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Author(s): Kishore Mahbubani

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The Dangers of Decadence

What the Rest Can Teach the West

Kishore Mahbubani

In key Western capitals there is a deep sense of unease about the future. The confidence that the West would remain a dominant force in the 21st century, as it has for the past four or five centuries, is giving way to a sense of foreboding that forces like the emergence of fundamentalist Islam, the rise of East Asia and the collapse of Russia and Eastern Europe could pose real threats to the West. A siege mentality is developing. Within these troubled walls, Samuel P. Huntington's essay "The Clash of Civilizations?" is bound to resonate. It will therefore come as a great surprise to many Westerners to learn that the rest of the world fears the West even more than the West fears it, especially the threat posed by a wounded West.

Huntington is right: power is shifting among civilizations. But when the tectonic plates of world history move in a dramatic fashion, as they do now, perceptions of these changes depend on where one stands. The key purpose of this essay

is to sensitize Western audiences to the perceptions of the rest of the world.

The retreat of the West is not universally welcomed. There is still no substitute for Western leadership, especially American leadership. Sudden withdrawals of American support from Middle Eastern or Pacific allies, albeit unlikely, could trigger massive changes that no one would relish. Western retreat could be as damaging as Western domination.

By any historical standard, the recent epoch of Western domination, especially under American leadership, has been remarkably benign. One dreads to think what the world would have looked like if either Nazi Germany or Stalinist Russia had triumphed in what have been called the "Western civil wars" of the twentieth century. Paradoxically, the benign nature of Western domination may be the source of many problems. Today most Western policymakers, who are children of this era, cannot conceive of the possi-

KISHORE MAHBUBANI, Deputy Secretary of Foreign Affairs and Dean of the Civil Service College, Singapore, last served overseas as Singapore's Permanent Representative to the United Nations (1984-89). These are his personal views.



bility that their own words and deeds could lead to evil, not good. The Western media aggravate this genuine blindness. Most Western journalists travel overseas with Western assumptions. They cannot understand how the West could be seen as anything but benevolent. CNN is not the solution. The same visual images transmitted simultaneously into living rooms across the globe can trigger opposing perceptions. Western living rooms applaud when cruise missiles strike Baghdad. Most living outside see that the West will deliver swift retribution to nonwhite Iraqis or Somalis but not to white Serbians, a dangerous signal by any standard.

THE ASIAN HORDES

Huntington discusses the challenge posed by Islamic and Confucian civilizations. Since the bombing of the World Trade Center, Americans have begun to absorb European paranoia about Islam, perceived as a force of darkness hovering over a virtuous Christian civilization. It is ironic that the West should increasingly fear Islam when daily the Muslims are reminded of their own weakness. "Islam has bloody borders," Huntington says. But in all conflicts between Muslims and pro-Western forces, the Muslims are losing, and losing badly, whether they be Azeris, Palestinians, Iraqis, Iranians or Bosnian Muslims. With so much disunity, the Islamic world is not about to coalesce into a single force.

Oddly, for all this paranoia, the West seems to be almost deliberately pursuing a course designed to aggravate the Islamic world. The West protests the reversal of democracy in Myanmar, Peru

or Nigeria, but not in Algeria. These double standards hurt. Bosnia has wreaked incalculable damage. The dramatic passivity of powerful European nations as genocide is committed on their doorstep has torn away the thin veil of moral authority that the West had spun around itself as a legacy of its recent benign era. Few can believe that the West would have remained equally passive if Muslim artillery shells had been raining down on Christian populations in Sarajevo or Srebrenica.

Western behavior toward China has been equally puzzling. In the 1970s, the West developed a love affair with a China ruled by a regime that had committed gross atrocities during the Great Leap Forward and the Cultural Revolution. But when Mao Zedong's disastrous rule was followed by a far more benign Deng Xiaoping era, the West punished China for what by its historical standards was a minor crackdown: the Tiananmen incident.

Unfortunately, Tiananmen has become a contemporary Western legend, created by live telecasts of the crackdown. Beijing erred badly in its excessive use of firearms but it did not err in its decision to crack down. Failure to quash the student rebellion could have led to political disintegration and chaos, a perennial Chinese nightmare. Western policymakers concede this in private. They are also aware of the dishonesty of some Western journalists: dining with student dissidents and even egging them on before reporting on their purported "hunger strike." No major Western journal has exposed such dishonesty or developed the political courage to say

that China had virtually no choice in Tiananmen. Instead sanctions were imposed, threatening China's modernization. Asians see that Western public opinion—deified in Western democracy—can produce irrational consequences. They watch with trepidation as Western policies on China lurch to and fro, threatening the otherwise smooth progress of East Asia.

