

IDEOLOGY: MEANING, CHARACTERISTICS AND END OF IDEOLOGY DEBATE

1.1 Ideologies have played vital role in moulding the history of mankind. Different sets of Ideologies emerged at different junctures of time as a challenge to overcome the problems which man experienced on account of mis-management of the politics and affairs of the societies by the then rulers. Search for good government or ideal-government, ideal model of constitution etc. has been going on since the dawn of human civilization. In the course of or less were inspired history of 1500 years, different political ideas have been presented which more by a consequences of prevailing socio-economic environments. Hence, we come to witness of different hues or brands. Some of them have been branded as Leftist, Centrist etc. Lot of difference of opinion exists with regards to the role in influencing the process of change and decision making and their role influencing the process of change and decision-making in the contemporary societies. Hence rational analysis of all these vexed issues is required.

1.2 Nature and Other implications

The word ideology was first used on May 23, 1797 by a French theorist, Destutt de Tracy as a newly conceived science in opposition to the subject of metaphysics. By ideology, he meant the science of ideas a fresh discipline intended to be the basis of an entirely new social and political order. The Oxford English Dictionary defines ideology "as the manner of thinking characteristics of a class or an individual." According to the Webster's New International Dictionary (1948) ideology, "**is the science of ideas.**" Frank Thakur Das says that ideology is a type of political theory which upholds a certain political system (in its broadest sense) and the values and ideals that sustain it, as the total final proximation of the human mind to an ideal agreement and, therefore, claiming this finality, seeks to realise. Macpherson says, "I take ideology to be a more or less systematic set of ideas about man's place in nature, in society, and in history i.e. in relation to particular societies, which can elicit the commitment of significant numbers of people for (or against) political change."² This does not exclude a set of ideas essentially concerned with merely a class or a nation, if it relates the place and needs of man in general. Thus liberalism, conservatism, Populism, Pan-Africanism and various

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1. Frank Thakur Das : The expanding frontiers of Political Science, in "Indian Journal of Political Science", Vol. 34, No. 4, 1973; p. 415.
 2. Macpherson, C.B., Democratic Theory : Essays in Retrieval, pp. 157-58.

nationalism are all ideologies.

In its broadest sense, the term ideology signifies a set of ideas ranging from one desiring no change in the prevailing order to another crying for a total transformation of society. In other words, ideology comprises a distinctive set of socio-economic ideas on the basis of which a new social order is to be built upon. That is why Preston King says that "Ideology refers to an action-oriented system of political ideas in the sense that these are sets of ideas concerning the change or defence of the existing political structures and relationship."¹ It may or may not, possess a logical or philosophical character at all, but must possess a political characteristics i.e. a context without which it cannot be described an ideology a guide to direct political action.²

For T.W. Adorno and others ideology, stands for an organization of opinion, attitudes and values....a way of thinking about man and society, we may speak of an individual's total ideology or of his ideology with respect to different areas of social life : Politics, economics, religion, minority groups and so forth. Ideologies have an existence independence of any single individual; and those which exist at a particular time are results of both historical process and of contemporary social events.³

David Easton speaks ideology comprising... "articulated set of ideal ends and purposes, which help members of the system to interpret the past, explain the present, and offer a vision for the future. Thereby they describe the aims for which some members feel political power ought to be used and its limits. They may be descriptive myths about political life; they may be appraisals and aspirations. But they have the potential, because they are articulated as a set of ethically infused ideals to capture the imagination."⁴

From the foregoing definitions it becomes obvious that ideology, connotes a set of ideas for laying the foundation of new society by bringing about change in the existing system.

Thus Ideology may briefly be summed up as under :

- i) It includes a set of ideas in response to a means of depending or changing the existing political system.
- ii) Ideologies differ in their content and hence its degree of implementation will differ from system to system. For instance, ideological emphasis is far greater in totalitarian states as compared to

1. Preston King cited in Frank Thakur Das : "The Expanding Frontiers of Political Science, in "Indian journal of Political Science," No. 1.34, 4. 1973, p. 419.

