

## **ПОЛІТИКА І ПРАВО**

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### **Role and Place of the New Elite in the Process of Forming E-Governance**

*The purpose article is devoted to the actual problem of the formation of the national scientific elite. The author emphasizes the fact that in the information age only those whose level of knowledge and intelligence will meet the criteria put forward by techno genic civilization will belong to the elite. Thus, the key role of the scientific elite in the further development of the information society in Ukraine is substantiated. According to the results of the research, the author concludes that only awareness in computer science and other modern branches of knowledge in itself does not make a person elitist. This is a matter of definition. It seems that the signs of elitism must first of all remain high spirituality, nobility, refinement, the interned to be useful to people and their Motherland. Today, despite the destruction of the previous elite strata – the aristocracy and the intelligentsia, it remains to be hoped that the new generation of the elite – scientific – will eventually form and play in the society the positive role it claims to be. **Methodology.** The benchmarking (comparative analysis based on benchmarks) method has been used to identify sources of major contradictions that are found in the most common methodological approaches to solving the problem under consideration in contemporary literature. Methods of logical modelling, generalization and formalization have been applied in the study of the logical and semantic foundations of the emergence and formation of concepts of «elite» and «elitism» as objective and universal criteria for assessing the role of personality in the development of human civilization. The **scientific novelty** of the approach proposed in the article to solve the problem under study is that it allows to identify the main sources of contradictions in the interpretation of the essence, content and criteria of evaluating the role of the elitist stratum of human society, as well as to outline ways and means of their solution as in conceptual-theoretical and in legal practice. It is substantiated that the formation of moral and ethical criteria using the methods of formal logic is an effective way of overcoming such contradictions. The logical and semantic basis of such conditions is the requirement that the set of possible situations in which at the same time the whole set of rules of behaviour of the scientific, economic and political elite should not exceed the limits of the sphere of logical «indicator» of empirical confirmation of the relevant criteria formed by the society in the course of human civilization. **Conclusions.** The logical criteria of the socio-political and moral-ethical nature of the concepts of «elite» and «elitism» allow not only to carry out a clear assessment of the role of the individual in the development of human civilization, especially in the context of the process of formation of information society, but also to substantially rationalize this process and guarantee the use of modern achievements science and technology for the benefit of the public interest.*

**Keywords:** elite; scientific elite; theory of elites; criteria of elitism; information society.

#### **Introduction**

Modern society, based on such factors as belonging to political power, the level of technical and technological knowledge, natural talent, as well as life and professional experience, is divided into a chosen minority – an active governing and creative elite (the top of the formal and informal leaders) and a more passive mass.

In the study of the problem of the place and role of the scientific elite in the information age, in particular, in the conditions of e-governance, the works of V. Andreeka, N. Goncharuk A. Goshko, V. Goshovskaya, I. Grigorchak, V. Dobizhi, A. Zhuravsky, B. Karlova, O. Korneievsky, D. Korotkov, M. Kostytsky, V. Kremnya, B. Kuhty, G. Mosk, V. Oleschenko, A. Orlova, M. Panova, A. Pirena, V. Predborsky, T. Rinkovoi,

M. Tkach, O. Shevchenko, P. Shevchuk, J. Shumpeter, M. Yakubovsky and others.

It can be noted that these and other authors considered various aspects of the elitism problem in a theoretical and practical plane, focusing on the study of political, state-management, national, regional and some other elite categories. But the issue of the transformation of the scientific elite in the process of development of the information society, its role in electronic governance was not investigated either by lawyers or by specialists in other fields of knowledge.

#### **The purpose**

The purpose of the scientific article is the philosophical and legal analysis of the positive and negative factors that determine the role and place of

the new elite in the process of formation in the conditions of functioning of a multidimensional and often contradictory information society.

