

NATIONAL IDEOLOGY AS A DETERMINING FACTOR OF STATE POLICY IN INTERETHNIC RELATIONS

A IDEOLOGIA NACIONAL COMO FATOR DETERMINANTE DA POLÍTICA ESTATAL NAS RELAÇÕES INTERÉTNICAS

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Abstract: To build a national policy in a multiethnic state, it is necessary to consider many factors, such as the national composition of the population, cultural traditions, historical factors, and economic conditions. One of the main goals of national policy in a multi-ethnic state is to maintain peaceful coexistence between peoples and nationalities. The article presents a study of the theory of national ideology, its role, and its significance in the modern state. The authors consider the history of the term and its social and legal meaning. The state national ideology is defined by the authors as a system consisting of history, religion, culture, and philosophical and moral ideas, which makes it possible for the state to be a single organism with precise internal and external political interests and beliefs.

Keywords: National policy. Polyethnicity.

Resumo: Para construir uma política nacional em um estado multiétnico, é necessário considerar muitos fatores, como a composição nacional da população, tradições culturais, fatores históricos e condições econômicas. Um dos principais objetivos da política nacional em um estado multiétnico é manter a coexistência pacífica entre os povos e as nacionalidades. O artigo apresenta um estudo da teoria da ideologia nacional, seu papel e seu significado no estado moderno. Os autores consideram a história do termo e seu significado social e jurídico. A ideologia nacional do estado é definida pelos autores como um sistema composto de história, religião, cultura e ideias filosóficas e morais, o que torna possível que o estado seja um organismo único com interesses e crenças políticas internas e externas precisas.

Palavras-chave: Política nacional. Polieticidade.

1. Introduction

The role of national ideology in public relations is difficult to overestimate. This is an element of national power. The modern policy of any state is the principled leadership of the executive authorities. The basis of state power is constitutional laws and rules, which in turn are interconnected with national ideas. National ideology is considered the basis of all social relations (Larsen et al., 1995; Mannheim, 1991; Yakovlev, 1979). National ideology is used by ethnic groups to ensure the main goals of their national interests (Dar, 2022; Yadov, 1961). The basis of national ideology is national ideas. They can be expressed in the form of simple ideological, philosophical, legal, religious, ethical, or biological principles, such as generosity, equality, fraternity, justice, or natural struggle in relationships.

National ideology creates conditions for the choice of goals and objectives of national interests, as well as ways to achieve them. The national ideology of the Kyrgyz people has been an important factor in foreign policy and, consequently, interethnic relations since ancient times (Moldobaev, 2003). Practically every ethnic group uses several certain ideological ideas or principles, as well as national ideology to justify their actions and policies in interethnic relations (Almási and Šubarić, 2022; Blakkisrud and Kuziev, 2019; Espinosa et al., 2016; Nusupov, 2001). National ideology is a single spiritual sphere of all fellow citizens of various nationalities, classes, and strata to the national state and the area of relations between social groups, communities, nations, and ethnos. Through national ideology, the spiritual unity and integration of members of society into a single national community are considered as much as possible. Thus, national ideology is a reflection of the socio-economic and other social relations of individuals, various socio-ethnic groups, classes, and nations.

The dominance of one ideology and the suppression of others leads to an authoritarian political regime. Modern Kyrgyz society is democratic and civil, which implies the rejection of the dominance of one ideology over another. In other words, there is ideological pluralism in Kyrgyz society. The exclusion of any ideological element of the current social development leads to negative results, and an ideological void arises in society (Finlayson, 1998; Van Dijk, 2006).

Today, Kyrgyz society is characterized by polyethnicity and defines the principle of systematic regulation of social processes. This system includes various processes and phenomena of society. They are all dialectically interconnected with each other being in the structure of the system. Public life does not exist by itself; it is in close relationship with various state institutions and, as a result, a macro system is formed. Such a complex system cannot function and develop

without a developed program. In addition, when there is no national ideology, which is based on political, legal, socio-economic, and philosophical principles, it is difficult to achieve the integrity of society, since it is dominated by an ideological vacuum.

The absence of a general national ideology that determines the mechanisms and ways of state development is very dangerous. This can lead to wrong actions and delusions in society. The situation in which the ideological vacuum turns into an arena of the struggle of various political parties and conventions for dominance in society is dangerous; they begin to subordinate interests and means to achieve their goals. Thus, there is a need to develop a national ideology that would consolidate and determine the direction of social development. The development of a unified national ideology makes it possible to minimize the situation of the management of society and the country with the actions taking place in society. It is very difficult to develop a national-ideological theory in the circumstances of a significant stratification of society. Interests, principles, and attitudes in different social classes can have an opposite character in such an environment. This may lead to the impossibility of forming a common ideological direction for the formation of a civil democratic society based on political, moral, legal, and philosophical principles.