2. Ibid.

3. T.W. Adorno and others : The authoritarian personality, p. 2.

4. David Easton : A Systematic Analysis of Political Life, P.290.

liberal democratic states.

- iii) Ideologies under go change, but this may not be due to their being corrupted in their role in the political process, nor to changes simply the result of political opportunism. Where an ideology is not possible to be translated in to reality, it may result in ideological splits between the former ideological colleagues and those who fit the reality to new ideological interpretation.
- iv) Ideologies may be classified according to their role in relation to political system as Rightist, or Leftist, Reactionary or Progressive, conservation or revolutionary; reformist or radical and the like.
- v) Ideology constitute the keystone of the each of political party or groups. Political parties, indeed, are formed on the basis of certain distinctive ideals and they complete for the acquisition of political power or the strength of their ideological programmes.
- vi) Ideology is an action-oriented programmes for fulfilling the objective requirements of the society. For an ideology to sustain, it is required to be based on sound and proper scientific analysis of the objective realities and that its action plan should also be directed in consonance with requirements and need of the society.
- vii) People get mobilised on the basis or the popular appeal that an ideology may contain. In other words ideology has become as instrument whereby the leaders motivate people to take part in political action or they accord the character of legitimacy to their political system.

Characteristics of Ideology

It is a fact of history that men of vision have endeavoured to evolve certain set of views in order to improve the living of their fellow beings. The search for ideal political system and institutions have been floated from time to time by thinkers, philosophers, poets, sages and saints alike. That is why we now witness certain strong political ideas in this early start of the twenty first century and they invisibly from part of some ideology. It is on this account that modern period is called the **“age of ideology”**. For instance, while liberals lay emphasis on the values of liberty, equality, justice and humanism, the Marxist look down upon ideology and desire to expunge it from the society. Men of conservative orientation detest the very ideas of change or radical change and fear if (particularly the ideology of totalitarianism) as set of idea for the defence and justification of genocide, concentration camps, indiscriminate bombardment or mass arrest of the dissidents and the like. Others optimistic view that by following a particular set of persistent and integrated doctrines the people can lead a blissful life on this earth.

Keeping this in view, Preston King points out three characteristics of

modern ideology :

- i) The goal which modern ideologies address themselves are typically utopian. In other words, they tend to define goals in un-realistically optimistic terms so that large number of people are attracted by the catchy words as quick solution to all the problems of man. The modern concept of "Free market" or the Marxist concept of "Classless society" - are typical of this utopian trend.
- ii) Modern ideologies have developed the habit of thinking in over-simplified terms like "we versus they, friend versus enemy, freeman versus tyrants, proletarian versus capitalists, patriot versus imperialists; such clear-cut alternatives are typical of the ideological way of seeing political realities.
- iii) Modern ideologies draw sustenance from extreme optimism of their views regarding human progress. It is on account of this incitement of human progress, that men are largely attracted. Besides, the element of extremism gives them the confidence of ultimate victory for being on the side of angels.

1.3 Ideology and Politics : Their mutual relationship

Political process in all societies is very much influenced and shaped by political ideas that have been generated from time to time. It is here that the role of ideological moorings come to play its parts. The search for a best system of government has been regarded by Allan R. Ball as the first step in the study of the Politics. Politics is now, in the opinion of David Easton : "Concerned with the authoritative allocation of values." In the opinion of Geoffrey K. Roberts : "As an activity, Politics is the process in social system... by which the goals of that system are selected, ordered in terms of priority and concerning resources allocation, and implemented. He further elaborates that political process involves both co-operation and the resolution of conflicts by means of political authority, and if necessary, coercion." H. Lasswell and A. Kaplan have defined Political Science as the "**Study of shaping and sharing of power**". Similarly, Michael Curtis has observed : Politics is organised dispute about power and its use, involving choice among competing values, ideas, persons, interests and demands. Further elaborating, Curtis continues : "The study of politics is concerned with the description and analysis of the manner in which power is obtained exercised and controlled, the purposes for which it is used, the manner in which decisions are made factors, which influence the making of those decisions and the context in which those decisions take place." Max Weber also defines; "Politics is the struggle for power or the influencing of these in power and embraces the struggle between states and as such and between organised groups within the state." It, therefore, becomes apparent that the struggle

in all societies is going on for acquiring power and the central concern for all groups (including parties) is how to approach the people for winning their support and legitimacy.