#### **Presentation of the main material**

The elite is an integral part of any society and apriority is supposed to belong to the best, most prominent its representatives, able to move civilization forward, to promote the development and prosperity of both a particular community and mankind as a whole. Theoretically, the opportunity to get into the public elite should be determined by spiritual, intellectual, organizational, physical and other personal qualities. In practice, all officially recognized history contradicts this seemingly obvious postulate. Unfortunately, from ancient times and to this day it is possible to observe that the elite sections of society are not the most worthy of its representatives, but they themselves are automatically considered by those who have acquired enough power for this.

As one of the authors of the theory of elites (Cohen, 1994. p. 177) noted in this context, it is evident that «among the unchanging phenomena and trends that are manifest in all political bodies, one becomes evident even at the most superficial point of view. In all societies (from the underdeveloped ones or those who have hardly reached the foundations of civilization, up to the most advanced and powerful), there are two classes of people – the class of the ruling and the class by whom they manage.

The first is always less numerous, performs political functions, monopolizes power and enjoys the benefits that power gives, while the second, more numerous class, is guided and controlled by the first in a form that is now more or less legitimate, more or less arbitrary and violent and provides the first class, at least externally, material means of existence and everything necessary for the life of a political organism» (Cohen, 1994, p. 187).

It should also be noted that this applies not only to the power and political, but also to any other areas of public life – economic, cultural and scientific, etc. Maybe today, again, the popularity of the hypothesis of the divine origin of the elite and even the argument that the elite, for example, Hindu, Sumerian, Egyptian, Central American and Chinese civilizations were either Gods, or descendants of the gods, or aliens from other planets. Such an interpretation, even in the era of high technology, is associated with the unchanging psychological need of both the individual and the ethnos as a whole to be involved in something of a prominent, great and better divine. The elitist differentiation most clearly known to us is manifested in the Aryans, who over the past seven and a half thousand years have colonized India and neighboring boring regions three times. They singled out

the elite caste of Brahmins (spiritual leaders) and Kshatriya's (warriors, rulers), which included themselves, and castes of war (artisans, merchants, farmers, etc.) and shards (servants), to which millions of Aborigines belonged.

A similar social differentiation took place in other societies of the ancient world, in particular, in the Semites – Mesopotamia, Babylon, Assyria, Israel, and Judea. The rationale for the elitism of certain social groups is found in the Vedas, Mahabharata, the Egyptian Book of the Dead, the laws of Manu, Hamaruppi, the treatises of Plato, the Biblical texts, and the Koran. The scientific elite, as a special component of society, begins to stand out in Ancient Greece, later in medieval, Christian Europe, where from the beginning there were two approaches to the knowledge of scientific knowledge: anthropocentric and geocentric.

Modern understanding of the elite begins to form in the middle of the nineteenth century and is associated with the rule of positivism as the main methodological approach in the philosophy of science and a colossal breakthrough in the scientific and technical field. As to the influence on the worldview, science at this time seriously pushed theology and philosophy, became indisputable authority and even acquired the features of a peculiar religion. Faith in science and scientists scientific progress has been going on for more than a century and a half. However, the role of scientists in the invention of all kinds of weapons in the three world wars in the twentieth century (including the latter – «cold») negatively influenced their image of the «priests of science».

Actually, it was the military needs that predetermined the nomination among the scientific elite of the scientific and technical elite. Even in totalitarian societies (Italy, Germany, the USSR), this elite shook the political and military elite. Perhaps in the USSR, more than in other countries, the need for modernization and scientific and technological development has led to a certain competition in the late 20's of the twentieth century the scientific and technical elite with the elite ideological (as the main at that time), and at the same time the union or interaction with the elite of the political (which replaced the ideological) and the military. Such a process continued in the USSR until the mid-80's of the twentieth century, when the ideological elite tried to take revenge, reforming itself in search of a new ideology for Soviet society. And if the process of reforming the ideological elite started in China in 1979 successfully completed and realized the possibility of its alliance with the economic, scientific and technical and political elite, then in the USSR such attempts ended in its collapse. And, as a result, in the wreckage of the great empire there were smaller states and smaller in all senses the «national» elites, among whom the

humanitarian elite already occupy a prominent place. At the same time, the term «elite» began to be used not in the sense of «the best», but in the sense of «richest», «most popular», «most active», and, as before, determined mainly by criteria of influence on socio-political processes and financial capacity.

