



The Importance Of National Ideology In The Educational Process

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ABSTRACT

In the usual sense, ideology is not a science, although it includes scientific knowledge. The difference between ideology and science lies in the fact that it includes not only scientific knowledge and knowledge about socio-political life, but also an assessment of current events, trends, processes and various forces of this socio-political life.

Strictly speaking, ideology does not exist in isolation from socio-political, national, economic, class and other communities and groups. It arises with them, forms and changes as their life cycle progresses, reflecting the interests of groups united by a given ideology.

KEYWORDS

Ideology, socio-political position, knowledge, structure of ideology, historical heritage, success.

INTRODUCTION

Ideology is, in a way, a "prism" through which all occurring phenomena and events are considered that are significant for a group professing its ideology. According to this ideology, the assessment of what is happening

(or, for example, plans for the future) may be different for each group. Ideology unites the group, indicates the direction and goals of its development, mobilizes to achieve these

goals, determines the place of the group in the world.

The relevance of ideology in the socio-political life of modern society can hardly be overestimated. The success of the development of the state depends on the correct choice of ideology. The preservation of the historical heritage of the people, the consolidation of social-class and other groups within society, the determination of the direction and goals of the country's further development - these are just part of the tasks that fall on the shoulders of ideology.

LITERARY REVIEW

The structure of ideology, if we mean the reflection of social life in it as a whole, can be considered depending on which sphere, side of society is reflected, comprehended and evaluated through ideas. With this approach, it is possible to distinguish political, legal, economic, religious and other forms of ideology, which corresponds to the forms of public consciousness, but is not reduced to them. This point of view is reflected in a number of works. Thus, the authors of the monograph "Ideological Landmarks of Russia. Foundations of a new all-Russian national ideology ", referring to the opinion of A. K. Uledov that the structure of public consciousness to a certain extent corresponds to the structure of social relations, which includes economic, social, political, legal, spiritual, cultural (in the narrow sense as artistic aesthetic), moral, socio-psychological, national (ethnic) and other relations, it is believed that, accordingly, we can talk about economic, social, political, legal, spiritual, cultural, moral, socio-psychological, national (ethnic) public consciousness, as well as

ideologies corresponding to these forms of consciousness.

The set of forms of ideology (depending on the spheres reflected in them, aspects of social life) can change and be enriched. Relatively recently, an ecological ideology, an ideology of feminism, and the ideology of globalism have emerged. The emergence of other forms of ideology in the future is not excluded.

The economic component of the state ideology includes the whole range of ideas implemented by the state and meeting the interests of the people regarding the formation and development of the national economy. This position follows from the fact, fundamental for economic theory, that theoreticians always put postulates in the very foundations of the developed theories that meet the interests of a given nation in a certain historical period.

The social and humanitarian component of the state ideology is formed by a complex of ideas implemented by the state concerning the relationship between society and a person. It is, first of all, about the approach to man as the highest value and goal of society and the state, about the responsibility of the state for creating conditions for the free and dignified development of the individual and about the responsibility of citizens for the strict fulfillment of the duties imposed on them by society.

Social and humanitarian ideology includes the priorities of the state policy in the field of the implementation of human rights and freedoms, in the development of science, culture and education. Each state develops and implements certain approaches to the regulation of family relations, to the cultivation of certain moral norms of the life of its citizens.

As an element of the political consciousness of society, state ideology is also a multilevel phenomenon. At least one can distinguish the highest, middle and lowest levels of its manifestation. The highest level is formed by essays claiming to be scientific. These are textbooks, monographs, dissertations, articles and reports written using a formal apparatus and containing a conceptual, systematic analysis of various aspects of the life of society. The second, or middle, level of state ideology is made up of works in which the ideas contained in the above works are popularized and promoted. This includes books, articles, lectures, reports, talks, interviews with a wide range of specialists. The lowest, or third, level is formed by the means of human activity, in which the content of the state ideology is somehow fixed - works of national film and television production, fiction of various genres, concert programs, school lessons and even advertising.

The Western mechanism of state ideology is close to the phenomenon that the French philosopher L.P. Althusser defined it as "the ideological apparatus of the state." By such, he understood the tools for enforcing the dominant ideology. Althusser attributed the following to the ideological apparatuses of the state: religious (the system of various churches); educational (system of public and private schools); family; legal; political (system of political institutions, including parties); trade union; communication (press, radio, television, etc.); cultural (literature, art, sports, etc.). Each of these institutions, acting within the framework of the political community, is objectively a conductor of ideas that reflect not only private interests, but also the interests of the entire society. At the same time, the dominant political forces at all stages of social

development strive to use these institutions as tools for implementing their own ideology. Therefore, although in the conditions of Western societies (especially in the post-industrial era) their role as a mechanism of state ideology is not as obvious as it was, for example, in the Soviet Union, objectively in their totality they still act as such.

The functions of ideologists in Western countries are performed by philosophers, sociologists, historians, politicians, advisers in the bodies of services. As noted by A.A. Zinoviev, these people impart unity and continuity to ideological pluralism, form a coherent ideological environment. They study what has been done in the past, carry out the selection, processing and systematization of ideas and teachings, republish the works of certain authors, prepare reference books and textbooks, or, in other words, carry out a kind of canonization of names, ideas, teachings. These specialists act in concert not in the order of fulfilling official requirements, but of their own free will obeying certain rules of the professional ideological environment in order to earn a living, make a career, and gain fame.