For acquisition of power of the state, groups or political parties compete on the basis of some political ideologies (or what some describe them as political values). Politics is, therefore, the core of political ideology. Political ideology reflect a framework of action oriented programme to bring transformation in the existing social order. According to Allan R. Ball. "All ideologies are concerned with the nature of distribution of power; They are essentially normative arguments to espouse a programme of reform or reaction-thus they are not simply political philosophies. They demand action, not just observation and analysis. They may be particularly linked to one group in society, but it is always claimed by supporters that a particular ideology has a wider and impartial relevance to all interests in the political system."¹

It may thus be noted that all existing political systems of the developed world, or belonging to developing countries or to the underdeveloped are based on ideological foundations. In the opinion of Allan R. Ball, "All political systems are ideologically paraded or there is a deep ideological conflict within the system. No matter how weakly articulated, there is, "nonetheless, an ideological base to all system."²

1.4 Functions of Ideologies

Although ideologies vary so far as their content and action oriented programme is concerned, yet we can discern some concern functions which they are supported to discharge.

- i) Ideology legitimises political structure, and distribution of political power in the political System;

Liberal democratic government is said to rest upon the will of the people as expressed by their elected representatives. So a govt. constituted after general election is said to have authority from the people which is less challengeable than immediately before an election. Democracy does not imply that people actually rule it, only means that democracy provides opportunity of accepting or refusing the men who are to rule them. Yet continuous efforts are made to get the legitimacy of the regime by holding periodic elections. Even the legitimacy of the socialist systems (before the disintegration of USSR and collapse it communism in East European states) used to be defended in principles of Marxism-Leninism.

1. Allan R. Ball : Modern Politics and Govt. (2nd Edition, 1978) p.244.

2. Ibid, p. 248.

- ii) Ideologies allow framing of demands in the political system in recognisable form people and groups (representing diverse professions, occupations, trade, commerce and industry) often raise demands in the context of their ideological framework. Without putting these demands in the background of the ideological framework of the political system, it often becomes difficult to understand or interpret them. In order to broaden the base of political legitimacy the ruling elite would accept such demands readily which are in consonance with the ideology of the ruling elite. It may postpone, others to be met in subsequent years.
- iii) Ideologies broaden the base of involvement of the individuals in the political process. Ideological goals revealed or depicted by the parties and groups induces luring amongst the party activists to take more active, part as they, come to believe that in the near or distant future his party will gain power and change. The Political system to produce a fairer, more just, more equal society. It is there goals that may explain the participation in what could be viewed as a dreary round of party committee meetings or the canvassing of votes in constituencies that are a lost cause.
- iv) Ideologies provides an excellent tool for the political elites in every Political system to achieve varying degree of mass involvement in the political process. This is clearly seen when a state wages a war, particularly the large-scale wars twentieth century, characterized by exhortation to save democracy, socialism, the motherland, against external dangers.
- v) Ideologies are as much a factor in the stability and political unity as a source of challenge to the existing political structures. They can be used to support the dominant political elites to disarm their rivals, and they may be used to divert attention away from difficult internal problems. Above all, they are a means of legitimising the government and the policies of the government.
- vi) Ideologies help to accommodate change in the political system. In the opinion of Allan R. Ball; "Ideologies are a means of explaining political change and assist in their acceptance. Political change is a universal phenomenon, yet the speed and extent varies from political system to political system. It is consequence of whole host of international factors, individuals, social structure, level of economic development, as well as political institutions and political ideas. Hence, changes in the political system may be influenced by various degrees by many factors.