The modern elite of the Western world (possibly to a lesser extent in Europe), to which Ukraine aspires, is a financial-oligarchic elite, which includes the business, political and military elites. Scientific, including the scientific and technical elite has left a service, serving function and a much more modest role than in the twentieth century (Fünftes Rosen-Gepüsche, 2003).

In Ukraine, with the change of elites, there were certain metamorphoses in the life of society. Domination in the mid 90's XX century political, industrial and agrarian elites against the backdrop of a decline in scientific, technical and cultural change has become the domination of the financial/political elites (traditionally united) against the backdrop of the flourishing of the «humanitarian» elite. But already at the beginning of the XXI century these elites have been transformed into a single main power – oligarchic elite, and science, technology, culture and their elite representatives continue to play a background and service role.

However, today, in the context of the information society, a situation arises when a large volume of information and knowledge required for the consumption of information and knowledge leads to the resurgence of the scientific elite with an orientation towards the integration of scientific knowledge and relevant professional skills, that is, there is a social order for intellectuals of a particular kind (May, 2003, p. 45). After all, the elite, oriented only to the satisfaction of its own interests, is a pseudo-elite, and only talented enthusiasts whose interests are generally dominated by their own, move the society forward. Stagnation or walking in a circle always leads to regression, and then to destruction, as evidenced by the ancient and recent history, in particular, domestic.

Obviously, the time requirements for providing information to the financial and oligarchic elite create the need for highly skilled specialists in the field of information, bio-and other technologies. The need for such elite specialists is growing steadily. Here, the embryos of the revenge of the scientific elite and the NTP and its release on the forefront of history are hidden. When it comes to the scientific elite in general and the scientific elite in Ukraine, in particular, – correctly notes M. Kostytsky, – the question arises: «who is it and on what criteria it is determined. For example, there are six national academies of science in Ukraine, of which there are about a thousand academicians and correspondent members, and tens of thousands of people work in the system of academies. Is the scientific elite

members and academics? There are also tens of thousands of workers working in higher education institutions. Among them are thousands of Doctors of Sciences and several tens of thousands of PhDs. And these people are scientific elite? And with increasing competition in scientific titles of oligarchs, no viewers, deputies, officials, their desire not only to receive candidate and doctoral diplomas, but also to become members of the academies of science, there is serious doubt whether the presence of a candidate's degree or a doctor's degree, even membership in the academy testifies to belonging to the scientific elite» (Kostytskyi, 2012, p. 121).

The following circumstance, which, in the opinion of V. Kremen, substantially increases the significance of the scientific elite, are those new conditions in which a person is today – this is multidimensionality, the diversity of the information and communication environment. So, preparing a person to function in this multidimensional, multidimensional, often contradictory information and communication space is impossible, without having a developed elite. Therefore, it is believed that particular attention should be paid to the issue of globalization, its challenges. After all, globalization substantially complicates the whole system of social relations, promotes and determines the fact that some of the functions previously performed within the borders of the states, are now beyond their borders and acquire a regional or even planetary character. And the formation of interactions of different nations, different states also requires that the national scientific elite of each country be able to cooperate and understand the national elite of other states (Kremen, 2012, p. 3).

The elite is an integral part of any society, and apriority assumes that it is one of its best, most prominent representatives, capable of moving civilization forward, contributing to the development and prosperity of both the community and humanity as a whole. Theoretically, the opportunity to enter the social elite should be determined by spiritual, intellectual, organizational, physical and other personal qualities. In practice, all officially recognized history contradicts this seemingly obvious postulate. Unfortunately, from ancient times and to this day it can be observed that the elite strata of society do not include the most worthy of its representatives, and they are automatically attributed to themselves by those who have acquired sufficient authority for this purpose.

