

National-cultural ideology as a factor social and economic development of the Russian Federation

El nacionalismo cultural como factor de desarrollo social y económico de la Federación de Rusia.

Author

Mikhail A. Kuznetsov¹

¹*Candidate of pedagogical Sciences, associate Professor, candidate of the degree of doctor of philosophy in specialty 09.00.11 - "Social philosophy".*

Mikhail-kuznetsov-36@mail.ru



Abstract

The article reveals the importance of ideology for the social and economic development of the Russian Federation. The need for ideology based on Russian national culture is noted. Highlighted Civetta that the Russian Federation is home to the state-Russian nation, which historically right social relations with the state, which preserved the historical givenness "to live with his native in his place" and state that "formed" at the historic residence Russian. Substantiates the position, according to which the key reasons "to live by the values of its past" - is an ideological product of Russian national-cultural civilization, the most important element of consciousness of the Russian people. The obvious truth is stated that "living with one's own kind" is a tradition understandable to the whole Russian society, corresponds to the national idea, which is strong in its deep naturalness, genetic connection with the mentality of Russians. The author notes that the government shows helplessness in determining the strategic goals and objectives of the development of the Russian Federation, professes the primacy of property and consumption without measure, re-lies on "pure nothing", so it does not keep itself in the system of socio-economic development, therefore, it has no historical perspective. It is emphasized that the national-cultural ideology is the final map of the transition of our country - Russian Federation to a fundamentally new quality of internal unity. Such a transition is possible on the basis of a new ideology, which corresponds to the concept of a dialectical leap, the restructuring of relations and a radical change in the structure of society and the change of the ideology of consumption to the national-cultural ideology. It is argued that it will take a long time to wait for changes, since in the Russian Federation the claim is the very nature of state power. It is emphasized that the dictatorship of the bureaucracy has been established, the signs of which are: the inability of power to the people, the lack of responsibility for their actions by the Supreme power both during their stay in power and after, which is fraught with distortions, which were dis-cussed above.

Keywords: Social structuring, national identity, ideology, development, public opinion.

Resumen

El artículo revela la importancia de la ideología para el desarrollo social y económico de la Federación Rusa. Se observa la necesidad de una ideología basada en la cultura nacional rusa. Civetta destacó que la Federación Rusa es el hogar de la nación estado-rusa, que históricamente acertó las relaciones sociales con el estado, que preservó la certeza histórica de "vivir con su nativo en su lugar" y el estado que "se formó" en la residencia histórica rusa. Sostiene la posición, según la cual las razones clave "para vivir según los valores de su pasado" - es un producto ideológico de la civilización nacional-cultural rusa, el elemento más importante de conciencia del pueblo ruso. La verdad obvia se afirma que "vivir con la propia especie" es una tradición comprensible para toda la sociedad rusa, corresponde a la idea nacional, que es fuerte en su profunda naturalidad, conexión genética con la mentalidad de los rusos. El autor señala que el gobierno muestra impotencia para determinar las metas y objetivos estratégicos del desarrollo de la Federación de Rusia, profesa la primacía de la propiedad y el consumo sin medida, se basa en "nada puro", por lo que no se mantiene en el sistema de desarrollo socioeconómico, por lo tanto, no tiene una perspectiva histórica. Se enfatiza que la ideología nacional-cultural es el mapa final de la transición de nuestro país - Federación Rusa a una calidad fundamentalmente nueva de unidad interna. Tal transición es posible sobre la base de una nueva ideología, que corresponde al concepto de un salto dialéctico, la reestructuración de las relaciones y un cambio radical en la estructura de la sociedad y el cambio de la ideología del consumo a la ideología cultural nacional. Se argumenta que tomará mucho tiempo esperar los cambios, ya que en la Federación de Rusia el reclamo es la naturaleza misma del poder estatal. Se enfatiza que se ha establecido la dictadura de la burocracia, cuyos signos son: la incapacidad del poder para la gente, la falta de responsabilidad por sus acciones por parte del Poder Supremo tanto durante su permanencia en el poder como después, lo cual es tenso con

distorsiones, que se discutieron anteriormente.

Palabras clave: Estructuración social, identidad nacional, ideología, desarrollo, opinión pública.

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Introduction

Ideology-the phenomenon of state, social and individual life of a person has a decisive importance in the socio-economic development of any state. Ideology is the Foundation on which the building of society stands. However, according to paragraph 4 of article 15 of the Constitution of the Russian Federation, we do not have an ideology, but in fact it is-it is a liberal ideology of consumption. To justify the existence of ideology, its supporters say: "well, we do not have an ideology, we are for "all flowers bloom". Meaning by" colors " different opinions - in fact, they severely limit everything that does not fit into their liberal framework. So they did with the concept of cultural policy, which was adopted three years ago (2016). In this concept, there are excellent words about the development of national culture, but they have not descended into real legislation, into specific regulations. In this concept, many things are gently bypassed. For example, for the word "Russian" there was such a struggle, as a result it sounded three times in the concept. The whole concept of Russian culture, and three times the word "Russian" was used in it – it was a great achievement. According to the Deputy Head of the world Russian people's Council Konstantin Malofeev, the concept of cultural policy is not implemented in reality, i.e. it is not implemented in practice. Consequently, only liberal ideology is implemented and in the process of implementation, exposes for all the monstrous machine of violence and coercion, aimed at keeping the population of the Russian Federation in a completely unnatural state of unfreedom and not allow even to think about the possibility of a normal life. The current leaders of the liberal "revolution" of 1989-1993 did not write" theories", they immediately moved to the practice of nation-destruction, hiding from historians and descendants the true motives and reasons for their hatred of the Russian people. As a result, in 1991 there was a paradoxical situation: the enemies of the state itself were in power-perhaps this is the only such precedent in world history. Liberalism as an ideology that obliges the government to serve global financial speculators, including against its own people, is a plague not only of Russia, but of all mankind.