1.5 Various kinds of Ideologies : A Comparative Analysis and Assessment

As pointed out earlier, various set of ideologies have influenced the course of

human history. Some of them have been admired and condemned by the supporters and opponents of those ideologies that have played dominant role in hastening the process of change or in maintaining the status quo.

- (i) **Liberal Theory-Highly flexible set of norms and values** : Ideology of Liberalism stands for inculcation and cultivation of the values of freedom, democracy and humanism. Its basic assumptions lie in the entire paraphernalia of democratic order having representative government, responsible executive, political checks and balances, rule of law, independence of judiciary, free press and socio-economic justice. This ideology ensures three values-limited government pluralistic and unlimited scope for free choices. The government operates in the midst of autonomous, spontaneously self-creating, voluntary. The society has a pluralistic character that implies that it is made up a host of autonomous sections and associations. Tolerance is the hall-mark of liberal ideology. Every interest is allowed free expression and access to power.

It may also be noted that liberalism as an ideology may be classified into two parts **classical liberalism** and **modern liberalism**. While classical liberalism is finding its best manifestation in the work of John Locke portrays men as modest characters of moderate passions and feable reason who can best be accommodated to one another by a government which interferes with essential freedoms as little as possible. Modern liberalism finding its equality bold manifestation in the works of Hobhouse, Laski and Lasswell, stands for free play of various competing groups and associations into the political process of the country and an increase in the area of state activity with the result that model modern state becomes a social welfare organization while classical liberalism stood for Laissez faire (Non-Interference of the state in the activities of the individual) which will only ensure maximum freedom & happiness of the individual positive liberalism socks to enlarge the sphere of the state activities. It justifies that individual freedom may be created to ensure social justice. But the real difficulty about the ideology of liberalism is that is too fluid and flexible to the designated as such. One may say that it is essentially flexible character, takes it from the one pole of liberal democratic to the other pole of liberal authoritarian orders. A set of ideas which cannot be subjected to very specific and concrete programmes and where even action-orientedness is missing cannot be called as an

ideology. At the most it may be described as 'False consciousness' (as designated by Marx) on a utopia (as described by Marxism).

(ii) Conservative Theory : Ideology in defence of the Establishing order :

Conservatism as, an ideology to said to have its start in Hegel's Philosophy of Rights and its best re-iteration in Burke's "Reflections on the Revolution in France." It is associated with feudalism, status, established order, landed interests, medievalism and nobility. As such it is opposed to middle class, labour, commercialism, industrialism, democracy, liberalism, individualism. The basic postulates of conservative theory of ideology can be summarised as under :

- i) Man is basically a religious animal and religion is the foundation of civil society.
- ii) Society is the natural, organic product of slow historical growth. Existing institutions embody the wisdom of previous generations.
- iii) Community is superior to the individual. The rights of men derive them from their duties. Evil is rooted in human nature, not in any particular institutions.
- iv) Man is the creature of instinct and emotion as well as reason, prudence, prejudice experience and habit are better guides than reason, logic, abstractions and meta-physics.
- v) Except in an ultimate moral sense, men are un-equal. Social organisation is complex and always include a variety of classes, orders and groups differentiation, hierarchy and leadership are the inevitable characteristics of any civil society.

All protagonists of conservative theory (like Edmund Burke, Russell Kirk, Hugh Cecil and Michael Oakshot) assert in favour of the value of existing institutions. They hold that the wisdom of one generation could never be greater than that of the past generations. Hence they oppose the process of change and all revolutionary ideas. This theory is criticised on account of condemning the people of live in a condition of social injustice having its sanction in the greatness or the established order.