And this applies to all spheres of public life – political, economic, cultural, scientific, etc. Maybe that's why the hypothesis of the divine origin of the elite and even the argument that the elite, for example, Hindu, Sumerian, Egyptian, Central American and Chinese civilizations were either Gods or descendants of gods or aliens are gaining popularity today. Such an interpretation, even in the

age of high technology, has to do with the constant psychological need of both the individual and the society as a whole to be involved in something distinguished, great, better divine.

Thus, one can conclude that under the conditions of the information society) the elite cannot belong to a person whose level of knowledge and intelligence does not meet the requirements of the time. That is, they do not meet the criteria of elitism put forward by our technogenic civilization. But knowledge in computer science and other modern branches of knowledge by itself does not make people elitist. This is a matter of definition. It seems that the signs of elitism must first of all remain high spirituality, nobility, refinement, the inner need to be useful to people and their Motherland. Today, despite the destruction of the previous elite strata – the aristocracy and the intelligentsia, it remains to be hoped that the new generation of the elite – scientific – will eventually form and play in the society the positive role it claims to be.

The scientific elite began to stand out in Ancient Greece, later in medieval, Christian Europe. Modern understanding of the elite begins to take shape in the mid-nineteenth century. and associated with the dominance of positivism as a major methodological approach in the philosophy of science and a colossal breakthrough in the scientific and technical sphere. With regard to influencing the worldview, science at this time seriously suppressed theology and philosophy, became an indisputable authority and even acquired the features of a kind of religion. Belief in science and scientists, scientific progress has been going on for over a century and a half. However, the role of scientists in inventing all new weapons in the three world wars in the twentieth century (including the last – «cold») negatively affected their image of «priests of science».

The modern elite of the Western world (perhaps to a lesser extent Europe), where Ukraine wants it, is the financial-oligarchic elite, which includes the business, political and military elites scientific, incl. The service-technical elite have left a service, service function and a much more modest role than in the twentieth century (Cohen, 1941, p. 93).

In national history, especially in the period before Kievan Rus, we find social differentiation close to Aryan, but in the context of socio-political conditions and economic reforms, certain metamorphoses of the role and place of the elite in the life of society occurred. Domination in the mid-90's of the twentieth century political, industrial, and agrarian elites against the backdrop of the decline of the scientific, technical, and cultural have been replaced by the dominance of the financial-political elites (traditionally united) against the background of the heyday of the «humanitarian» elite. But at the beginning of the 21<sup>st</sup> century these elites have transformed into a single major power-oligarchic elite, and science, technology, culture and their elite

representatives continue to play a background and service role.

Elitism of public life – political, economic, cultural, scientific, etc. Maybe that's why the hypothesis of the divine origin of the elite and even the argument that the elite, for example, Hindu, Sumerian, Egyptian, Central American and Chinese civilizations were either Gods or descendants of gods or aliens are gaining popularity today. Such an interpretation, even in the age of high technology, has to do with the constant psychological need of both the individual and the society as a whole to be involved in something distinguished, great, better divine.

However, it should be borne in mind that today, in the conditions of the information society, a situation arises when a large amount of information and new knowledge required to consume causes the revival of the scientific elite with a focus on integrating scientific knowledge and relevant professional skills, that is, a social order for intellectuals. of a certain variety (Fünftes Rosen-Gepüsche, 2003, p. 45). After all, the elite, focused only on the satisfaction of their own interests, is a pseudo elite, and only talented enthusiasts, whose interests in general outweigh their own, move society forward. Stagnation or walking «in a circle» always leads to recourse, and subsequently to destruction, as evidenced by ancient and recent history, in particular, domestic.

