

Fukuyama&sorty

Mathilde Fasting

End of History and the Last Man Francis Fukuyama, 2006-03-01 Ever since its first publication in 1992, *The End of History and the Last Man* has provoked controversy and debate. Francis Fukuyama's prescient analysis of religious fundamentalism, politics, scientific progress, ethical codes, and war is as essential for a world fighting fundamentalist terrorists as it was for the end of the Cold War. Now updated with a new afterword, *The End of History and the Last Man* is a modern classic.

The End of History and the Last Man Francis Fukuyama, 2006-03 Enhanced by a new afterword dealing with the post-September 11th world, a provocative exploration of issues of human society and destiny answers such questions as, is there a direction to human history? does history have an end? and where are we now? Reprint. 25,00 first printing.

After the End of History Mathilde Fasting, 2021 Intimate access to the mind of Francis Fukuyama and his reflections on world politics, his life and career, and the evolution of his thought

Francis Fukuyama and the End of History Howard Williams, E Gwynn Matthews, David Sullivan, 2016-07-20 Fukuyama's concept of the End of History has been one of the most widely debated theories of international politics since the end of the Cold War. This book discusses Fukuyama's claim that liberal democracy alone is able to satisfy the human aspiration for freedom and dignity, and explores the way in which his thinking is part of a philosophical tradition which includes Kant, Hegel and Marx. Two new chapters in this second edition discuss the ways in which Fukuyama's thinking has developed – they include his celebrated and controversial criticism of neoconservatism and his complex intellectual relationship to Samuel Huntington, whose Clash of Civilization thesis he rejects but whose notion of political decay is central to his more recent work. The authors here argue that Fukuyama's continuing fundamental contributions to debates concerning the spread of democracy and threat of global terror mark him out as one of the most important thinkers of the twenty-first century.

The Origins of Political Order Francis Fukuyama, 2011-05-12 Nations are not trapped by their pasts, but events that happened hundreds or even thousands of years ago continue to exert huge influence on present-day politics. If we are to understand the politics that we now take for granted, we need to understand its origins. Francis Fukuyama examines the paths that different societies have taken to reach their current forms of political order. This book starts with the very beginning of mankind and comes right up to the eve of the French and American revolutions, spanning such diverse disciplines as economics, anthropology and geography. *The Origins of Political Order* is a magisterial study on the emergence of mankind as a political animal, by one of the most eminent political thinkers writing today.

After History? Timothy Burns, 1994 In the euphoric aftermath of 1989's history-making events, the fall of the Berlin Wall and Soviet Union, reviewers heralded Francis Fukuyama's national bestseller *The End of History and the Last Man* as 'the first book to fully fathom the depth and range of the changes now sweeping through the world.' In *After History?*, 13 critics from across the political spectrum offer provocative responses to Fukuyama's bold declaration that democracy and capitalism have triumphed over totalitarianism and socialism. Fukuyama responds directly to his critics in a concluding chapter.

Political Order and Political Decay Francis Fukuyama, 2014-09-30 The second volume of the bestselling landmark work on the history of the modern state Writing in *The Wall Street Journal*, David Gress called Francis Fukuyama's *Origins of Political Order* magisterial in its learning and admirably immodest in its ambition. In *The New York Times Book Review*, Michael Lind described the book as a major achievement by one of the leading public intellectuals of our time. And in *The Washington Post*, Gerard DeGroot exclaimed this is a book that will be remembered. Bring on volume two. Volume two is finally here, completing the most important work of political thought in at least a generation. Taking up the essential question of how societies develop strong, impersonal, and accountable political institutions, Fukuyama follows the story from the French Revolution to the so-called Arab Spring and the deep dysfunctions of contemporary American politics. He examines the effects of corruption on governance, and why some societies have been successful at rooting it out. He explores the different legacies of colonialism in Latin America, Africa, and Asia, and offers a clear-eyed account of why some regions have thrived and developed more quickly than others. And he boldly reckons with the future of democracy in the face of a rising global middle class and entrenched political paralysis in the West. A sweeping, masterful account of the struggle to create a well-functioning modern state, *Political Order and Political Decay* is destined to be a classic.

The End of History and the Last Man Ian Jackson, Jason Xidias, 2017-07-05 Francis Fukuyama's controversial 1992 book *The End of History and the Last Man* demonstrates an important aspect of creative thinking: the ability to generate hypotheses and create novel explanations for evidence. In the case of Fukuyama's work, the central hypothesis and explanation he put forward were not, in fact, new, but they were novel in the academic and historical context of the time. Fukuyama's central argument was that the end of the Cold War was a symptom of, and a vital waypoint in, a teleological progression of history. Interpreting history as "teleological" is to say that it is headed towards a final state, or end point: a state in which matters will reach an equilibrium in which things are as good as they can get. For Fukuyama, this would mean the end of "mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government". This grand theory, which sought to explain the end of the Cold War through a single overarching hypothesis, made the novel step of resurrecting the German philosopher G.W.F. Hegel's theory of history – which had long been ignored by practical historians and political philosophers – and applying it to current events.

