

# NATIONAL IDEOLOGY AND CULTURE: RUSSIAN IDEA OF UNITY AND THE LIBERAL-DEMOCRATIC STATE – THE RUSSIAN FEDERATION

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## Abstract

The article is the first attempt to reveal the possible structure of national-cultural ideology. There is a need for national-cultural ideology as a response to the need of Russian society to establish a new state and social order. It is emphasized that in the conditions of liberal ideology of consumption it is impossible to create a new ideology that can explain the need to change the existing political and economic model. The article substantiates the position that the establishment of a new political model is possible only under a different ideology than the liberal one. It is emphasized that for Russia there is an opportunity to become a real world "center of power", for which it is necessary to have an ideological Imperial base. The author notes that in ideology there should be a core on which the idea of a strong state and a cohesive society rests. For Russia, as a sovereign civilization, the spiritual core was Orthodoxy, on its basis the Orthodox tradition was established, which forms the fundamental dimension of the entire Russian culture. It is emphasized that for understanding the contemporary ideological theory based on her political practice, it is important to talk about the renewal of culture do hovey society, which is only possible within the Christian EN-tropologia contributing to the formation of human faith, conviction-STI in the sanctity of family, love of country, national pride. It is emphasized that national culture, which has national values directly woven into the material and spiritual relations of the people of one nation, expressing themselves in the way of people's national life, life and collectivity, is of decisive importance for the formation of national ideology. It is noted that the highest form of such relations is national consciousness and self-consciousness, an indispensable attribute of national ideology. It is argued that ideology and culture United by shared values of life, spirituality, catholicity, unity, that is, the set of strategies, values and goals of the historical development of society and the state, there is the opportunity through national culture, national ideology, in which the Russian idea of Conciliarity, national consciousness and the consciousness and Unity of national culture is able to define the theory and practice of socio-economic development of the Russian Federation and the development of higher community, representing Unity as the inner spiritual unity of the people. On the basis of national and cultural ideology, it is possible to develop a state program for the transformation of a liberal state into a national democratic one with the definition of the image of the democratic result of the transformations.

**Keywords:** National unity, socio-cultural common-ness, government and the public state, the ideological Empire of the sky base, the revival of civil solidarity, national and cultural consciousness, the ideological basis of the liberal comprador elite, managing the external circuit, oligarchic capitalism, a way of re-as a result of development, the spiritual core of the Orthodox tradition, full of tradition, the idea of national unity, social culture, the spiritual culture of society Russian idea of Unity, national co-knowledge and identity, perekantovki reality, the universal world existence, psychosocial formation, processes of singularity, moral and ethical behavior.

## 1 INTRODUCTION

The study is devoted to the problem of the possible and necessary structure of the national-cultural ideology of the state of the Russian Federation. The essence of the problem is that in its social and economic development, the Russian Federation as a state has outgrown the political model of the liberal state with the ideology of consumption and has stopped in its development. It is assumed that the further development of the Russian statehood is possible only with the establishment of a new political and socio-economic model of the state system on the basis of national-cultural ideology. The need for a new ideology is explained by the fact that in the Russian Federation the liberal government uses the liberal ideology of consumption, which has false goals of social and economic development of society and the state. To escape from the clutches of false goals of the market economy and liberal ideology of consumption, it is necessary to establish the true goals of socio-economic development of Russia. The whole problem lies in the fact that the true goals of the development of society and the state are hidden in ideology. The ideology that makes "transparent" the development goals of society and the state is a national-cultural ideology.

The political significance of the national-cultural ideology lies in the fact that it determines the scientific approach, according to which it is possible to develop the theory and practice of socio-economic development of the Russian Federation as the highest social community, embodying the Unity of the inner spiritual unity of people. The ideology contains practical ideas for developing a state program for transforming the liberal-oligarchic state-The Russian Federation - into a national-democratic one. Since the emergence in 1991 of a new state-the Russian Federation with a liberal ideology of consumption, it has become obvious that the rejection of national culture and national unity has led to the disintegration of society, the growth of systemic conflict potentials, which are becoming increasingly critical, negatively affecting the preservation of our state and society, their integrity and unity.

## 2 LITERATURE REVIEW

In the subsequent review of the literature, we identify the main aspects of the relationship between national culture and national ideology. We establish the main categories that unite culture and ideology. Such General categories are: Orthodoxy, spirituality, the idea of national unity, the idea of unity of national society and national statehood, the Russian idea of unity, which merges with the unity of being of national society.