METHOD

Ideology is an effective and irreplaceable social instrument, without which the functioning of the state is impossible. With the help of ideology, the goals of social development are worked out, social communities are rallied, the social energy of people is accumulated. Any nation state with a developed national culture develops its own state ideology, in which the basic elements are:

- ✚ An idea of the fate and destiny of this nation;

- ✚ About the vector of historical development;
- ✚ About the share of social wealth that goes to various social groups;
- ✚ About the socio-political, economic, aesthetic, moral ideal;
- ✚ On the contribution of this nation to the cultural treasury of humanity;
- ✚ On the relationship between elite, folk and mass cultures;
- ✚ On the assessment of the nation's historical experience;
- ✚ About tactical goals and tasks that should be solved by society and the state in the near and medium term;
- ✚ About the leading subject of the historical process.

RESULT

The development experience of many states shows that they cannot develop successfully without their ideology. Any ideology is a set of philosophical, political, economic, legal, ethical, aesthetic and religious ideas, views, ideas, the carriers of which are individual individuals, social groups and communities, the content of which is in their interests.

State ideology is a specific type of ideology. It is this ideology that should ensure the unification of society, become the most important source of agreement of various social and political forces for the dynamic and sustainable development of the country.

The state must have a stable, independent ideology, enriched by the historical experience of the people. The ideology of the state provides a detailed substantiation of the strategy for the development of society, and, conversely, in the conditions of

democratization of society, the state can and should become the spokesman and the main instrument for realizing specific interests. The totality of ideas, perceptions and beliefs can be called state ideology. The principle of coordination of individual, group and common interests becomes dominant in its formation and is an expression of the national interests of the majority of citizens. State ideology allows to unite people or peoples in the name of the future, in the name of the goal. A well-formulated state ideology contributes to the effective development of the state.

Political ideology is a system of ideas and ideas that justifies the claims of a particular social group to power or its use in order to realize their interests (according to Karl Marx, the ideology of the dominant social force is the dominant system of ideas, ideals and values in society). The specificity of political ideology lies in the fact that the content of one or another ideology depends on the interests of the social subject from which the given ideology proceeds. Therefore, it can be distinguished by bias, subjectivity of assessments of reality. However, one party replaces another, but none of them encroaches on the fundamental values shared by this society.

All ideologies are associated with the interests of the various social groups that share them. Political action no longer appears as an arbitrary expression of someone's interests, but as the implementation of generally accepted moral, ethical, religious and other principles, in which the common features of state and political ideology are hidden.

Ideology can be thought of as a complex, multi-level system. And in the principles of implementing the levels, there are differences between one ideology and another.

Generalized differences and similarities between state ideology and political ideology are presented in Table 1.

Table 1 - Similarities and differences between state ideology and political ideology

Levels that make up ideology	General and different in the content of each level	
	State ideology	Political ideology
Theoretical and conceptual level	Literary works (textbooks, treatises, monographs, dissertations, articles, reports written using a formal scientific apparatus) claiming to be scientific and containing a conceptual, systematic analysis of various aspects of the life of a given society.	Articles, monographs, reports, dissertations, etc. - in which, using a scientific apparatus in its form, the reality and the position in it of a given social subject are comprehended. This is the level of political philosophy of a given social group, which expresses its main value orientations, ideals and principles.
Program-political level	State documents (the country's constitution, other legislative acts, state programs, directives, concepts, doctrines, etc.), which enshrine the basic principles, values, ideals and aspirations of the people, the main directions and tasks of the state's domestic and foreign policy. Clear and specific regulations are protected and enforced by the power of the state.	General ideological principles and political attitudes are transformed into political programs, specific social requirements and slogans, the content of which is fixed in programs, manifestos, resolutions, appeals, appeals, resolutions, etc. These works accentuate certain problems of public life, the interests of citizens are most thoroughly outlined, and the ways of their implementation are indicated. At this level, the search for ways to solve specific problems of social and political life is manifested.
Ordinary-actualized level	The means of human activity in which the content of the state ideology is promoted - political symbols, popular books, articles, lectures, interviews, works of national film and television production, fiction of various genres, other works of art, concert programs, school lessons, university lectures, etc.	The psychological aspects of individual and group consciousness are manifested in the form of oral judgments regarding certain phenomena of social life and in various forms of political activity (or passivity) of its carriers. Socio-political phenomena are assessed by comparing current events and characters with folklore or well-known literary scenes and characters.
Symbolism	State symbols usually include the	Political symbols can be concepts

	flag, coat of arms and anthem of the state.	that express the national-state ideology: ideal, motto, project, slogan; appeal, poster, password, poster, program, decision, decree, decree, order, law, constitution, parliamentary.
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The mechanism for the implementation of state ideology

The totality of persons, organizations and institutions called upon to engage in the formation of state ideology and its dissemination is the mechanism of state ideology. Ideology is subject to general processes taking place in the sphere of thinking: it arises, develops, renews and spreads thanks to the efforts of specific people. Therefore, ideology presupposes purposeful activity for its creation, reproduction, renewal and dissemination.

As the experience of the 20th century has shown, there are two options for the formation of the mechanism of state ideology: a centralized state ideological apparatus and an ideological mechanism without external signs of centralization.

The mechanism of state ideology in Western countries was formed, as a rule, without special decisions of the authorities, and was not isolated in the form of a centralized system of persons and institutions, whose activities would be directed from a single center, but was formed as an integral element of the general process of formation and development of institutions of the state and civil society. ... In addition to the authorities, universities, research institutions, newspapers, magazines, publishing houses, public funds, parties, movements are engaged in the production and

dissemination of political ideas of state significance in the West.

CONCLUSION

The essence of ideology, as the sum of ideas, views and worldviews of any community, is the same, both for the state ideology and for the political one. At the same time, political ideology is an integral part of the state (national) ideology, and state ideology is a broader concept. These ideologies differ in structure and implementation mechanisms.

The development of state ideology is a necessary part of the country's successful development, a guarantee of the consolidation of society, the preservation of national unity, national self-identification and self-awareness, an understanding of the country's place in the social, economic and political world structures.

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