The fundamental statements of national ideology include directions and guidelines for all segments of society, including representatives of various ethnic communities and conventions. All social strata require special treatment since they represent the integrity of society, in other words, the functioning and development of society depend on their consolidation. The main function of national ideology is related to the reflection of the interests, needs, goals, and will of all social classes and society as a whole, their legislative approval in the form of various normative legal acts, and their implementation in public life and protection. This function of national ideology is significant for society and each social stratum. The structure of national ideology, the dialectical interconnectedness with society, the connectedness of the social class itself with society, the number of components of national ideology, the hierarchical structure, the property, and the social experience of each social stratum are crucial for both the ethnos and society. Mistakes made in the process of developing a new national ideology or neglect of the interests of other social, political, and other groups or social and political views can lead to fatal results for society. As a result of the development of a new national ideology, the existence of social classes is of great importance for each of them, combining their activities in one direction to achieve the goal jointly by legal means and methods. The legislative approval of the basic principles included in the structure of national ideology forms the legal basis for all social strata;

therefore, it becomes not only a moral and ethical criterion of action but also legal. National ideology encourages social classes not only to provide themselves with material goods but also to actively participate in the implementation of activities aimed at achieving the set goal. In addition, the expediency of relations and actions committed by social classes and national ideology can become factors of indicators of their activities.

Any transformation in the public consciousness and as a result of social existence shows that there is nothing else but its improvement to effectively implement the general program of development of society. One of the important circumstances of the effectiveness of social development is considered not economic abandonment, but an accurate representation of the overall goal, to which all the forces, material, spiritual, and human potentials of the state are directed. The definition of the priority direction of the development of society is a set of developed plans and programs in the form of regulations and laws. The set of these regulatory documents can be considered a national ideology. This very national ideology, considered a complex of social ideas based on the spiritual life of society, reflects the essence of the material, social, political, and other activities. National ideology becomes significant for absolutely all layers of civil society based on a national idea adopted by many social strata, reflecting the social, political, economic, and spiritual spheres of public life. The need for national ideology as one of the components of public consciousness is connected with the definition of the essence of the concept of ideology.

2. Results and discussion

Many definitions in philosophical literature reveal certain features of the concept of ideology. Ideology is considered a *system of ideas, values, theories, norms, and ideals reflecting the interests of a certain social class* (M.V. Yakovlev), as well as a *systematized theory capable of showing class interests in political, legal, moral, artistic, religious, and philosophical forms* (V.A. Yadov). According to some researchers, *ideology is a set of socio-political, philosophical, and economic views* reflecting the features of the social system, the historical process, and the attitude of various classes (V.A. Chervyak, K.K. Talipov). The reason for such a multitude of definitions of this phenomenon is the uncertainty of the object of reflection of ideology, which exists to this day. According to some scholars, the object of reflection of ideology is *social relations* (V. Kelle and M. Kovalzon), the *whole objective reality* (G.Ya. Nesterenko), and *social existence*. The definition of ideology is widely considered in three aspects among scholars: firstly, ideology is a form of public consciousness (in a broad

sense), secondly, it is a theoretical part of public consciousness, and thirdly, it is a class reflection of social existence (G.M. Gak, P.A. Rachkov). Such a consideration of ideology in its three aspects in most cases gives rise to difficulties in determining the features that distinguish it from other elements of public consciousness.

According to the famous political scholar R. Snyder, ideology is a set of ideas about life, society, or government that arise in most cases as consciously propagandized dogmatically approved social, political, or religious slogans or battle cries and which through constant use and preaching gradually become characteristic beliefs or dogmas of a certain group, party, or nationality. According to Snyder, ideology is no longer a system, but a certain set of ideas. Ideology is a certain set of ideas; it is certainly not a simple sum of them.

Based on the above, we can deduce our definition of ideology: ideology is a set of historically formed social ideas of a stable community of people, which tries to reveal certain or all aspects of social reality, defines the values of this community, and contains an action plan for the implementation of specific goals of this community. Without exception, all the main principles of ideology are reflected in the Constitution of the state. In other words, the basic law of the state in modern civil society contains a certain set of key ideological elements of this society and is considered the legal basis for reflecting and consolidating national ideology. This is the legal part of the problem of the existence of a national ideology, its constitutional justification, and its implementation in civil society. When these ideological principles are adopted by the majority of members of society through a nationwide referendum, the adoption of the most important law, i.e., by adopting a general law (constitution) by the public, the vast majority of them acquire the most important ideological beliefs set out in it. The legal strengthening of the key ideological foundations implies their necessity for all social classes of society and, at the same time, the possibility of influencing their consciousness. In other words, national ideology, the main ideas of which are reflected in the main law (Constitution), is common to all members and generally affects public consciousness. This proves the correctness of the scientific definition of national ideology, written in monographs. In addition, the main ideas of national ideology at the state level are legislatively fixed and spread to the public consciousness by all available means and methods.