Literature review

Meanwhile, the problem of ideology as a social phenomenon and as a means for the government to justify its activities in the management of the country has been studied quite thoroughly in the works of A. A. Zinoviev (Zinoviev, 2003), S. G. Kara-Murza (Glazyev, 2010; Glazyev, 2011), A. G. Dugina (Dugin, 2015), M. A. Kuznetsova (Kuznetsov, 2015). etc., where researchers scientifically proved that ideology is a spiritual and socio-economic force of the state and society; ideology in any society is always and society without ideology does not happen, the quality of ideology determines the spiritual potential of the state, and the ideological mistakes of the authorities sooner or later affect and, as a rule, tragically. It is established that if the government claims that it has no ideology, it is a deliberate lie and this means that the ideology of social Darwinism or the ideology of consumption is implemented in the state and anti-people policy is carried out. However, the media is full of provisions according to which the Russian Federation can not live without ideology. The question is asked: "What should this ideology be?" The answer to this question is not given, so it is proposed to "think together". The search for ideology in the scientific community continues. We need an ideology with the help of which the state-the Russian Federation will be able to create a common spiritual platform for all structures of society. Chairman of the investigative Committee of the Russian Federation Bastykin recalled the need to amend the Constitution of the Russian Federation, which now prohibits state ideology. His main idea is that the country is moving into the future without a rudder and sails, without a long-term strategy and goal-setting. This state of Affairs threatens state security. It is suggested that it is extremely important to create a concept of ideological policy of the state. Its basic element could be a national idea that would truly unite a single multinational Russian people. Glazyev S. Yu., academician of the Russian Academy of Sciences identified the problem, expressing the opinion that we lack ideology (Glazyev, 2010). And in this sense, the experience of the Orthodox tradition and the experience of building socialism in our country can give a qualitatively new ideological view, which will streamline our understanding of our own prospects and our own advantages, and will give a new understanding of the liberal world around us. We desperately need such an ideology, but the proposal to European partners to move to a conservative synthesis, based on traditional values, involving religious denominations in the formation of an ideological basis, did not meet with any understanding.



Our study (Kuznetsov, 2015). shows that the government, which in its policy professes the primacy of property and consumption without measure by a bunch of oligarchs and bureaucrats, relies on "pure nothing", therefore does not keep itself in the system of scientific and technological development, therefore it has no historical perspective. The General conclusion of all studies is that if in the Russian Federation in fact there is an ideology that serves only a handful of oligarchs, then in fact in this state there should be an ideology that should serve the bulk of the population. There is such an ideology in the Russian Federation and it is called liberal ideology. At the end of the XIX century, the implementation of market relations led to a series of crises, uprisings, revolutions. As a result, the processing of the economic component of the liberal ideology began. On its basis, the concept was formed, which was implemented in the United States under President F. Roosevelt. The essence of the concept is that it was recognized that the market does not provide effective economic regulation of market relations. Therefore, the state is obliged to make its own adjustments, acting as a regulator of market relations: it must guarantee the rights of the employee in the face of the owner, regulate production in the interests of society, provide citizens with equal starting conditions for future economic and social competition, providing education, health care, the right to work, social guarantees in old age.

Methodology

From the presented information it follows that to understand the features of liberal ideology will help methodology-the doctrine of the method of scientific knowledge and transformation of the world. In our case, we are talking about identifying features manifestations in society quasi-liberal ideology of the oligarchs, establishing the differences between quasi-liberal ideology and traditional liberal ideology and determine whether the transformation of liberal ideology for the elite to ideology in the interests of all Russian society.

The information that the liberal ideology has outlived its usefulness means only one thing: objectively there is a possibility of its application as a new socio-economic project that meets the requirements of the XXI century.

This project should solve the following tasks:

- return to democracy, recognition of the power of the people and their duty to serve him-as the highest principles of their ideology and politics;
- development of models for the development of society in conditions of market replacement new forms of organization of economic processes in the conditions of transformation of knowledge into the main productive force, in terms of the emergence of new productive groups, where the possession of intellectual capital becomes higher and more significant than the possession of financial capital.

Today in the Russian Federation, people who call themselves liberals and speak in the name of liberalism have virtually **no relation** to liberalism and are one of the main destructive elements of our society.

Carrying out their experiments in the 1990s, "liberals" such as Gaidar, Chubais and Co **did not proceed** from the requirements of society, and imposed their demands on society: in their policies, and their free treatment of the right and the results of the people's will.

This is the methodological divergence of classical liberalism from social Darwinism or the ideology of consumption.

According to the ideology of classical liberalism, all people are free from birth and intelligent enough to dispose of their freedom. However, to do so, they must possess property that realizes their freedom in society. Society is a Union of equal citizens who own personal property and have their share in state property. Such people are free in their actions within the framework of the state right to choose their power and be elected to power – I am free-the whole society is free. This right to be free extends to the whole of society. Hence the principle of popular sovereignty and the priority of the people as the only source of power, as well as the idea of subordination of state power to the people.

