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INTELLECTUAL CULTURE AND ITS UNDERSTANDING IN THE DEVELOPED WORLD

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ABSTRACT
This article studies the diverse perspectives on the definition of the term "intellectual culture" and views the idea of discourse as a form of human thought autonomy
KEY WORDS: *Intellectualism, culture, culture of mass manipulation, manipulation with values, the essence of the concepts of mass culture and mass thinking*

In social philosophy, a paradigm is emerging that teaches citizens to live and work amidst intensive changes, and to activate themselves in an innovative society. This, first and foremost, sets new demands for the intentionality of human activity, emphasizing the importance of implementing and developing intelligence and creativity as the most mobile resources.

The essence of innovative content includes the analysis of the social and humanitarian significance of innovations, which finds expression in the values and ethical norms of the creative individual. The increasing volume of innovations in technological and socio-cultural fields often leads to self-denial of the emerging novelties, which in turn causes social pathology and brings about instability and chaos. Such aspects of innovative development must become the subject of research and analysis in social and humanitarian sciences.

The high level of intellectual development and creativity serves not only as a guarantee of the efficiency of the mechanisms of economic and social development of society and state security but is also the foundation of personal freedom. Such individuals are resistant to social manipulation and are relatively free from the influence of mass culture, media, and other information sources. It should be emphasized that the intellectual-ideologist model is a creator of high moral values, and a social critic cannot claim universality in today's world. However, there is a need for such individuals in society.

In their recent works, American scholars have been paying special attention to the concepts of "intellectual" as a clear thinker and "social critic" (distinct from a technician or specialist). The number of intellectuals in the United States is higher compared to other countries in the world. This has led to the expansion of the efforts and endeavors of American intellectuals, and their activities in public, educational, innovative, and charitable organizations continue to grow. According to the views of Richard, the author of the term "creative group," this group already constituted approximately 30-40% of American society, that is, about 40-50 million people. They received the highest votes in the national elections during the presidency of Bill Clinton.

Current philosophical research and studies in other sciences are advancing various theoretical systems, scientific concepts, and approaches related to the culture of intellectualism. For instance, in recent years, there have been ongoing debates among different approaches to studying the problems of intellectual culture. In order for an individual to possess a unique intellectual culture, it is essential to first achieve self-education, to know skills, to use them effectively, and to develop one's inner abilities and talents to a high level.

It is important to note that a person's intellectual culture plays a significant role in finding solutions to the difficult problems they face and in freeing themselves from moral and ethical ailments, even strengthening their divine beliefs. Therefore, special attention is given to the issue of "developing a scientific-technical search and analysis system to fulfill the tasks defined in the 'Concept for the Development of Science until 2030,' achieve relevant indicators, as well as apply scientific achievements from abroad in the conditions of Uzbekistan."

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An intellectual person is one who possesses superior intellectual knowledge in their profession, and as American scholars rightly emphasize, is a "highly moral creator who deeply understands the interests of the community." Intellectual thinking reflects the moral and civic requirements of an individual's freedom of thought. Consequently, some scholars today are earnestly working to abandon the concept of "intellectual" or "consensus-seeking individual" and to replace it with the concept of "intellectualism." It is a significant requirement of society that intellectuals must be individuals who embody intellectual freedom. Such individuals are prepared to suffer for the truth, endure persecution, and connect their ideas with their destiny. For instance, American "intellectual elites," who have tasted the bitter fruits of democracy related to elections in their time, have often expressed deep concern about societal issues. Regarding this, New York editor and Washington Post correspondent in Moscow, David Remnick, writes in an article dedicated to the election results: "Last night, when the results from the last states came in, a friend called me—he was in deep despair and anguish from the fear of the controversy. Why should we not leave the country in wartime? However, despair is not a solution to the problem; rather, it remains to fight against authoritarianism, expose lies, and fight with the cruelty of American ideals." This self-expression and the desire to stabilize the future of the state and society was undeniably a common goal of the intellectuals of that era.

The United States has aimed to establish a bastion of world democracy that safeguards its foundations from all corners of the globe. Recently, the United States has also been exerting pressure on Iraq, Syria, and other Middle Eastern countries against aggression, which is closely related to the aforementioned democratic factor. In our opinion, the increasing activity of intellectuals in seriously monitoring these processes and in establishing peace in the global community will continue to gain priority importance.

As stated above, American intellectuals have historically carried out strong and noteworthy work compared to the intellectuals of former Soviet Union countries. However, we consider the role of intellectuals to be high in studying their policies through rational decisions, critical, and analytical reflections, and expressing their opinions in due time. Therefore, even today, we can rightly say that American intellectuals, by deeply sensing the main goals and objectives of the new government and some political forces that elected it, should strive to maintain their civic positions and connect their lives through moral and ethical means, meaning they should become genuine humanitarian and selfless intellectuals. After all, the primary task of a person who thinks freely is not to serve the basic instincts of the majority or the promotional demands of the upper echelon, but rather to critically reflect on these processes.

For this reason, we believe that it is essential to not abandon the concept of "intellectualism," but rather to live up to the humanitarian demands contained within it.

Today, the majority of American intellectuals work in industrial corporations or government agencies. This refers not only to engineers and technicians or teachers but also to writers, publicists, and literary scholars. It is known to us that these creative individuals in most cases cannot live on the remuneration they receive for their works. Thus, they prefer to sacrifice their "freedom" for a more secure financial situation. In the 1920s, only 9% of the authors of small literary journals were employed as teachers. By the 1950s, this figure had increased to 40% among such individuals who were active in universities and colleges. However, the transformation of intellectuals into office employees has brought their status significantly closer to that of the working class. Even Marx noted in his time about teachers working in hired positions that they could be viewed as “ordinary hired workers in educational institutions by an entrepreneur or an owner of an educational institution.” Modern intellectuals belong to a similar category as well. The journal "Problems of Peace and Socialism" reflects this in its discussions on the composition of the modern working class, indicating that engineering and technical personnel represent a significant portion of it.

In modern developed countries, professionals, specialists in their fields, and intellectually developed individuals hold the highest positions. Some scholars propose their own interpretations of the approaches to defining intellectuals. In this regard, E.I. Kukushkina's position, which reflects a socio-historical approach, deserves attention. The scholar identifies two main directions for analyzing the problem of intellectuals.

"The first is to study the nature of intellectuals as a social phenomenon, which provides a wide opportunity to assess their role in society and the historical process. As a result, a specific construction is created – an ideal image of intellectuals that possesses a complete collection of distinctive characteristics is formed. The task of the second direction is to study the actual practices of intellectuals who perform social functions assigned to them according to the existing system of social labor distribution."

In our view, the first approach can be conditionally linked to a philosophical approach, since through this perspective we can have a conception of the ideal image of intellectuals, whereas in the second approach, sociological factors take precedence.

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