It should also be noted that scientific research begins with problems. For some time, the European Union has had major problems: a deep and growing rift between its elites and its citizens. This split occurred most dramatically in May / June 2005, when a clear majority of the French and Dutch populations rejected the Constitution of Europe.

In fact, the split has been around for a long time. This became apparent in the early 1990s, when ratification of the Maastricht Treaty faced much greater difficulties than expected. The European Parliament found the treaty inadequate; it was approved by only a small majority of the French electorate and rejected by the Danes. Only a small minority of Swedes and Finns voted in favor of joining the EU, and the Norwegians and Swiss generally refused membership.

The split between elites and citizens can also be seen in the fact that significant differences existed in the majority that European issues came to parliamentary votes and popular referendums. The empirical evidence to support this is provided in the first section of this chapter. Even when popular referendums on integration were overwhelming, the results did not show overwhelming popular approval; in most cases, voter turnout has been relatively poor (Diyesa, Medrano, 2003, p. 2).

However, it should be borne in mind that in many countries there are two regional elitist associations in the southern province (Angola-Juili –

Associacías do Naturais and Amigos de Kuwango, Jumba and Chipindo (Anakuyachi – Association of natives and friends of Kuwango) and Chipindo, etc.) and association solidarity. This demonstrates how these associations have gained increasing political importance through the representation of local interests, facilitated by the deeply felt social and political alienation resulting from a war and a centralized state that barely reached. These are the peripherals where these associations are based (Ruigrok, Inge, 2010)<sup>1</sup>.

Obviously, the demands of time for the information support of the activities of the financial-oligarchic elite necessitate the need for highly qualified specialists in the field of information, bio and other technologies. The need for such elite specialists is constantly growing. This is where the beginnings of a rematch of the scientific elite and the NTR and its entry into the forefront of history lie (Haller Max, 1947).

Most Americans believe that hard work and blue blood are the key to success. Textbooks, newspapers and novels filled with Horatio Alger stories where the individual climbs to the top through personal impulse and perseverance. Regardless of whether these stories focus on Warren Buffett or the Harvard House, the main message is the same: economic, social and social not inherited from their parents. People at the top of the arc are there because of their own intelligence, unwavering effort and strong character.

Those below have their own weaknesses, despite the widespread belief in cash pay for hard work and the beliefs of classless society, economic inequality in the US is greater now than in many willing industrialized nations of the West, the upper and lower steps of America's economic ladder especially sticky; children from families in the upper or lower fifth of the income distribution tend to stay in the same shelters as adults. Children from families at the top of the economic hierarchy monopolize access to good schools, prestigious universities and high-paying jobs.

This begs the obvious but urgent question: In an era of recognition of education merit and regulation of equal employment opportunities, how is this elite reproduction process going? Sociologists from different disciplines have studied how historical and economic changes at home and abroad, social policies and technological factors have contributed to the concentration of wealth and income at the top of economic ladders. These studies inform us of the major drivers of economic inequality, but they do not sufficiently tell us how and why economic benefits are passed on so consistently from generation to next.

<sup>1</sup> Ruigrok Inge. Facing Up to the Centre: The Emergence of Regional Elite Associations in Angola's Political Transition Process. First published: 16 Aug. st 2010. doi: <https://doi.org/10.1111/j.1467-7660.2010.01657x>.

### Scientific novelty

The scientific novelty of the approach proposed in the article to solve the problem under study is that it allows to identify the main sources of contradictions in the interpretation of the essence, content and criteria of evaluating the role of the elitist stratum of human society, as well as to outline ways and means of their solution as in conceptual-theoretical and in legal practice. It is substantiated that the formation of moral and ethical criteria using the methods of formal logic is an effective way of overcoming such contradictions. The logical and semantic basis of such conditions is the requirement that the set of possible situations in which at the same time the whole set of rules of behaviour of the scientific, economic and political elite should not exceed the limits of the sphere of logical «indicator» of empirical confirmation of the relevant criteria formed by the society in the course of human civilization.