Liberal Democracy as the End of History Christopher Hughes, 2012-02-20 Francis Fukuyama claims that liberal democracy is the end of history. This book provides a theoretical re-examination of this claim through postmodernist ideas. The book argues that postmodern ideas provide a valuable critique to Fukuyama's thesis, and poses the questions: can we talk about a universal and teleological history; a universal human nature; or an autonomous individual? It addresses whether postmodern theories - concerning the movement of time, what it means to be human, and what it means to be an individual/subject - can be accommodated within a theory of a history that ends in liberal democracy. The author argues that incorporating elements of postmodern thought into Fukuyama's theory makes it possible to produce a stronger and more compelling account of the theory that liberal democracy is the end of history. The result of this is to underpin Fukuyama's theory with a more complex understanding of the movement of time, the human and the individual, and to show that postmodern concepts can, paradoxically, be used to strengthen Fukuyama's theory that the end of history is liberal democracy. The book will be of interest to students and scholars of political theory, postmodernism and the work of Francis Fukuyama.

Identity Francis Fukuyama, 2018-09-11 The New York Times bestselling author of *The Origins of Political Order* offers a provocative examination of modern identity politics: its origins, its effects, and what it means for domestic and international affairs of state In 2014, Francis Fukuyama wrote that American institutions were in decay, as the state was progressively captured by powerful interest groups. Two years later, his predictions were borne out by the rise to power of a series of political outsiders whose economic nationalism and authoritarian tendencies threatened to destabilize the entire international order. These populist nationalists seek direct charismatic connection to "the people," who are usually defined in narrow identity terms that offer an irresistible call to an in-group and exclude large parts of the population as a whole. Demand for recognition of one's identity is a master concept that unifies much of what is going on in world politics today. The universal recognition on which liberal democracy is based has been increasingly challenged by narrower forms of recognition based on nation, religion, sect, race, ethnicity, or gender, which have resulted in anti-immigrant populism, the upsurge of politicized Islam, the fractious "identity liberalism" of college campuses, and the emergence of white nationalism. Populist nationalism, said to be rooted in economic motivation, actually springs from the demand for recognition and therefore cannot simply be satisfied by economic means. The demand for identity cannot be transcended; we must begin to shape identity in a way that supports rather than undermines democracy. *Identity* is an urgent and necessary book—a sharp warning that unless we forge a universal understanding of human dignity, we will doom ourselves to continuing conflict.

Has History Restarted Since September 11? Francis Fukuyama, 2002 Argues that the fracture line over globalisation could turn out to be a division, not between the West and the Rest, but between the United States and the Rest. - cover.

Trust Francis Fukuyama, 1996-06-18 In his bestselling *The End of History and the Last Man*, Francis Fukuyama argued that the end of the Cold War

would also mean the beginning of a struggle for position in the rapidly emerging order of 21st-century capitalism. In *Trust*, a penetrating assessment of the emerging global economic order after History, he explains the social principles of economic life and tells us what we need to know to win the coming struggle for world dominance. Challenging orthodoxies of both the left and right, Fukuyama examines a wide range of national cultures in order to divine the underlying principles that foster social and economic prosperity. Insisting that we cannot divorce economic life from cultural life, he contends that in an era when social capital may be as important as physical capital, only those societies with a high degree of social trust will be able to create the flexible, large-scale business organizations that are needed to compete in the new global economy. A brilliant study of the interconnectedness of economic life with cultural life, *Trust* is also an essential antidote to the increasing drift of American culture into extreme forms of individualism, which, if unchecked, will have dire consequences for the nation's economic health.

History and the Idea of Progress Arthur M. Melzer, M. Richard Zinman, Jerry Weinberger, 2019-05-15 The publication of Francis Fukuyama's article, *The End of History?* prompted a wave of public debates about democracy, progress, and the idea of history. In this book, twelve distinguished cultural commentators offer a brilliant array of responses to those debates. Fukuyama's controversial essay had considered whether Western-style democracy might be the endpoint of an inevitable historical development. For the present volume, the chapters—none of which has appeared elsewhere—include both a keynote chapter by Fukuyama and a series of spirited alternatives to his position. Additional essays examine the historical and philosophical origins of the idea of history that lies behind today's perspectives on progress and politics.

Fukuyama's "End of History"-Thesis James Alabi, 2018-08-27 Seminar paper from the year 2018 in the subject Philosophy - Philosophy of the Present, grade: -, University of Ibadan, course: History of Philosophy, language: English, abstract: Perhaps the most apt way to start is to hear Francis Fukuyama in his own words regarding the objective of his journey into the end of history thesis. With that, we would have been immediately, at least considerably, launched into the entire discourse and have a clear sense of direction altogether. Fukuyama opens up the whole project of his thesis with a view not only to propagating the tenets of an ideology but also, and more fundamentally too, to order and put a seal to the views of his predecessors—Hegel and Marx—with whom he shares considerable degree of similar philosophical viewpoint vis-à-vis the journey of history and of the stages of evolution of human consciousness. Both Hegel and Marx had laid the foundation upon which Fukuyama would later build his theory of history and goal of its journey, or say development of human consciousness. From this background, this paper sets to do an expose of Fukuyama's philosophical standpoint on the concept of history, using as background Marxist dialectical master stroke as well as Hegel's idealist 'grundnorm,' and do a critique of the entire thesis. The focus essentially here is to interrogate the multifarious philosophical implications of Fukuyama's standpoint in relation to his declaration of the 'end of history.'

