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GRT EVOLUTION OF POLITICAL IDEOLOGY: A STUDY

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Abstract:-Ideologies were made necessary by the Age of Enlightenment belief that people could improve their conditions by taking action instead of passively accepting life as it come. On other hand we look at the world through a veil of theories, pre-supposition and assumptions. In this sense, observation and interpretation are in extricably bound together: When we look at the world we are also engaged in exposing meaning upon it. This has important implications for the study of politics.

Keywords: Political Ideology , Enlightenment , political ideologies.

INTRODUCTION:

In particular it highlights the need to uncover the presumption and assumptions that we bring to political enquiry. At their deepest level, these assumptions are rooted in broad political creeds or traditions that are unusually termed political ideologies. Each of Leninisms (Liberalism, socialism, conservatism, religion extremism, secularism, terrorism, feminism, etc.) constitutes a distinctive intellectual framework or paradigm, and each offers its own account of political reality and its own world view. However a deep disagreement both about the nature of ideology and about the role for good or ill, that is play in political life.

The knowledge of the political theory the term of ideology is applied in two contexts:

- (a)an act of idea which is accepted to be true by a particular group, forty or notion without further examination.
- (b)To science of ideas which examines as to how different ideas are formed, how truth is distorted, and how we can overcome distortions to discover true knowledge.

The origins and Development of the Term

The reality of ideology goes back to the birth of state, so that it is impossible to agree with Habermas' argument that there are no pre-bourgeois ideologies. We would see not problem in describing Aristotle's theory or St.Thomas Aquinas position as ideological since these were ideas that impacted upon society and moved people into action in relation to the state. But it is generally agreed that the term 'ideology' was first used in French in the early nineteenth century, but we don't know for sure who coined it. Most of the evidence, however indicates that the French noble and scholar Antone Louis Cloude Destutt de Tracy (1754-1836) probably coined the term in 1796. DeTracy was an aristocrat, symphothetic to the French revolution, but was imprisoned during the terror. On release, he turned his attention to what had caused such barbarities and pondered over the general and societies differed significantly. DeTracy was a time rationalistic heir to the enlightenment. He saw ideology or a science of the human mind. (B.N., 2006, P. 439)

The meaning of the word 'ideology' is frequently debated, its meaning is not transparent. In the past many prominent theorists and commentators on ideology have cost doubt on the with and integrity of the language of ideology. Many theorists warn against taking ideology at face value. Sophisticated theorist delicate theories to undermine the very possibility of numbering the universal claims about political ideologies promoted by classical ideologists, and in the bringing business of everyday political rhetoric, ideology is seen as being a political recipe cooked up by formatics of left and right.

De Tracy believed that people could use science to improve social and political conditions. To him ideology was a study of the process of forming ideas, a 'science of ideas', Ideas, De Tracy beliefs are stimulated by the physical environment.

Hence, empirical learning (the kind that is gained through experience) is the only source of knowledge. Supernatural and spiritual phenomena play no part in the formation of ideas. It is sufficient to note that materialism is a dominant theme in the concept of ideology.

Karl Marx and Engels develop a secondary theory about what ideology is. There is theory contradict De Tracy on the subject, Ideology. They argue that souther than science of ideas, ideology is nothing more than a fabrication used by a particular group of people to justify themselves. The concepts of ideology were completely subjective, and they were used to justify the ruling class of society. Thus the dominant political ideas, or ideology, of any society would always reflect the interest of the ruling class and according to Marx and Engles, were based on incorrect interpretations of the nature of politics. Later on common scholar Karl Mannheim also agreed with Marx's conclusion. (Leon, P., 2006, P. 6)

American political scientist Fredrich Wothing argues that ideology comes almost entirely from the political extremes, and they are always opposed to the status quo. They propose abrupt change in the existing order, therefore, they are usually militant, revolutionary and violent. In the terms, ideology emerged from the rationalist tradition, in which it my assumed that most problems could be solved it people applied reasons rightly.

Changes in Ideologies Concepts

Ideologies perform several functions when used by different ideologies. Of course, the very evolution of ideologies is based on the prevailing socio-economic circumstances in a particular country. Hence, ideologue is not at liberty to impose his subjective ideas, but he should work out a particular ideology on the basis of an objective reality. For, its success depends upon the actual situation, rather than on any ideological myth or an illusion, Moreover the credibility of any ideology can be gauged from its effective implementation. However, the term ideology seems to have lost its importance in recent time. In fact it has acquired on entirely different meaning when it is treated in a derogatory sense. The notion of ideology meant different thing to different people. While some consider it is something that is a state sponsored policy, some others viewed it is counter-ideology propagated by the political opponents, whereas some more reject it as regimenting the people into interlight compartment. (Smita, 2012, P. 24) And of course, there are also some who propagated one ideology, but practice another one. This way, ideology, are not only neglected by their ideologies very often, but also these are even neglected invariably. Hence those who preach and practice never take ideologies seriously. Similar is the case with the political forties that proclaim lofty ideologies from their rooftop day-in-day out. But, there is hardly any reaction from the people.

Ideology: Facts, Values or State

It is examined that, when apparently value free linguistic philosophers define the world democracy in parliamentary term, they are taking a stand on the between representative and participatory democracy that is normative in character. One meaning of the term ideology is thought, that is normative, but this, we should suggest, is unsatisfactory for at least two reasons. First, it natively assumes that ideas can be none-evaluative or purely factual in character. Second, it foils to avoiding morality in politics, but by moving beyond the state.