Few in the West are aware that the West is responsible for aggravating turbulence among the more than two billion people living in Islamic and Chinese civilizations. Instead, conjuring up images of the two Asian hordes that Western minds fear most—two forces that invaded Europe, the Muslims and the Mongols—Huntington posits a Confucian-Islamic connection against the West. American arms sales to Saudi Arabia do not suggest a natural Christian-Islamic connection. Neither should Chinese arms sales to Iran. Both are opportunistic moves, based not on natural empathy or civilizational alliances. The real tragedy of suggesting a Confucian-Islamic connection is that it obscures the fundamentally different nature of the challenge posed by these forces. The Islamic world will have great difficulty modernizing. Until then its turbulence will spill over into the West. East Asia, including China, is poised to achieve parity with the West. The simple truth is that East and Southeast Asia feel more comfortable with the West.

This failure to develop a viable strategy to deal with Islam or China reveals a fatal flaw in the West: an inability to come to terms with the shifts in the relative weights of civilizations that Hunt-

ington well documents. Two key sentences in Huntington's essay, when put side by side, illustrate the nature of the problem: first, "In the politics of civilizations, the peoples and governments of non-Western civilization no longer remain the objects of history as targets of Western colonization but join the West as movers and shapers of history," and second, "The West in effect is using international institutions, military power and economic resources to run the world in ways that will maintain Western predominance, protect Western interests and promote Western political and economic values." This combination is a prescription for disaster.

Simple arithmetic demonstrates Western folly. The West has 800 million people; the rest make up almost 4.7 billion. In the national arena, no Western society would accept a situation where 15 percent of its population legislated for the remaining 85 percent. But this is what the West is trying to do globally.

Tragically, the West is turning its back on the Third World just when it can finally help the West out of its economic doldrums. The developing world's dollar output increased in 1992 more than that of North America, the European Community and Japan put together. Two-thirds of the increase in U.S. exports has gone to the developing world. Instead of encouraging this global momentum by completing the Uruguay Round, the West is doing the opposite. It is trying to create barriers, not remove them. French Prime Minister Edouard Balladur tried to justify this move by saying bluntly in Washington that the "question now is how to organize to protect ourselves from

countries whose different values enable them to undercut us."

THE WEST'S OWN UNDOING

Huntington fails to ask one obvious question: If other civilizations have been around for centuries, why are they posing a challenge only now? A sincere attempt to answer this question reveals a fatal flaw that has recently developed in the Western mind: an inability to conceive that the West may have developed structural weaknesses in its core value systems and institutions. This flaw explains, in part, the recent rush to embrace the assumption that history has ended with the triumph of the Western ideal: individual freedom and democracy would always guarantee that Western civilization would stay ahead of the pack.

Only hubris can explain why so many Western societies are trying to defy the economic laws of gravity. Budgetary discipline is disappearing. Expensive social programs and pork-barrel projects multiply with little heed to costs. The West's low savings and investment rates lead to declining competitiveness vis-à-vis East Asia. The work ethic is eroding, while politicians delude workers into believing that they can retain high wages despite becoming internationally uncompetitive. Leadership is lacking. Any politician who states hard truths is immediately voted out. Americans freely admit that many of their economic problems arise from the inherent gridlock of American democracy. While the rest of the world is puzzled by these fiscal follies, American politicians and journalists travel around the world preaching the virtues of democracy. It makes for a curious sight.

The same hero-worship is given to the idea of individual freedom. Much good has come from this idea. Slavery ended. Universal franchise followed. But freedom does not only solve problems; it can also cause them. The United States has undertaken a massive social experiment, tearing down social institution after social institution that restrained the individual. The results have been disastrous. Since 1960 the U.S. population has increased 41 percent while violent crime has risen by 560 percent, single-mother births by 419 percent, divorce rates by 300 percent and the percentage of children living in single-parent homes by 300 percent. This is massive social decay. Many a society shudders at the prospects of this happening on its shores. But instead of traveling overseas with humility, Americans confidently preach the virtues of unfettered individual freedom, blithely ignoring the visible social consequences.

The West is still the repository of the greatest assets and achievements of human civilization. Many Western values explain the spectacular advance of mankind: the belief in scientific inquiry, the search for rational solutions and the willingness to challenge assumptions. But a belief that a society is practicing these values can lead to a unique blindness: the inability to realize that some of the values that come with this package may be harmful. Western values do not form a seamless web. Some are good. Some are bad. But one has to stand outside the West to see this clearly, and to see how the West is bringing about its relative decline by its own hand. Huntington, too, is blind to this. ②