

such prisms and accommodated by the society in question. Such policy prescriptions include the domestic rivalry to create policy, and the actual implementation and political-societal tradeoffs in pursuing policies. Political culture defines the boundaries of the polity in question and limits the realm of debate and possibility.

These political boundaries and cultural possibilities feed and are nourished themselves by ideology. Ideology may be defined as “. . . a value or belief system accepted as fact or truth by some group. It is composed of sets of attitudes toward the various institutions and processes of society . . . organises the tremendous complexity of the world into something fairly simple . . .”¹⁸³ The key idea is that ideology is a framework of simplification, most often represented in political—religious ideals that provide a roadmap for living in society. The concept of ideology is then a systematic method of displaying a political culture and its attempt to provide a form of societal coherence. Systematic means that all levels of societal life and belief are somehow related to the given parameters of the political culture.

Ideology expresses an idealization; a diagnosis and a solution for the establishment of a political-societal construct to analyze, understand and control the external variables and realities of everyday life. All questions pertaining to the functioning of society can be answered within the context of this ideological framework. Various levels of abstraction in life are answered by applying such a context to the problem statement. These frameworks are also normative, meaning that they try to describe the world, as it ought to be. Normative frameworks do not permit purely objective rationales. Political ideology usually offers some programmatic orientations to create some form of ideal societal construct.¹⁸⁴ An important aspect to the ideological structure is the spatial and temporal nature of ideology. These frameworks change over time in response to certain conditions and influences and it is necessary to view the IPE ideology in the context of shifting generational contexts.¹⁸⁵

Modern times illustrate this shifting context as responsible and mixed governance embodied in the British and American constitutions respectively, has defined within the West the ideological approach to building a political—societal framework.¹⁸⁶ In general

we can state that a mixed government and the separation of powers leads to balancing a government by one (dictatorship, monarchy), with the will of the many (democracy), and the government of the few (aristocracy). Keeping mass democracy in check, separating powers of control and judicial authority, and filtering voting intentions through representation are the key elements of this temporal ideological construction.¹⁸⁷

Socialism has mutated over time from utopianism and economic dialecticism to a new formulation that embodies major tenets of liberal and realist conceptions. Utopian socialists such as Rousseau, Proudhon, Owen or Saint Simon believed in a moral revolution, which would transform people and how they acted. Marx and Engels proposed a more extensive socialistic variant that was ‘scientific’ (though the data upon which Marx based his theories was almost entirely incorrect).¹⁸⁸ In the socialist universe there are material factors, which would transform the economic and societal structures embedded within the capitalist state, turning capitalism through dialectical systemic change into a proletarian state. Economics would change politics.¹⁸⁹

Both versions of socialism were predicated upon the supposition that all humans are fundamentally equal in spirit, aspiration and ability. Obviously this is incorrect. Utopians were however more than willing to ignore reality in their concern with establishing direct equality and the alleviation of the poverty of the working class. Marx stressed this alienation of wage earners. This condition was as much spiritual and intellectual as it was monetary and centred on the disembodiment felt by wage earners in both control and spirituality. Only by controlling their destinies could the proletariat achieve freedom. Dialectical socialism has mutated from a focus on the control of production to the ownership and direction of consumption and private wealth. Modern socialism thus concerns itself with economic possibilities and not with their effects.¹⁹⁰

Governments everywhere have instituted a redefinition of political values within the context of this modern political and social ideology. This has had a massive and important effect on the lay-person’s comprehension of the perceived ideological strengths and