

the acceptance of Sufism by the ordinary people in many places. Near the end of the twelfth century, the Sufi organized several formal brotherhoods or orders (*tariqa*) in which women also participated. Each order taught a pattern of invocation and meditation that used devotional practices to organize a group of novices under a master. Through special control of breath and bodily posture accompanied by invocative words or syllables, they developed more intense concentration.

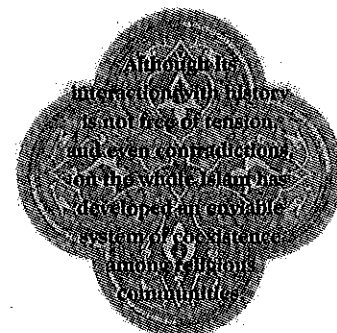
These brotherhoods, however, degenerated into antisocial groups that caused much damage to the teachings of Islam about societal and familial obligations. Moreover, because of their unquestioning devotion to the Sufi masters, both living and dead, a shrine culture leading to almost saint worship took deep roots among ordinary peoples attracted to this folk Islam. This condition elicited a strong reaction against Sufism in the Muslim world in modern times. Both the traditionalist reformers, like the Wahhabis of Saudi Arabia, and the

champions of secularist modernism, like the founder of modern Turkey, Kemal Atatürk (1881–1938), disbanded Sufism as being totally un-Islamic.

Nevertheless, the formal approval of Sufism as a genuine form of Islamic piety by the great scholar Abu Hamid al-Ghazal (1058–1111), who taught Islamic law and theology in Baghdad, has been revived in many countries. There Sufism continues to thrive as a bastion of religious tolerance and free-spirited religiosity.

Islam today

Islam as a religion, culture, and civilization continues to inspire a billion people worldwide to take up the challenge to go beyond one's self-centered existence to establish a just society that will reflect "submission to God's will." As an Abrahamic faith, Islam has accepted the pluralism of human responses to spiritual guidance as a divine mystery. And although its interaction with history is not free of tension, and even contradictions, on the whole Islam has devel-



oped an enviable system of coexistence among religious communities. Its vision of a global community working toward the common good of humanity has been overshadowed by political upheavals in the postcolonial Muslim world. Unless the violated justice of the ordinary people is restored, like its other Abrahamic forebears Islam will continue to inspire activist response to social and political injustices in the Muslim world.

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Article 2

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Why Don't They Like Us?

How America Has Become the Object of Much of the Planet's Genuine Grievances—
and Displaced Dicontents

Stanley Hoffmann

IT WASN'T ITS INNOCENCE THAT THE UNITED STATES LOST ON SEPTEMBER 11, 2001. It was its naiveté. Americans have tended to believe that in the eyes of others the United States has lived up to the boastful clichés propagated during the Cold War (especially under Ronald Reagan) and during the Clinton administration. We were seen, we thought, as the champions of

freedom against fascism and communism, as the advocates of decolonization, economic development, and social progress, as the technical innovators whose mastery of technology, science, and advanced education was going to unify the world.

Some officials and academics explained that U.S. hegemony was the best thing for a troubled world and unlike past he-

gemonies would last—not only because there were no challengers strong enough to steal the crown but, above all, because we were benign rulers who threatened no one.

But we have avoided looking at the hegemon's clay feet, at what might neutralize our vaunted soft power and undermine our hard power. Like swarming insects exposed when a fallen tree is lifted, millions who dislike or distrust the hegemon have suddenly appeared after September 11, much to our horror and disbelief. America became a great power after World War II, when we faced a rival that seemed to stand for everything we had been fighting against—tyranny, terror, brainwashing—and we thought that our international reputation would benefit from our standing for liberty and stability (as it still does in much of Eastern Europe). We were not sufficiently marinated in history to know that, through the ages, nobody—or almost nobody—has ever loved a hegemon.

Past hegemonies, from Rome to Great Britain, tended to be quite realistic about this. They wanted to be obeyed or, as in the case of France, admired. They rarely wanted to be loved. But as a combination of high-noon sheriff and proselytizing missionary, the United States expects gratitude and affection. It was bound to be disappointed; gratitude is not an emotion that one associates with the behavior of states.

