

12. See, for example, Marc F. Plattner, ed., *Human Rights in Our Time: Essays in Memory of Victor Barns* (Boulder, Col.: Westview Press, 1984); Maurice Cranston, "Are There Any Human Rights?" *Dandelion* 112 (Fall 1983): 1-17; Jean J. Kirkpatrick, "Establishing a Viable Human Rights Policy," in *Human Rights and U.S. Human Rights Policy*, Howard J. Wiarda, ed. (Washington, D.C.: American Enterprise Institute, 1982).
13. See, for example, II. Klenner, "Freedom and Human Rights," *GDR Committee for Human Rights Bulletin* 10, no. 1 (1984): 13-21; A. G. Egorov, "Socialism and the Individual: Rights and Freedoms," *Soviet Studies in Philosophy* 18 (Fall 1979): 3-51; and UN document number *NC.3/32/SR.51*.
14. This section is a very much abbreviated version of Jack Donnelly, "International Human Rights: A Regime Analysis," *International Organization* 40 (Summer 1986): 599-642.
15. See Farrokh Jhalvay, "The Practice of the Covenant's Human Rights Committee, 1976-82," *Review of State Party Reports*, *Human Rights Quarterly* 6 (February 1984): 81-106; Dana D. Fischer, "Reporting under the Covenant on Civil and Political Rights: The First Five Years of the Human Rights Committee," *American Journal of International Law* 76 (January 1982): 142-53; and Donnelly "International Human Rights," pp. 609-11.
16. See Donnelly, "International Human Rights," pp. 628-33 and the works cited there.
17. Howard Tolley, "The Concealed Crack in the Citadel: The United Nations Commission on Human Rights' Response to Confidential Communications," *Human Rights Quarterly* 6 (November 1984): 420-62.
18. See Donnelly, "International Human Rights," pp. 620-28 and the works cited there.
19. This section draws heavily on Jack Donnelly, "Human Rights and Foreign Policy," *World Politics* 34 (July 1982): 574-95, and "Human Rights, Humanitarian Intervention and American Foreign Policy: Law, Morality and Politics," *Journal of International Affairs* 37 (Winter 1983): 311-28.
20. See, for example, Jerome Slater and Terry Nardin, "Nonintervention and Human Rights," *Journal of Politics* 48 (February 1986): 86-96; Charles R. Beitz, "Nonintervention and Communal Integrity," *Philosophy and Public Affairs* 9 (Summer 1980): 385-91; and Robert Matthews and Crawford Pratt, "Human Rights and Foreign Policy: Principles and Canadian Practice," *Human Rights Quarterly* 7 (May 1985): 159-88.
21. Michael Walzer, *Just and Unjust Wars* (New York: Basic Books, 1977), p. 90. For criticisms of Walzer see Slater and Nardin, "Nonintervention," Beitz, "Nonintervention," and David Luban, "The Romance of the Nation State," *Philosophy and Public Affairs* 9 (Summer 1980): 392-97.
22. Adamantia Pollis and Peter Schwab, "Human Rights: A Western Concept with Limited Applicability," in *Human Rights: Cultural and Ideological Perspectives*, Pollis and Schwab, ed. (New York: Praeger, 1979), pp. 1-18.

# Perspectives on the Nature of Anarchy

## The Anarchic Structure of World Politics

Kenneth N. Waltz

### POLITICAL STRUCTURES

Only through some sort of systems theory can international politics be understood. To be a success, such a theory has to show how international politics can be conceived of as a domain distinct from the economic, social, and other international domains that one may conceive of. To mark international-political systems off from other international systems, and to distinguish systems-level from unit-level forces, requires showing how political structures are generated and how they affect, and are affected by, the units of the system. How can we conceive of international politics as a distinct system? What is it that intervenes between interacting units and the results that their acts and interactions produce? To answer these questions, this chapter first examines the concept of social structure and then defines structure as a concept appropriate for national and for international politics.

A system is composed of a structure and of interacting units. The structure is the system-wide component that makes it possible to think of the system as a whole. The problem is . . . to contrive a definition of structure free of the attributes and the interactions of units. Definitions of structure must leave aside, or abstract from, the characteristics of units, their behavior, and their interactions. Why must those obviously important matters be omitted? They must be omitted so that we can distinguish between variables at the level of the units and variables at the level of the system. The problem is to develop theoretically useful concepts to replace the vague and varying systemic notions that are customarily employed—notions such as environment, situation, context, and milieu. Structure is a useful concept if it gives clear and fixed meaning to such vague and varying terms.