### Conclusions

Thus, it can be noted that in the information age, the elite cannot belong to a person whose level of knowledge and intelligence do not meet the requirements of time. That is, they do not meet the criteria of elitism put forward by our technogenic civilization. But awareness in computer science and other modern fields of knowledge alone does not make a person elitist. This is already a matter of definition. It seems that high spirituality, nobility, refinement, an internal need to be of service to people and their Fatherland must first be signs of elitism. Today, despite the destruction of the previous elite layers – the aristocracy and the intelligentsia, it remains to be hoped that a new generation of the elite – the scientific – will eventually emerge and play in society the positive role it claims. According to Putnam, the analytic model of classical elite theorists such as Pareto and Robert Michels consists of five elements:

**Political power** – like other social goods - is unevenly distributed.

**People are divided** into only two groups: those who have «significant» political power and those who do not.

**The elite is internally homogeneous**, unified and self-aware (shared group consciousness, coherence and shared intentions).

**The elite is self-perpetuating** and consists of a very exclusive segment of society (self-recruitment).

**The elite is essentially autonomous** (responsible only to itself).

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## Роль і місце нової еліти в історичному процесі розвитку людської цивілізації

**Метою** статті є дослідження актуальної проблеми формування національної наукової еліти. Автори акцентують на тому, що в епоху інформації лише ті особи, чий рівень знань та інтелекту буде відповідати критеріям, запропонованим техногенною цивілізацією, належатимуть до еліти. Обґрунтовано ключову роль наукової еліти в подальшому розвитку інформаційного суспільства в Україні. За результатами дослідження автори доходять висновку, що лише усвідомлення інформатики й інших сучасних галузей знань не робить людину елітарною. Ознаками елітарності мають залишатися висока духовність, благородство, вишуканість, цілеспрямованість бути корисною людям та їхній Батьківщині. Нині, попри знищення попередніх елітних верств, аристократії та інтелігенції, слід сподіватися, що нове покоління еліти – наукове – сформує та відіграє в суспільстві ту позитивну роль, на яку претендує. **Методологія.** Метод бенчмаркінгу (порівняльний аналіз на підставі еталонів) було використано для виявлення джерел основних суперечностей у найпоширеніших методологічних підходах до розв'язання окресленої проблеми в сучасній літературі. Методи логічного моделювання, узагальнення та формалізації було застосовано під час вивчення логіко-семантичних підстав виникнення і формування понять «еліта» й «елітарність» як об'єктивних та універсальних критеріїв оцінювання ролі особистості в розвитку людської цивілізації. **Наукова новизна** підходу, запропонованого у статті до розв'язання проблеми дослідження, полягає в тому, що він дає змогу виявити основні джерела суперечностей у трактуванні сутності, змісту і критеріїв оцінювання ролі елітарного прошарку людського суспільства, а також окреслити шляхи та способи їх вирішення як у концептуально-теоретичній, так і юридичній практиці. Обґрунтовано, що формування морально-етичних критеріїв із застосуванням методів формальної логіки є ефективним способом подолання таких суперечностей. Логічно-сисловою основою таких умов є вимога про те, що сукупність можливих ситуацій, у яких наявний увесь перелік правил поведінки наукової, економічної та політичної еліти, не має перевищувати межі сфери логічного «показника» емпіричного підтвердження відповідних критеріїв, сформованих суспільством у процесі людської цивілізації. **Висновки.** Логічні критерії соціально-політичного та морально-етичного поняття «еліта» й «елітарність» надають можливість не лише визначити роль особистості в розвитку людської цивілізації, насамперед у контексті процесів формування інформаційного суспільства, а й раціоналізують цей процес і гарантують використання сучасних досягнень науки й техніки на благо громадських інтересів.

**Ключові слова:** еліта; наукова еліта; теорія еліт; критерії елітарності.