Today's liberals-Russian "market reformers" profess the ideology of social Darwinism, according to which the right to property is not everyone, but only the strongest winner, and all the rest – cattle, which should have the freedom to work for them, having a minimum for existence. They understand the idea of freedom as exclusively their freedom to be independent of the opinions of society, from the requirements to comply with the laws of the state. The principle of property exists only for them to seize property, declare public property "no man's land". For them there is only one principle of reasonableness – the point of view, other points of view are a priori unreasonable.

The principle of national and state sovereignty does not exist for them, they reject the right of the people to independent development, do not recognize the idea of subordination of power to the requirements of the people, and demand the submission of the Russian people to the norms proclaimed by universal other countries and governments. If in their preferences and assessments people or most people disagree with their

opinion-they declare his unreasonable and "sick."

According to the methodology of the doctrine of the method of scientific knowledge of social phenomena and transformation on this basis of society and the state, who are these Russian liberals who grew up and received higher education in Russia? Saying to call them traitors, not because they had nothing and was not betrayed, they can be called ideological saboteurs since rejected the idea of national sovereignty, the idea of a national cultural development, they require a subordination of the peoples of Russia group of "selected countries", which they honor for the sample and recognize exemplary.

Results and Discussion

The results of our study show that society has the right and obligation to protect itself from those who try to destroy it from within (Medvedev, et al 2005). What measures can be taken against those who hate Russians and Russian culture, who pulls spiritual roots, debases and destroys the roots of traditional morality, established ideology of social Darwinism or the ideology of consumption. To defend oneself means that in the current conditions it is possible to fight only at the level of ideologies. The fact is that there is a need for ideology. And this need is explained by the fact that ideology establishes the ideas and goals of the existence of any state. In the state – the Russian Federation the ambiguity of the purposes of existence of this state, illusory prospects of ideology of consumption is shown and it leads to that by definition of the Prime Minister Dmitry Medvedev the power of the Russian Federation still hasn't defined for itself strategic purposes, tasks which we want to solve as a result. The question arises: "Why do we need such an ideology, from which there is no benefit – only harm? Maybe look for a replacement for this ideology?"

Russian ideology search is within walking distance, for this purpose it is necessary to return to the "personal past" of the Russian nation, to the idea of creating a civilizational Russian project. To this end, to justify at the state level the idea of openness of public relations to the historical past of the Russian nation. Russian nation, which has historically developed the right of public relations with the state, which has preserved the historical task "to live with their kind in their place", with the state, whatever it may be called, though the Russian Federation, because this state "formed" in the historical place of residence of Russian, where they live at the present time. Russian Federation was the successor of the Russian state, as the common head of the Russian house and associated with it a common history of the indigenous peoples of Russia. Russian national - cultural civilization, the most important element of self-consciousness of the Russian person and, in General, society, is an ideological product of the key motives of "living by the values of one's own past". "To live with your kind" is a tradition understandable to the whole Russian society, it corresponds to the generally recognized national idea, which is strong in its deep naturalness, genetic connection with the mentality of the Russian people and the obvious non-fictitious origin.

Hence different ideological roots have national-cultural ideology and ideology consumption, which national roots not has, in consumption as such are lacking removed any spirituality and culture.

Provided that the government shows helplessness in determining the strategic goals and objectives of socio-economic development of the Russian Federation, there is a need to form an ideology that can help the state to achieve its development goals.

The basis of our research is the position according to which there is a historical opportunity on the basis of a new ideology to turn the socio-economic and political development of the Russian Federation on the path of national culture, based on a new ideology and their own forces. We dare to say that it is necessary to return to the idea of Empire, with a common sense of development, thereby to be able to build their own civilizational world, different from the global Western project. In this case, it is possible to preserve the national identity and the opportunity to carry through the ideology of the idea of social order on the basis of spiritual and moral renewal and unification of people in a society of equal opportunities. Meanwhile, in modern liberal Russia there is no national consolidating strategic ideology, so the relationship in Russian society is not regulated by anyone and nothing, built on the contradictions between the working masses and oligarchic capital. In order to formulate an ideology acceptable to society and the state in these conditions, it is necessary to define the main contradictions in society in the structure of Russian society and to build the basic basis of ideology on the basis of their resolution. With the emergence of a new ideology, Russia is concentrating, as the strategy of changing ideologies reflects the dominance of space over time.

The new national-cultural ideology is a road map of the transition of our country-the Russian Federation to a fundamentally new quality of internal unity. Such a transition is possible on the basis of the new ideology, as a result of the development of the theory of the new state and society that corresponds to the concept of dialectical leap, rebuilding relations and a fundamental change in the composition of society and the change of ideology of consumption on the national-cultural ideology. At the same time, it should be borne in mind that ideology is determined by the worldview of society. To establish whether or not a Russian person has a



worldview that propels him to change ideology, it is necessary to turn to the Russian society. This is very important because the practical everyday worldview of the majority of the population is based on common sense or everyday life experience, which is a form of mass consciousness. The problem of worldview is saved by the ideas and values of national culture preserved in the genetic memory of the people, the presence of the Orthodox faith in the majority of the population of the Russian Federation.

