Critical Review:

A Deep Dive into Several Anti-Americanism Articles

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Introduction

In today's world, where countries are interconnected and international relations are rapidly changing, anti-Americanism has become an important topic of debate. This critical review analyzes several articles that explore different aspects of anti-Americanism, including its origins, manifestations, and implications both at home and abroad. These articles offer diverse perspectives on the issue, ranging from its connection to American global power dynamics, the post-9/11 "civilization-consciousness," American grand strategy in the post-Cold War era, to its intricate relationship with religion, modernity, and tradition in American society.

A few of the articles suggest that anti-Americanism is a complex interplay of factors shaped by historical, cultural, political, and economic contexts. While some argue that it is a reaction to perceived American hegemony and cultural imposition, others suggest that it is a more nuanced response to specific policies, actions, and values associated with the United States as foreign policies change. Furthermore, most of the articles challenge common assumptions and stereotypes, providing a deeper understanding of how anti-Americanism is intertwined with broader global dynamics, including globalization, modernization, and the clash of civilizations.

Through a critical examination of these articles, this review aims to offer readers a comprehensive understanding of the origins, complexities, and implications of anti-Americanism in today's interconnected world. In doing so, it contributes to ongoing discussions on international relations, cultural diplomacy, and the role of the United States in shaping the global order.

The Rise of Anti-Americanism

Chapter 6 Summary

In this chapter, written by Martin Griffiths, he explores the impact of the United States' global power on anti-Americanism. The argument Griffiths presented is that anti-Americanism cannot be attributed solely to American power, but rather to how that power is utilized and the global context in which it is wielded. He further explains how the American empire is built on maintaining a specific international strategic and economic order, with military and economic might serving as the primary drivers of U.S. hard power. With a global reach of nuclear weapons and conventional forces, the United States possesses a unique ability to project power internationally (Griffiths 2006). It also holds a dominant position in terms of economic share and technological advancements. The article posits that the rise of anti-Americanism is, in part, a replacement for the old balance of power in world politics, as weaker states cannot form countervailing alliances against the stronger states. Griffiths also discusses the impact of the U.S. soft power. He defines soft power as the ability to attract and persuade rather than coerce, and then he discusses how the United States has both hard power (military and economic might) and soft power (American values and cultural influence) (Griffiths 2006). The author also mentions that the United States' exercise of soft power is important for achieving its goals in the "war on terror" and for maintaining its dominance as a global power. Nevertheless, Griffiths points out that the United States is not without its challenges, such as the risk of imperial overstretch and the necessity for international support in post-conflict nation-building. The article concludes that despite remaining the pre-eminent global power, the United States will encounter significant obstacles in the future.

Analysis

The thesis of this chapter is that the rise of anti-Americanism cannot be solely attributed to American power, but rather to how that power is employed and the global context in which it

is used. Griffiths argues that anti-Americanism is in part a substitute for the old balance of power in world politics, as weak states in the past would form alliances against stronger ones. However, in the contemporary strategic environment, power balancing is unlikely due to the economic benefits of cooperation with the United States outweighing the benefits of balancing against it. Griffiths also argues that the United States is widely accepted as a more benign and desirable hegemonic power compared to other potential contenders, as it provides strategic and economic stability.

Griffiths provides the following evidence supporting his thesis within this chapter:

1. The nature of US power: The United States has a unique capacity to project power internationally, with a global reach of nuclear weapons and conventional forces, a military expenditure greater than the next nine states combined, and a leading position in military research and development. In economic terms, the US share of world GDP is equal to the next five countries combined, and it leads in science and technology. This demonstrates the enormity of American power and its dominance across various areas globally.

2. Core/periphery: The core refers to industrialized states in Western Europe, North America, and Japan, while the periphery refers to agriculturally based states in the developing world. The core is characterized by peace, stability, economic interdependence, and shared values of political liberalism and market economics. In contrast, the periphery experiences war, conflict, and instability, with weak and fragile states, internal and external threats, and a lack of state consolidation and national identity. This contrast between the core and periphery highlights the differential impact of the end

of the Cold War and the challenges faced by periphery states in achieving security and development.

3. State building/state busting: The contradiction between American support for state building through the spread of electoral democracy and its ongoing support for neoliberal restructuring is highlighted. The United States has advocated a development model based on individualism, market liberalism, and state contraction. However, neoliberal orthodoxy has been associated with weak growth, rising inequality, and financial crises in the periphery. The tension between American support for neoliberal globalization and its war on terror is also discussed, as poverty and inequality contribute to anti-American resentment and sympathy for terrorist organizations.