The history of the emergence and development of States and societies is determined by the socio-cultural conditions of people's lives, which show that without a common faith, without common ancestors and heroes, without ideas about the collective past and the common future, any society and state will fall into decline. For the preservation and socio-economic development of the state and society need an ideology that binds all parts of the state and society into a single whole. In this ideology there must be a Foundation on which the very idea of a strong state and a just society rests. Such a core in Russia is Orthodoxy. The right to glory as the basis of ideology is of decisive importance, since Russia as a sovereign civilization with a long historical development has its spiritual core Orthodox tradition, which forms the fundamental dimension of the entire Russian culture. The researchers note that Orthodoxy in the present, original meaning of the word does not coincide with the concept of "Orthodoxy as a confession" (i.e., its external legal side). Orthodoxy is not a "confession" in the new European sense of the word, but a certain way of social and suprasocial being – being) - a complete tradition (i.e., a tradition fraught with national culture, Imperial statehood, civilizational mission) (20, 2008). Full tradition is concentrated in ideology as a sphere of personal and social life, which poses fundamental problems of being: the meaning of life and death, overcoming evil, achieving truth and error, God and religious faith, etc. In order to comprehend modern ideological and political practice, based on the understanding that "Russia is a living organism", which, as the experience of the twentieth century has shown, does not lend itself to restructuring according to uncritically borrowed Western values, it is necessary to talk about the renewal of the spiritual life of society. Spiritual renewal according To I. Ilyin, assumes a certain understanding of the essence of human existence, based on the traditions of Russian religious and philosophical thought (Ilyin, 1993). The question of the essence of human existence this question of the meaning of life corresponds to the question of values that are higher than life itself. In other words, there is a special supra-physiological and supra-social meaning of life, which is brought into the life of each person by ideology. We believe that with the establishment and assimilation of national ideology by society, the meaning of life is affirmed, which is achieved by each person within the framework of his individual being. At the same time, in order for the individual not to dissolve into the system of values, he must be distinguishable and important from the point of view of the highest value. This is possible, according To I. Ilyin, only within the framework of Christian anthropology, in which man acts as a carrier of the eternal divine principle. Human personality Ilyin considers as a repository of spiritual, primarily religious experience, in this and a new person needs to start, he says, not breaking with the fundamental social conditions of existence, but the renewing of his soul and will, with the formation of faith, belief in the sanctity of family, love of country, national pride. Ilyin linked the renewal of man with the problem of formation of his consciousness and upbringing of a spiritually and morally healthy personality, with the understanding of the meaning of life, the renewal of his ethical and spiritual life (Volkov, 2006; Ilyin, 1991). According to S. N. Trubetskoy, the consciousness of the individual can be understood only by assuming the idea of Conciliarity, of a common whole, of collective consciousness (Trubetskoy, 1993). In our understanding, personality is the reality (manifestation) of the individual as a social phenomenon and subject, whose consciousness and will are associated with the awareness of the motives of his behavior and realizing himself in various types of social communication and action (Kuznetsov, 2014).

The idea of unity of national society and national statehood is clearly present here. The Russian idea of statehood, nation and national culture was and is now the defining idea of the entire national state structure of Russia. The idea of national unity, which arose at once, among the very beginnings of Russian state-building, is the basic fact of our entire history, its basic idea. From the first day of the Foundation of the Russian state, it is painted, according to Solonevich:

- a) consciousness of state and national unity;
- b) the absence of tribal strife;
- C) a heightened sense of social justice;
- d) extraordinary ability to joint action (collective, community, cooperative beginning) (Solonevich, 1991).

In its historical development, the Russian people, according to I. L. Solonevich, realizing its national "I", seeks to create its culture, state and, finally, the Empire as the highest form of its self-realization. The basis of state-building of Russia was the Russian idea, which was realized in the creation of the Russian Empire. In the process of development, this idea outgrew a purely tribal framework and, while maintaining its specific Russian appearance, became simultaneously super national. The Russian people, from the point of view of and. Solonevicha, the only in world built such a statehood, within which all tribes and Naro-dy felt themselves on a par with "Imperial nation": if well, then Kho-ROSHO all, if poorly-the also all equally (Solonevich, 1991).

Thus, the Russian civilization from the moment of its origin has a value-normative, spiritual and collectivist character.

