



Ideology and its Influence on Suspense Psychology

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Perspective

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Abstract

From the philosophical point of view, all existing ideologies in the world deserve special attention, because they can be put into practice at any time, which means a total transformation of both individual and social existence. Therefore, the purpose of our article is to analyze the leading ideological trends in the modern world. The human mind is always focused on the search for meaningful ideas, values and guidelines. Society does not agree with primitive existence and continues to seek respectable higher significant foundations of human existence. That is, they create different ideologies. An ideology is a set of interconnected ideas, ideas and beliefs designed to unite people for the sake of living together and acting together. Today we can distinguish both humane and inhumane ideologies. Timely understanding and separation of humane from antihuman destructive social projects is important. After all, the public consciousness often has every chance to master various inhumane terrorist, extremist and marginal ideologies. Thus, every citizen should know that if the proposed ideology requires people to sacrifice their own lives, health, freedom, personal relationships, family or property, it means that from a legal and moral point of view, such an ideology, which would it did not set attractive goals for society, it is completely unacceptable, inhumane. At the same time, when confronted with humane ideologies, we will immediately be able to see that the proposed system of values and the associated changes will not pose any dangerous material or spiritual threat. In essence, the requirements of humane ideologies can only lead to a variety of ideological, intellectual, organizational and other positive changes. A striking example in this aspect is the ideology of the Enlightenment, which aimed to establish equal rights and freedoms of all people, their comprehensive intellectual and spiritual development through quality basic education and upbringing.

One of the modern ideologies is the ideology of mass consumption society. It is this utilitarian system of views and values that has led to the premature depletion of resources and the general deterioration of the environment. The ideology of mass consumption society can negatively affect not only the biosphere but also the spiritual sphere of public life. Thus, such spiritual problems as the loss of meaning in life, the general deterioration of social mood, the widespread spread of pessimistic and depressed dark worldviews, social indifference, aggression, etc. have recently become noticeable. Therefore, in order to successfully solve the above complex problems, humanity must find spiritual strength, wisdom and consolidate. Now is the time to look for and find new positive worldview values.

Another current ideological trend is the advancement of a new ideology of virtualization of human life, even after the pandemic is eventually successfully overcome and the objective need for restrictive quarantine measures simply disappears.

There is ideological pluralism in modern democracies, but this cannot preclude the adoption of some of the most important values and norms without which no democratic society can exist. Such norms also include some axioms of ethics of communication, which provide the possibility of civilized ideological discourse.

Keywords: Ideology; Humanism; Virtualization; Society of Mass Consumption

Perspective

Fishing, collecting, etc. In an effort to satisfy the need for security, ancient people created and developed primary religious cults (animism, totemism, fetishism, magic, etc.). In modern repositories, storehouses and museums, many artifacts are stored that contain symbols of ideas associated with primary religious trends and cults.

At the dawn of human development, as is known, there were no ideologically developed leading world religions yet. Fundamental secular social and political ideologies also did not exist. Under the influence of general civilizational sociocultural transformations, the emergence of conceptually developed ideologies occurs much later.

In its historical development, society is moving from primitive basic needs to spiritual needs, and they are progressing extremely fast both quantitatively and qualitatively. In the process of meeting social, moral, communicative and other spiritual needs, humanity creates the noosphere, as a special artificial intellectual and spiritual world, which actually impresses with its complexity, uniqueness and uniqueness of material and spiritual values. The grandiose scale of the world's cultural diversity of ideas, symbols and values, created artificially by mankind, is truly awe-inspiring. However, observing the global artificial world of culture, it is extremely important to identify and analyze the leading dominant ideas in human history and the ideologies derived from them. Prominent philosophers of all times in their works reasonably note the ambivalence of human culture and civilization. Similar to human consciousness, ideas of creation and destruction associated with the forces of eros and thanatos are vividly represented in culture. In the history of the development of human civilization, various humane and anti-humane ideologies were created and implemented more than once. So today, observing the global problems accumulated by humanity, which fortunately have not yet led to a planetary catastrophe, we must state the fact that the struggle of ideas of creation and destruction continues. From a philosophical point of view, all ideologies existing in the world deserve special attention, because they can acquire practical implementation at any moment, and this, in turn, means a total transformation of both individual and social life. And we can only make various scientific assumptions about which secular or religious, humane or anti-humane ideologies will acquire the status of socially significant and transform our existence. The important work of philosophers, sociologists, political scientists, historians, etc. there is a thorough analysis of both old, already relatively studied and well-known, and new ideologies as "ideal" models of social development, which are still waiting for favorable conditions for their further implementation.

