

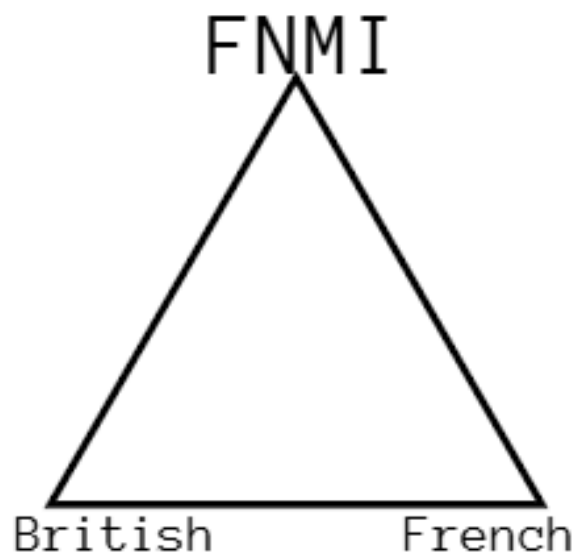
Social Studies 30-1

Unit Two: Ideologies and Me

Characteristics of Ideology

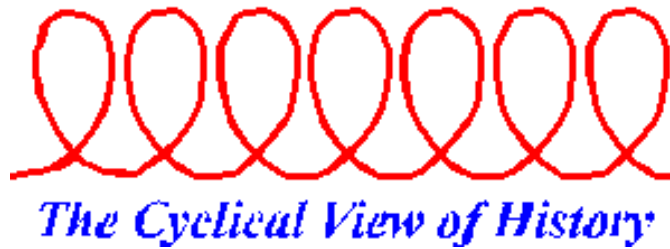
Lecture 2.4: Interpretation of the past

In his most recent national bestseller, *A Fair Country: Telling Truths about Canada*, John Ralston Saul argues that Canada's complex national identity is made up of the "triangular reality" of the three nations that compose it: Anglophones, Francophones, and the First Peoples. He emphasizes the willingness of these Canadian nations to compromise with one another, as opposed to resorting to open confrontations. If compromise between Anglophones, Francophones, and Indigenous peoples breaks down, Canada risks deep division. Tensions could escalate into conflict, unity could fragment through separatist or sovereignty movements, and trust in democratic institutions might erode. Minority cultures and languages could be marginalized, and Canada's global reputation as a stable, inclusive democracy would suffer. For John Ralston Saul, rejecting compromise would mean abandoning the very foundation of Canada's identity. Reconciliation is central to maintaining Canada's stability and identity. It reflects the spirit of compromise John Ralston Saul highlights—respecting differences, repairing relationships, and building trust among Anglophones, Francophones, and Indigenous peoples. Without it, division and conflict become far more likely. Canada's strength depends on mutual respect for each nation's language, culture, and worldview; dialogue and compromise to resolve disagreements; shared responsibility in shaping the country together; pluralism that values diversity as a strength; and justice and equity to address both historical and ongoing inequalities.



1. Cyclical View

This view sees all of history as a series of endless repeating cycles which has no ultimate purpose or goal. It teaches that there is no climax to history, therefore each cycle within itself is insignificant to the whole.



2. The Liberal Trajectory and The End of History

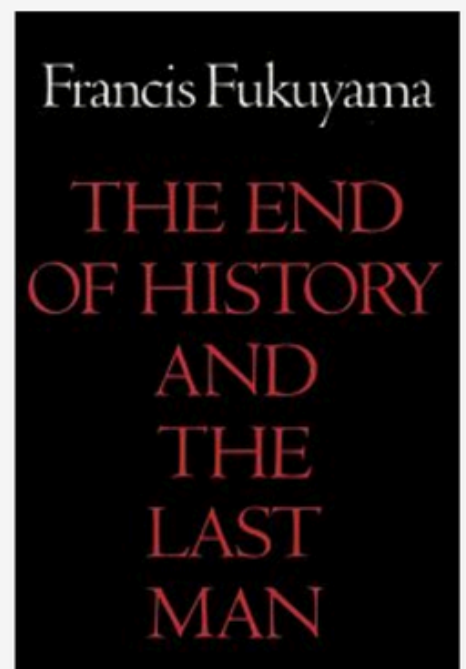
The Enlightenment, an intellectual movement that began in mid seventeenth century, argued that freedom and liberty was a natural human right and that reason and scientific knowledge—not the state or the church—were responsible for human progress.

The End of History and the Last Man is a 1992 book by [Francis Fukuyama](#), expanding on his 1989 essay "The End of History?", published in the international affairs journal *The National Interest*. In the book, Fukuyama argues that the advent of [Western liberal democracy](#) may signal the endpoint of humanity's [sociocultural evolution](#) and the final form of human government.

What we may be witnessing is not just the end of the [Cold War](#), or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western [liberal democracy](#) as the final form of human government."^[1]

Fukuyama's position contradicts that of [Karl Marx](#), who imagined that antagonistic history would end with [communism](#) displacing [capitalism](#).

