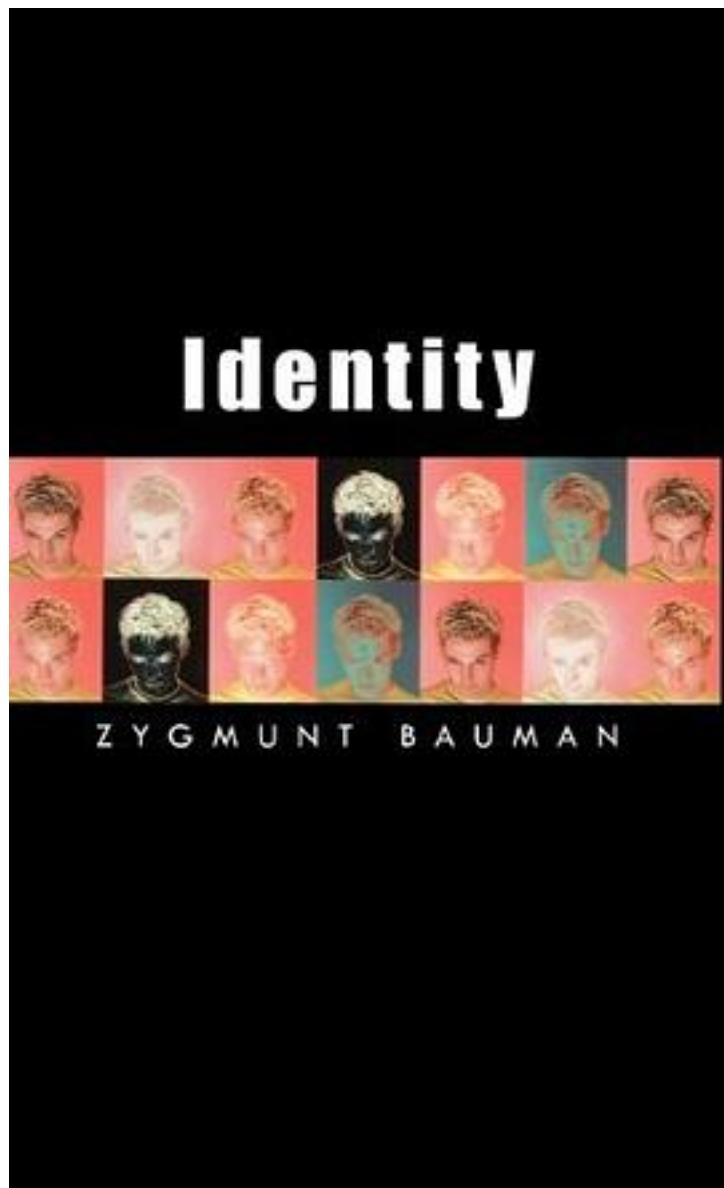


Identity



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Increasingly, the demands of identity direct the world's politics. Nation, religion, sect, race, ethnicity, gender: these categories have overtaken broader, inclusive ideas of who we are. We have built walls rather than bridges. The result: increasing in anti-immigrant sentiment, rioting on college campuses, and the return of open white supremacy to our politics.

In 2014, Francis Fukuyama wrote that American and global institutions were in a state of decay, as the state was 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 threatens to destabilise 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.

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 continual conflict.

作者介绍:

Francis Fukuyama is a Professor at Stanford University's Institute for International Studies. He has previously taught at Johns Hopkins University and at George Mason University. Fukuyama was a researcher at the RAND Corporation and served as the Deputy Director for the State Department's Policy planning staff. He is the author of Political Order and Political Decay, The Origins of Political Order, The Great Disruption, Our Posthuman Future and State Building. He lives with his wife in California.

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标签

福山

政治

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affairs

评论

经济学家始料未及的是：历史终结之后，自由民主无法解决“优越感”的问题。2010s以来，意识形态政治让位给了身份政治，左派的LGBT，黑人民权运动，米兔等等与右派民族主义民粹主义等等同构地寻求外界对于尊严，内在自我的承认。柏拉图认为，人类在欲望和理性之外还有thymos的存在，而identity不同于thymos的是其起源于现代性，对于本真性和inner self的诉求。欧洲第一个追求inner self的自然是马丁路德及其新教教徒对于天主教会的抵抗。而康德则将此世俗化，认为人们可以通过道德判断订立契约。

福山认为“身份政治”无法避免，他的解决方法在于一方面是通过identity创造更大意义上的认同，一个新保守主义版的欧盟。另一方面则是亨廷顿的“信条国家”，将宗教信条置换为现代的世俗版本。

无甚了了，缺少关键的原创洞见。一边强调身份斗争不可避免，另一边又说需要更普遍

的身份来解救危机，显得有些左右互搏。重要的不是身份的内涵到底是什么（这和讨论民族主义的本质一样，现实价值很少），而是如何提供一个超越身份政治的框架来思考问题。这样看来，反倒是全球化了的劳工联盟基于阶级立场更像是一个可行的方向，不过这又必然与福山心心念念的democratic accountability相违背，所以看起来是无解的。更有趣的地方其实是为什么这两年身份政治成为最重要的议题（如果完全按照福山，现代性就带来了身份的显性化，无法解释这几年的变化），民族主义和宗教问题同时放在身份的框架下讨论是不是合适，身份政治的经济\政治\文化根源到底是什么。P.S.除了福山还有谁写作会用“don't”这种用法？真服了…

条理清晰易懂的写作。第二张“the third part of the soul”中从心理学角度分析身份政治的部分很有趣

此书又可名《How nationalist right prevails over leftist parties》。

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