

FRANCIS FUKUYAMA



TRUST:

THE SOCIAL VIRTUES AND THE
CREATION OF PROSPERITY

FRANCIS FUKUYAMA

TRUST

*The Social Virtues and the Creation
of Prosperity*

PUSTAKA PERDANA



1001420

HAMISH HAMILTON · LONDON

CONTENTS

Preface *xiii*

PART I

*The Idea of Trust: The Improbable Power of Culture
in the Making of Economic Society*

1. On the Human Situation at the End of History	3
2. The Twenty Percent Solution	13
3. Scale and Trust	23
4. Languages of Good and Evil	33
5. The Social Virtues	43
6. The Art of Association Around the World	49

PART II

Low-Trust Societies and the Paradox of Family Values

7. Paths and Detours to Sociability	61
8. A Loose Tray of Sand	69
9. The "Buddenbrooks" Phenomenon	83
10. Italian Confucianism	97
11. Face-to-Face in France	113
12. Korea: The Chinese Company Within	127

PART III

High-Trust Societies and the Challenge of Sustaining Sociability

13. Friction-Free Economies	149
14. A Block of Granite	161
15. Sons and Strangers	171
16. Job of a Lifetime	185
17. The Money Clique	195
18. German Giants	209
19. Weber and Taylor	221
20. Trust in Teams	231

21. Insiders and Outsiders	245
22. The High-Trust Workplace	255

PART IV

American Society and the Crisis of Trust

23. Eagles Don't Flock—or Do They?	269
24. Rugged Conformists	283
25. Blacks and Asians in America	295
26. The Vanishing Middle	307

PART V

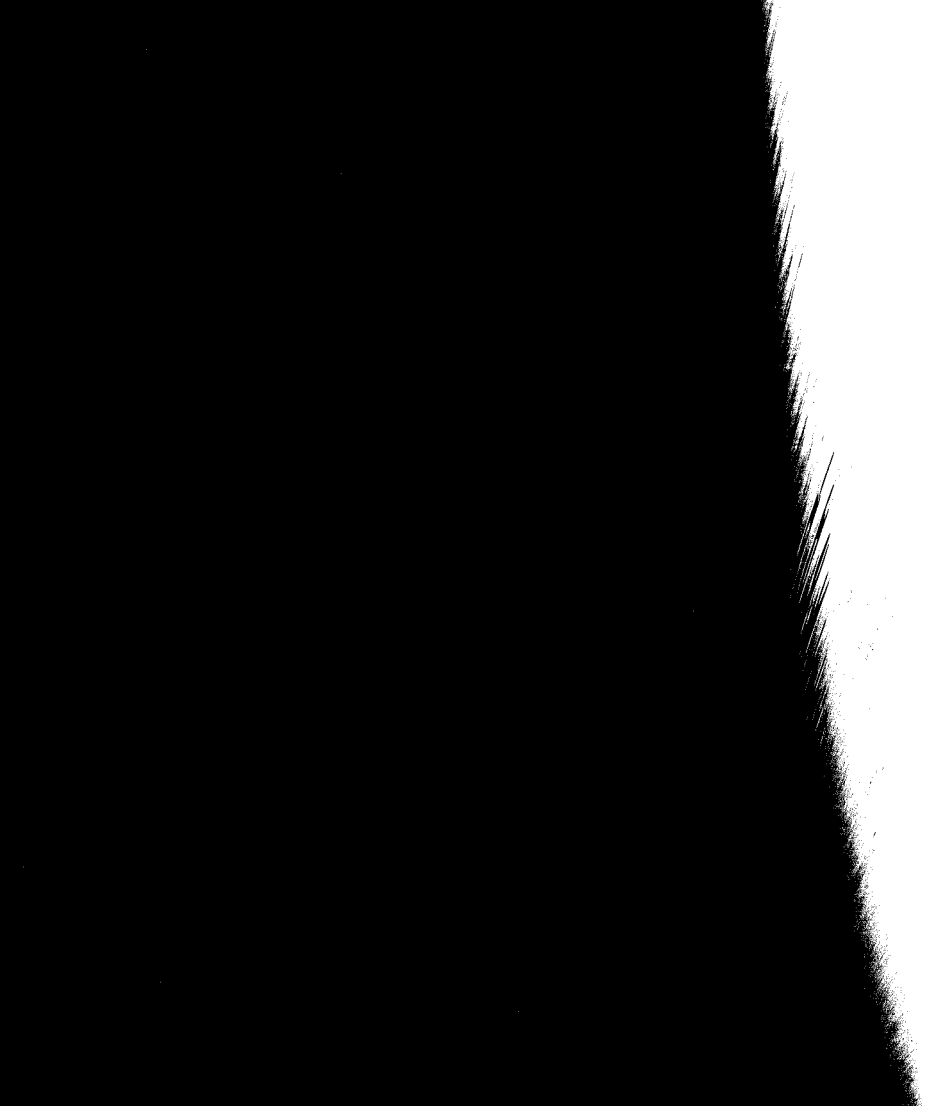
Enriching Trust: Combining Traditional Culture and Modern Institutions in the Twenty-first Century