Chapter 7 Summary

Chapter 7 was written by Richard Crockatt. Crockatt delves into the topic of "civilization-consciousness" in the United States and its impact on international relations, particularly in the post-9/11 era (Crockatt 2006). He analyzes the resurgence of discussions surrounding civilizations, as put forth by Samuel Huntington, and the ways in which the Bush administration has emphasized American exceptionalism and the fight against terrorism as a fight for civilization (Crockatt 2006). Furthermore, the chapter investigates the emergence of anti-Americanism as a reaction to this heightened civilization consciousness and the notion that American power and culture are being imposed on other nations. Ultimately, the article emphasizes the importance of nations in the globalized world developing an understanding of how their actions and beliefs impact others, promoting dialogue and cooperation between cultures.

Analysis

The thesis Crockatt presents in his chapter is that the post-9/11 era has led to a revival of "civilization-consciousness" in the United States, which has resulted in a heightened sense of American exceptionalism and a belief in the need to defend civilization against cultural conflict (Crockatt 2006).

Crockatt provides the following evidence in supports of his thesis which includes:

- There has been an increase in discussions about "civilization" and "civilizations" in international politics following Samuel Huntington's book "The Clash of Civilizations and the Remaking of World Order."

- The George W. Bush administration used moral and religious rhetoric to frame the fight against terrorism as a battle for civilization. This approach had a more explicit moral dimension than previous administrations and led to the believe that Bush and therefore the U.S. was religious.

- Both Huntington and Arnold Toynbee used "civilizations" as the basic unit of analysis, indicating a historical tradition of thinking about global politics in terms of civilizations.

- The terms "civilization" and "civilized" have different usages, with some being value-neutral and others being politically and ideologically charged.

- Since the end of the cold war, America has had a shift in attitudes and is viewed differently from abroad. There is a reassertion of America's core values and a heightened sense of its distinctive destiny and global role.

- Events such as the terrorist attacks of 9/11 have reinforced the argument that cultural conflict is a major source of global conflict.

- America's civilization-consciousness has been met with various reactions, including anti-Americanism and skepticism about America's claims to represent civilization.

Chapter 8 Summary

This chapter was written by Andrew O'Neil. O'Neil delves into the American grand strategy in the post-Cold War era. With a specific focus on the aftermath of the 9/11 terrorist attacks and the subsequent "war on terrorism" announced by President Bush (O'Neil 2006). O'Neil posits that the Bush administration saw the war on terrorism as an opportunity to establish a clear and legitimate American global strategic agenda and a valid reason to establish U.S. global power. Key elements of the administration's grand strategy, such as pre-emption and capabilities-based military planning, are also explored by O'Neil. The piece concludes by analyzing the international political and strategic fallout that has resulted from American grand strategy since 9/11 (O'Neil 2006). While US officials may not be overly concerned with the political backlash, they are certainly worried about the strategic implications, especially in regard to the potential acquisition of nuclear weapons by US adversaries. This concern is explored by O'Neil.

Analysis

The thesis O'Neil presents within his chapter is that the Bush administration's grand strategy, which emphasizes perpetual American primacy in world affairs (O'Neil 2006). O'Neil explains how this is not a radical departure from previous administrations' strategies, but rather a more robust expression of existing themes in American strategic policy.

The evidence that O'Neil provides in support of his thesis includes the following:

- The chapter details the historical context behind the pursuit of global primacy, which can be traced back to the Truman administration after the Second World War. The ideas of

Pax Americana and global primacy were evident in the US pronouncements of a "new world order" and the Clinton administration's plans for global "democratic enlargement" post-Cold War.

- During the 1990s, the United States cemented its position as the dominant power in the international system, with a strong economy, military spending, and international influence. However, it was also a decade of frustration for American strategic policy makers who struggled to formulate a coherent grand strategy for global engagement, leading to criticism of US foreign policy.

- The Bush administration later succeeded in establishing a transparent global strategy for the United States, emphasizing perpetual American primacy. This was seen as a continuation of established American strategic policy, rather than a sharp break with the past. The doctrine of pre-emption, a key tenet of the Bush administration's grand strategy, has a long history in American strategic culture and is not a new development.