It is crucial for the contemporary development of the Russian state and society as collectivism involves the relationship between society and the individual, in which the development of society as a whole creates favorable conditions for the development of personality and personality development is the condition of progress of the whole society. This is the social culture of society as a set of material and spiritual values created and created by man in the process of socio-historical practice. Spiritual values form the spiritual culture, production, distribution and consumption of spiritual and material values in the field of production, science, art and literature, philosophy, morality, education, etc. Spiritual culture includes different levels of moral consciousness of society and the individual: 1. The ethics of law, the ethics of ordinariness, correspond to the ethics of the unfree socialized individual. 2. A higher level is the ethics of redemption, in which one tries to get rid not only of evil, but also of the distinction between good and evil. 3. The depth of human existence, according to Berdyaev, corresponds to the ethics of creativity. Freedom and full responsibility for the fate of the world and world history correspond to the act of creativity. Here, through the free spirit of moral creativity, personality is connected with the spirit of Conciliarity. For I. V. Kireevsky, a person of Russian culture is a bearer of a conciliar, integral consciousness or "community spirit" (Kopytov, 2018; Kireevsky & Kireevsky, 2006). Close to our understanding of unity and conciliarity, we find in the ontology of E. N. Trubetskoy, whose unity is defined not as all-one, being, but as "all-one consciousness" or "all-One mind" (Trubetskoy, 1994). In the ontology of the Soviet period, the emphasis is transferred to the social and cultural-historical conditionality of the origin and regularities of the functioning of consciousness, when it is derived from a specifically human relationship to the world. On the basis of dialectical ontology, the theory of materialistic dialectics is formed, which is defined as the theory of being, since its laws

are universal, universal, spreading to all areas and spheres of being-to nature, society and thinking (consciousness) (Kuznetsov, 2015).

Other researchers, who have spoken to the Russian idea, noted that the Russian idea is the determination of a collective people's soul (Aksakov, 2009; Berdyaev, 1993; Rozanov, 1990). Russian idea should be defined as the concretization of "the subject of Russian culture and state property" received culturological, ethnogeographic description, according to which the culture, which has always lived the Russian people is a very special value, which can not be included without a trace in any wider group of cultures or cultural zone (Trubetskoy, 1993).

Russian idea and patriotism as a spiritual and cultural phenomenon or spirituality, which was formed in the process of centuries-old creativity of the people and in this sense, "the age of The Russian idea is the age of Russia itself" (Ilyin, 1993).

After leaving the historical arena of the Communist state structure, the country remained, with its territory and natural, economic and cultural riches, which goes a new way of historical development. This country-the Russian Federation, as a state in form has a Federal structure, the content is liberal-democratic.

The policy of the liberal elite of the Russian Federation failed to integrate Russia into Western capitalist society, because the "spirit", "nature" of national culture does not spread in foreign culture and does not accept foreign values. Therefore, national cultures can interact, cooperate with each other, absorbing the best properties of another culture, but not merge into one world culture with common values for all.

Culture, as a social phenomenon, has national values directly woven into the material and spiritual relations of people of one nation, expressing themselves in the way of people's national life, life and collectivity. The highest form of such relations is national consciousness and self-consciousness. The result of the activity of national consciousness and self-consciousness is the emergence of ideas about the meaning of life and death, truth and error, overcoming evil, formed an understanding of the existential problems of religious worldview and behavior.

Ideology is contained in the structure of Russian national culture, which forms a conceptual apparatus that reflects the social unity around the Church and the Orthodox religion. For A. Khomyakov, religion means God-human unity, conciliarity, a living rational and integral organism, which determines, in turn, the organicity and natural reasonableness of man (Khomyakov, 2013).

The Latin word religion means binding. Religion is what binds people together. When it ceases to bind them, they are either enemies and rivals to each other, or casual allies for the purpose of robbing and exploiting others. When there is no religious connection between people, their relationship is determined by the unrestrained biological principle of struggle for existence (Trubetskoy, 1994).

Russian religion in the national culture, uniting separate people in society, prompted N. Berdyaev about the existence of the Cathedral as an inner spiritual society of people, as the Russian idea of unity, which corresponds to the character and vocation of the Russian people (Berdyaev, 2005). E. N. Trubetskoy connects unity with the world in General, where "from the lowest to the highest levels of it – covered by the desire for unity, which reflects the "unity of being" of the national man. In the politology department at E. N. Trubetskoy's unity is defined not as an all-one being, but as an all-one consciousness, or "all-One mind" (Trubetskoy, 1994).

Ontology of unity, based on the synthesis of religion, philosophy and science, is widely justified in the system of V. S. Solovyov, in whom the universe – the first absolute-

as "all-One" (and all, and one), "becoming absolute" (its essence in the combination of the divine idea and the material plurality of the cosmos) (Soloviev, 1989).