The main conclusion from the above is that society and the state cannot develop without ideology - strategy of survival and development. In relation to modern political and socio-economic realities, if the Russian society needs to move to the next civilizational phase of development, it is largely determined by the effectiveness of deep theoretical reflections on the ideology that can open the strategic goals facing the Russian society. The absence of such testifies to the complete disintegration of Russian society, which can only be stopped by a strong state power focused on the national-civil domestic and foreign policy in the presence of the state national-cultural ideology. The possibility of applying this ideology in the practice of state building is evidenced by the preserved national values of the culture of the Russian state-forming nation. To make it clear what will be discussed next, we turn to the moral and ideological paradigm of education of spiritual and moral sociality of the individual, which involves the use in the system of public education of such ideologically oriented values of the culture of the Russian people, as:

1. self-worth of human life and personality, coming from Orthodoxy;
2. preserved in the genetic memory of the Russian people culture of traditions and customs of people's life;
3. the consciousness of the values of the Russian land as a receptacle of natural wealth and its vast spaces that belong to the people, and not a bunch of oligarchs of another nationality;
4. the value of the family as the basis of the state and the education of younger generations in the values of national and spiritual culture;
5. the value of the Russian multinational statehood as the historical unity of the Russian and other peoples of Russia;
6. the value of such historically formed moral categories as courage and honor, mercy and redemption, a sense of duty to family and friends, to the state and society for the education of the individual;
7. free labor as a moral value of social activity of all for themselves and each for the whole society.

The impact of national society on a person from an early age with its national-cultural and moral values and their assimilation in family education and the pedagogical process of the school, ensure the rise of the individual to the heights of the historical being of the people, i.e. historical memory becomes personal and the person identifies himself with the people among whom he was born (Volkov, 2006). It is in this direction that the constructive vector uniting the values of national culture, the spiritual and moral values of Orthodoxy, the actions of the democratic state aimed at building social justice into a single moral and ideological paradigm of the unity of the individual, society and the state is consolidated.

We note that in the framework of the historiosophical approach and focus our attention on philosophical-anthropological reflection and the ideological justification of the formation of national-cultural type of a sociality of the person, directing the researcher on semantic, motivational spiritual-ideological understanding of his nature and creating theoretical and practical basis for the conceptualization of ideologically accented theory, which is based on an understanding of the changing socio-economic conditions of society and man and the changes in this regard, the ideological foundations. This transformation changing the content of the ideology of society and man within the framework of the original moral categories of national culture contributes to the restoration of the ideology of society and man. The emphasis on the national-cultural type of personality sociality is explained by the fact that national values, which are subject to assimilation and stored in material and spiritual culture, moral values of folk traditions and customs always remain unchanged in their essential basis and attractive to a person. Thus, comprehension of education of the person on an ideological basis of cultural and moral values provides formation of sense of life of the person meeting interests of all society.

Analysis of the sociality of modern Russian society shows that the essence of national-cultural type of social identity is the paradigm mismatch the lifestyle of people's environment, to implement values of national culture and lifestyle of the oligarchs with their values of consumption and, in General, the global bourgeois

society, the structure of which the relevant economic, financial and other laws of the national society and the state. The difference between the values of national and global societies is determined by the fact that in a national society, material and spiritual values depend on the peculiarities of the historical development of national culture, while preserving folk customs and traditions, their permanence, in contrast to the values of the oligarchic elite, which change at its whim. It should be emphasized that in the Russian Federation, oligarchic capital creates a system of consumer values, the focus of which is itself, as a certain principle, the law of material mediation of public relations and relations, therefore, everything that makes the modern oligarchic power-all in the name of themselves, for themselves and against people.

The significance of national-cultural ideology for the life and development of society lies in the fact that the ideology determines the conceptual approach to the spiritual and moral education of Russians. It is based on the process of formation of socially significant feelings, motives, interests, value orientations, the top of which is the individual concept of the Meaning of life. Its structure consists of categories of axiology-concepts of freedom, ideal, duty, conscience, will. Since the Meaning of human life can not exist outside the worldview, we emphasize that its components-consciousness and self-consciousness are determined (determined) by human interaction with the surrounding social environment. At the same time, cognitive-praxiological (intellectual) and axiological (value-oriented) human development is based on the biological maturation of the organism and the consistent impact of the social environment on the person.

The return of the Russian Federation a hundred years of national-cultural ideology of education of personality moral and spiritual meaning of life contributes to the construction of society and the state social justice than to overcome the ideology of consumption is based neticesi marginal, i.e., spiritless person.

In this regard, a hundred years later, the new state structure – the Russian Federation-faces five key, systemic tasks:

- creation of a national ideological system;
- formation of national personnel policy;
- development and implementation of long-term strategy of market replacement by new forms of economic processes organization based on ideology and using tools of strategic forecasting and planning;
- accumulation and effective use of all possible resources for the formation and development of a planned national economy as a single system mechanism;
- development of basic socio-economic theory.

In solving these problems, the idea of building social justice as equal conditions for all, proclaimed by Russian President Vladimir Putin, opens the goal of the movement into the future and the possibility of forming an ideology aimed at achieving it.

Hence the question arises: "is ideology Necessary for the state?" It is necessary, we say, because the strategic interests of the Russian state and society require ideological and theoretical justification for the development of new approaches that explain the path of development of the social state of the Russian Federation in the state of social justice. The Russian Federation, in this case, plays a decisive role as a state form of Association of various peoples representing the Union of equal rights.