Such an impact is by no means one-sided. The public influences national ideology, especially during its formation; in addition, there is a dialectical relationship between national ideology and society, since national ideology is constantly developing. Socio-economic conditions, the development of society, etc. influence national ideology; thereby, ideology reflects

the social life. Society has a strong influence on national ideology, and civil society institutions play a major role in this process. Their diversity, significance, maturity, and consolidation guarantee the disclosure, identification, and approval of the interests and needs of different social strata, the development of joint action plans, as well as methods of their implementation. Consequently, the fundamental principles of national ideology are developing and fully functioning in the process of dialectical interaction of civil society institutions and the state, and to some extent, the national ideology itself is improved. The legal justification of essential ideas and principles of national ideology does not mean their open impact. Subsequently, the ideological foundations of national ideology provided for in the Constitution of the country are developing in various legal forms. This legal improvement shows and implements the state program following national ideology, determining certain ways and means of development. Many scholars confirm that the existence of legislative norms that create conditions for a person to use all legal rights and opportunities without difficulty does not mean all legislative provisions for their implementation or protection. In other words, it takes time from the adoption of legal measures to their implementation. The creation of legal conditions for an individual is considered only the first stage, the continuation of which is considered to be the stage of their implementation by the individual. It is necessary to note the importance of the methods and techniques of this implementation. Immediate-certain measures and approaches to the implementation of the principles of national ideology enshrined in the legislation (constitution), which are formed in the legal sector, reveal the ideological basis and policy of the state construction. The Constitution contains the key principles of national ideology. In turn, national ideology as a set of different ideas and principles developed common to all strata of society, which may not contain a legal status, being in the context of ethnic morality and ethics, is considered a connecting factor in all spheres of society and the state system. National ideology gives completeness to the state and social system by filling in the gaps in the sphere of normative legal acts, softening and combining different positions, values, and ideas existing in the public consciousness.

National ideology includes not just various ideas. It can be considered a developing system of views on the objective world, society, and man, the state and the individual, a system that characterizes value orientations and development paths. It develops throughout the history of a particular ethnic group, absorbing the events taking place and transforming them, including them in its structure. Ignoring national ideology undoubtedly leads to the loss of coordinates that enable a person to navigate in the modern complex social system. In other words, the modern

social reality for some, as it turned out, is meaningless, and the future seems vague. The concept of ideology in many foreign monographs is generally understood as a socio-political concept. When national ideology is enshrined in the constitution, it becomes a set of certain normative legal acts and represents a set of documents of different legislative natures, a cycle of scientific and philosophical monographs, socio-economic concepts, popular scientific articles, as well as educational and methodological publications. Without exception, everything mentioned should be united under one goal or idea. They should have a single spirit and a way to realize the intended goal. Thus, national ideology is fully an actual mechanism for determining the course and methods of the formation of civil society and not an abstract theory. Precisely because of national ideology, members of society represent the course of development of the state and acquire a single program for absolutely everyone with analyses of the existing system, determining their role in society. National ideology presupposes a concept of views on objective reality, society and the individual, the state and the individual, determining the value parameters of human society and the proper orientation of actions, i.e. it answers the fundamental questions for the state: what is the role of the nation in social development, where are we going, etc. The solution to these issues that make up the ideological system determines the plans for the future of the state, for their implementation, it is necessary to consolidate the actions of the bulk of society.

The peculiar position of national ideology is associated with the problem of the competence of the current state government. This is because national ideology and its main components, which are supported by the people, guarantee the legitimacy of the existence of the state, expand the powers of the political power of the state, and increase the fruitfulness of social and national transformations.

The preparation of an administrative decision of strategic or tactical importance is subordinated to a specific but common goal. As a multifaceted and multilevel phenomenon, managerial (administrative) decisions of this order are the basis of several goals that have the same character for the components and levels that make up the structure but are not a common ideology. Naturally, all social communities have their ideologies, but there is no single national ideology that would consolidate everyone; in such cases, a conflict situation is created. The existing government has the responsibility of developing and implementing timely decisions under such circumstances. The competent use of national ideology is aimed at eliminating the conflict situation, as it is reflected in solving the tasks of the strategic and tactical nature of public administration. In other words, national ideology becomes their base and common goal, and in

the future, the implementation of these tasks combines operational solutions into a single whole. National ideology is a form of people's thinking about organizational approaches that are both at the stage of developing mechanisms for solving managerial problems, its adoption, and at the level of its implementation.