The state is best defined as on institution claiming a monopoly of legitimacy, supporters have to denigrate those who challenge this monopoly, presenting their own values as an exclusive system. Inevitably, a statistic focus distorts realities. This problem is exacerbated by the fact that the state not only claims and the use of force to tackle conflict of interest acts to polarize society into friend and enemies, those who are respectable those who are beyond the pole. This gives idea an absolutist twist that is characteristic of ideologies, and explains why ideologies are problematic in character. This is unavoidable where the objective of a movement is to win state power. (John, 2009, P. 173.)

Religion and politics overlap at a number of points, not least in the development of the major ideological traditions. Ethical socialism, for instance, has been so to form of Christian socialism, Islamic socialism, of self-striving and individual responsibility that gained political expression in classical liberalism. Religious fundamentalism, however, is different, in that it views politics as being secondary to the revealed truth of religious doctrine. And it is possible to develop such principals into a comprehensive world view, religious fundamentalism can be treated as an ideology in its own rights.

A lot of movements are not purely ideological, where they seek not only to transport the state, but to move beyond it altogether. Like feminists do not normally belief that punishing aggressive men through the courts will solve the problem of null male domination, although they my support it as a short term expedient. In the longer term, they would argue that we need to change our culture so that force is seen as an acceptable way of untouchably conflicts of interest, and that we must resolve conflict in what we have called a governmental way i.e. through negotiations and arbitration, not through force. This long term aim is non-ideological because its rests upon trying to understand why violence arises and how we can move beyond it. It involves a politics beyond the state, and in seeking to face reality in all its complexities, it is moving ideology as well. The notion of monopoly and the use of force that are inevitable when the state is involved, limit the realism of ideas and make them ideological.

End of Ideology

Much of the debate about ideology in the late twentieth century focused on prediction of its demise, or at least it fading

relvance. This came to be known as the 'end of ideology' debate. The current status of ideology in the world was reviewed in mid -1950s and in 1960s. In western liberal countries it was declared countries looked at ideology as a tool of totalitarianism which had to no place in open societies. (O.P., 2010, P. 22) By ideology, Tracy meant the science of ideas. Ideology represented the modern answer to the tradtion of political theory in the past. The ideologues like Coboni andContillac looked towards the formulation of a theory of government and a programme of political action. In their hands, ideology could not remain content to keep aloof from the politics of the day.

Early induction of this view may be found in proceedings of a conference on 'The Future of Freedom' held in Millers, Italy, in 1955. Edward Shils report on this conference was published in Encounter 1955 under the title 'The End of Ideology' The conference urged its participation to forget their minor differences and discover common roots to face the danger of communism. US sociologist argues that the study of the political ideas had been exhausted. In his view, ethical and ideological questions had become irrelevant because in most western societies parties competed for power simply promising higher levels of economic growth and material affluence. In short, economics had triumphed over politics. (Bisuaronjan., 2010, P. 430)

Ralph Dehrendorf in his Class and Class Conflict in industrial society (1957) argued that the western societies had entered a me phase of development. They were no longer capitalist societies; they had become post-capitalist society. (O.P., 2010, P. 23) A more recent contribution to this debate was made by Francis Fuhuryama in his essay". 'The End of History?' (1989). Fuhuryama did not suggest that political ideology had become irrelevant, but rather that a single ideology, liberal democracy, had triumphed over all its reveals, and that this triumph was final. The essay was written against the background of the collapse of communism in Eastern Europe which Fuhuryoma interpretate as indicating the demise of Muslim-Leninism as an ideology of the world-historical importance.

Anthony Giddins (1994) by contrast argued that conventional ideology both left and right have become increasingly redundant in a society characterized by globalization, the decline to tradition and the expansion of social reflexivity. An alternative way of interpreting these developments however, is offered by post modernism, which suggest that the major ideologies, or grand narratives, were essentially products of a period of modernization that has now passed.

Richard Titmuss, Glubright Mills, C.B., Macpherson and Alosdoir Machntyre have severely criticized the end of the ideology thesis. Titmuss has observed that the champions of end of ideology thesis overlook the problem of monopolistic concentration of economic power, social disorganization and cultural deprivation within the capitalist system. CW Wright Mills has dubbed the upholders of end of ideology the advocates of status quo. Alosdir Machntyrk (Against the Self Images of the age (1971) has significantly observed the end of ideology theorist failed to entertain one crucial alternative possibilities. (O.P., 2010, P. 25)

CONCLUSION

Ideologies could serve as meeting ground for like-minded people, instead of confining themselves to their tribe, cost, religion, region etc. They may reflect changing social consciousness on crucial issues. Some ideologies have given rise to strong social movements for the emancipation of various oppressed sections. Some ideologies manifest a deep concern with the future of humanity A ideology is identified by commitment to a cause. It rules out personal interest, bias or submission to a particular person, group or dynasty. It signifies a set of coherent ideas-perception of real and ideal from one's position.

In the modern day, ideology affects the national and the international systems. Nationalism is a prominent ideology that brought about solidarity among all the countries of the world. If the notion state system is identified as in ideology, then it is a part of largest system that is the internationalism system. Within the international system, one witnesses the prevalence of other subsystem, namely the terrorism, ethnic genocide, civil strife and collapse of none aligned ideology. If pacifism is an Ideology then the whole world will have a supreme ideology that is internationalism. Still in the contemporary world, any movement with a revolutionary ideology on issues such as racialism, feminism, environmentalism and globalization be part of the study.

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