The main conclusion from the above text is the establishment of the position according to which the national ideology and national culture are United by common values of being, spirituality, unity, unity, that is, a set of strategies, values and goals of the historical development of society and the state. Such a theoretical finding makes it possible to establish the unity of national culture and national ideology. In this case, the trend of the research is the Russian idea of Conciliarity, national consciousness and identity and All of dintwa national culture, able to identify theory and practice-ku socio-economic development of the Russian Federation as the Supreme social community, representing Unity as the inner spiritual unity of the people.

When discussing the results of the study, such a finding of the study as the possibility of developing a state program for the transformation of the liberal-oligarchic state of the Russian Federation into a national-democratic one with the definition of the image of the final result of the transformations was noted. From the point of view of global trends of social development, the right idea of development determines the strategy and simplifies the development of further tactics. An important interpretation of the image of the future of Russian society and the state is the choice of conditions for the Assembly of a new social community with a new ideology. The significance of this provision as a scheme for the origin of conceptual ideas in science and culture: the birth of ideas and meanings, their generation in society, the construction on this basis of ideology and the implementation of the idea of the development of the highest social community of the state – the Russian Federation.

The result of this study is the formulation of the image of the future of Russian society and the state, which creates the possibility of moving forward, setting it a vector and goal of socio-economic development.

Russian social thought returns to the idea of Orthodoxy as the basis of the ideology of super class unity of society and the state.

By and large, the Russian Federation already has an ideology, but there is no socio-economic development.

The Russian scientific community of economists, philosophers, sociologists are trying to find an answer to the question why there is no social and economic development in Russia. Some researchers see problems that hinder the development of Russia in the system of public administration. Others see shortcomings in the system of state goal-setting, since the builders of modern statehood do not have an understanding of what kind of state and society we are building, while others see shortcomings in the absence of General science and theory of building a modern democratic state that can equip the system of life of Russian society. The situation is aggravated by the fact that even during perestroika the masses were inspired with the idea of renewal through self-denial of their national culture and national unity. As a result, the society has undergone disintegration, as a result of which in Russia there were no ready communities capable of generating ideas of conflict-free socio-economic development. The hope for the middle class did not exist, because the middle class in Russia as a socio-cultural community has not yet fully developed and is not a social force capable of generating ideas of new socio-economic development. In addition, the new state Association is a liberal democratic state-the Russian Federation was created in a short time, for which the state apparatus is to some extent organized, but weak in such a degree that the criminal world was formed in parallel, which became, in the end, part of the state

apparatus. This state of state-building has posed to the scientific community of Russia the problem of the need to think about where we have come and what possible alternatives are before us to break out of the vicious circles through which we walk, where we see the images of the future of the country. Russia is said to be in a "transition period." But it is time to determine the possible ways of transition to a new state and social state and, in this regard, our place in the transition period.

Our transition period is a state of formation of a powerful state in economic and military terms-the Russian Federation and Russian society. This state corresponds to chaos, from which a new state and social order is born. In establishing a new state order, it is necessary for the majority of the population to accept the image of an acceptable future proposed by the state with a system of moral values that will be able to consolidate a divided society. From now on, it is possible to change the political model in Russia. The political model needs to be changed, because it is absolutely clear that a total change of officials of the financial and economic bloc is possible only under a different ideology, since the liberal ideology of consumption is anti-national and the population of the Russian Federation rejects it. The new ideology, according to the requirements of society, should contribute to the elimination of private ownership of land and subsoil. Nornni-Kel and other large companies that have been privatized, and now some people, including foreigners, receive tens of billions of dollars, which should belong to the society, so all these companies should be nationalized. Moreover, nationalized for free. Moreover, it may be necessary to recover from the owners, because they have thrown off their "social obligations".

Secondly, foreign trade must be nationalized-not in all areas, but in raw materials, especially in oil and gas – necessarily.

Thirdly, it is necessary, in accordance with the new ideology, to sharply weaken the taxation of ordinary individuals and make the scale of taxation progressive. It is necessary to sharply increase social spending and funding for science and education-the share in the budget for these costs should grow at least twice.

However, the implementation of this socio-economic task is difficult, because we do not have any liberal ideological centers, where we could take the idea for such an ideology. We don't have any liberal ideas either, because the liberals ran out of ideas 15 years ago.

The situation with the new ideology is aggravated by the fact that the forecast is made about the collapse of the world dollar system, which leads to the fact that Russia becomes one of the three "centers of power": the United States, Russia, China. To become a real "center of power" it is necessary to have an ideological Imperial base. And we do not have it today and we do not see any progress towards its appearance.

What about the new state and public administration bodies?