(iii) Marxian Theory : an Ideology of Proletarian Revolution : Marxism is both an ideology and a methodology. To Marx and Engels goes the credit of propounding a new ideology with action-oriented programme to built a new classless society (like Heaven on earth) by freeing the man from all shackles of slavery. Lenin, Stalin and Mao Tse Tung have further elaborated and developed the principles of Marxism.

The Marxist doctrine starts from the fact that the essence of state is

class society. The Marxist doctrine starts from class struggle, and state is a class-institution. The nature of its relations with society are determined by society's economic and political system. For thousands of years, the state has been a machine for class domination, which is to say that, in a society with opposed classes the state is essentially a dictatorship of the dominant class. Through the state the ruling class exercises its power and coercion in respect of other classes and sections of the population, and find them to its will in an organised manner.

Karl Marx was interested in creating a real socialist society. Prior to him, Philosophers had only interpreted the world. Marx was interested in a critical analysis of the society in order to change and restructure it on new foundations. Thus Marxism not only shows a way of understanding the world but also provides us with a scientific philosophy, with the help of which it can be changed.

The ideological bases of Marxism lie enshrined in his tools of scientific analysis which he calls them as doctrines of :

- (a) Materialism
- (b) Historical materialism or economic interpretation of History
- (c) Doctrine of class war
- (d) Theory of Revolution.

It is note worthy that Marx denounced all ideologies in the name of their being "a false consciousness" about social reality but then he offers an ideology of his own. Although Marx never used the word ideology in explicit terms but he used to refer to a more or less coherent system of ideas which purported to explain and justify the new social system which he thought to build up after destroying the capitalist system.

Marx built his system of ideas according to his own interpretation of the history of mankind.

- (a) According to Marx, society is not fixed or constant but it has been changing since its beginning. Whereas Hegel enunciated and applied the laws of dialectics to the field of ideals, Marx, adopted these laws and applied them in the field of matter. According to Marx, social institutions are shaped by material conditions of life which are determined by the mode of economic production in society.
- (b) The material conditions of life create divisions in the society into two categories of classes... the haves and have nots; the poor and oppressed class and the rich and dominant class. Hence deriving force of social

change is struggle, and the determining factor in the last resort is power. The struggle is between social classes rather than nations, and the power is economic rather than political. Political power being in Marx's theory a consequence of economic position.

- (c) The outcome of Marx's theory of dialectical materialism is then found reflected in the materialistic or economic interpretation of history. According to Marx the course of history of the mankind is shaped and influenced by economic conditions. "In all stages of human life forms or conditions of production determine the structure of society." Marx and Engels have identified four main stages, of past historical development (a) Primitive Communism in which forces of production are slight owned, (c) medieval feudal society (d) Modern capitalist society. As each stage of society is divided into two antagonistic classes; the class which owns the means of production and controls the forces of production, dominates the rest thus perpetuating tension and conflict.
- (d) As a result of clash between the existing social relations and the new productive forces, a new revolutionary class emerges which over-throw the existing order in a revolution. The old order gives way to the new-slaves society, is replaced by feudal society, feudal society is replaced by capitalist society; Capitalist society is replaced by socialist society. According to dialectic logic, enemy stage of society which falls short of perfection, contains the seeds of its own destruction. Marx saw his contemporary capitalist society as an imperfect stage because it continued the division of society into antagonistic classes-the have and have nots, the bourgeoisie and the proletariat, the dominant and the dependent classes and the consequent exploitation of the dependent class. It was therefore, doomed due to an interplay of its interest contradiction.
- (e) The opening sentence of the "**Communist Manifesto**" says that "The History of all hitherto existing society is the history of class struggle". Marx maintains that the class-struggle among the antagonistic classes (the oppressor and the oppressed) has been going on since the dawn of human history. For the purpose of Class-struggle, Marx holds that all classes were are ultimately divisible by two, one which controls the means of production, while the other does not, and that antagonism to which this gives rise creates a profound contradiction, until the stage of perfect production is reached, class struggle is bound to operate at each stage of social development.
- (f) According to Marx, each new epoch of social history is a product of