National ideology is the basis for the formation and preservation in the public consciousness of a specific system of values and principles of behavior. While national ideology dominates, society acts as a whole, and the public consciousness protects it from various destructive forces. If there is a threat of a split in society, the formation of opposite social classes, there are circumstances of confrontation of their ideologies. A situation is being formed where the state ideology and the ideology of the opposition forces function simultaneously, which can go into a phase of confrontation between these ideologies, as well as the state power and various political, social, and religious groups. Even a slight weakening of the existing national ideology generates distrust in society in the justice and legality of the existing government and the political regime, which undoubtedly leads to the disintegration of the social system and the loss of the state of its power and popular support.

As historical experience shows, not a single state has denied the role of national ideology because it is important to rely on social strata (people) who support the put-forward idea, worldview, and idea for the creation and implementation of transformations in society.

It is necessary to emphasize the important role of religion in national ideology of a particular state. In secular states where the religions of their people are treated indifferently, instability is observed, since there are no common integral spiritual, moral, ethical, and ideological ideas. In such societies, favorable conditions arise for all kinds of interreligious conflicts. This situation is clearly shown by the history of all states, the processes and events that took place at the end of the last and the beginning of the new century are no exception. In all countries where the thesis of a secular state has been developed to the maximum, interfaith contradictions are aggravated, and conditions are created for the violation of the adequate development of society and the state management system. The maturation of interethnic and interreligious conflicts is based on differences, and sometimes incompatibility of ideological views of representatives of various faiths. The result of excessive enthusiasm for the formation of a secular state system and the reason for the development of instability of states as doctrines of unification and management of social strata is the loss of legislative and power support included in the concept of the formation of society and its functioning and directly related to religion. L.A. Tikhomirov wrote the following on the significance and role of religion for the

state in his work "Statehood and Religion": "The relations of states to religion have not been infallible in the history of mankind, like everything that people do in general. It is necessary to know these mistakes and avoid them. The greatest mistake would be the assimilation of religious indifference by the state. The point here is not the personal religiosity of the ruler or the legislator. The legislator, for example, may be personally extremely peaceful, but – reflecting on the needs of the state, he cannot help but try to preserve the spirit of courage in the population. Similarly, and to an incomparably greater extent, the legislative mind cannot but cherish the religious spirit of the people, given the inextricable connection of religion with *morality*. No matter how laws are developed and the government mechanism, the court, and the administration are improved, this still does not ensure the achievement of the good goals of the state if citizens do not strive to live according to justice and their moral duty on their own".

The state determines its place in the international arena by consolidating all political, social, and ethnic groups in society. The state includes history, religious, ideological views, culture, philosophical, and moral ideas. The system of these components of public consciousness and unity with national ideology makes it possible for the state to be a single organism with precise external and internal political interests and beliefs.

The absence of a national ideology as the basis for the development of society has an extremely negative impact on the preparation, adoption, and implementation of state decisions in all spheres of public life. This is due to the lack of clearly developed plans and the main priorities and goals of the development of the state. Such an impact is mainly reflected at the strategic level and the ideological resolutions that suit it. The fact that there is no clear and accepted national ideology by society and the state leads to weak state policy and a lack of consensus among representatives of various ethnic groups on important issues in all spheres of society. The result of this is issues related to the development, approval, and implementation of ideological principles at all levels of social life.

Ignoring the role of national ideology in solving interethnic, political, and other important social problems means the absence of a holistic approach and a unified concept of regulation in the process of preparing and making archival state decisions. In such cases, an important role in political decisions and their orientation is played by a political leader authorized to implement decisions. They assume regularly or temporarily the functions of a representative of state power. This leader can hold a position in various institutions and organizations. Due to the lack of an independent system of governance established by national ideology, this process

begins to use a personal scale, which in turn may differ significantly from general expectations and national interests.

3. Conclusion

The development of a national ideology that includes the main principles and trends in the development of a multinational society and state and their value directions in native and international politics without studying the multi-ethnic social composition and paying attention to the interests of political, ethnic, economic, cultural, and other social groups is very difficult. It is necessary to consider the history of the development of national society, its culture, economic model, mentality, lifestyle, and features of the formation of the state system and all socio-historical experiences of previous generations (ancestors) in all spheres of society.

One can speak about the most important role of national ideology in international relations. National ideology determines the direction and manner of the state's activity in the international system. In other words, national ideology justifies and protects state interests in international relations.

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