- The shift to capabilities-based planning in US military doctrine was already underway during the Clinton administration. The focus on enhancing US force capabilities, regardless of the nature of prevailing threats, is not a radical departure from established practice.

- However, the pursuit of perpetual primacy has generated international political and strategic backlash since 9/11. The response is seen as a reaction to America's perceived unilateralism and arrogance in world affairs, rather than a rejection of the pursuit of perpetual primacy itself.

Chapter 11 Summary

This chapter was written by Alan Wolfe. Wolfe explores the intricate relationship between religion, modernity, and tradition in American society. Despite religion being a significant aspect of public life in the US, it is not inherently incompatible with modernity (Wolfe 2006). Within this chapter, Wolfe delves into different expressions of religious practice and their impact on the complex relationship between religion and American culture. Wolfe challenges the prevailing notion that religion and culture are at odds and proposes that culture has a more profound impact on religion in the US than vice versa (Wolfe 2006).

Religion plays a unique and significant role in public discourse and public policy in the United States, setting it apart from other advanced capitalist and liberal democratic societies. The chapter highlights the explicit religiosity of political candidates such as George W. Bush and Joe Lieberman, and how religion is often invoked in political campaigns throughout the history of the U.S.. Wolfe explores the Bush administration's promotion of the role of faith in public life and policy, including faith-based initiatives, further exemplifies the influence of religion in American politics especially within the Bush administration.

Wolfe further challenges the conventional notion that religion and tradition go hand in hand. The author argues that American culture influences religion more than religion influences American culture. Traditional religions in America, such as evangelical Protestantism, often reject strict adherence to tradition and instead emphasize authenticity and personal faith. Wolfe explains the various tensions between religion and American culture, such as the tension between fellowship and individualism, proselytizing and non-judgmentalism, and sin and the culture of immediate gratification. He breaks down the different types of religion and how they respond to traditions. For example, he covers Judaism and the Bar and Bat mitzvah, the "born again"

Christianity, and a few other faiths accused of breaking tradition (Wolfe 2006). These tensions challenge the idea that religion in America is inherently traditional and resistant to modernity.

Wolfe then argues that criticism of religion in America often misses the mark by assuming that religious believers are resistant to modern values. Rather, the author suggests that religion in America is more shaped by American culture than the other way around and that the people that practice the different religions within the U.S. hold stronger to their religious traditions than others of the same faith that live throughout Europe. The chapter further covers the importance of tradition in American society and how it is often invoked in political debates. However, the author notes that Americans tend to reinvent traditions rather than strictly adhering to them. Overall, the chapter challenges the conventional wisdom about the relationship between religion and culture in America and highlights the complex and nuanced nature of religious practice in the United States (Wolfe 2006).

Analysis

Wolfe thesis of this chapter is that the tension between religion and culture in the United States is often overstated (Wolfe 2006). Wolfe argues that culture has a greater influence on religion in America than the other way around. The evidence Wolfe uses to supports his thesis is as follows:

- Religion in American Public Life: Religion holds significant sway over public discourse and policy in the US, as evidenced by President George W. Bush's invocation of Jesus Christ during the 2000 presidential election and the inclusion of "one nation under God" in official declarations.

- American Culture's Impact on Religion: American religion has been more heavily influenced by American culture than the other way around. Evangelical Protestantism emphasizes authenticity over tradition, highlighting the impact of American culture on religious practices.

- Tradition and Modernity in American Religion: Americans tend to reinvent traditions and reject traditional practices, as seen in recent trends like adult bar mitzvahs and the rejection of tradition by evangelical Christians. This suggests that tradition may not be a defining feature of American religious beliefs. Overall, the evidence presented in the chapter supports the thesis that culture has a greater influence on religion in the United States than the other way around. It suggests that American religion is shaped by American culture and that the tension between religion and culture is often overstated.

The Falseness of Anti-Americanism

Summary

The author of the article titled "The Falseness of Anti-Americanism" is Fouad Ajami. Ajami discusses the phenomenon of anti-Americanism and its complexities within his article. Ajami argues that despite the world's criticism of the United States, there is also a simultaneous attraction to its protection, culture, and modernism (Ajami 2003). The article explores various examples of anti-American sentiment in different countries, such as Qatar, Egypt, Saudi Arabia, Jordan, Greece, and France. Ajami highlights how the United States is both revered and resented, seen as both religious and faithless, depending on the perspective of different populations (Ajami 2003). The author suggests that anti-Americanism has existed long before the post-9/11 era and is deeply rooted in cultural, political, and historical factors and Ajami

delves into each one. Ajami concludes by stating that the United States should not be overly concerned with changing hearts and minds abroad, as anti-Americanism is deeply ingrained and often driven by factors beyond the influence of the United States (Ajami 2003).

