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Abstract

The present article examines intellectual diversity rapidly developing and diversifying in the postmodern world condition. The essence of intellectual revolutions and their positive and negative consequences are demonstrated. The transformation of the image of intellectuals is presented. The authors define ideas as the basis for the practical realization of social transformations. The currently relevant specifics of formation and accumulation of the arsenal of ideas by intellectual networks are demonstrated. The conditions for the acceleration of intellectual and social dynamics are examined. The way in which the reconsideration of the problem of “the Other” directly influences the durability of intellectual networks’ functioning and allows generating new ideas is described. The characteristic features of the ideological determination of various social transformations are identified.

Keywords

Idea – Intellectuals – Intellectual networks – Intellectual diversity – Society – Science

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Introduction

Accumulation of information and knowledge strongly determines the development of science and technology and leads to total digitalization of social processes which enhances the overall effect of these phenomena in the multifaceted manifestations of social life in modern conditions thus fueling the emergence of the new era of postmodernity¹. New technologies provide individuals with a wide spectrum of opportunities the realization of which may once again lead to people's present-day confidence in their boundless power and contribute to the restoration of the Baconian principle "Knowledge is power". Concurrently, recent social practice has repeatedly demonstrated that possessing the latest technologies accompanied by solving the resource problems leads to numerous crises: social, financial, economic, political, etc.². It is, therefore, logical that the acceleration of social dynamics under the influence of various but conflicting factors contributes to the emergence of deep ontological transformations on a global scale. It is widely known that ideas produced by various individuals each having a unique fate present the universal drivers of all social changes. Ideas defined as intellectual constructs that can determine social transformations involving substantial changes in various spheres of social life have only recently become the focus of special research, specifically with the emergence of interest in intellectual history. The problem of ideas gains special relevance in the postmodern society due to the fact that intellectual revolutions in science and technology occur in it increasingly often. In particular, the essence of these events is reflected in the formation of fundamentally new approaches to the social environment, the search for the ways of its realization and transformation, and the formation of the new and improvement of the existing structural elements. We believe that the permanent nature of changes in the way of thinking positively affects the development of both the social transformations and intellectual networks themselves. However, it should be considered that intellectual revolutions in science and technology might have a range of both positive and negative effects³. The main positive aspect is the formation of relevant and modern "intellectual culture". L.P. Reginina and G.P. Miagkov propose a precise definition of this phenomenon: "Elitist and professional culture and ideas spread in society (on the different levels of it), thinking tools, key concepts, logical methods, the ways of conceptualizing the outside world, nature, and society, intellectual activity and the formal and informal institutes supporting it, communicative practices of intellectual communities and scientific schools, all forms and means of intellectual communication in its holistic sociocultural context, and relations with the "outside" world of culture"⁴. Moreover, to understand the nature of an individual's participation in the social reproduction process, it is important to consider the dual inclusion strategy. The essence of this strategy is that a person is included in the social reproduction processes both as an agent of a social system and as an actor of their own existential world⁵.

¹ P. Thagard, "Frames, Knowledge, and Interference", *Synthese* num 61 (1984): 233-259.

² M. Woolcock, "Social institutions and the development process: Using cross-disciplinary insights to build an alternative aid architecture", *Polymath: An Interdisciplinary Arts and Sciences Journal* Vol: 7 num 2 (2017): 5-30.

³ D. E. Firsov, "Intellektualnaia kultura i sotsiokulturnye protsessy nachala XXI stoletia", *Yaroslavl Pedagogical Bulletin* num 1 (2017): 232-236.

⁴ L. P. Repina y G. P. Miagkov, "Intellektualnaia kultura i nauchnye kommunikatsii", *Bulletin of Udmurt University. History and philology series* Vol: 3 (2014): 137-142.

⁵ A. P. Pavlov; P. A. Pavlov; D. V. Lvov; A. S. Novikov; I. G. Sinkovskaya y D. V. Rakhinsky, "Existential and archetypal architectonics of social (societal) order", *International Journal of Recent Technology and Engineering* Vol: 8 num 2 (2019): 148-4153.

