Ideologies built on the belief in a constructive world order after the end of the...

Science, Social Science

The paper " Ideologies Built on the Belief in a Constructive World Order after the End of the Cold War or on Disbelief in Such" is a delightful example of an article on social science. The entire world news and articles of history are still disillusioned about the end of the Cold War and the onset of peacebuilding with subsequent collaborations coming into play. Most of the writings are torn apart on whether to report on the end of the dark moments, the accidental history of the world, or the current state of affairs. The chapter is presented with five key ideologies with some being optimistic about the end of the Cold War while others argue that there is no hope in the recent and the future after the war. According to the source, the visions of the analysts rely on their arguments and viewpoints that concerns the behavior of humans with its influence on others (Betts 2017).

Additionally, their perspective exhibits various ideologies that made them put forth their stance. The perceptions of the commentators have majorly delved into the political and philosophical ideas that existed over a period and being popularized by various happenings. The analysis of the historical events has shown that they do not have full control of the future because they have been illustrated to exhibit diverse and extensive developments. Optimists postulate that war and violence have declined over a period as shown by its frequency and scale. On the other hand, pessimists argue that there is no data to support the presented evidence. Furthermore, they claim that there is another war being developed due to the cultural differences and the rising technological advancement as illustrated by Pinker in the argument analysis done by Fred C. Ikle (Betts 2017).

Francis Fukuyama's argument is based in the liberal and realistic predictions

demonstrating that the world has moved towards a liberal consensus that might end the violent contentions experienced during the past. Although his vision has been despised by critics who described that increasing violence and persistent authoritarianism, it impacted the opening of the Berlin Wall and the end of Marxism. On the contrary, John J. Mearsheimer discredits the optimists' perception of the claim that depends on realistic tradition. In his argument, Mearsheimer describes that the state of peace is an illusion setting a destructive period of the Cold War to come. Nonetheless, his vision has been disapproved by the persistence of the North Atlantic Treaty Organization (NATO) as other critics show. This, however, comes in handy with the challenges incurred in the European unity marred by renewed conflicts that have been reported (Betts 2017).

Moreover, the source presents another controversial vision by Samuel P. Huntington who relied on the liberal thinking that the major causes of conflict are motives and values. Like Fukuyama, he views the Western philosophy to be an overwhelming tide that cannot be resisted and further emphasizes the cultural disparities in most regions as sources of conflict. Additionally, Zakaria supports Huntington's claim that the significant drift in the world power rests on Western values and interests. He (Zakaria) posits that the experienced cultural diversity is underpinned by economic change. On the contrary, Ikle postulates that cultural conflict is as a result of technological advancements, which can lead to unpredicted issues in history (Betts 2017).

It is worth noting that all the ideologies presented attract attention although pointing to a single perspective but demonstrating diverse viewpoints.

According to the source, Mearsheimer and Fukuyama's visions centers and reflect on a similar standpoint. On the other hand, Huntington dwells on the benefits of culture and identity while Zakaria obtains his insights from the development of Westernization ideology. Finally, Ikle argues on the point of evil associated with technological advancement, progress in science and culture including uncontrolled events of mass destruction (Betts 2017).