A minimal common understanding of the “epistemic” falsity of ideology, at least in the context of Marxist theories: it is not related to the absurd or irrational beliefs, neither to the conscious deception.

The neutralization of the concept of ideology also with respect to its connection to social classes, hence its understanding as more or less equivalent to “class consciousness”. The question here: does this entail that all ideologies are equally false since they are all attached to a social class?

The relationship between ideology and the “rationalisation” mechanism.

A further division in the various theories of ideology arises from the questioning of its restricted and restricting rationalistic conception, that is its conception as a sum total of conscious and elaborated ideas/theories. To this there is juxtaposed its conception which relates ideology to living experience and everyday life. And in this connection we have also the question whether in speaking of “ideologies” we refer to unitary, coherent systems of beliefs.

A suggestion related to the previous one is that we had better see ideology within the context of practical communication, or in other words to see it as “discourse”, and the subsequent suggestion that it is not possible to ascribe a certain ideological significance and function to isolated ideas, cut off from their relationship to other ideas and from a certain communication context.

The question whether there is a historical dimension in the relationship between socio-political domination and ideology, and consequently whether one could speak of an “end of ideology” in the sense that perhaps ideology, at least in the conventional and traditional sense of the term, is not necessary, in the contemporary world, for the legitimation and reproduction of domination.

The traditional version of the “end of ideology” thesis: the American sociologists, eg Daniel Bell, in the sixties, and the critique that in this version we have a strong exhibition of the ideological stance, i.e. that the “end of ideology” thesis is in itself an ideology *par excellence*.

Approaches questioning the significance of the concept of ideology in the present world, based upon the argument that nowadays what dominates is cynicism or the so called “enlightened false consciousness” (The position of Eagleton on this)

In the two last extracts in the document “texts for the introductory lectures” (by Larrain and Williams) there is a summary of questions defining the problematic around the concept of ideology and of its basic meanings.

\***Exercises**: see the document “texts for the introductory lectures”