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## SCIENTIFICNESS AND BIASED NATURE OF IDEOLOGY

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Ideology is an ambiguous phenomenon. At different stages of its development, there were different approaches to understanding this phenomenon. Every thinker who turned his attention to ideology sought to interpret it in his own way. In the modern world, despite the development of social and humanitarian sciences, there is still no unified point of view on the phenomenon of ideology. And so far we have encountered different, often contradictory definitions of ideology.

In this paper the scientific nature of ideology will be considered. The debate about the relationship between science and ideology has been going on since the introduction of the term «ideology» into scientific discourse. This aspect in the understanding of ideology is extremely important for the reason that the vector of research of this phenomenon depends on how we understand the relationship between science and ideology.

In connection with this aspect there are two opposite approaches to understanding ideology. According to the first approach, ideology is understood as a form of scientific knowledge designed to describe objectively the social world. The second approach is to understand ideology as a false consciousness that distorts real values and meanings of existence [2.P.17]. In this paper we will consider the nature, roots and consequences of this separation.

Most scientists recognize that the term «ideology» was introduced by the philosopher of The French revolution, Antoine Destutt de Tracy [4.P.315]. He set the vector of the first approach, which can be conditionally designated as «neutral-positive» [2.P.17]. In his main work «Elements d'ideologie» de Tracy explicitly calls ideology the science of ideas, which includes the doctrine of their expression and deduction [1.P.36]. The purpose of this science is to give an objective idea of «correct» ideas [4.P.315]. To achieve this goal, the thinker chooses the tools typical for the natural sciences. Thus, de Tracy calls ideology a part of zoology, aiming to instill accuracy and naturalness in ideology [1.P.26]. Such a paucity of methodological justification and excessive idealism of science have called into question the scientific nature of ideology. Napoleon Bonaparte rejected the draft of ideology, calling its authors «dark metaphysicians» [4.P.315]. This was the beginning of a negative and disdainful attitude towards ideology in the scientific and political environment.

K. Marx and F. Engels were the thinkers who theoretically justified the «negative» concept of ideology [2.P.17]. Marx argues that people have always created misconceptions about themselves, forming illusions, ideas and dogmas. He urges people to fight against such illusions [3.P.11]. Such areas as morality, religion and metaphysics are ideologies – illusions, designed to smooth out a lot of contradictions that arise under the rule of capitalism. Thus, Marxism is the theoretical basis for the formation of a «negative» attitude to the phenomenon of ideology, calling it a source of distortion of consciousness in favor of the ruling class.

Despite all the theoretical justifications, philosophers have not been able to form an unambiguous attitude to ideology. Over the time different views on ideology have emerged within Marxism. Among the development of the theory of ideology within framework of Marxism, we can distinguish two trends. On the one hand, the development of the concept was continued by Karl Mannheim, who accepted Marx's view of ideology as hiding the real state of thing in favor of the ruling class. He expanded the concept of ideology, emphasizing the unconscious assumptions that guide thinking [5.P.14]. But on the other hand, even traditions of Marxism, there is a different view of ideology.

V. I. Lenin, being an adherent of Marxism, nevertheless revised the interpretation of ideology. He is credited with reviving the enlightened, «neutral-positive» ideal of understanding ideology. Thus, according to him, an ideology can become scientific, representing a system of «true» ideas, only if it is a proletarian ideology [4.P.316]. Lenin argues that any ideology reflects the interests of a particular political group, i.e. it is party-oriented. This approach significantly influenced the structure of Soviet Union. During the Soviet period, ideology was interpreted only from class positions [4.P.316].

Thus, ideology, originally conceived as a social science, as a result of its poor methodological justification and too abstract concepts, has become the object of criticism. The described splits in the relationship between science and ideology, as well as splits in relation to ideology, are primarily due to the fact that the «neutral-positive» approach to ideology assumes the only variant of the system of «true ideas» and «science of ideology», but the ideal of such system was lost due to the turn towards practice, when activity came to the first place. The loss the ideal served as the basis for the uncertainty of the boundaries of the phenomenon of ideology, the variety of interpretations of ideology and, as result, approaches to the study of this phenomenon.

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