Methods

The methodological basis of the study is formed by the synthetic conception that allows accounting for changes in the object of analysis. Aside from the general scientific methods and critical analysis, we use the provisions of comparative conceptual analysis, social realism, theoretical reconstruction, materialistic positions, and the interdisciplinary and civilizational approaches. It is also necessary to take into account the methods of historical macrosociology demonstrating that all ideas created by intellectuals are not and will not be significant solely “as they are” but will play an important role in society and possibly on a global scale.

Results

Being a set of general cultural foundations comprising basic scientific ideas, perceptions, values, myths, and various “mental programs”, the present culture forms the intellectual space of any society in which a system of communications is realized. Any intellectual ideas are translated through interactions in any appropriate, effective, and beneficial form. Thus, various actors form an integral space for the translation of conceptual foundations of the social system, which, in turn, determine the level of the intellectual development of social systems. The analysis of a specific example demonstrates the level of intellectual and social dynamics, which then allows identifying the vectors and speed of transformations taking place in a certain society. A new paradigm of order is formed, in which actors create and reproduce their own reality and create their own life strategy without relying on substantial bonds, grand narratives, ontic origins, etc.⁶.

Certain authors indicate the change of the image of an intellectual as a negative consequence of the examined postmodern world revolutions. Postmodernity transforms the traditional image of a scientist as an “absent-minded professor” into the image of a “social extrovert propagandist”⁷ resulting in the intellectuals becoming the social subjects who are expected to participate in public discussions and overcoming crisis tendencies through producing relevant ideas. This image may and is often used by the state establishment to increase the chances of success in the struggle on the global arena. The cultural and scientific potential of intellectual communities is also used quite often and in a solely pragmatic manner. Thus, intellectuals cease to be exclusively researchers since their knowledge and scientific experience are applied in practice. Despite the skepticism demonstrated by some researchers who consider intellectual networks passive or categorize intellectuals as marginals, intellectuals currently possess a much bigger potential through the realization of which powerful actors can construct and change entire social structures.

Another thing that can be considered a consequence of an intellectual revolution in the postmodern world conditions is the multiple instances of intellectuals going out of their academic offices to “connect” to public debate leading to political circles ceasing to perform intermediary functions between the intellectuals and the masses. As a result, the overall level of studies has significantly decreased.

⁶ A. P. Pavlov; M. P. Yatsenko; V. V. Koreneva; I. G. Sinkovskaya; L. G. Korol y D. V. Rakhinsky, “The dialectics of rational and existential analysis of social autopoiesis”, *Revista Inclusiones* Vol: 7 (2020): 431-446.

⁷ D. E. Firsov, “Intellektualnaia kultura i sotsiokulturnye protsessy...”

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The reason for this trend is most probably the simplification of techniques and methods of transferring ideas and results of scientific research. Today, the translation of ideas typically involves the new media⁸ and since most people are practically not ready to perceive information critically and evaluate it, the results of intellectual activity are partially devalued due to their form being aligned with the standards of the consumer society. For example, ideas can determine economic, political, and legal changes. Regarding the latter category, we shall note that constitutional values present the fundamental general principles and norms that legally consolidate the priorities for the development of public relations⁹.

Regardless of the positive or negative consequences of intellectual revolutions, extremely rapid growth in the number and accumulation of various ideas is taking place in the modern society of postmodernity. The network and communicative nature of scientific search itself can be considered the basis of such processes. E.Iu. Strigankova accentuates that the acceleration of information exchange entails the acceleration of scientific and intellectual activity. The basis for this acceleration is formed by the technical re-equipment of society in the sphere of information transfer. In classical antiquity, the distribution of knowledge required direct contacts for discussing the ideas. The invention of the printing press at the junction of the Middle Ages and the Renaissance era made such contacts less necessary. The modern formation of information technologies brought the various intelligent networks as close as possible making personal “physical” contacts practically unnecessary since today individuals only require access to the Internet to interact with each other¹⁰. Moreover, L.Iu. Aisner and S.M. Kurbatova note that in the 21st century, successful professional and other activity is impossible without the productive and innovative use of technologies, for instance, distributing knowledge and information by transforming it into digital educational products, using online learning, and creating comfortable conditions for scientific communication, learning, and creativity throughout the course of life in convenient forms and at a convenient time¹¹.