Analysis

Fouad Ajami's article, "The Falseness of Anti-Americanism" examines anti-Americanism in depth. The thesis he presents within in his article is that anti-Americanism is a complex and contradictory phenomenon that exists in various parts of the world (Ajami 2003). The evidence provided in the document supports this thesis by highlighting different aspects of anti-Americanism and its relationship with American culture, politics, and influence.

- The document mentions the duality of the United States as both Satan and redeemer. This suggests that while there is widespread criticism and hostility towards the United States, there is also a fascination and attraction towards American culture, protection, and ways of life. This duality is evidence of the contradictory nature of anti-Americanism.

- The example of Sheik Yusuf al-Qaradawi, a prominent Sunni cleric, is used to illustrate the paradox of anti-Americanism. While he criticizes the United States for its arrogance and involvement in Iraq, he also utilizes American technology (his website) and has family members who have benefited from American education (daughter studying in Texas, son earning a Ph.D. from a university in Florida). This demonstrates how anti-Americanism can coexist with a desire to embrace certain aspects of American culture and opportunities.

- The document also highlights the different perspectives on the United States in different parts of the world. For example, in Europe, particularly in France, there is a perception of the United States as overly religious and culturally different. In the Islamic world, the

United States is seen as scandalous and offensive to religious sensibilities. This diversity of perspectives further supports the thesis that anti-Americanism is a complex and multifaceted phenomenon.

- The document mentions specific examples of anti-American sentiment in different countries, such as Jordan and Greece. In Jordan, despite benefiting from a U.S. free-trade agreement, a majority of the population still views the United States as more dangerous than al-Qaeda. In Greece, there is a strong anti-American sentiment fueled by grievances over U.S. military interventions and a narrative of Hellenic persecution. These examples demonstrate that anti-Americanism can persist even when there are tangible benefits or historical ties between a country and the United States.

- The document disputes the belief that anti-Americanism is a recent phenomenon. Instead, it argues that such sentiments have long existed in countries like Jordan, Egypt, and France. The French intellectual class is cited as an example of those who have envied U.S. power and universalism, suggesting that anti-Americanism is deeply rooted and not just a reaction to specific events or leaders.

The document provides evidence that supports the argument that anti-Americanism is a multifaceted and contradictory phenomenon that exists in diverse regions worldwide. The evidence illustrates the existence of conflicting attitudes towards the United States, diverse outlooks regarding American culture and influence, and the persistence of anti-American sentiments despite certain benefits or historical connections.

On Anti-Americanism in Europe

Summary

The article titled "On Anti-Americanism in Europe" was written by Josef Joffe. Joffe delves into the topic of anti-Americanism in Europe and argues that this phenomenon is not just opposition to certain American policies, but rather a distinct form of anti-Americanism that involves negative stereotyping, denigration, conspiracy theories, and obsession (Joffe 2005). The author identifies two types of anti-Americanism: "policy anti-Americanism," which is opposition to specific American policies, and true anti-Americanism, which is characterized by a compulsive recurrence of negative ideas and images about America (Joffe 2005).

Joffe further explores the main reasons behind anti-Americanism, which are American power, America as a force of global modernization, and America's seductive influence on the world. He then breaks down how American power instills fear and feelings of inferiority in others, leading to a posture of moral superiority among Europeans. Joffe explains how America's role in promoting modernization and capitalism is seen as a threat to traditional power and status structures, leading to resentment and criticism within the European communities. Unfortunately, America's seductive influence is both admired and resented. Joffe explains how this is possible by describing how many who imitate American culture, also simultaneously hate the seducer and themselves for succumbing to its temptation (Joffe 2005). Thus, creating a paradoxical love-hate relationship.

Joffe concludes by emphasizing the need for the powerful to exercise self-restraint on America's part and their responsibility to mitigate anti-American sentiment. The author suggests that great strength should be accompanied by self-restraint and responsible leadership and uses

the quote from Spiderman "Remember, with great power comes great responsibility." Responsibility is what translates enormous strength into consent and even legitimacy" (Joffe 2005).