State-Building Francis Fukuyama, 2014-07-30 Francis Fukuyama famously predicted the end of history with the ascendancy of liberal democracy and global capitalism. The topic of his latest book is, therefore, surprising: the building of new nation-states. The end of history was never an automatic procedure, Fukuyama argues, and the well-governed polity was always its necessary precondition. Weak or failed states are the source of many of the world's most serious problems, he believes. He traces what we know—and more often don't know—about how to transfer functioning public institutions to developing countries in ways that will leave something of permanent benefit to the citizens of the countries concerned. These are important lessons, especially as the United States wrestles with its responsibilities in Afghanistan, Iraq, and beyond. Fukuyama begins *State-Building* with an account of the broad importance of stateness. He rejects the notion that there can be a science of public administration, and discusses the causes of contemporary state weakness. He ends the book with a discussion of the consequences of weak states for international order, and the grounds on which the international community may legitimately intervene to prop them up.

Trust Francis Fukuyama, 1995 In his bestselling *The End of History and the Last Man*, Francis Fukuyama argued that the end of the Cold War would also mean the beginning of a struggle for position in the rapidly emerging order of 21st-century capitalism. In *Trust*, a penetrating assessment of the emerging global economic order after History, he explains the social principles of economic life and tells us what we need to know to win the coming struggle for world dominance. Challenging orthodoxies of both the left and right, Fukuyama examines a wide range of national cultures in order to divine the underlying principles that foster social and economic prosperity. Insisting that we cannot divorce economic life from cultural life, he contends that in an era when social capital may be as important as physical capital, only those societies with a high degree of social trust will be able to create the flexible, large-scale business organizations that are needed to compete in the new global economy. A brilliant study of the interconnectedness of economic life with cultural life, *Trust* is also an essential antidote to the increasing drift of American culture into extreme forms of individualism, which, if unchecked, will have dire consequences for the nation's economic health.

The End of the End of History Alex Hochuli, George Hoare, 2021-06-25 The “End of History” is over. The idea that Western liberal democracy was the “final form of human government” has been exposed as bluster: the old order is crumbling before our eyes. Angry anti-politics have arisen to threaten political establishments across the world. Elites have fallen into hysteria, blaming voters, “populism”, Putin, Facebook... anyone but themselves. They are suffering from Neoliberal Order Breakdown Syndrome. Emerging from four years of interviews and debates on the popular global politics podcast *Aufhebunga Bunga*, *The End of the End of History* examines how the political consequences of the 2008 financial crisis have come home to roost. If Trump and Brexit shattered the liberal-democratic consensus in 2016, then the global pandemic of 2020 put a final end to the “End of History”. Politics is back, but it's stranger than ever.

The End of History? Francis Fukuyama, 1989 The folder contains photocopies of 2 essays published in *The National Interest*, no. 16 (Summer 1989): *The End of history?* by Francis Fukuyama, pp. 3-18; and *Responses to Fukuyama*, by Allan Bloom, et al., pp. 19-35.

Summary of Francis Fukuyama's End of History and the Last Man Everest Media, 2022-07-02T22:59:00Z Please note: This is a companion version & not the original book. Sample Book Insights: #1 Totalitarianism is a concept developed in the West after World War II to describe the Soviet Union and Nazi Germany, which were tyrannies of a very different nature from the traditional authoritarianisms of the nineteenth century. #2 The idea that the Soviet Union was trying to create a new type of man, who was not only free of his freedom, but also afraid of it, was illustrated by the book *One Flew Over the Cuckoo's Nest*, which centers around the inmates of an insane asylum who lead lives of childish inanity under the eyes of a tyrannical Big Nurse. #3 In the early 1980s, the Chinese communist leadership began permitting peasants, who made up 80 percent of the country's population, to grow and sell their own food. In 1986, the Soviet press began to publish articles critical of the crimes of the Stalin era. #4 The most basic weakness of the Soviet system was economic. It was much more difficult to tolerate economic failure in the Soviet system because the regime had explicitly based its claims to legitimacy on its ability to deliver its people a high material standard of living.

Our Posthuman Future Francis Fukuyama, 2017-06-15 Is a baby whose personality has been chosen from a gene supermarket still a human? If we choose what we create what happens to morality? Is this the end of human nature? The dramatic advances in DNA technology over the last few years are the stuff of science fiction. It is now not only possible to clone human beings it is happening. For the first time since the creation of the earth four billion years ago, or the emergence of mankind 10 million years ago, people will be able to choose their children's sex, height, colour, personality traits and intelligence. It will even be possible to create 'superhumans' by mixing human genes with those of other animals for extra strength or longevity. But is this desirable? What are the moral and political consequences? Will it mean anything to talk about 'human nature' any more? Is this the end of human beings? *Our Posthuman Future* is a passionate analysis of the greatest political and moral problem ever to face the human race.

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