Introduction
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In the first chapter, a historical survey has been made on the concept of ideology from Machiavelli to Ludwig Feuerbach through Francis Bacon, Thomas Hobbes, D'Holbach, E Condillac, Destutt de Tracy, Hegel and E Durkheim. Through them, the concept reaches Marx.

In the second chapter, the task of understanding the Marxian concept of ideology is attempted. From his thesis on Feuerbach to Capital, the way was through German Ideology and Grundrisse. For Marx, Ideology is necessarily a deception. It is false consciousness. For Marx, the problem of
the deception, the false consciousness cannot be solved by bringing solutions from without, external solutions. His enquiry into the solution from within leads him to the analysis of Capitalist mode of production. Here he finds the case of another, a stronger instance of ideological deception, which is unfolded in his voluminous work of "the theories of surplus value." Marx concludes that ideology is due to class structure, and everything is due to 'contradiction'. He advocates revolutionary practice as a remedy for this false consciousness.

The third chapter is on Gramsci, but before going to Gramsci, an understanding of Lenin becomes essential. Though the Neo-Marxists felt that Marx's theory of ideology is incomplete because he treats ideology only negatively, forgetting the positive aspect, it is Lenin who used the concept in its positive aspect first. Later, the Neo-Marxists like Gramsci and Althusser strongly felt the need of bringing in the positive connotation of the term ideology. Gramsci brings in the notion of a difference between 'organic ideologies' and arbitrarily willed ideologies. He argues that Marx has only used the term in the latter sense. For
Gramsci, ideology is an expression in the level of superstructure. As class contradictions will come to an end, the expression in superstructure will also come to an end. For Gramsci, even Marxism is an expression in the super structure, though he treats it as superior, because 'it is most conscious of contradiction'. However, Marxism too will vanish as contradictions disappear.

Althusser's structuralism comes as against Gramsci's historicism in chapter 4. For him, ideology is inevitable to any societies. No society whatsoever can have existence without ideology. He claims that it has material existence in the Ideological State Apparatus. But Althusser is inconsistent at many places, and he neglects one crucial Marxian concept, i.e., the idea of contradiction. And further more, he does not speak of another important aspect of Marxism, that is the concept of revolutionary practice.

In chapter 5, historicism and structuralism of Gramsci and Althusser are compared and
contrasted. Their merits and demerits are evaluated.

In the concluding chapter, the sixth one, Marxism is analysed in the light of Neo-Marxism. Towards the end, the possibility of incorporating value aspect in to Marxism is envisaged.