The New World Disorder

This is an old story. Two sets of factors make the current twist a new one. First, the so-called Westphalian world has collapsed. The world of sovereign states, the universe of Hans Morgenthau's and Henry Kissinger's Realism, is no longer. The unpopularity of the hegemonic power has been heightened to incandescence by two aspects of this collapse. One is the irruption of the public, the masses, in international affairs. Foreign policy is no longer, as Raymond Aron had written in *Peace and War*, the closed domain of the soldier and the diplomat. Domestic publics—along with their interest groups, religious organizations, and ideological chapels—either dictate or constrain the imperatives and preferences that the governments fight for. This puts the hegemon in a difficult position: It often must work with governments that represent but a small percentage of a country's people—but if it fishes for public support abroad, it risks alienating leaders whose cooperation it needs. The United States paid heavily for not having had enough contacts with the opposition to the shah of Iran in the 1970s. It discovers today that there is an abyss in Pakistan, Saudi Arabia, Egypt, and Indonesia between our official allies and the populace in these countries. Diplomacy in a world where the masses, so to speak, stayed indoors, was a much easier game.

The collapse of the barrier between domestic and foreign affairs in the state system is now accompanied by a disease that attacks the state system itself. Many of the "states" that are members of the United Nations are pseudo-states with shaky or shabby institutions, no basic consensus on values or on procedures among their heterogeneous components, and no sense of national identity. Thus the hegemon—in addition to suffering the hostility of the government in certain countries (like Cuba, Iraq, and North Korea) and of the public in others (like, in varying degrees, Pakistan, Egypt, and even France)—

can now easily become both the target of factions fighting one another in disintegrating countries and the pawn in their quarrels (which range over such increasingly borderless issues as drug trafficking, arms trading, money laundering, and other criminal enterprises). In addition, today's hegemon suffers from the volatility and turbulence of a global system in which ethnic, religious, and ideological sympathies have become transnational and in which groups and individuals uncontrolled by states can act on their own. The world of the nineteenth century, when hegemonies could impose their order, their institutions, has been supplanted by the world of the twenty-first century: Where once there was order, there is now often a vacuum.

What makes the American Empire especially vulnerable is its historically unique combination of assets and liabilities. One has to go back to the Roman Empire to find a comparable set of resources. Britain, France, and Spain had to operate in multipolar systems; the United States is the only superpower.

But if America's means are vast, the limits of its power are also considerable. The United States, unlike Rome, cannot simply impose its will by force or through satellite states. Small "rogue" states can defy the hegemon (remember Vietnam?). And chaos can easily result from the large new role of nonstate actors. Meanwhile, the reluctance of Americans to take on the Herculean tasks of policing, "nation building," democratizing autocracies, and providing environmental protection and economic growth for billions of human beings stokes both resentment and hostility, especially among those who discover that one can count on American presence and leadership only when America's material interests are gravely threatened. (It is not surprising that the "defense of the national interest" approach of Realism was developed for a multipolar world. In an empire, as well as in a bipolar system, almost anything can be described as a vital interest, since even peripheral disorder can unravel the superpower's eminence.) Moreover, the complexities of America's process for making foreign-policy decisions can produce disappointments abroad when policies that the international community counted on—such as the Kyoto Protocol and the International Criminal Court—are thwarted. Also, the fickleness of U.S. foreign-policy making in arenas like the Balkans has convinced many American enemies that this country is basically incapable of pursuing long-term policies consistently.

ONE OF THIS MEANS, OF COURSE, THAT THE UNITED STATES HAS no friends in the world. Europeans have not forgotten the liberating role played by Americans in the war against Hitler and in the Cold War. Israel remembers how President Harry Truman sided with the founders of the Zionist state; nor has it forgotten all the help the United States has given it since then. The democratizations of postwar Germany and Japan were huge successes. The Marshall Plan and the Point Four Program were revolutionary initiatives. The decisions to resist aggression in Korea and in Kuwait demonstrated a commendable farsightedness.

But Americans have a tendency to overlook the dark sides of their course (except on the protesting left, which is thus constantly accused of being un-American), perhaps because

they perceive international affairs in terms of crusades between good and evil, endeavors that entail formidable pressures for unanimity. It is not surprising that the decade following the Gulf War was marked both by nostalgia for the clear days of the Cold War and by a lot of floundering and hesitating in a world without an overwhelming foe.