revolution. The capitalist system was established by a revolutionary over-throw of feudal system (as symbolized by French Revolution). But as the capitalist system has now become a better on the new forces of production, this must be over-thrown by the new revolutionary class-the proletariat-in a revolution. This proletarian revolution would be distinct from all previous revolutions of human history. A revolution in the past was accomplished by a small class, in its own interest to establish its own supremacy and dominance, for exploitation of another vulnerable class which come into existence in the introduction of new mode of production. The proletarian revolution would be different because it would be a revolution of the majority against a minority, of the masses against the class exploiters. It is not designed to win power for a particular class but to put an end to the system of exploitation itself. This would be final revolution in history to establish socialism in place of capitalism. The proletariat will establish its dictatorship and will abolish the institutions of private property. Means of production, distribution etc. will be owned by the state which will be controlled and run under the dictatorship of the proletariat. The ultimate aim of the proletariat will be to establish classless and stateless society.

The Marxist ideology has been criticised for subordination of man to the all powerful and ruthless system called the dictatorship of proletariat besides, its basic assumptions have been challenged on account of its inherent weaknesses.

(iv) Totalitarian Ideology : An extension of, as well as a total opposition to, the Marxism theory should be traced in case of totalitarianism as an ideology which takes ideas as weapon either to reconstruct a new society or to save the existing one from total reconstruction. Thus the ideology of totalitarianism has two diametrically opposite dimensions. While as a Leftist doctrine it implies the establishment of a communist system drawing inspiration from the tenets of Marxism,-- as a rightist doctrine, it stands for the preservation of Status-Quo and is generally called by the name of Fascism. Communism denounces the present system as a model of exploitation and oppression of by the bourgeois class and the class of workers and thus desires its substitution by a new system in which the government by virtue of being the dictatorship of the proletariat uses every possible means to establish a classless society. Opposed to it, is the ideology of Fascism that desires to preserve the "status quo" and thus treats communism as its mortal enemy. However, the common point is that both stand for a ruthless and uniform system which in the words of Karl Popper,

makes them the enemies of a free and open society. In such a situation, both ideologies (i.e. Communism and Fascism) are essentially action-oriented systems of ideas. They typically contain a programme and a strategy for its realisation.

Whereas Marx has dubbed ideologies as “False consciousness” and yet the doctrines (basic postulates and action-programme underlying all these ideas) which he preached for large-scale indoctrination of the masses are nothing less than ideological in its nature.

It may also be pertinent to note that the principle to Marxism, as interpreted by Lenin constitutes the foundation of Communist ideology. However, recent development show that the contribution of good number of Communist leaders and theoreticians cannot be ignored. The principles of Marxism-Leninism now stand modified in view of the developments which saw the collapse of Soviet regime in U.S.S.R., and other Communist Party ruled states of Eastern Europe.

The whole ideology of fascism (as operated in Italy under *Mussolini* and in Germany under the command of *Hitler*) was dominated by the dogma of an all-powerful state and irresistible government. All interests of the individual were suppressed by an omnipotent hierarchical organisation of the nation and, therefore, Fascism is seen as a conservative and reactionary ideology.

In the words of Fredric M. Watking : “Political thought, 1750 to the present.” For the past two centuries, the Western world has been living through a time of troubles that might well be called the age of ideologies Liberalism, Communism, Rationalism as secular faiths or ideologies have played a vital part in the revolutionary changes in the past 200 years. The rise of ideology was from the beginning associated with and has all the time been much effected by Industrial Revolution. Less obvious, but not less important, is the fact that Industrial Revolution itself could never have occurred, or never at least in the rapid and comprehensive form, it actually assumed, with the aid and support of these ideological movements. The age of ideology reached its peak in the 20th century when during the inter-war year (1919-1939) ideology became a very popular term in the writings of all political scientists and in the process of the world. The emergence of Communism in the USSR, Nazism in Germany and Fascism in Italy, and the debates that emerged Democracy versus Communism and Democracy versus Fascism, Nazism made ideology a determinant of politics as well as of International politics. Ideological principles and

considerations became the determinants both of party politics within all states and relations among nations. Emergence of Rightists, Leftists, Fascist, Communist, Socialist, Centrist and Liberal groups in the political systems of the world took place in the age of ideology. In international politics too ideology emerged as determinant of foreign policies of all the nations.