The acceleration of social dynamics contributes to the rapid accumulation of new ideas, which are then applied in various areas of life. Here, it seems appropriate to cite R. Collins’ thought that the formation of ideas is possible based on the interactions of many intellectuals presenting the elements of the corresponding networks. In the most general sense, Collins’ position implies the need to acknowledge the number of generations included in intellectual networks that develop and function in the continuously existing cultural space. This framework demonstrates the scale of ideological lines that are both quite similar in content and diametrically opposite. Such communications between intellectuals should not be limited to a single discipline or even a specific science since openness primarily allows one to perceive the whole richness of the produced ideas and evaluate the impact produced by specific networks on epochal paradigms.

⁸ W. A. Gamson y A. Modigliani, “Media Discourse and Public Opinion on Nuclear Power: A Constructionist Approach”, *The American Journal of Sociology* Vol: 95 (1989): 1-37.

⁹ N. N. Ravochkin; V. V. Lunev; N. A. Korol; T. A. Luneva; A. L. Mongush y D. V. Rakhinskiy, “Ideological determination of social transformations in modern society”, *Revista Inclusiones* Vol: 7 (2020): 11-20.

¹⁰ E. Iu. Strigankova, “Setevye nauchnye soobshchestva: vlast i kommunikatsiia”, *Vestnik Povolzhskoi akademii gosudarstvennoi sluzhby* Vol: 4 num 17 (2008): 201-209.

¹¹ L. Iu. Aisner y S. M. Kurbatova, “Razvitie tsifrovoi gramotnosti kak uslovie formirovaniia sovremennoi tsifrovoi obrazovatelnoi sredy”, In collection: *Prioritetnye vektory razvitiia promyshlennosti i selskogo khoziaistva. Materials of the 2nd International Scientific and Practical Conference*. 2019.

The immersion of the researcher's consciousness in the entire variety of intellectual directions presented in the form of scientific schools and entire traditions opens up the so-called "intellectual palette" for the subject of knowledge in which one can discover a wide variety of concepts, systems, and theories, not to mention such phenomena as opinions, views, and methodological conceptions and approaches. In its essence, every intellectual position has both certain advantages and problematic aspects. This largely depends on the degree of substantiation of ideas and the ways of distributing them, as well as compliance with the axiological expectations of many social groups. In practice, intellectuals occupied with developing specific sections of certain sciences to produce their own ideas often tend to appeal to diverse ideological modifications and configurations since these results of intellectual activity have already gone down a certain functional path and most definitely cannot be interpreted in the sense that was once attributed to it by their authors. To provide an example, we can refer to the 20th century that predetermined postmodernity and involved the genesis of a wide variety of new intellectual ideas and reconsideration of the ones that were seemingly forgotten and, therefore, marked as "archaic". In particular, a range of creators whose intellectual works came into being in this time period referred to ontological problems which had previously lost their popularity and supplemented it with a new vision of the classic binary opposition between the ideal and the material which presented the foundation of philosophical thought for over two millennia.

Overall, Collins managed to institutionalize the network approach to the interaction between intellectuals which presents a wide range of opportunities for analysis and alleviates functional limitations since in the previously dominant substantial conception the participants of intellectual communication could not follow their interests fully which inevitably contributed to producing more significant results of intellectual activity. The network form of communication proposed by Collins not only accounts for the interests of individual typically authoritative individuals but also attributes importance to the viewpoints of other participants, which we will examine in greater detail further on in the article. However, it is highly important to consider the fact that a scientist who focuses exclusively on themselves or a limited group of researchers is practically unable to generate fundamentally new constructs. Therefore, the more an intellectual is integrated into a network, the more possible the translation and possible recognition of their ideas are. It is important to note that the society of postmodernity presents a wide range of opportunities for such an integration primarily via the development of mass media.

Intellectual networks accumulate their capital by producing numerous ideas, which ensures the continuity of generations, the transfer of socio-cultural experience, and the exchange of achievements in various fields of knowledge¹². This presents a way of formation of modern network scientific communities in which the principle of construction and interaction of structural elements, as well as the ways of searching for and including new subjects, slightly change. While in the traditionally understood network communities the problem of its preservation was solved through the means of protection from the outside world through the "friend or foe" dichotomy, "modern network structures play the role of including the other <...> through communicative adaptation and mutual optimization"¹³.

¹² O. N. Levshina, "Prepodavanie nauk o kulture v svete teorii intellektualnykh setei Rendella Kollinza", Trudy Sankt-Peterburgskogo gosudarstvennogo universiteta kultury i iskusstv num 181 (2008): 74-77.

