**General Introduction**

The multivalence/polysemy and elusiveness of the term “ideology”, reinforced by the fact that it is used broadly in the everyday discourse

Analysis of the idea that: if the theories of ideology show in general that the meaning of the words is a matter of political-ideological debates, this holds *par excellence* with respect to the term “ideology” itself.

A currently dominant, but not the only one, everyday use of the term shows “ideology” to relate to a partial, partisan viewpoint, “blinkers”, fanaticism.

A general position that can be detected in theoretical as well as everyday usages: “ideology” is related to beliefs which have a rather close connection to politics and are oriented to practice.

A general division of various understandings and usages of “ideology”, in the everyday discourse, according to the evaluative weight that the term carries: there is a negative, positive and neutral understanding of the term. This is a separation that holds also in the theoretical conceptualizations of “ideology”. Within Marxism, more specifically, there is a transition from an initially negative concept to a neutral one .

Within the whole problematic of ideology, a nodal point is the question of the relationship between ideology and science, and this question is closely connected to the division in the understanding of ideology on an evaluative basis.

Another division that one can detect in the various theorizations of ideology concerns the question whether ideology, and the falsity ascribed to it in its negative conception, refers to the conception/understanding of reality, or has to do with its connection to political practice. With respect to the latter point, ideology is traditionally connected with the interests of the dominators, and the serving of socio-political power. Thus, there arises a distinction between the “epistemic”, “functional” and “genetic” dimension in the falsity of ideology. The question, as Eagleton stresses, is whether those three dimensions are necessary linked among themselves. (Within the contemporary postmodern approaches, though, there is a neglecting and disregarding of the epistemic dimension –and this is a reason why, more generally, there is an abandoning of the concept of ideology within this theoretical context).