On may 4, 1992, the Council for Humanities and social Sciences of the Russian Academy of Sciences held a meeting on the forecast of the future structure of Russia. The participants of the round table proceeded from the inevitability of Russia's transition to a market economy. The model of convergence of the Russian economy with the economy of the West as a socially-oriented economy was discussed. Researchers who know the historical course of development of Russia. We defined this approach as a failure of knowledge and culture of our intellectual elite, because in the West the postulate of I. Kant is valid: "the Right of the state in relation to the illegal enemy has no restrictions." To project Russia's convergence with the West on the condition that the West declared Russia an "illegal enemy", which leads to the imposition of economic sanctions against

Russia is a betrayal of national interests. In these circumstances, it would be good if the state or political organizations had doctrines that protect the interests of the Russian state and society. But, by many signs, no political organization and no scientific community of modern Russia has a ready-made doctrine of the development of the Russian state and society. In this case, without a grassroots implicit plebiscite, no government will be able to make a shift in the policy for the development of the state and society. Despite the fact that in the population of the Russian Federation there is no attempt to discuss the course of events and options for action.

In conditions of stagnation, the government is forced to maneuver between two communities-the liberal elite and the masses with hostile images of the future, and both-with illogical scales of values. In such a situation, the authorities avoid saying what kind of social system we have, and in which direction politics and the people's government are leading us. In addition, the deindustrialization of Russia by the hands of our liberal elite was accompanied by the dismantling of the scientific system, which accelerated the loading of ignorance and the elimination of the system of stable existence of the state, society and culture.

The most destructive factor in the collapse of Soviet Russia is that the culture of the population has been deeply transformed. For thirty years, it has been possible to draw most of the citizens into dependence on "shopping" – the demand is not affordable. The changed culture has become a barrier to the revival of civic solidarity, without which it is not only impossible to restore justice in inter-human relations, but also to get out of our historical trap.

As a result of replacement of national and cultural consciousness by a surrogate of universal values, the population of the Russian Federation lost its national interest. The national interest is 99.9% domestic policy. If the national interest, as domestic policy, does not have a conscious content, does not acquire clearly expressed forms and goals, it means that we have lost the subjectivity of both national and state. And this is not an organizational or institutional issue, but an intellectual one. Subjectivity needs a basis - in the heads and hearts. And the basis is not economic, but value, corresponding to the values of the national culture. In the meantime, we have abandoned our own national culture and its values, our own ideological basis for the struggle for national and state sovereignty. We do not have, in any form, even in the form of a vague image or emotional attitude-something that could unite us and encourage us to act to protect our national being.

Our state and society in the foreseeable future will not be able to create in Russia, its own capable capitalism, because it is not known in what capitalism pulls Russia rich minority. At the same time, this same rich minority should know that it is unreasonable to climb into the painful and crisis Western capitalism and open it all the national wealth. According to the researchers, it would be reasonable not to imitate peripheral capitalism, but to create our own social system based on capitalism, the values of national culture and the economic and social experience of Soviet Russia. In this case, we propose an economy with a "mixed form of ownership" under clear state control, what is called State capitalism. They adopted the form of state capitalism and the state began to control, coordinate and direct all processes in the Russian economy, which means to hold in state hands the key sectors of the economy on which all others depend and to manage the economy by economic methods.

As Kai-Fu Li writes: "state participation is sometimes extremely effective" (Kai Fu Li, 2019). The top leadership of the PRC did not wait for the market to "work". It wanted



to make government money work as quickly as possible, and that needed a qualitative leap. And it was done at all levels of government. Naturally, in conditions of the most severe control over the expenditure of funds.

The conclusion is that in the new state structure of Russia, the banking system should be under strict control of the state. The State Bank for reconstruction and development, the main investment center of the country, should exercise control over the money resources of Russia. It is here that the excess profits seized from mining companies should come, settling on their own accounts. But the company will be able to take this money and invest it only if it manages to prove to the Bank the validity of its project and the volume of required investments. If the money is not demanded within a year (two) - they will go to the state development budget.