The human mind is always directed to carefully search for meaning-making ideas, values and reference points. Society does not agree with primitive existence and continues to search for respectable higher significant grounds of human existence. That is why ideologues are able to significantly influence both individual and public consciousness.

Ideology is a set of interconnected ideas, ideas and beliefs, designed to unite people for the sake of common life and joint actions. As historical studies show, there have never been societies without the presence of certain worldviews and norms of behavior, that is, ideologies-worldviews. Generally accepted norms of behavior (based on values) have always ensured the ability of people to act together. Although the word "And." sometimes it is used as a synonym for the expression "political I.," but it is more expedient to consider political I. as only one of the varieties of I. Compliance with these norms allows avoiding situations when the dispute between value orientations and I. develops into a violent conflict [1].

Ideology essentially appeals to both the active creative imagination and the will of people, offering one or another version of social progress, future social well-being, happiness and prosperity. It is important to emphasize that it is the will that allows us to move from theory to practice, from reflection to active activity. Ideological influence on consciousness can be compared to a certain emotionally colored appeal addressed to all of humanity. Ideology is able to lead people out of the so-called intellectual and spiritual hibernation, to inspire and mobilize society for its further practical implementation. Ideology, filling our imagination with images of a desired happy future, actually imposes new standard models of human behavior. Ideology has always been, and continues to be, that secret weapon, the capabilities of which cannot be ignored or underestimated in any case. To seize people's consciousness, capture their imagination, use will and all other material and spiritual resources, this is the leading goal, which is often successfully achieved by various talented and outstanding ideologues. Unfortunately, not all people are aware of the fact that the ideas declared by skillful propagandists can be diametrically different from the key ideas laid at the foundation of one or another ideology. However, leading philosophers, analysts and other competent specialists are well aware of the common theoretical foundations that are necessary for the practical implementation of any ideology. Among such universal principles of the possibility of practical implementation of this or that ideal model of social development, it is necessary to carefully hide all those dubious and unpopular innovations that can simply dispel optimistic illusions and push people away. There is even a real art to silencing and leveling all those inevitable sacrifices that interested and enthusiastic supporters of an ideology will be forced to make. To date,

