

Jacques Derrida New Marxism And Endless of History

Abstract

In his controversial book *The End of History and the Last Man* (1992), American political theorist Francis Fukuyama claimed that history was over; Western liberal democracy had triumphed over Marxism and declared ideological conflict a thing of the past. Derrida was one of the fastest voices opposed to this trend, seeing that this victory was never decisive, but rather a fragile and threatening victory, with disastrous implications.

Hence, Derrida determined a task for himself in 1993 book *"Specters of Marx"* was to prove that Fukuyama's claims were nothing more than deceptive ideological trust. The Declaration of the End of History was only intended to suppress the past and its territory.

Derrida tried to revive the reputation of Karl Marx, perhaps from the lowest point in the intellectual history of this thinker, following the destruction of the Berlin Wall and the collapse of Soviet communism and its states, but did not seek to turn history back. Marx Derrida is completely different from the traditional Marx, Marx is pluralist. Marx is subject to interpretation and revision in response to changing cultural conditions, but it has never been and will not be a source of evangelical truth about how to change the world for the better by reorganizing economic and political life according to universally applicable principles.

This study analyzes Derrida's vision of Marx's return, his concept of neo-Marxism, and how we can reconcile liberalism with Marxism.