Since each nation, which is part of the state of the Russian Federation, develops under the influence of its own endogenous factors: geographical (climate, soil, position and size), socio-political (principles of the political system, religion, manners, customs, peculiarities of national culture, etc.), represents an organic whole in time with its national culture and a special national mentality. In its state endogenous development, people's life in all its diversity of cultural, socio-economic manifestations reaches the highest development, the people acquires the properties of the nation, and in psychological terms the state, which manifests itself as the General spirit of the nation with its consciousness and self-consciousness. In this case, we need a common ideology that forms a supranational unity on the basis of a common ideology that serves as a Central deterrent. Then the political will of the authorities of the Federal state is directed to the preservation and development of this organic unity, without losing historical traditions and culture, since the connection with the past is able to preserve society within the framework of national culture, to protect it from collapse and death at a new stage of development.

Whether the ideology of the society?

Ideology is necessary for society, because it gives grounds for what to do now and further.

It is proposed to look around, to understand what is happening in this country in relation to the ideology of society.

We looked around and found that in modern Russian society the degradation of basic moral and social values continues, the alienation of society from the state power grows. Russian society, for the most part, is losing its bearings even for the near future, and the growing uncertainty is becoming more and more painful. From the unclear future millions of our citizens can't establish for themselves that will be tomorrow with them, with their children and grandsons what future waits for them. And what is tragic most of all, the authorities



cannot mobilize even themselves to counteract this future.

As we wrote above, the advantage of national-cultural ideology is that the strategic goals and means of achieving these goals are the same for different representatives of society. As a result, unity of effort becomes possible. There is a unified public opinion and the possibility of formulating a national idea-the basis of ideology. Ideally, the ideology should Express the vital interests of all segments of the population. The unifying principle, in this case, is expressed by religion, since religion is an irrational form of ideology, where the scientific worldview is largely replaced by faith. Without religion, in Russia, - Orthodox, ideology can not be, because only religion is able and sets all the higher meanings and goals of life for man and society, denotes the very purpose of man. The role of secular ideology is only to translate these meanings and goals read by religion into earthly language. Ideology determines the future of society. The actual image of the future is a condition for the Assembly of society. The image of the future gathers the population into a people with the will to build their future. The image of the future and the will create for it the possibility of movement, giving it a vector and a goal. The government is faced with the primary task to develop a new ideology of the people's life, to develop an optimal strategy (to identify the goals) of the country's development, to eliminate (limit) private ownership of the means of production. Limit the amount of differences created by private property, i.e. limit the maximum size of private property.

Does the individual need ideology?

The question of the purpose of ideology is tied to the problem of formation of social personality, efficient and satisfied with the existing orders and ready to use in their own and common interests prevailing in society values and traditions.

Ideology defines the goals of socio-economic development of society and the individual. At the same time, we must clearly understand that the development of the economy and society is impossible without the assimilation of moral values. Economy, which begins with the construction of social justice, is based on spiritual principles and moral norms of relations between people and acts as a means of human improvement. The principles of the economy developing on an ideological basis are: a responsible attitude to work, a critical attitude to wealth and property, a responsible attitude to the land-the natural breadwinner of man, the moral attitude of man to man and the world around him.

Since the national spirit of Russian society is still alive, the problem is not in the people, but in the ruling elites. At the heart of this phenomenon is another problem-the entry of human consciousness into the religious content. It is easier and more difficult for people of Christian orientation to do this – representatives of the elite who have refused any religious orientation. Here, obviously, you need a social unity, because the public identifies the beginning of a personal existence. To make the country sufficiently healthy morally, mentally and physically, it is necessary that in the Russian Federation there should be not only a new ideology, but also a new elite – a national one, in which the mind is connected with the soul, that is, an elite that has a spiritual basis for its psychology.

A person is self-conscious, defines his essence and purpose by referring to the past, looking into himself, trying to find the historical roots, the ideological meaning of his existence, so the spirituality of society and personality is an important factor in their maturity and identity.

The formation of ideology begins with the definition of the application of such factors as: the accumulation of special knowledge about the development of the state and society, the transformation of knowledge into technology to transform society into a state of socio-economic development. This is a single strategic direction, a guiding idea. Ideology as a technology is created for a specific purpose, in our case, to create a different structure of the state of the Russian Federation and Russian society. Spiritually and morally scattered, socially and economically fragmented society must be United, to identify the tasks and ways to achieve the goal. The achievement of the goal is a strategy that a necessary condition of motion. Tactics are chosen for effective movement. Tactics – a specific way to implement the chosen strategy.

Both strategy and tactics determine success in achieving the goal-the development of ideology, if those who develop it have knowledge of the structure of ideology. As it is known from the previous ideology, the state ideology distinguishes the cultural and ideological matrix of a person's personal ideology, which expresses his way of life. In the personal ideology of a person there are two components: 1) worldview (truth about the world) and 2) attitude (values).

The worldview determines the objective attitude of a person to the surrounding reality (taking into account the accumulation of culture and the current state of the science of society).

Attitude - the subjective element of ideology (conceptual basis of ideology) is primary in relation to the ideological part of ideology (science) and is the Foundation of ideology. The worldview is our building on this Foundation, which we can build and rebuild endlessly. It should be noted that the merger of the individual system of values (personal attitude) and their understanding of reality (personal Outlook) creates a

scientific basis for the ideology of the individual (personality), society and the state.