Analysis

Joffe's thesis that he presents within his article that anti-Americanism in Europe is rooted in three main factors: American power, American influence on global modernization, and the seductive nature of American culture (Joffe 2005). He then provides the following evidence and arguments to support his thesis throughout the chapter:

- American Power: The author argues that one of the roots of anti-Americanism is the fear and feelings of inferiority that arise from America's significant power and influence. The author states that America is truly powerful, present everywhere, and calls the shots. This instills fear in others and triggers feelings of inferiority. The author supports this argument by stating that Europeans compensate for their feelings of inferiority by assuming a posture of moral superiority, claiming that they have culture while America has power. The author also mentions that America is seen as a rogue state by some Europeans.

- American Influence on Global Modernization: The author suggests that another root of anti-Americanism is America's role as a force of global modernization. The author argues that America forces the rest of the world to adapt and compete, which threatens traditional power and status structures. The author states that Europeans dislike this and rail against unbridled capitalism, rootlessness, and social injustice. The author supports this argument by mentioning that anti-Americanism has been noted since the beginnings

of the Republic and has re-emerged with globalization, which is associated with pernicious capitalism and identified with America.

- Seduction: The author posits that the seductive nature of American culture is another root of anti-Americanism. The author acknowledges that while many people hate America, even more imitate America. The author mentions that the world consumes American products, adopts American customs, and even celebrates American holidays like Halloween. However, the author argues that there is a sense of self-hatred for succumbing to American influence. The author supports this argument by providing examples such as the presence of McDonald's and Starbucks in various countries and the growing popularity of the English language.

Overall, the chapter presents evidence that supports the argument that anti-Americanism in Europe stems from American power, influence on global modernization, and the alluring nature of American culture. The author provides several examples and explanations to illustrate how these factors contribute to the development of anti-American sentiment in Europe.

A Tale of Two Anti-Americanisms

Summary

Pierre Guerlain's article titled, "A Tale of Two Anti-Americanisms" discusses the concept of anti-Americanism and its various interpretations. Guerlain explores the different definitions and perspectives on anti-Americanism, ranging from psychological and essentialist approaches to historical and political perspectives (Guerlain 2007). Within the article, the author argues that there is no consensus on what anti-Americanism truly means, and it is often used as a rhetorical tool to dismiss criticism of the United States. Guerlain highlights the link between American actions and the perception of the United States in the world, emphasizing that opposition to U.S.

policies does not necessarily equate to being anti-American. He then concludes by suggesting that the accusation of anti-Americanism can be used to deflect and dismiss valid criticism and that understanding the complexities of the phenomenon is crucial to understanding and mitigating the impact of anti-Americanism.

Analysis

The thesis Guerlain presents within his article is that there are different types of anti-Americanism, and that the accusation of anti-Americanism can be used as a tool to dismiss valid criticism and avoid accountability for the actions and consequences of the Nation and its people (Guerlain 2007). The evidence Guerlain provides to support his thesis are as follows:

- Quotations from scholars and writers discussing different interpretations and definitions of anti-Americanism, and examples of books, articles, and conferences on the topic.

- An analysis of the link between actions and image, an examination of ideological and political motivations behind the accusation of anti-Americanism,

- The discussion of the diversity of America and challenging the notion of a monolithic American identity

- A critique of the ideological work done by the accusation of anti-Americanism

- A comparison to historical examples of dominant powers facing opposition

- Some quotations from historical figures expressing critical views of American actions

- Reference to the British Empire as an example of the challenges and consequences of imperial power

Overall, the evidence presented in the chapter supports the thesis that there are different types of anti-Americanism and that the accusation of anti-Americanism can be used to dismiss valid criticism and avoid accountability.

Conclusion

In conclusion, the articles presented did a great job showcasing the complexity of anti-Americanism and the different aspects the term holds within it. Each of them had their merits and covered the topic very well. All were educational and informative, some more than others. On a personal note, I found them all a bit hard to read considering the subject matter. As an American, one personally impacted by the events of 9/11, whose job was created as a result of that tragic day, reading the views and support for the terrorists was difficult, to say the least. However, one cannot learn by hiding from or ignoring difficult topics. These articles widen one's perspective and can be eye-opening to see and understand how the actions and choices of your nation can and have impacted the world.

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