Such a financial policy is necessary due to the fact that in the Russian Federation there is a liberal-comprador elite in the structures of the Russian government, whose financial ownership is 44% of GDP. Provided that this elite keeps its capital in the West, then at some point it is faced with a choice: to lose their "worked" assets as corrupt officials or to keep them by "correct" behavior as "agents of influence". And then, in Galludet a majority of the representatives of the financial elite, their com-primorskem consciousness, chooses the latter. Here is another factor of the existence of financial management by the liberal elite and communicative management of the population is carried out mainly from abroad by the "global financial center". In this case, an attempt to "Putin's team" to get out from under the impact of external financial control to save the current configuration of the Russian social and economic system causes activation of the control outer loop, that is the essence of "hybrid aggression" collectively on the West. If the entire "global market" model were not currently in a situation of systemic crisis, the chances of Russian oligarchic capitalism, together with Putin's team, would remain and survive would be vanishingly small. But even in the current, extremely favorable conditions for it, against the background of significant foreign policy successes, the socio-economic Foundation of our state-oligarchic system continues to automatically generate internal instability. The fact is that the current model of peripheral state-oligarchic capitalism in Russia within the framework of the "global market" and the "Washington consensus" generates low rates of economic growth and the associated drop in effective demand of the population, high hidden unemployment and prohibitive social inequality, "cross-cutting" corruption on all floors of the "power vertical", increasing infra-structural problems.

Such obvious shortcomings in the system of our state power require a change in the socio-economic course as a whole. During the direct line on June 20, 2019, Russian President Vladimir Putin signaled that there was a problem of changing course, but the time for change had not yet come.

The problems associated with the increased financial burden on the population constrain the changes. Vladimir Putin admits that there is such a problem series, but it will not be possible to "embroider" these problems quickly. President Vladimir Putin acknowledged that for "several years" the real incomes of Russians have been declining, the biggest drop was "it seems in 2016", that the country now has no free sources of funding for national projects, and therefore a noticeable change in the situation for the better in the coming years can not be expected. He noted that the level of social inequality will remain approximately the same, otherwise many "generals" of the Russian economy and politics will openly side with our Western "partners".

This assessment of the current socio-economic situation in Russia is associated with one serious ideological miscalculation of a strategic nature.

Such a miscalculation is the lack of strategic planning of what we want to build in the field of economy and what social society should be as a result of economic and social transformations.

In the absence of a state understanding of what needs to be built, it becomes obvious by the example of the fact that the Federal law "on strategic planning" was adopted and immediately postponed execution for three years, in the hope that in three years there will be an image of the development result, since it is impossible to plan the socio-economic development of Russia in the absence of an image of the final result that we want to build. If the image of the future of Russia is unclear, and we do not know why, the result of planning and construction will certainly be a failure. For the result to be the one they wanted, it is necessary that the image of the result, both collective and personal, be based on ideology. Ideology begins with an idea, that is, a set of strategies, values, goals, a set of historical systems of interpretation of the past, which should unite the society and the state in the new conditions in the face of external and internal threats, in the face of historical challenges, in the face of certain catastrophic events that occur in the modern political, financial, economic, social spheres.

Russian only on the basis of ideology as a historical community shows the desire to unite in the name of the Russian idea, the Russian strategy, the Russian worldview and public policy, able to create a model of Russian development.

There is grassroots readiness, but Russia does not begin to create its ideology based on traditional national and cultural values. The modern "power vertical" of this, by virtue of its Genesis, in the best case, simply does not understand the need for state ideology or it is satisfied with the conditions for obtaining power, and at worst-actively prevents it. If V. Putin sometimes has "bursts" in this direction, they are simply extinguished by the "near-Kremlin swamp" and do not reach society. The lack of active work to create an ideology for the development of the Russian state and society shows only one thing: we are becoming a colony of the "Western world" both in structure and in content. The "power vertical" is not stopped by the obvious fact that the global West is beginning to disintegrate, they want to cross the crisis line by devouring everyone who is weaker than them. Does Russia agree with this? The reorientation of foreign policy to the East suggests that Russia does not agree with this. And if she does not agree, why does she not start creating her own ideology based on traditional values? Whether the "power vertical" wants it or not is no longer dependent on it. The external situation is such that it requires economic and military strengthening of Russia. Therefore, there is an urgent task to create an ideology that would be most effective for the development of a Federal state-the Russian Federation.

### 3 RESEARCH METHODOLOGY

In modern ontology – the science of being, the concept of Unity means a philosophical category (idea, principle), expressing the organic unity of the universal world being, interpenetration and separation of its constituent parts, their identity with each other and the whole with qualitative specificity and individuality.

Since universal world being includes social being in all the various national modifications, in each of them Unity as the basic ontological principle acquires its specificity. In the moral realm, positive Unity is absolute good, in the cognitive realm,

absolute truth, and in the realm of material existence, absolute beauty. As an internal principle of Unity, as a force that creates and binds it, love appears.

