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**FROM FALSE CONSCIOUSNESS TO THE END; THE ADVENTURE OF
IDEOLOGY**

**An Analysis of the Sociological Contexts of the Discourse of the End of Ideology and
History**

ABSTRACT

The root of the concept of ‘ideology’ dates from the French Enlightenment but at the end of this century it lost its first positive meaning as “the science of thought”. The main reason for this development can be found in the Napoleon’s changed attitudes- he cut his support once he gave to- the Enlightenment Philosophers who also called themselves as ideologists. It was Karl Marx who turned ideology as one of the important subject of political science. After the Enlightenment Philosophers he was the first serious thinker writing about ideology and termed ideology as “false consciousness”. However, the adventure of ideology was not limited to its first meaning of “false consciousness”. Discourses of ideology and its nature continued in the 1960s with D Bell’s as term as “the end of class” and in 1998 as “end of ideology” by F. Fukuyama.

It is clear that the term of ideology that was hotly contested topic especially at the end of twentieth century needs a closer sociological analysis. In this study we are going to examine the following issues:

- i) At the social context what sort of social developments were there when the “end of ideology” or “end of history” debate were taking place?
- ii) or “what sort of events was occurring that led those thinkers to think in this way”?
- iii) “is there any justification for this sort of thinking”?
- iv) When considering the realities of 21 century, is there any alternative ideology of “the end of ideology” thesis”?

For this reason, in this thesis, we will examine the developments, from a sociological perspective, that led to the “end of ideology” debate from 1960s to this date while seeking an answer for the question of ‘is it the end of ideology’ in the 21.century?

This study is consists of five chapters:

In the first chapter I am explaining the methodology used in this study.

In the second chapter I will be deal with the conditions in which the concept of ideology emerged just after the French Revolution as “the science of thought” and the process of how it transformed into a political concept.

In chapter three, I will be examining Hegel’s and K. Marx’ conception of the society and history. Particularly their ideas about “the end of history or ideology” that I believe is hidden in their writings.

In chapter four I will be examining the “end of history” or “end of ideology” thesis, argued by D. Bell and F. Fukuyama. Their opinions are quite different than Tracy’s original usage of the concept of ideology. According to Daniel Bell today the importance of the ethical and ideological problems has been diminished in the West, therefore individuals are tending to go after their material gains. This development meant that 19th century style class antagonisms have ended resulting the “end of classes” therefore “end of ideology” thesis. The last “end of ideology” arguments were put forward by Fukuyama. According to him humanity has reached its ideological and governmental evolution with liberal state. For him the idea of the “end of history” is based on capitalism and democracy which was shaped by modernity and is world wide victory.

In the last chapter there will be a discussion about the search for alternative ideologies in the 21st century.