
Beginning with a critique of Harvard political scientist Samuel Huntington's essay "The Clash of Civilizations?" the main ideas of which Huntington traces to Bernard Lewis, Said delivers a powerful argument against orientalists who claim that they can explain "Islam" through simple generalizations. Rather he urges examining a multiplicity of "Islams," with all their many diverse features, if we hope to make sense of Muslims. Himself a Palestinian, Said studied at Harvard and now holds the position of University Professor of English and Comparative Literature at Columbia University. Besides Orientalism (1978), Said has published many other books, including Covering Islam (1997), The Question of Palestine (1992), Culture and Imperialism (1993), an autobiographical memoir, Out of Place (2000), and The End of the Peace Process: Oslo and After (2000). Moustafa Bayoumi and Andrew Rubin have edited The Edward Said Reader (2000). A major literary and music critic, Said began his scholarly career writing about the novelist Joseph Conrad. At the end of this essay he cites one of Conrad's novels.

Samuel Huntington's article "The Clash of Civilizations?" appeared in the Summer 1993 issue of Foreign Affairs, where it immediately attracted a surprising amount of attention and reaction. Because the article was intended to supply Americans with an original thesis about "a new phase" in world politics after the end of the cold war, Huntington's terms of argument seemed compellingly large, bold, even visionary. He very clearly had his eye on rivals in the policy-making ranks, theorists such as Francis Fukuyama and his "end of history" ideas, as well as the legions who had celebrated the onset of globalism, tribalism and the dissipation of the state. But they, he allowed, had understood only some aspects of this new period. He was about to announce the "crucial, indeed a central, aspect" of what "global politics is likely to be in the coming years." Unhesitatingly he pressed on:

"It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future."

Most of the argument in the pages that followed relied on a vague notion of something Huntington called "civilization identity" and "the interactions among seven or eight [sic] major civilizations," of which the conflict between two of them, Islam and the West, gets the lion's share of his attention. In this bellig-

Interconnections of Punishments: The various levels of punishment and the way in which they are administered can reflect the severity of the crime and the intentions of the justice system. The primary focus of punishment is the deterrence of future crimes, retribution for the harm caused, and rehabilitation of the offender. The effectiveness of punishment is often debated, with some arguing that it fails to address the root causes of crime. In the United States, the criminal justice system relies heavily on incarceration, which has been criticized for its high costs and limited success in reducing crime rates. There is a need for alternative approaches to punishment, such as community service and restorative justice, which aim to address the underlying factors that contribute to criminal behavior. Overall, the goal of punishment is to ensure public safety and uphold the values of justice and fairness.
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