Values are ideas about good and evil and about how a person should live morally, are included in the cultural core of society and determine the type of civilization. Values also determine a person's ideological choice. The structure of ideological values includes faith, which gives ideology certain moral interests (motives) and forms moral goals of behavior. Because society is a system, so the goal determines the behavior of the system. In addition, in the formation of the goal as a moral value, ethics participates, synthesizing the worldview of many people into a single goal. Thus the basis of scientific ideology is created. The value of scientific ideology is that it allows you to enter into scientific circulation, and then transform the multidirectional worldviews of many people into a single whole ideology, which leads to the formation of people's consciousness on the common values of being. Religion gives the General values of being. In the Russian Federation it is the Orthodox religion. Any traditional society has its own religion, which serves as a private ideology. It unites believers in society, ensures moral well-being and survival, blocks the destructive effects of the enemies of traditional society and the state. In this regard, the conclusion arises that the ideology based on national-cultural values is a national-cultural ideology, which becomes the basis for the transformation of the liberal-oligarchic state-the Russian Federation into a national-democratic one, capable of conducting an independent policy to transform the Russian society, internally ready for transformation, into a national-cultural one.

Otherwise, by the will of the liberal-oligarchic clan, we must participate in someone else's project, but already on the roles and rights that are prescribed not by us and, of course, not for us.

In itself, the ideology of social Christianity is perfectly suited to the sixth technological order, where there is a society of knowledge, where profit no longer plays a special role, where prices are formed according to needs. This "new economy" very strongly does not correspond to traditional representations, up to that in a situation of automation of production, a mode of creation of objects with in advance set properties the producer so adapts to the consumer that to the rich he rubs at an exorbitant price, and to the poor gives free of charge.

On October 22, 2015, at the Valdai forum, Vladimir Putin stressed the fundamental importance of the transition to a new technological order: he pointed out that the basis of everything is not just an abstract "growth of the economy", but its development "on a new technological basis". It must be assumed that the new technological base hides the ideology of development, which V. Putin did not articulate, but it is seen in the possibility to show technological development on a new technological basis and, thereby, to focus on the ideological justification of the specific "Russian way" of development in national and world history. The basis of this reasoning lies the ideology of mobilization. Mobilization ideology is the ideology of a healthy and cultured nation with a sense of a bright future for society and the state. This is the moral state of a healthy nation looking to the future.

Methodology. As you know, the methodology is a doctrine about the method of scientific cognition and transformation, in our case, knowledge of the ideology of socio-economic development and transformation of the ideology of consumption in the national-cultural ideology promoting transformation of the liberal-oligarchic state and society in national democratic.

The methods of knowledge are based on the objective laws of the development of nature and society. So, if we want to find out the possibility of transforming the liberal state of the Russian Federation into a national-democratic one with the help of ideology, we need to establish the levels of ideological organization. There are four: theocracy, ideocracy, mercantilism and chaos. We have fallen from the level of ideocracy into chaos, where many old Testament stories are realized. This is not just a "Golden calf" of mercantilism – it is a life with an ideology of consumption, in which life proceeds without purpose, on instincts that turn into vices.

There is a problem of transformation. But what can we hope and rely on in these conditions? We must hope for the very type of our Russian civilization, our culture, in which the historical possibility of technological development and progress is built. The methodology tells us that in establishing a new national-cultural ideology there is a possibility of scientific knowledge of the further development of the state-the Russian Federation and society in other senses, with different goals, with a different system of life than the total looting that continues to dominate in the modern Russian Federation. She, dear, tells us that if the potential of development is preserved in society, then it should be used. The potential development of a national culture and national consciousness of the Russians. Therefore it is necessary to speak about ideology of awakening of national consciousness which gives an exit to national-cultural ideology. We believe that ideology is the mother of the state, so in foreign policy, relations with the rest of the world are built on the basis of national and cultural ideology, without being fenced off from it, resources are mobilized that are necessary for a technological breakthrough into the sixth technological order.

In domestic policy, Russia must regain itself and now the new ideology of the Russian Federation is not only defined, but also passed at the Valdai forum a kind of "sea trials". Ideology: Russia no longer goes and will



not go to the Union with the United States in the role of "Junior partner", "six at seven", whatever promises are not given. Here we are talking about the ideology of awakening the national consciousness and an attempt is already being made to create an ideological engine capable of withstanding all overloads, capable of leading our country into the future.

However, in order to move from theory to practice, it is necessary to develop this theory, and then establish the mechanism of implementation of the theory into practice. Russians Russian society still retains metaphysical meanings of Russian national culture and ideology, so to speak about the victory of the liberal ideology of consumption in the Russian Federation is not necessary, because without a victory in metaphysics, victory in the semantic sphere is impossible.

