

## PHILOSOPHICAL CONCEPT OF IDEOLOGICAL RECOGNITION OF TRUTH

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### Abstract

In article discusses the ideological concept of truth from a philosophical point of view. Particular attention is paid to the educational process in a society that defines the boundaries of ideology. It is shown that the development of a critical, open look at the phenomenon of ideology will contribute to the formation of an independent and creative thinking of a person, since any knowledge, especially social, provides a person with the strength of his position in the state and society.

The study reflected the disclosure factors adapted to the feelings of individuals to change the economic, ideological, political foundations of society.

**Keywords:** society, ideology, state, concept, view.

### I. INTRODUCTION

The relevance of the socio-philosophical approach to the problem is due to a number of circumstances: first, changes in the economic, socio-political and spiritual life of our society. They require new coverage of a number of fundamental problems, which include ideology. All the philosophical and sociological elaborations of the problem of ideology made earlier did not go beyond the framework of the officially dominant social theory, which itself was an ideology. Secondly, the importance of the problem of ideology increases with the growth of national, religious and geopolitical contradictions in society. Thirdly, the content and status of the problem of ideology are differently represented in Western and Russian philosophical science. This is primarily due to the ideological, ideological and political values of the researchers. Therefore, the correlation of different views, theories and hypotheses is, in our opinion, a scientific necessity.

The formulation of new scientific hypotheses, which reflect the search for the foundations of ideology, expands and updates our ideas about the subject of knowledge. Fourth, science and technology have revolutionized our lives. Since the beginning of this century, the pace of social change has increased

dramatically, there was an integration of political, artistic, scientific ideas, and sometimes social institutions. The system view of the world has become dominant, however, our actions, as before, are largely due not only to historical memory and tradition, but also to myth and ideology. Ideology is the "natural ingredient" of social life, the "glue of social structures". There is a need to identify the specifics of ideology as one of the forms of people's ideological experience. The relevance and necessity of the study of ideology is also due to its polyfunctionality. Ideology is a system whose elements are included in all aspects of social life; in the spiritual sphere, ideology is inherent in the system and structure of education. Ideology and education carry out the most important function for the society and the person - socializing.

## **II. METHODOLOGY**

Socio-philosophical analysis of ideology in the history of human societies is based on the use of a whole complex of socio-philosophical, general scientific methods: the principle of objectivity, universal connection, contradiction, presupposes the unity of the dialectical, systemic, synergistic methods of research of the ideological process. In the article, when considering the ideologies of different eras, the methods of comparative analysis and synthesis were also used, as well as the method of scientific generalization in the socio-philosophical analysis of the ideological structure of historical types, forms and types of ideologies of the world.

When analyzing the content of the concept of "ideology," the authors of the article refer to the original concept of the meaning of this concept, given by Destut de Tracy as a theory of the origin of ideas, as the content of knowledge, which is studied in the process of movement of consciousness to authentic truth, i.e. the phenomenology of consciousness serves. The Hegelian phenomenological structure of consciousness is used as a methodological prerequisite for the analysis of historical types and subtypes of ideologies.

## **III. DISCUSSION**

The plots of the specific role of ideological currents in human life - their affirming and destructive potential - literally infiltrate the fabric of philosophical quest, find a diverse incarnation in the genre, stylistic richness of substantial manuscripts (from the treatise-system to preaching, mystical exaltation). The nature of the reflection of the problems was stimulated by the following scientists, for example, the doctrine of the practical behavior of skeptics; Hume's associative theory of faith; a model of fastening beliefs, overcoming doubts of pragmatism (Pierce, James, Dewey); criticism of the "false" "initiated consciousness" (Marxism, "the sociology of knowledge" - K. Mapheim, M. Scheler, P. Sorokin, F. Znapetsky, T. Parsons, R. Merton, P. Berger, T. Lukman, etc. ); criticism of the "Enlightenment", the rational mastery of nature (Frankfurt School - Horkheimer, Adorno, Marcuse, Habermas).