If all the diversity of national cultures and peoples living in the Russian Federation is represented in the form of sovereign, concrete-ideal entities open to interaction with each other, it can be argued that this interaction is carried out through their inherent qualities of sympathy, love, intuition, respect and the desire to work together to develop common values, common being. In this case, a concrete model of the Unity of national cultures arises from the analysis of national cultural values, which do not lose their insoluble and enduring identity and individuality from interaction with each other. Unity in this case becomes the spiritual and moral ideal of the multinational Russian people.

In Russian ontology, the philosophical science of human existence, there are enough concepts and all of them are somehow based on the Orthodox religion, since the nature of the dominant philosophy depends on the character of the dominant faith. It should be noted that the dominant faith in the state Association-the Russian Federation – is Orthodoxy. But, as in power in the Russian Federation there are liberals denying supremacy of any religion, but having the ideology-the liberal democracy presented by liberals as the obligatory program for all mankind through globalization process, through ideology of consumption and human rights, through imperative of absolute technological development, so-called idea of "Figure" in which sacrifice everything, including, human morals, a family, traditional spiritual values is brought. Nevertheless, the Orthodox religion in the Russian Federation retains its positions, since the most important of the social sources of religion-the class heterogeneity of society, the split of society into large groups of people, sharply divided by the root socio – economic, political and ideological interests-remain.

Recent studies substantiate the idea that the relationship of faith and knowledge are more complex, and religious experience and religious faith arising on its basis is a special form of cognitive attitude of a person to the world and to himself. In this regard, the attitude to religion should increasingly move from the sphere of exclusive competence of the philosophy of religion to the sphere of special scientific study of the life and behavior of a believer living in the Russian national culture. Thus, the metaphysics of Unity and Conciliarity establishes the approach to existential, humanitarian and value problems of the human life world in order to facilitate the development of spiritual orientation in search of the meaning of life and its purpose. In this case, it is impossible to refuse from the Russian tradition to base the salvation of the Russian state and science with the help of a state ideology based on the values of national culture, where the Orthodox religion is a cultural and social organizing framework, with its Christians-cal values of humility, asceticism, Holiness, salvation as a result of deliverance from sin, etc.

The result of our research is the position according to which ideology and culture are United by common values of being, – the Russian idea of the Unity of national consciousness and self-consciousness and Unity of national culture can determine the theory and practice of socio-economic development of the Russian Federation and the development of the higher community, which represents the Unity as an internal spiritual unity of people. On the basis of national-cultural ideology, it is possible to develop a state program for the transformation of a liberal state into a national one with the definition of the image of the final result of the transformations.

Such a course of events is possible, because the circumstances of intentions, which showed quite clearly liberal Vladimir Putin, ceased to correspond to the circumstances of the historical course of development of the Russian state and society. Circumstances and the not lost conscience inherent in many Russians, including V. Putin, subconsciously neutral attitude to the fate of the people and the country, did their job. An unmistakable drift from one format of liberalism to another of its format has occurred. The comprador bourgeois can become national. And, having become such, he begins to feel that the principles of liberalism, which he has practiced and implemented, contradict the goals and objectives, which he must implement due to the circumstances.

At the same time, another important problem is solved: the reconciliation of two opposing associations – liberal and national-cultural. For such reconciliation, the national cultural ideology allows us to develop a draft "resolution on meanings", which sets out the ideological and practical foundations of reconciliation between liberals and statesmen of different shades and directions. Russian Russians, too, with a Russian historical mentality, and culture itself is a neutral phenomenon of social life, excluding the imposition of tolerance or betrayal of national interests. To offer the key principles of prevention policy differences on key ideological provisions, which implements the objective Unity of all strata of Russian society with some of Rahl and patriots-statists, which is achieved through the implementation of tasks of socio-economic development of the Russian society and state. This leads to a reassessment of values, creating a entire theoretical system of changing society and this is especially important because the process of "perekantovatsya reality" – the end of one meta-event and transition to the next.

Directly for society, this period is the completion of the functions of zoopopulation (providing vital dominant) and the beginning of the development of Psychosocial formation-with the dominance of information-semantic and moral-ethical needs of mankind.

Before our eyes, the "meta-systemquant" of the development of the physical world ("inert" and "living" matter) has ended and is beginning to form the next one, in which information-semantic structures and processes will dominate.

The current changes in society are so rapid that the number of events per unit of time tends to infinity. We are essentially at the "singularity point" - the point of rapid transition to another qualitative state.

The processes of singularity continue, which challenges scientists to find a methodology to describe the processes of complication.

In the process of "perekvantovaniya reality" involved a person who must be the subject or bearer of a unique property-moral and ethical behavior. Change of structures of existence will lead to change of atomic-molecular "processes" on information-semantic "events".