Strains of Anti-Americanism

The main criticisms of American behavior have mostly been around for a long time. When we look at anti-Americanism today, we must first distinguish between those who attack the United States for what it does, or fails to do, and those who attack it for what it is. (Some, like the Islamic fundamentalists and terrorists, attack it for both reasons.) Perhaps the principal criticism is of the contrast between our ideology of universal liberalism and policies that have all too often consisted of supporting and sometimes installing singularly authoritarian and repressive regimes. (One reason why these policies often elicited more reproaches than Soviet control over satellites was that, as time went by, Stalinism became more and more cynical and thus the gap between words and deeds became far less wide than in the United States. One no longer expected much from Moscow.) The list of places where America failed at times to live up to its proclaimed ideals is long: Guatemala, Panama, El Salvador, Chile, Santo Domingo in 1965, the Greece of the colonels, Pakistan, the Philippines of Ferdinand Marcos, Indonesia after 1965, the shah's Iran, Saudi Arabia, Zaire, and, of course, South Vietnam. Enemies of these regimes were shocked by U.S. support for them—and even those whom we supported were disappointed, or worse, when America's cost-benefit analysis changed and we dropped our erstwhile allies. This Machiavellian scheming behind a Wilsonian facade has alienated many clients, as well as potential friends, and bred strains of anti-Americanism around the world.

(2) A second grievance concerns America's frequent unilateralism and the difficult relationship between the United States and the United Nations. For many countries, the United Nations is, for all its flaws, the essential agency of cooperation and the protector of its members' sovereignty. The way U.S. diplomacy has "insulted" the UN system—sometimes by ignoring it and sometimes by rudely imposing its views and policies on it—has been costly in terms of foreign support.

(3) Third, the United States' sorry record in international development has recently become a source of dissatisfaction abroad. Not only have America's financial contributions for narrowing the gap between the rich and the poor declined since the end of the Cold War, but American-dominated institutions such as the International Monetary Fund and the World Bank have often dictated financial policies that turned out to be disastrous for developing countries—most notably, before and during the Asian economic crisis of the mid-1990s.

(4) Finally, there is the issue of American support of Israel. Much of the world—and not only the Arab world—considers America's Israel policy to be biased. Despite occasional American attempts at evenhandedness, the world sees that the Palestinians remain under occupation, Israeli settlements continue to expand, and individual acts of Arab terrorism—acts

that Yasir Arafat can't completely control—are condemned more harshly than the killings of Palestinians by the Israeli army or by Israeli-sanctioned assassination squads. It is interesting to note that Israel, the smaller and dependent power, has been more successful in circumscribing the United States' freedom to maneuver diplomatically in the region than the United States has been at getting Israel to enforce the UN resolutions adopted after the 1967 war (which called for the withdrawal of Israeli forces from then-occupied territories, solving the refugee crisis, and establishing inviolate territorial zones for all states in the region). Many in the Arab world, and some outside, use this state of affairs to stoke paranoia of the "Jewish lobby" in the United States.

Antiglobalism and Anti-Americanism

Those who attack specific American policies are often more ambivalent than hostile. They often envy the qualities and institutions that have helped the United States grow rich, powerful, and influential.

The real United States haters are those whose anti-Americanism is provoked by dislike of America's values, institutions, and society—and their enormous impact abroad. Many who despise America see us as representing the vanguard of globalization—even as they themselves use globalization to promote their hatred. The Islamic fundamentalists of al-Qaeda—like Iran's Ayatollah Khomeini 20 years ago—make excellent use of the communication technologies that are so essential to the spread of global trade and economic influence.

We must be careful here, for there are distinctions among the antiglobalist strains that fuel anti-Americanism. To some of our detractors, the most eloquent spokesman is bin Laden, for whom America and the globalization it promotes relentlessly through free trade and institutions under its control represent evil. To them, American-fueled globalization symbolizes the domination of the Christian-Jewish infidels or the triumph of pure secularism: They look at the United States and see a society of materialism, moral laxity, corruption in all its forms, fierce selfishness, and so on. (The charges are familiar to us because we know them as an exacerbated form of right-wing anti-Americanism in nineteenth- and twentieth-century Europe.) But there are also those who, while accepting the inevitability of globalization and seem eager to benefit from it, are incensed by the contrast between America's promises and the realities of American life. Looking at the United States and the countries we support, they see insufficient social protection, vast pockets of poverty amidst plenty, racial discrimination, the large role of money in politics, the domination of the elites—and they call us hypocrites. (And these charges, too, are familiar, because they are an exacerbated version of the left-wing anti-Americanism still powerful in Western Europe.)