If there is a state ideology in society, the order of relations within society and between society and the state is established. The establishment of ideology requires that society be socially structured with the name of structures: oligarchy, petty bourgeoisie, workers, peasants(farmers), intellectuals with the designation of the nation: Russians, Jews, Tatars, etc. the Concept of "Russian", "Russians", which is applied to the population of the Russian Federation at the present time, says nothing about social belonging and does not structure anyone. If the inhabitants of Tatarstan are called Tatars, the inhabitants of Bashkiria-Bashkirs, etc., only Russians living in the Russian Federation are called "Russians". Since neither Tatars nor Buryats, nor Russified Germans of the Volga region, nor other peoples that are part of the Russian Federation have not renounced their nationality and their identity is historically easy to establish, only the Russians should renounce their nationality and identity and be called "Russians", "Russian". Russians do not give up their national identity, which has developed historically. Russian national culture, the scientific community asks the question: "What should be the new ideology with Russian culture or without it?" The question remains unanswered, since the idea of national culture and the ideology associated with it have been lost in Russian society since 1991, so a scientific search for meanings in the ideology that historically existed in Russia, corresponding to the modern idea of social and economic development of the Russian Federation is required. Strategic planning of change of the state ideology assumes reflection with statement of operational tasks, decision-making and carrying out of the corresponding operations not only in a context of dynamics of each problem of development, but also taking into account the undertaken and calculated actions of strategic opponents. This analysis is necessary due to the fact that our country is drawn into a complex structure of interrelated problems of socio-economic existence of the country. They are drawn in such a way as to increase the critical level of uncertainty in the current state policy of the Russian Federation, in order to stimulate the critical strengthening of antagonistic contradictions in the main centers of Russian state administration. So destroy the energy of society, those who are at the head of the state of the Russian Federation.

The paradox of the political system of the Russian Federation States is that people do not share the views of the liberal-oligarchic government in a liberal economy, but the government is liberalizing the economy officially declares the Foundation and even "historical choice of Russia". There would refute this statement by the deputies of the Legislative Assembly of the Russian Federation from the opposition. But the election of deputies from opposition parties does not mean that they are defenders of the people's interests. Elections on party lists are financed by the state, so only the one that meets the interests of the person standing at the head of the state of the Russian Federation is elected.

The national goals, the state ideology, the strategic course of the country should be determined by all the people-by a national referendum, after the legislative Assembly of the Russian Federation will discuss and adopt it.

In the meantime, the liberal-oligarchic state of the Russian Federation is in the manual control of one person-the President of the Russian Federation Vladimir Vladimirovich Putin.

And how does he govern the state of the Russian Federation? Any state is governed on the basis of ideology and principles, the main of which is the social ideal. V. V. Putin does not articulate the ideology of consumption in any way, as if it does not exist for him.

Does Vladimir Putin have a social ideal?

Name it and give a description. If the ideal of money and a little more to grab into property of the Russian land, that Vladimir Putin is a liberal and the oligarch. Vladimir Putin is a politician? Is there an idea in his policy, maybe it is national? If it is not in his politics, then he must know that politics without ideas and ideology is self-deception and Chimera.

Russian people's social ideal is Russia itself-the Motherland, its preservation in the historically established Russian national culture, our common idea and goal.

For people in power, the social ideal consists of principles, the fulfillment of which is mandatory.

The first principle is service to the people. Observance of the second principle – the organization of harmonious interaction of all structures of the power, according to moral values of a national ideal. Observance of the third principle: the state power should have spiritual and moral bases which observance

should be obligatory for all admitted to the power.

The President should honor the commandment: the election of the President of the Russian Federation is the imposition of a person to power, the Power itself is a God-given service to the people while respecting the spiritual foundations of society.

Results. When studying the possibility of transforming The Russian liberal-oligarchic state of the Russian Federation into a national-democratic one with the help of national-cultural ideology, the following features of the rule of the "power vertical" were revealed.

The monstrous policy of Prime Minister Dmitry Medvedev: regressive taxation of wages, in which a person is withdrawn the more, the less he receives; for the poor and part of the middle class, who are poorer, mandatory social benefits and income tax exceeds 39%, for wealthy people social benefits are reduced from 30% to 10%, and the haves, who have the opportunity to hire a tax consultant, at best pay 6%, spending their income through an individual enterprise.

Prime Minister Dmitry Medvedev reveals his competence in public administration in a complaint to Vladimir Putin that there is no interaction between the authorities in the government. Meanwhile, the organization of such interaction is his duty. The second complaint: the lack of external control over the work of government departments—a complaint about their own idleness. The third complaint: the Deputy Ministers appointed by him, in fact, sabotage the work of the Ministers appointed by Vladimir Putin.

As the Russian philosopher said on this occasion: "the Tsar would have a support in the Cathedral and the abuses of powerful people could not grow to a crime against Russia (Sorokin, 2000). No less odious is the plan of the government of Dmitry Medvedev to completely switch to electronic document management is equivalent to plans to transfer all title data on citizens of the Russian Federation to foreign jurisdictions.

Dmitry Medvedev's unwillingness to perform his direct duties on the organization of social and economic development of the Russian Federation is manifested in his statement that the nationalization of large companies is deadly for the Russian economy, but "dangers" are not given.

It is established that for each time the ruling "elite" creates in the minds of the masses their role models, embodying the dominant in society (and desirable for the authorities' stereotype of behavior). Imperceptibly replacing the Russian national values with false values of consumption, the oligarchs forced to believe in these false values.

Our research has shown that there are no prospects for social and economic development of the Russian Federation. Most political and economic forecasts are neutral: neither rising nor falling. Political parties do not participate in discussion of prospects of development of the Russian Federation: nobody remembers them, they are silent as if went underground.

Sociological centers studying public opinion in recent months have not found in the life of the country any noticeable phenomena that would require political and sociological reflection. There is nothing to measure and study. The sites are filled with secondary information. Citizens are invited to Express their attitude to moles and wrinkles, to assess the importance of vaccinations, etc. Politics on television has descended to the level of scandalous shows or scenes of intimidation of the population if it decides to take to the streets to protest and touch the visors covering the faces of the asguardian.