This period of chaos is associated with the fragmentation of meanings, the erosion of moral categories, the destruction of historical experience.

In the period of chaos there is a hypertrophy of "tolerance", which leads to the fact that sodomy and Satanism begin to displace traditional norms of moral behavior.

The ideology of consumption has fixed the human consciousness on itself, on its vital needs.

In society, the idea of "a bright future" has disappeared. Moreover, the task of the authorities is to exclude from the consciousness of the masses manifestations of social

(psychosocial development), to ensure the preservation of the existing world order in any available way to prolong "their" existence in the zoopopulation.

Because in the consumer society, man and society do not contain prerequisites for qualitative changes and therefore will not be able to become subjects of future changes in the style of "bright image of the future". The "cool" technologies of the "illusion of equality", replicated with the help of digital technologies, serve as an attractive moment. For the electorate, they are promises of scientific and technical support for eternal bliss.

But the image of the future is not a "cultural abstraction", not a "political slogan", not an "economic development program" and even more so-not a subject of manipulation, but the main fundamental element of the human psyche, which determines the "meaning of life" of a person (in its psychosocial manifestation). Without the image of the future as a "psychic reality", neither individuals, nor social groups, nor state institutional structures can exist – this is a system-forming factor of society, which cannot be "invented", "synthesized" and "instilled" artificially.

The transition from Zoopopulation to Psychosocial formation is historically possible due to the progressive development of information-semantic and moral-ethical needs of mankind. But how will this transition happen?

The leading role here is played by the collective consciousness, in which there is an accumulation and consolidation of social meanings of the "bright future", which unfolds as a conscious need of citizens in the social state with the restoration of psychosocial relations as a systemic function of the social state.

The leading role here is played by school teachers who are aware of what is happening in society as a process of "re-quantization of reality" and understand the importance of their educational and educational mission. The significance of this mission lies in the fact that as a result of educational influences, moral guidelines-the structure of needs – will change among young people, which will acquire moral integrity.

Thus trained young people will be able to take the first steps in the development of psychosocial formation:

- revival and transition to the dominance of higher forms of motivation (gaining integrity in the hierarchy of needs);
- development of moral and aesthetic qualities as antientropic factors (the ability to systematically interact with objects and subjects of a high level of complexity);
- development of closing technologies as the highest form of life support of the population ("creation of reality", open in all areas of knowledge, allowing to achieve super-efficiency in all types of activity, along with preservation of ecological balance).

Recommendations arising from this article: prospects for the development of the Russian Federation, weaknesses and ways to deal with them.

It is impossible to talk about the socio-economic development of the Russian Federation in the conditions of today's liberal-oligarchic government, since the country is on the way from the past to the future, standing at some historical halt.

The people are dissatisfied with economic policy, the fact that the country is leased from officials and bureaucrats, who, being the elite, are fed at the power trough, profiting at the expense of ordinary people. "Optimization" has destroyed health care and education. It is necessary to recognize this mistake and correct the situation, but the government pretends that it has nothing to do with it.

After the 2018 presidential election, people expected to get an image of our country's future, but they didn't. The progressive tax was not introduced, the poor

remained poor, and the rich get richer even more. And this is the vector of the country's movement into the future. We don't know who we are today or where we're going. Three years ago it was impossible to imagine pickets with the slogan: "We will not be led astray because we do not know where we are going." People are dissatisfied with the fact that they do not understand the prospects for the development of society and the state. They are waiting for a breakthrough because they have been encouraged. But a breakthrough is out of the question. The quality of governance of the country and the national economy is deteriorating, since officials are not responsible for anything, including for their inactivity. The liberal state cannot or does not want to justify the continuity of the historical development of the Russian state and society and to establish the ideology of their development in the new historical and economic conditions.

The only way to combat the weaknesses of the governance of the country of the Russian Federation is to demand a change in the way of governance, since in domestic policy, the liberal government omits issues related to the improvement of the socio-economic and political development of the Russian state and society.

#### 4 CONCLUSION

Our study substantiates the position that the establishment of a new political and socio-economic state model of the Russian Federation is possible only under a different ideology than the liberal one. Such an ideology can only be a national-cultural ideology with the definition of the final result of socio-economic transformations. In conclusion, it can be noted that this is extremely important because we are in a "point of singularity", the point of rapid transition to a different qualitative state, which leads to a change of the structures of being of the whole society and separate person, the change of atomic-molecular processes and perecman toward existing reality, which becomes the subject or bearer of the unique properties of man's moral-economic behavior that will affect the public and the political system.

We have already mentioned the possible and necessary new bloodless ways of social development.

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