The End of History and the Last Man



3. Dialectical Materialism of Karl Marx

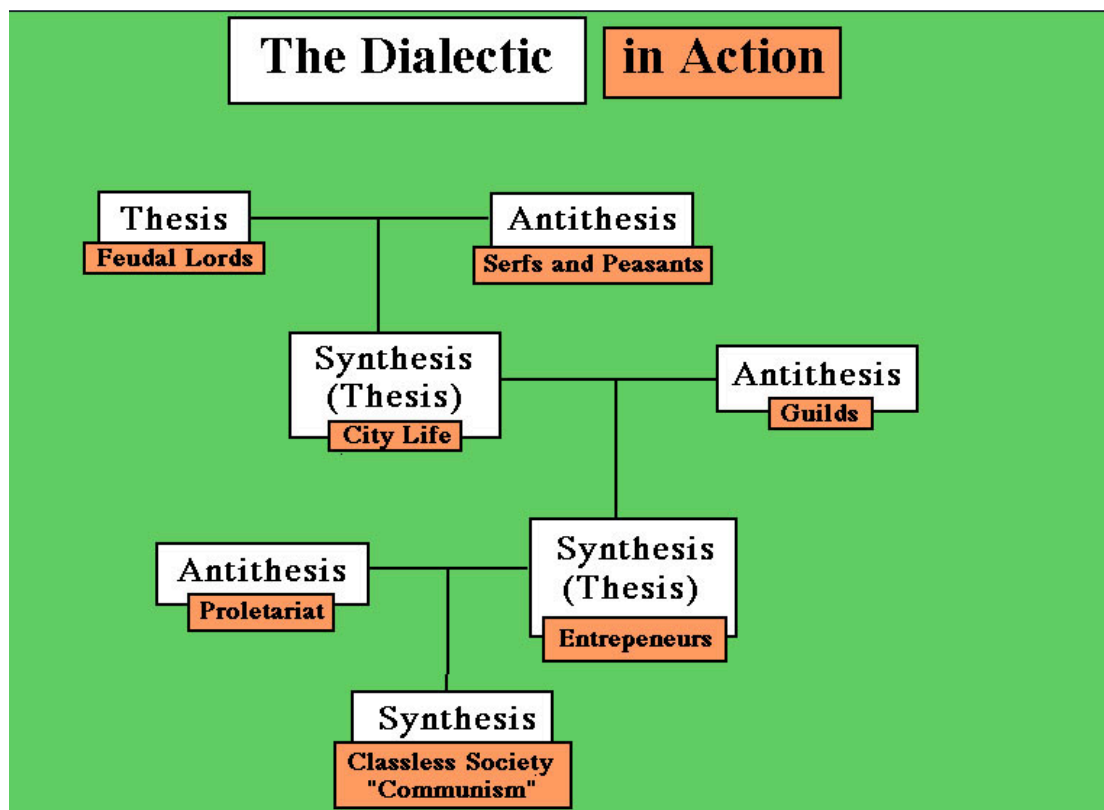
According to German theorist and economist, Karl Marx, all goods are material, and material goods are a source of power. He who controls capital controls also the culture of the people – morals, religion, education, public opinion, music, art etc.; those who control mass media can manipulate public opinion and politics. So, the cherished beliefs of any generation are essentially those imposed upon them by the class holding power.

Karl Marx interpreted history in such a way that he believed that the entire human experience has been a “class struggle” and that that class struggle would come to an inevitable end (vision of the future).

Marxism holds that the history of society is best-understood as “the history of class struggle”. In the same way that the old feudal nobility was replaced by the bourgeoisie (that is, the capitalist class), the bourgeoisie itself will, one day, be replaced by the proletariat (the working class).

In a capitalist system, the bourgeoisie is able to flourish because it extracts surplus profit from the products produced by the proletariat. However, capitalism has inherent contradictions, fatal weaknesses that, over time, become more and more severe. Eventually, the proletariat will become so impoverished that they will revolt and take control of the means of production, resulting in a completely **classless society**. Once this happens, the oppressive, coercive capitalist state will be replaced by a society based on rational economic **cooperation**.

“The ruling ideas of each age have been the ideas of the ruling class.”



Stage	Key Details
Primitive Communism	Men worked together in communities to survive. No private properties and no class differences. Most successful hunter-gatherer-warrior had control.
Imperialism	Emperor rules - power based on superiority at gaining resources. Land owning aristocracy created when emperor is threatened by outsiders as he gives land away to those who defend him.
Feudalism	Land owned by the aristocracy and they exploit the peasantry. Surplus of food leads to development of trade creating a new class of merchants.
Capitalism	Bourgeoisie (Middle Class) -Factory owners and merchants selling for a profit. Proletariat (Working Class) -Exploited through low wages and terrible conditions. They accepted this because of the 3 great deceptions: Church (religion), trade unions and parliamentary democracy.
Socialism	Proletariat become politically aware and overthrow bourgeoisie. Dictatorship of the proletariat develop with workers' organisations would ensure food, goods and services distributed fairly according to need through tax. Transitional stage.
Communism	Utopia. Everyone works together for the common good - no longer a need for money or government. Society would be class-less. This would be worldwide and therefore the world would also be state-less.

The main ideas of Marx and Engels



Marx and Engels believed that the world is steadily progressing so that eventually all people will be treated equally. They believed that this progress is happening in the following way:

1 class differences.

Ever since primitive times people have been divided into different classes. One class has been rich and powerful; another has been poor and downtrodden.



By the nineteenth century, when Marx and Engels were writing, the two main classes in European countries were the bourgeoisie and the proletariat. Bourgeoisie are rich people (sometimes also called capitalists) like owners of factories and banks. They own most of the country's property such as houses. They also control the governments. The proletariat are people who work in towns like factory-workers.

2 Revolution.



The bourgeois will become richer and the proletariat will become poorer. The proletariat will become so miserable and discontented that they will rise up in revolt. Street demonstrations and fighting in the towns will lead to the overthrow of the government. This is called a revolution. The bourgeois will have their wealth and power taken from them.

3 Communism.



These revolutions will happen in the countries with most industry and therefore the most discontented working people. Gradually these revolutions will spread throughout the world. There will then no longer be any class differences. Under this new Communist system all people will work honestly and in return receive what they need for a comfortable life. The slogan is:

FROM EACH ACCORDING TO HIS ABILITY; TO EACH ACCORDING TO HIS NEEDS.