¹³ E. Iu. Strigankova, "Setevye nauchnye soobshchestva..."

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It can be stated that the way of resolving the problem of “the Other” as a person or a group with a different identity has fundamentally changed in modern times. In traditional society, “the Other” is perceived as dangerous being the one who can damage the existing order developed in an intellectual environment by introducing other ideas not fitting the existing system of knowledge that will almost certainly contradict the familiar perception and explanation of the world. Since “the Other” must be rejected, in the context of the formation of new ideas such an approach means limiting the external influence and orienting intellectual communities towards traditionalism while preserving the usual practices at the cost of eliminating the possibility of creating a great number of new results. In the modern understanding, “the Other” presents an individual or a collective subject able to propose a new outside perception of the existing system which determines the constructive nature of the novelty they introduce. Thus, the image of “the Other” changes from a negative and hostile subject to a colleague and an employee who is able to have a fruitful impact on the development of the intellectual network. Therefore, in the postmodern world, intellectual networks expand by including new adepts as equals, which also allows them to prolong their existence.

Intellectual capital currently presents a significant factor in social dynamics, its availability and use laying the foundation for the activity of all subjects without exception. It is often defined as “a term for intangible assets without which any company cannot exist and enhance its competitive advancement. The components of intellectual capital include human resources, intellectual property, and infrastructure and market assets. Human capital refers to the complex of the collective knowledge of company employees, their creative abilities, problem-solving skills, leadership qualities, and entrepreneurial and management skills”¹⁴. Despite the variety of approaches to the essence of intellectual capital, researchers agree that it always contains a body of a person’s knowledge and skills they are ready to use in practice in the realization of social transformations. This once again confirms that ideas lie at the basis of changes in social life and their growing diversity leads to an increase in their configurations and, consequently, the ways of using them.

The essential characteristic of intellectual capital is presented by its dynamic aspect. Some scientific works state that knowledge and skills of intellectuals providing practical advice allow forming diverse innovative ideas¹⁵. This allows us to conclude that intellectual capital determines the acceleration of social dynamics allowing transferring ideas from the realm of theoretical search into the sphere of practical use.

Another important factor in the acceleration of social dynamics is the intellectual potential that can be allocated through the dialectic link between the state of a given society and the network of thinkers. As G.F. Kugurtseva rightfully notes, this link presents “a basic resource for the development and transformation of society”¹⁶. The dynamics of social life and the effectiveness of all processes taking place in it directly depend on the level of development of the potential of intellectual networks that can also be understood through the analysis of views of the individuals composing it.

¹⁴ I. V. Pronina, “Intellektualnyi kapital: sushchnost, struktura, funktsii”, *Analitika kulturologii* Vol: 2 num 11 (2008): 97-104.

¹⁵ M. Iu. Makarov, “Dinamika intellektualnogo kapitala s pozitsii modeli zhiznennogo tsikla”, *Eurasian Union of Scientists* Vol: 4-2 num 13 (2015): 71-73.

¹⁶ G. F. Kungurtseva, “Intellektualnyi potentsial kak osnovanie sovremennogo upravleniia”, *Society and Power* Vol: 1 num 29 (2011): 46-50.

The realization of a separate individual's potential makes sense if it is aimed at support and development not for the sole sake of the individual but in relation to the social system and its elements and allows one to implement certain transformations.

Therefore, there is no doubt that ideas as the core of intellectual capital and potential open up a wide range of opportunities for its practical use and the construction of the desired society. Moreover, such changes significantly accelerate in various spheres of life in the era of postmodernity. Some developments emphasize the relation between consciousness and the implementation of ideas in the technological development of society. In particular, A.D. Ioseliani demonstrates that globalization ideas are primarily linked to technical re-equipment of the fabric of society. Moreover, the creation, maintenance, and modernization of technology require significant intellectual potential and capital¹⁷. Scientific and technical progress is viewed as a basis for the globalization process. Besides, the development of the technosphere is associated with the creation and development of the infosphere including the central value of information in the form of the whole variety of ideas produced by intellectuals. The infosphere becomes the central sphere of modern society giving additional impetus to social transformations. Naturally, the creation and rapid development of the technosphere and infosphere bring about changes in the fabric of society. Several examples of this include:

1. The creation of computer civilization providing the opportunity to change the technological equipment of various spheres of social life;
2. The transformation of intellectual foundations in the administrative sphere leading to the automation of a number of processes;
3. The robotization of certain, especially risky social spheres allowing conducting activities hazardous for human life and health remotely.