27. Late Developers	325
28. Returns to Scale	335
29. Many Miracles	343
30. After the End of Social Engineering	349
31. The Spiritualization of Economic Life	355

Notes 363

Bibliography 421

Index 443



imitate the Japanese or Germans. It is, rather, the story of how economic life reflects, shapes, and underpins modern life itself.

A study that tries to compare and contrast different cultures with respect to economic performance is an open invitation to insult virtually everyone it touches upon. I have covered a great deal of ground in this book, and I am sure that people more knowledgeable than I about the particular societies under discussion will be able to think of countless objections, exceptions, and contradictory pieces of evidence to the different generalizations contained here. To those who feel I have misunderstood *their* culture or, worse yet, said something slighting or belittling about it, I apologize in advance.

I owe a debt of gratitude to many people. Three editors influenced the book greatly: Erwin Glikes, who signed the book prior to his untimely death in 1994; Adam Bellow of the Free Press, who saw it to completion; and Peter Dougherty, who labored long hours to put the manuscript into final shape. I also thank, for their help at various points along the way, Michael Novak, Peter Berger, Seymour Martin Lipset, Amitai Etzioni, Ezra Vogel, Atsushi Seike, Chie Nakane, Takeshi Ishida, Noritake Kobayashi, Saburo Shiroyama, Steven Rhoads, Reiko Kinoshita, Mancur Olson, Michael Kennedy, Henry S. Rowen, Clare Wolfowitz, Robert D. Putnam, George Holmgren, Lawrence Harrison, David Hale, Wellington K. K. Chan, Kongdan Oh, Richard Rosecrance, Bruce Porter, Mark Cordover, Jonathan Pollack, Michael Swaine, Aaron Friedberg, Tamara Hareven, and Michael Mochizuki. Abram Shulsky, as usual, contributed greatly to the book's conceptualization.

Once again, I am grateful to James Thomson and the RAND Corporation, which tolerated my presence as I was writing this book. I owe a long-standing debt of gratitude to my literary agents, Esther Newberg and Heather Schroder, who made both this and the volume that preceded it possible. Much of the material covered in this book would never have come to my attention but for the hard work of my research assistants, Denise Quigley, Tenzing Donyo, and especially Chris Swenson, who was of invaluable assistance through all phases of this study.

My wife, Laura, to whom the book is dedicated, has always been a careful reader and critic, and helped enormously. She was a source of great support throughout this effort.

Yoshia Fukuyama, my father, was a sociologist of religion, and passed down to me several years ago his library of social science classics. After resisting this perspective for many years, I think I now more fully under-

stand his own interest in it. He read and commented on the manuscript, but passed away before the book could be published. I hope he understood how much his own life's interests are reflected here.

As previously, in lieu of thanks to a typist, I must express gratitude to all of those ever-curious and inventive tinkerers and designers—many of them immigrants—who made possible all of the software, computers, and networking equipment on which production of this book depended.