1.6 Ideology : Its relevance and the debate regarding End of Ideology :

Since the early 1950's an increasing number of scholars got concerned with the apparent warning of ideological politics in advanced industrial societies. According to American social theorists like Daniel Bell and Robert E. Lane, Western societies have developed in such a way and to such an extent that no ideology is any more required. The functions of ideologies or their programmes of action have been taken over by a scientific social technology. The burden of the argument is that Marx lived long back and much has happened to the bourgeois thinking since then. As a matter of fact, bourgeois system has acquired several new forms which Marx and his ardent followers could never imagine with the result that the life of the people, including the proletariat has improved considerably. Hence, the end of ideology, as pointed out by David Bell.

Besides, a rough consensus has emerged in the Western world on political issues in the acceptance of the welfare state; the desirability of decentralized powers, a system of mixed economy and of political pluralism. It has been further maintained by Daniel Bell, S.P. Huntington, W.M. Rustow that contemporary societies are now facing problems of technological, managerial or administrative nature rather than ideological.

The menace of all powerful state, the ideological division of right and left etc. have been mellowed down owing to erosion of liberty and freedom of the individuals. The outright nationalization of private property in the name of public interest has come to be questioned. The triumph of the democratic ideals in the Eastern countries and the disintegration of the USSR have given fatal blow to the Leftist and radical ideologies.

Democracy being a system of consensus, allows no room for the politics of conflict (class struggle). Barrington further holds the opinion that, if we are able to reduce economic inequalities and privileges in our societies, thus would further eliminate the source of conflict. Following this line, Lipset, while seeking to offer an answer to the

question; “If a ideology ended ? says : “The democratic class struggle will continue, but it will be a fight without ideologies without red flags, without workers” May Day parades.¹

1.7 Conclusion

As stated at the outset political ideas continue to inspire the imagination of the man in search for an ideal system of governance. Political ideologies have significantly moulded the course of world history. With changing socio-economic conditions, the urges and aspirations of the people also change. Like wise, the process of ideological thinking undergoes change. So long as man continue to face problem solution are to be discovered in tackling them. If those issues are resolved, new issues crop up. As urges and aspiration of men go on multiplying, likewise the burden of the ruling elite is increased. The world is not static and the process of change and development is going on. Those who believe that ideologies have ceased to play effective role in the contemporary world seem to be out of place with reality. The crying need of globalization, global free economy, industrial industrialization modernization etc. are all issues that have been generated out of ideas of thinking men who want to usher in an era of peace, plenty and prosperity for all. But how for these ideals are realised ? Who will be the beneficiaries of these politics ? Will the Third World (i.e. the under-developed nations) will be, able to withstand tough competition with the advance & countries of the west ? Howsoever these issues are likely to give birth to new ideological thinking. Hence, we have to accept that ideologies do help in shaping and reconstruction of societies on the designed lines.

We are now living in an age of democracy and socialism and the role of ideology cannot be denied. Secondly, both ideology and politics cannot be separated. If politics is a struggle for power, what motivates people to take part in the struggle is a certain belief system. As a matter of fact, it is the war of ideas that contributes to the material of politics. The function of a political scientist, according to G.A. Almond, is to discover the pathway of good ends. Hence, different belief systems (ideologies) help us in choosing right alternatives for the re-structuring of our societies.

1.8 Question : Discuss various kinds of Ideologies.

1. Lipset, S.M. Political Man (abridged Ed. 1959), p. 200