On the one hand, those who see themselves as underdogs of the world condemn the United States for being an evil force because its dynamism makes it naturally and endlessly imperialistic—a behemoth that imposes its culture (often seen as debased), its democracy (often seen as flawed), and its conception of individual human rights (often seen as a threat to more communitarian and more socially concerned approaches)

on other societies. The United States is perceived as a bully ready to use all means, including overwhelming force, against those who resist it: Hence, Hiroshima, the horrors of Vietnam, the rage against Iraq, the war on Afghanistan.

On the other hand, the underdogs draw hope from their conviction that the giant has a heel like Achilles'. They view America as a society that cannot tolerate high casualties and prolonged sacrifices and discomforts, one whose impatience with protracted and undecisive conflicts should encourage its victims to be patient and relentless in their challenges and assaults. They look at American foreign policy as one that is often incapable of overcoming obstacles and of sticking to a course that is fraught with high risks—as with the conflict with Iraq's Saddam Hussein at the end of the Gulf War; as in the flight from Lebanon after the terrorist attacks of 1982; as in Somalia in 1993; as in the attempts to strike back at bin Laden in the Clinton years.

Thus America stands condemned not because our enemies necessarily hate our freedoms but because they resent what they fear are our Darwinian aspects, and often because they deplore what they see as the softness at our core. Those who, on our side, note and celebrate America's power of attraction, its openness to immigrants and refugees, the uniqueness of a society based on common principles rather than on ethnicity or on an old culture, are not wrong. But many of the foreign students, for instance, who fall in love with the gifts of American education return home, where the attraction often fades. Those who stay sometimes feel that the price they have to pay in order to assimilate and be accepted is too high.

What Bred bin Laden

This long catalog of grievances obviously needs to be picked apart. The complaints vary in intensity; different cultures, countries, and parties emphasize different flaws, and the criticism is often wildly excessive and unfair. But we are not dealing here with purely rational arguments; we are dealing with emotional responses to the omnipresence of a hegemon, to the sense that many people outside this country have that the United States dominates their lives.

Complaints are often contradictory: Consider "America has neglected us, or dropped us" versus "America's attentions corrupt our culture." The result can be a gestalt of resentment that strikes Americans as absurd: We are damned, for instance, both for failing to intervene to protect Muslims in the Balkans and for using force to do so.

But the extraordinary array of roles that America plays in the world—along with its boastful attitude and, especially recently, its cavalier unilateralism—ensures that many wrongs caused by local regimes and societies will be blamed on the United States. We even end up being seen as responsible not only for anything bad that our "protectorates" do—it is no coincidence that many of the September 11 terrorists came from America's protgs, Saudi Arabia and Egypt—but for what our allies do, as when Arabs incensed by racism and joblessness in France take up bin Laden's cause, or when Muslims talk about American violence against the Palestinians. Bin Laden's extraordinary appeal and prestige in the Muslim world do not mean that his apocalyptic nihilism (to use Michael Ig-

natieff's term) is fully endorsed by all those who chant his name. Yet to many, he plays the role of a bloody Robin Hood, inflicting pain and humiliation on the superpower that they believe torments them.

Bin Laden fills the need for people who, rightly or not, feel collectively humiliated and individually in despair to attach themselves to a savior. They may in fact avert their eyes from the most unsavory of his deeds. This need on the part of the poor and dispossessed to connect their own feeble lot to a charismatic and single-minded leader was at the core of fascism and of communism. After the failure of pan-Arabism, the fiasco of nationalism, the dashed hopes of democratization, and the fall of Soviet communism, many young people in the Muslim world who might have once turned to these visions for succor turned instead to Islamic fundamentalism and terrorism.