A large segment in the study of ideology is devoted to the problems of the mutual influence of philosophy and ideology as independent phenomena of spiritual existence. Philosophy itself receives either a positive or negative assessment of its role in such a symbiosis (Zinoviev AA). Ideology in such approaches is subsequently associated either with religion or with a separate school of philosophy (most often Marxism acts as such). Such studies are based on the assumption of the need for ideological doctrines of the "sanctified" theoretical core, the role of which philosophy performs. If the use of philosophy is strictly opportunistic, then it is possible to "ideologize" a distortion of the essence of the school of philosophy. In this case, the analysis of ideology is based on the unilateral borrowing of certain provisions of the philosophical concept while ignoring its actual content. For example, this happens with the concept of superman. Research in this direction also allows the opposite: ideology in its impact on philosophical systems determines the line of philosophical knowledge (Shamshurin VI).

So, the analysis of the degree of elaboration of the problem of ideology shows that the various directions of theoretical analysis have revealed and substantiated the independence of ideology in the processes of social being, which makes it possible to reconstruct its deployment in society. The latter is necessary to detect the integrity of social being, allowing to analyze the state of society in specific stages of development. At the same time, there are no concepts in which the study of ideology would be consistently carried out in terms of its genesis, variability and invariance in the processes of social being. This is hampered by the non-exploration of the foundations of ideology in social processes, which are the real object in the theoretical constructs of the concepts of ideology, the lack of analysis of the interaction of ideology with other forms of the spirit, the mechanisms of its orientation to man.

## **IV. RESULTS**

The basis of an orderly social life is the knowledge and values of ideology. These ideological knowledge and values underlie society. Of course, this knowledge of the ruling or state ideology. The declared de-

ideologization of the Russian society after the August (1991) coup led naturally to social chaos. In the conditions of the resulting chaos of Russian society, no one really knows what kind of society should be built and what it is necessary to strive for. The prospect of social development is lost, and in a society without a future, general apathy, despondency and hopelessness, on the one hand, and shamelessness, arrogance of strength and vice, on the other, set in.

Of course, society cannot exist without ideological values at all, for it is based on them. Therefore, instead of socialist values with Russian specifics, Western liberal values began to be introduced at the level of political and legal technologies, for it is known that if there is no single theoretically developed holistic ideology, then the ruling state structures begin to develop (and on the basis of managing social processes) political and legal ideology applied character. What we are seeing now in Russia - from the highest authorities to local, regional. The absence of the state's integral, theoretically developed ideology of Russia leads to the fact that the authorities themselves develop, sometimes arbitrarily and thoughtlessly, a political and legal ideology of an applied nature, without having the same principles of the integral ideology of the Russian state.

Russia needs a new ideology, really calling for a truly human humanistic future. Only an ideology capable of giving Russia a great perspective, while determining its preeminent role in the world, is able to bring the long-suffering country out of its present chaotic state, in which it continues to dwell, despite all the attempts of democratic reformers. Such an optimistic ideology, calling Russians to achieve the great future of Russia, to turn Russia into the spiritual leader of humanity, will be the ideology of social humanism. In this we see the great way of the Russian humanistic idea, in this is the great destiny of Russia in the world history of mankind. As sociologist VN rightly notes. Kuznetsov: "The Great Goals, Russian Values are needed, without which the modern" productive "functioning of the country can not further develop in a dignified manner. Destruction of ideology, pressure on a person, family, society and state with the intent to blacken national ideology and other patriotic ideologies distorts a person's personality, spiritual core of the family, society and state.

## **V. CONCLUSION**

To solve the tasks set in the article, a new unifying ideology of the world is needed, suggesting a common human goal - building a common human civilization of planetary or global humanism combining humanistic pluralism of cultures based on common human values of humanism. This ideology of humanism will assume the formation of a society in which conditions will be created for the full disclosure of the creative natural gift, i.e. creative human nature, based on automation, computerization and robotization of human activity. Humanistic ideology will assume that in order to realize the creative abilities of individuals a society will be created with the priority of spiritual wealth, of course, with a harmonious combination of spiritual and material wealth, but with the priority of all the same spiritual improvement of man.

The complexity and multifunctionality of the phenomenon of ideology requires an integrative approach to the methodological side of the study. The complex use of the methods and principles of research borrowed from other social sciences, combined with their critical interpretation, allowed us to give the most complete picture of the manifestation and functioning of ideology.

Note that when they talk about ideology, then, for all the ambiguity and uncertainty of this concept, we are still talking about the phenomenon of the interpretation of being. Not only power relations, the state, politics, but also the principles, norms of social behavior of people, value orientations, illusions and style of thinking are interpreted - everything that constitutes the social being of a person and society.

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