

brought up such points in his essay on Ethics, where he elaborates criticism of the humanist ideology.

*Victims are identified with the confused animal shown on the display, and humanitarians are identified with conscience and imperative... Who cannot see that these ethics, which deals with the misery of the world, hides white Human behind its Human-victim, good Human. Because the barbarity of the situation is thought of only in the light of 'human rights'- however in fact we have invariably to deal with the political situation that demands political thought-practice, whose real agents are always already present – this situation is perceived from the highs of our presumably gentle peace as uncivilised, as the one, that demands the civilised to intervene in the civilised manner. But each intervention in the name of civilisation demands above all a contempt of the whole situation including the victims (Badiou, 1993: p. 14/15).*

Fukuyama's liberal democracy therefore represents a framework, within which the extremist discourse develops. The Universalist *idea* of the liberal democracy that only recently got rid of the Universalist extreme represented by bolshevism and some other left wing ideologies, is now confronted with the strengthened particularism, which, in view of Badiou's criticism, grows from within it. The demise of communism even enlarged the field of argumentation for the right wing extremists: now their rhetoric increasingly comprises a criticism of capitalism as a threat to the national identity. Therefore, the multinational capitalism enters into the paranoid picture of a conspiracy against the "little man". As in the times of the rise of bolshevism and fascism, so today the formula of the "little man" makes it possible for the extreme ideology to connect its aspirations to the frustrations of large layers of society, to enlarge its rank and file and to scheme for an end of democracy. On the other side of this clash of identities within so-called new democracies, the nationalist extremism finds its reasons in the West's aloofness and in the myths of the past that support the idea of a nation's own "superior identity". The representative democracy, just being introduced in the former socialist countries, is already accused in the extremist populist and nationalist discourse as ineffective, corrupt and culturally strange. And although the historic paradigm of bolshevism and fascism seems to be mainly a matter of the past, which cannot repeat itself, the redressed and rearranged patterns are plain to see within the core of growing old/new ideologies.