One almost always finds the same psychological dynamics at work in such behavior: the search for simple explanations—and what is simpler and more inflammatory than the machinations of the Jews and the evils of America—and a highly selective approach to history. Islamic fundamentalists remember the promises made by the British to the Arabs in World War I and the imposition of British and French imperialism after 1918 rather than the support the United States gave to anticolonialists in French North Africa in the late 1940s and in the 1950s. They remember British opposition to and American reluctance toward intervention in Bosnia before Srebrenica, but they forget about NATO's actions to save Bosnian Muslims in 1995, to help Albanians in Kosovo in 1999, and to preserve and improve Albanians' rights in Macedonia in 2001. Such distortions are manufactured and maintained by the controlled media and schools of totalitarian regimes, and through the religious schools, conspiracy mills, and propaganda of fundamentalism.

What Can Be Done?

Americans can do very little about the most extreme and violent forms of anti-American hatred—but they can try to limit its spread by addressing grievances that are justified. There are a number of ways to do this:

- First—and most difficult—drastically reorient U.S. policy in the Palestinian-Israeli conflict.
- Second, replace the ideologically market-based trickle-down economics that permeate American-led development institutions today with a kind of social safety net. (Even *New York Times* columnist Thomas Friedman, that ur-celebrator of the global market, believes that such a safety net is indispensable.)
- Third, prod our allies and protgs to democratize their regimes, and stop condoning violations of essential rights (an approach that can only, in the long run, breed more terrorists and anti-Americans).
- Fourth, return to internationalist policies, pay greater attention to the representatives of the developing world, and make fairness prevail over arrogance.
- Finally, focus more sharply on the needs and frustrations of the people suffering in undemocratic societies than on the authoritarian regimes that govern them.

America's self-image today is derived more from what Reinhold Niebuhr would have called pride than from reality, and this exacerbates the clash between how we see ourselves and foreign perceptions and misperceptions of the United States. If we want to affect those external perceptions (and that will be very difficult to do in extreme cases), we need to readjust our self-image. This means reinvigorating our curiosity about the outside world, even though our media have tended to downgrade foreign coverage since the Cold War. And it means listening carefully to views that we may find outrageous, both for the kernel of truth that may be present in them and for the stark realities (of fear, poverty, hunger, and social hopelessness) that may account for the excesses of these views.

Terrorism aimed at the innocent is, of course, intolerable. Safety precautions and the difficult task of eradicating the

threat are not enough. If we want to limit terrorism's appeal, we must keep our eyes and ears open to conditions abroad, revise our perceptions of ourselves, and alter our world image through our actions. There is nothing un-American about this. We should not meet the Manichaeism of our foes with a Manichaeism of self-righteousness. Indeed, self-examination and self-criticism have been the not-so-secret weapons of America's historical success. Those who demand that we close ranks not only against murderers but also against shocking opinions and emotions, against dissenters at home and critics abroad, do a disservice to America.

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Article 3

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The nature of succession in the Gulf

The unfolding crisis of succession in the Middle East has received considerable attention in recent years. This is particularly true in the Gulf where four of the six states of the Gulf Cooperation Council (GCC) are led by aging rulers and the other two rulers, younger and recently enthroned, have chosen to take their small states on unprecedented and somewhat radical courses. It is disturbing that the mechanisms for the transferral of power remain disconcertingly vague and ambiguous. Effective leadership depends on having the right personalities in charge, and this is never an easy task in a hereditary system. As the Gulf regimes complete their transformation from shaykhly systems to monarchies, the question of succession will become an increasingly difficult problem.

J. E. Peterson

The unfolding crisis of succession in the Middle East has received considerable attention in recent years. Succession is a problem faced by nearly all Arab states, regardless of type of political system. Hereditary succession is of course a defining characteristic of monarchies but the Arab republics, as autocratic regimes weak in institutionalization, also face serious dilemmas as the current generation of leaders reach the end of their careers.

While recent instances of succession in the region—King Husayn to his son 'Abdullah in Jordan, King Hasan to his son Muhammad in Morocco, and President Hafiz al-Asad to his son Bashar [Bashshar] in Syria—appear to have progressed smoothly, a plethora of question marks remain for other countries.

This is particularly true in the Gulf where four of the six states of the Gulf Cooperation Council (GCC) are led by aging rulers and the other two rulers,

younger and recently enthroned, have chosen to take their small states on unprecedented and somewhat radical courses. Despite widespread awareness of the problem confronting the GCC states, there is little detailed written consideration regarding succession scenarios and problems in the GCC, with the partial exception of Saudi Arabia.¹ The following pages provide brief sketches of the situation existing in each of the six countries.