It is possible that the desire to "power vertical" to suppress the protests with the growth of protest activity from the citizens will begin to demand a urine test for political loyalty, patriotism, the lack of in the body of foreign chemicals.

When you start to think about how officials have such indomitable energy to complicate the already difficult lives of people, it seems that all these bursts of garbage activity are designed to distract people from the main troubles –the constant increase in taxes, the cost of vital services, the prices of medicines, transport, education. People are not just switching to lower-quality food, but also reduce the purchase of familiar. Consumption of dairy products, for example, fell below the recommended norm by the Ministry of health. People are forced to abandon the usual drugs. And this despite the fact that the demand for drugs in Russia is 3 times lower than the average European standards, not because people have a lot of health, but because they have lost weight.

What's happening? Politicians, MPs, legislators are moving away from painful questions, so there are no questions – no answers. There is a game of silence between the ruling elite and the people. How long this will last is unknown.

Radical critics of the current system of power suggest that the very nature of the state is distorted in Russia. Instead of the "dictatorship of the proletariat" and "democracy" proclaimed in 1917, Russia first developed a dictatorship of one party, and now, at the present time, a quasi-liberal government has developed in Alliance with the dictatorship of the bureaucracy. The signs of this dictatorship are the lack of accountability of the authorities to the people, the lack of responsibility of the top leadership-both during their stay in power and after. In the Russian Federation, it is permissible to talk only about past abuses-under Stalin, Khrushchev, Brezhnev, Gorbachev, Yeltsin. When addressing criticism to the modern "power vertical", there are always



"mitigating circumstances": the country is not ready for democracy, the people want stability, not change, the hostile environment prevents.

Perhaps the most obvious sign of the dictatorship of the bureaucracy is the growth of the state apparatus. Recently, a Minister demanded that he have 15 deputies. Ten was not enough.

The number of ministries is growing. Today there are 22 ministries in the Russian Federation. Many of them the people had never heard of. And all for something supervise, and meanwhile the economy of the Russian Federation on competitiveness costs on

43rd in the world rankings.

Recommendations. The fate of the modern Russian Federation is woven from a variety of contradictory phenomena, many of which are due to both the long historical heritage and the consequences of the dramatic events of the XX century.

To the liberal-oligarchic Russian Federation was revived as the national-democratic Russia it is necessary to hold a significant correction in domestic and foreign liberal policy, socio-economic relations, moral and spiritual attitudes of society to bring the state and society the level of technological maturity of the sixth technological order.

Evolutionary processes in the Russian Federation are possible only after the authorities adopt a national idea with a national-cultural ideology. This can happen only when the majority of the population will accept the national idea and by all available means will demand from the government its implementation.

A necessary condition for the socio-economic development of the Russian Federation is the quality of state governance by the Supreme power, as well as the state of management resources. This is 70% for guaranteed survival and systemic development of society and the state.

It is necessary to proclaim spiritual and moral principles as indispensable social norms for the development of family relations in order to remove the neglect of the family as a public institution.

Successful social activities of the government meet the following criteria:

- increasing the number of marriages, reducing the number of divorces;
- increase in fertility and decrease in mortality;
- improving the health of the nation in General and the youth in particular.

However, in the anti-national and anti-national state of the Russian Federation, the government sees its goal solely in ensuring that the interests of the Pro-government groups and foreign "creditors" are secured. Own same people this government is viewed as a necessary for raising money " resource."

Another blow to Russian society is being prepared: supporters of digitalization are interested in implementing it not only as a political and social, but also an ideological project, which corresponds to the strategic direction of changing the consciousness of young people. This is done in order to prevent a person from realizing the historical and spiritual roots of his national culture, gaining spirituality in matters of morality and morality, which will make it extremely difficult later to fool him and turn into a cosmopolitan unprincipled egoist-the ideal of the universal man.

Conclusions

As follows from the analysis of political reality in the Russian Federation, there is a quasi-liberal ideology for the oligarchic clan and the governing state structure.

A comparative analysis of the quasi-liberal ideology of Russian oligarchs with the classical liberal ideology shows that the ideology of classical liberalism defines society as a Union of equal citizens who own personal property and have their share in state property.

Russian "market reformers", political quasi-liberals define society as cattle, which does not have the right of ownership, has the freedom to work for them, having a minimum for existence.

Hence the spiteful attitude to the people, the refusal to solve its pressing problems. In this regard, during the "direct lines" of V. Putin, hundreds of thousands of people are trying to convey their trouble to him so that he can help solve it. About life in the region and indifference of officials to the plight of people is moan in all the earth great.

The lack of socio-economic development of the Russian state and society is explained by the fact that this process was stopped by the liberal state in order to use the economy, Finance, culture to implement the social goals of collective selfishness of oligarchs and bureaucrats.

Despite the formal existence of a social state in the Russian Federation, according to the Constitution of 1993, the inequality of citizens in Russian society continues to grow. This inequality is evident in the fact that 3% of oligarchs and bureaucrats own 90% of all financial assets of the country.

These and other problems must be solved, otherwise collapse is inevitable.

A new problem is looming like a tsunami from the future: since war lurks in giant weapons, the

accumulation of weapons ostensibly to protect the Russian state automatically turns into the very ideology of the struggle for existence or the "morality of war".
The only way to deal with the weaknesses of governance in the Russian Federation is to change the way of governance.

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