similar patterns have been identified and analyzed, offering detailed classifications of the sacrifices that the practical implementation of one or another ideology may require from people. I consider the position of scientific experts to be fully justified that any new proposed social project will not be able to take place in practice without people making certain sacrifices. It is another matter what kind of sacrifice persistent propagandists and ideologues will demand from us. Ideology essentially appeals to both the active creative imagination and the will of people, offering one or another version of social progress, future social well-being, happiness and prosperity. It is important to emphasize that it is the will that allows us to move from theory to practice, from reflection to active activity. Ideological influence on consciousness can be compared to a certain emotionally colored appeal addressed to all of humanity. Ideology is able to lead people out of the so-called intellectual and spiritual hibernation, to inspire and mobilize society for its further practical implementation. Ideology, filling our imagination with images of a desired happy future, actually imposes new standard models of human behavior. Ideology has always been, and continues to be, that secret weapon, the capabilities of which cannot be ignored or underestimated in any case. To seize people's consciousness, capture their imagination, use will and all other material and spiritual resources, this is the leading goal, which is often successfully achieved by various talented and outstanding ideologues. Unfortunately, not all people are aware of the fact that the ideas declared by skillful propagandists can be diametrically different from the key ideas laid at the foundation of one or another ideology. However, leading philosophers, analysts and other competent specialists are well aware of the common theoretical foundations that are necessary for the practical implementation of any ideology. Among such universal principles of the possibility of practical implementation of this or that ideal model of social development, it is necessary to carefully hide all those dubious and unpopular innovations that can simply dispel optimistic illusions and push people away. There is even a real art to silencing and leveling all those inevitable sacrifices that interested and enthusiastic supporters of an ideology will be forced to make. To date, similar patterns have been identified and analyzed, offering detailed classifications of the sacrifices that the practical implementation of one or another ideology may require from people. I consider the position of scientific experts to be fully justified that any new proposed social project will not be able to take place in practice without people making certain sacrifices. It is another matter what kind of sacrifice persistent propagandists and ideologues will demand from us. That is why, despite the manipulations and populism, extremely it is important to be able to distinguish humane from anti-humane destructive social projects in time. After all, various anti-humane terrorist, extremist and marginal

ideologies often have every chance to take over public consciousness. Thus, every citizen should be aware that if a proposed ideology requires people to sacrifice their lives, health, freedom, personal relationships, family or property, this means that from a legal and moral point of view, such an ideology, which would it did not set attractive goals for society, it is completely unacceptable. Therefore, if qualified manipulators and propagandists try to promote dubious and harmful social projects for further practical implementation, we must promptly and decisively reject them.

Along with this, when faced with humane ideologies, we will immediately be able to see that the proposed system of values and the changes associated with it will not carry any dangerous material or spiritual threat. And although, according to scientific theory, certain sacrifices will be required from people, they will not lead to any losses and damages. Moreover, by their nature, the demands of humane ideologies can only lead to various worldview, intellectual, organizational and other positive changes. A vivid example in this aspect can be the ideology of the Enlightenment, which aimed to establish the equal rights and freedoms of all people, their comprehensive intellectual and spiritual development by means of quality fundamental education and upbringing. Thus, the ideology of the Enlightenment required people to refrain from violating the rights and freedoms of other people, to engage in education, constantly raising their own intellectual, spiritual and professional level, to take care of the environment, etc. Whenever recalling and discussing global world problems and the dangers associated with them, one should not forget that the prospect of using or not using weapons of mass destruction will ultimately depend on the prevailing ideology. Therefore, if, under the influence of various negative factors, certain anti-human forces, weapons of mass gain power destruction can be applied again, which in turn can call into question the very prospect of the future existence of our world civilization. There are many tragic pages left in history. And we should never forget such terrible facts of world history as the atomic bombing of the Japanese cities of Hiroshima and Nagasaki, the fascist death camps of Auschwitz, Treblinka, Belzec, Sobibor, Chelmno and Majdanek in Poland. The list is not exhaustive, some authors supplement it with camps Jasenovac in Yugoslavia and Maly Trostenets in Belarus. All these real manifestations of the implementation of anti-humane destructive ideologies in practice should be for posterity an eternal warning against such fatal and tragic mistakes. All these grandiose phenomena of the temporary victory of the forces of evil will must never be repeated. The same can be confidently said about all other global problems without exception. Therefore, it is not surprising that scientists regularly gather at the meetings of the Club of Rome to discuss and solve current world problems of futurology and globalism.

