literature other concepts are often used (such as: «intellectuals», «elite», «professionals», «educated class», «experts», etc.), the concept of «intelligentsia» has its own content, its own characteristics and has a powerful heuristic potential.

The term «intelligentsia» comes from the Latin «intelligens» (understanding, thinking, intelligent) and means a certain social stratum of people who are professionally engaged in mental, mostly more complex creative activities, development and dissemination of culture. The

development of society, its historical progress confirms the existence of the intelligentsia, in one form or another, which performed certain functions stipulated in the relevant historical period, laying the foundations, the basis for further development of society.

The activity of the intelligentsia unfolds in certain areas, it has different components, but one of the most important is considered to be educational (pedagogic, instructional, educating), which, in turn, is interconnected with others (scientific, ethical, political, aesthetic, etc.). In the conditions of further development and complication of the information society its value constantly grows.

The main purpose of the intelligentsia is considered to be social identification: «This is a «tense» missionary work of people, the Ukrainian intelligentsia, who at every moment felt «at service» [11, 53]. Accordingly, if such identification has taken place, the level of public trust in the intelligentsia has been confirmed, then it becomes an important translator of value orientations for the general public, teaching a person to think critically and to know the objective world.

Intelligentsia (public intellectuals, cultural authorities) is called upon to help a young or ordinary person in a situation where manipulative ideas imposed by the media and governments dominate the social space, so it is difficult for a person to detect them or find the strength and courage to deny them. According to E. Said, the intellectual must clearly show the existence of alternatives. According to the thinker, the role of the intellectual is to oppose, expose and enlighten any discussion, «to challenge where and when it is possible to win, both the forced silence of the weak and the quiet behavior of invisible power, which has become the norm» [12].

Well-known Ukrainian scientist A. Loy emphasizes: the positive fact is that there is public opinion in society, the parameters of which should be taken into account. Therefore, the intelligentsia «are those who dare to critically remind society of the urgent responsibility for how it lives by values, realizes them, how it corresponds to the public good, and how they become for society «participants» of public reflection, through which society in discourse mode corrects its values, and its self-understanding» [10, 14].

This shows the most practical, active position of the intelligentsia in the public life of a society full of information technology. Therefore, the intelligentsia can call itself intelligentsia when in civil and public life it will act as a kind of «indicator» that will explicate the true content of information and its true meaning to the masses. Based on the understanding of the intelligentsia as a creative center and systematizer of socially significant ideas, we can interpret various axiological parameters of

a society, because according to the «quality of the intelligentsia» the «quality» of a society is conceived.

It is the intelligentsia that lays down the axiological parameters of society's functioning with its intellectual achievements in various spheres of life. In this aspect, the axiological quality of aggregate social knowledge (created by the intelligentsia), its truth and effectiveness, innovation, absence of errors and prejudices, its humanity and democracy are the fundamental basis for the successful development of society. Hence, if a society experiences problems and difficulties in its progress, then, accordingly, it «lacks» ideas that would solve its problems, and this, in turn, indicates: 1) either insufficient creative activity of the intelligentsia of a society (i.e. impossibility of realization of its anthropological essence), 2) or that the intelligentsia is fond of interpretation and worship of the ideas, created by representatives of the intelligentsia of other nations (i. e. the dependence of its axiological essence on other mental centers) [7].

Society as a whole tends to imitate the intelligentsia, at least in the ideas and assessments that are produced and expressed by it. Therefore, the formation of, for example, public opinion, moral and legal environment of intersubjective interactions, and in general – the mentality of society occurs under the intellectual-axiological «pressure» of the intelligentsia, which creates norms and principles of such interaction, justifying them in their creative achievements. By spreading and supporting certain ideas, the intelligentsia has significant resources to influence the mass consciousness through creative processes in various fields of science, culture and art, through socialization, education, training, interpretation in the media and online networks of current social events or historical phenomena.

The intelligentsia itself plays the role of a public «interpreter» of events and an «expert» in assessing social phenomena. Society in this aspect is a mirror image of its intelligentsia, or a mirror image of its collective ideas, which are manifested at different levels. In this aspect, the role of intelligentsia's responsibility for those events that occur in the lives of citizens is growing, because it is the intelligentsia, which realizing its anthropological essence, creates ideas that become axiological norms and principles of interaction in society [7].

The intelligentsia creates «intellectual technologies» of philosophical, moral and legal, axiological, scientific, technical and technological heritage in society. Therefore, the «quality of social life» in various spheres – economic, political, legal, social – depends on the anthropological essence of the intelligentsia, in fact its intellectual, educational and axiological activity [7].

At the present stage, a new strategy for the development of society and civilization is formed by NBICS-technologies, which require adequate humanitarian understanding, as the new technological system poses numerous threats, the fight against which has become a priority. The processes and consequences of digital mediatization are so complex and unpredictable that they must be at the forefront of today's agenda. In essence, modern person is becoming an experimental object for the application of media technology without proper ethical control by social institutions. Among the main dangers, the intelligentsia considers the hypertrophy of technology, the uncontrolled reprogramming of anthroposocial evolution, which leads to total «dehumanizing». Replacing humanitarian development with technological expansion is tantamount to freeing a person from any claim to knowledge, education, culture, spirituality [9]. Philosopher V. V. Ilyin states: «Paraphrasing Fukuyama, we can say: NBICS-complex offers us an agreement with the devil – to improve life, but with the effect of 5D: dehumanization, deformation, destruction, degradation, derealization» NBICS-convergence has a «huge motivational potential for drastic changes of the whole humanity». Socio-component (S) of nano-bio-info-cogni-socio-technologies (NBICS) not only actively influences the choice of civilization development vector, but also helps to answer the question, «why NBICS-convergence is so important for us right now» [9].

Advanced information technologies that are designed to improve people's lives must be used wisely, considering the possible risks and dangers of their use. It is the intelligentsia with its attentive attitude to progressive ideas and sensitivity to anthropological problems that has a role to play in harmonizing and improving these relations.

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