The formation of a global society founded on numerous ideas can be linked with the increase in cultural uniformity, the activity of transnational companies, and the introduction of symbols of "capital without borders"¹⁸. At the national level, the uniform patterns of behavior and consumption, especially the orientations towards democracy, the market, etc., are institutionally formed and consolidated. At the international level, the dialectic relation between the center and the periphery is lost which significantly alters the political, economic, social, and other types of balance in the world community. The ideas realized in the globalizing world in the conditions of postmodernity, significantly change the principles of designing the architectonics of states changing the strategic schemes of management and interaction between different participants and alliances¹⁹. This process takes place in the form of changes in concepts and through their realization in political interactions between states and supranational entities and within the state since the very methods of implementing domestic policy change in accordance with the principles of the international community.

¹⁷ A. D. Ioseliani, "Dinamika razvitiia tekhn-, sotsio- i infosfer v sovremennom globalnom mire. Humanities and Social Sciences", *Bulletin of the Financial University* Vol: 6 num 4(24) (2016): 74-82.

¹⁸ I. S. Semenenko, "Globalizatsiia i sotsiokulturnaia dinamika: lichnost, obshchestvo, kultura", *Polis. Politicheskie issledovaniia* Vol: 1 (2003): 5-23.

¹⁹ A. U. Albekov y A. M. Starostin, "Globalnaia dinamika sovremennogo mira v kontekste smeny paradigmy v globalistike", *Vestnik of Rostov State University of Economics* Vol: 3 num 59 (2017): 12-23.

In relation to the process of change of the system of power relations the question of social mobility of any society rises. The horizontal and vertical mobility processes emerge in the course of the formation of national programs in the form of intellectual constructions. Horizontal mobility may be realized through individuals' ability to move from one country to the other to improve their financial well-being or get an education. At the state policy level, it becomes possible to create attractive favorable conditions in a specific region and, thus, form horizontal mobility within the country. This situation can be illustrated by the complex of ideas incorporated into the food security program of the Russian Federation²⁰ allowing increasing competitiveness among the enterprises of the agro-industrial complex²¹. Another example is the formation and development of ecological postulates in the implementation of state policy, which is highly important in the modern times given that the problems of ecology and environmental protection have transcended the boundaries of specific countries²². The realization of the ideas of vertical mobility can be illustrated by the formation of the middle class²³ ensuring the functioning of social lifts for the majority of residents of a particular country.

Conclusion

Ideas allow us to comprehend the existing trends of necessary transformations and outline the trajectories of the development of society in the whole variety of their forms and configurations. The constructivist opportunities and practical potential of ideas are undoubtedly ensured by their complex structure in which we can clearly identify both ontology, gnoseology, axiology, and, most importantly, praxeology. In general, we see that intellectual diversity in the postmodern world largely determines social transformations since it allows one to introduce the conceptual foundations necessary for the development of societies. Postmodernity demonstrates the high productivity of generation of ideas by intellectual networks through the reconsideration of the foundations of their interaction, which then also has the most direct influence on the acceleration of social dynamics.

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²⁰ A. V. Nosov y E. I. Pozubenkova, "Problemy kompleksnogo razvitiia selskikh territorii", *Bulletin of agrarian science* Vol: 5 num 80 (2019): 94-98.

²¹ S. M. Kurbatova; V. V. Vlasov y L. Y. Aisner, "Impact of risks and threats on the region's food supply in the context of import substitution", *E3S Web of Conferences* Vol: 161 (2020): 1.

²² S. Kurbatova; L. Aisner; A. Rusakov y V. Naumkina, "Ecological postulates of the national environmental policy (on the example of the Russian Federation)", *E3S Web of Conferences* Vol: 157 (2020).

²³ V. V. Tian, "Dinamika vlasti i protsess sotsialnoi mobilnosti v sovremennoi tsivilizatsionnoi paradigme: novye momenty", *Moscow State University of Instrument Engineering and Informatics Bulletin*. Series: *Sotsialno-ekonomicheskie nauki* num 46 (2013): 49-58.

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