According to many scientists, such as Torstein Veblen (theory “demonstrative consumption”) [2], Jean Baudrillard (the work “Consumer Society”) [3], Alvy Toffler (the work “Third Wave”) [1], Guy Debord (book “Society of the Spectacle”) [4] and others, it has long been time to resolutely revise the key vector of the development of world civilization, because the rapid development of the society of mass consumption has only worsened the global situation. The aggravation of environmental problems is directly related to the spread of the ideology of mass consumption society. It is this utilitarian system of views and values that has led to the premature depletion of resources and the general deterioration of the natural environment. The ideology of mass consumption society, as we can see, is able to negatively affect not only the biosphere, but also the spiritual sphere of social life. Recently, such spiritual problems as: loss of the meaning of life, general deterioration of social mood, mass spread of pessimistic and depressive dark worldview, social indifference, aggression, etc. Therefore, in order to successfully solve the above-mentioned complex problems, humanity must find spiritual strength, wisdom and consolidate itself. Right now is the time to look for and find new positive worldview value orientations [5]. The society of mass consumption has long since exhausted its resources and shows all the signs of uncertainty, decline and stagnation.

The situation has significantly worsened in the conditions of the long-lasting COVID19 pandemic. For the third year already, the whole world is actively fighting against a dangerous infection. Although victory is still a long way off, some impressive progress in the development and use of effective vaccines has fortunately already been achieved. However, along with the achievements, we again have to observe the emergence of new global world threats and dangers for which most people were obviously not prepared at all. Such a long quarantine literally divided history into two periods: before and after the pandemic. We all remember perfectly well what happened to her. And although of course it was not problem-free, it was a relatively open world in which all spheres of public life functioned mostly offline. During the pandemic, the activities of almost all social institutions began to gradually move to the virtual space. Of course, the Internet and various types of remote activity have existed for a long time, but this phenomenon has never acquired such a grand scale in the past. On the one hand, remote work, leisure and communication contain many obvious advantages. It is simply impossible to deny the fact that precisely thanks to these, not always popular, forced quarantine measures of self-isolation and remote work, it has already been possible to save hundreds of thousands of people in the world. However, from a philosophical and psychological point of view, it is extremely important to understand the very essence of this new world phenomenon and carefully analyze, along with

the positive, possible negative consequences. Today, a new ideology of virtualization of human life is being actively promoted in the world, even after the pandemic is finally successfully overcome and the objective necessity in the application of restrictive quarantine measures, it will simply disappear. So, for example, Mark Zuckerberg is working on a new project called Metaverse, a “meta universe” in which he sees the future of the Internet.

What awaits us all if this new ideology of self-isolation, virtualization and remoteness becomes the new dominant world ideology? At modern conferences, symposia, round tables, etc., extremely heated discussions on this topic continue. But as it happens most often, in the process of scientific discussion of ambivalent and ambiguous current problems, opinions are usually divided. That is why recently speeches have been coming out from high stands more and more often, exposing both positive and negative aspects of modern trends of mass virtualization of social and personal life. It is necessary to show a lot of patience and endurance in order to preserve tolerance in these new conditions of civilizational upheavals.

In today’s world, the question of under what conditions, in what way and under what rules do we want and are ready to live in the future has become especially relevant? As for today’s reality, the government of many countries continues to apply various restrictive quarantine measures. Concern for the safety of relatives and loved ones and the preservation of jobs led to a significant deterioration of the social mood, in which feelings of irritation, sadness and intolerance were clearly manifested. As you know, it is horror that is capable of extremely quickly turning a cultured society into a wild and ferocious mob. That is why the long pandemic has long been established in the information space as a new infernal threat equally dangerous for all people. The mass media only increase and inflame panic among the population. The regular broadcast of terrible and disturbing information only worsens the state of individual and public consciousness. The question of which ideology will acquire the status of dominant in the future is open. Of course, there are specialists who deny the very fact of the existence of any dominant ideology in conditions of ideological pluralism in the modern world. In modern democratic societies, different people, groups of people and social strata, as a rule, have different value priorities and value hierarchies (differences even concern which values should be considered the most important). This pluralism, however, cannot exclude the adoption of some of the most important values and norms without which no democratic society can exist. Such norms also include some axioms of the ethics of communication, which provide the possibility of a civilized ideological discourse.

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