From Kenneth N. Waltz, *Theory of International Politics*. © 1979, Addison-Wesley, Reading, Massachusetts, pp. 79-106. Reprinted with permission. Portions of the text and some footnotes have been omitted.

We know what we have to omit from any definition of structure if the definition is to be useful theoretically. Abstracting from the attributes of units means leaving aside questions about the kinds of political leaders, social and economic institutions, and ideological commitments states may have. Abstracting from relations means leaving aside questions about the cultural, economic, political, and military interactions of states. To say what is to be left out does not indicate what is to be put in. The negative point is important nevertheless because the instruction to omit attributes is often violated and the instruction to omit interactions almost always goes unobserved. But if attributes and interactions are omitted, what is left? The question is answered by considering the double meaning of the term "relation." As S. F. Nadel points out, ordinary language obscures a distinction that is important in theory. "Relation" is used to mean both the interaction of units and the positions they occupy vis-à-vis each other.<sup>1</sup> To define a structure requires ignoring how units relate with one another (how they interact) and concentrating on how they stand in relation to one another (how they are arranged or positioned). Interactions, as I have insisted, take place at the level of the units. How units stand in relation to one another, the way they are arranged or positioned, is not a property of the units. The arrangement of units is a property of the system.

By leaving aside the personality of actors, their behavior, and their interactions, one arrives at a purely positional picture of society. Three propositions follow from this. First, structures may endure while personality, behavior, and interactions vary widely. Structure is sharply distinguished from actions and interactions. Second, a structural definition applies to realms of widely different substance so long as the arrangement of parts is similar.<sup>2</sup> Third, because this is so, theories developed for one realm may with some modification be applicable to other realms as well. . . .

The concept of structure is based on the fact that units differently juxtaposed and combined behave differently and in interacting produce different outcomes. I first want to show how internal political structure can be defined. In a book on international-political theory, domestic political structure has to be examined in order to draw a distinction between expectations about behavior and outcomes in the internal and external realms. Moreover, considering domestic political structure now will make the elusive international-political structure easier to catch later on.

Structure defines the arrangement, or the ordering, of the parts of a system. Structure is not a collection of political institutions but rather the arrangement of them. How is the arrangement defined? The constitution of a state describes some parts of the arrangement, but political structures as they develop are not identical with formal constitutions. In defining structures, the first question to answer is this: What is the principle by which the parts are arranged?

Domestic politics is hierarchically ordered. The units—institutions and agencies—stand vis-à-vis each other in relations of super- and subordination. The ordering principle of a system gives the first, and basic, bit of information about how the parts of a realm are related to each other. In a polity the hierarchy of offices is by no means completely articulated, nor are all ambiguities about relations of super- and subordination removed. Nevertheless, political actors are formally differentiated according to the degrees of their authority, and their distinct functions are specified. By "specified" I do not mean that the law of the land fully describes the duties that

different agencies perform, but only that broad agreement prevails on the tasks that various parts of a government are to undertake and on the extent of the power they legitimately wield. Thus Congress supplies the military forces; the President commands them. Congress makes the laws; the executive branch enforces them; agencies administer laws; judges interpret them. Such specification of roles and differentiation of functions is found in any state, the more fully so as the state is more highly developed. The specification of functions of formally differentiated parts gives the second bit of structural information. This second part of the definition adds some content to the structure, but only enough to say more fully how the units stand in relation to one another. The roles and the functions of the British Prime Minister and Parliament, for example, differ from those of the American President and Congress. When offices are juxtaposed and functions are combined in different ways, different behaviors and outcomes result, as I shall shortly show.

The placement of units in relation to one another is not fully defined by a system's ordering principle and by the formal differentiation of its parts. The standing of the units also changes with changes in their relative capabilities. In the performance of their functions, agencies may gain capabilities or lose them. The relation of Prime Minister to Parliament and of President to Congress depends on, and varies with, their relative capabilities. The third part of the definition of structure acknowledges that even while specified functions remain unchanged, units come to stand in different relation to each other through changes in relative capability.

A domestic political structure is thus defined: first, according to the principle by which it is ordered; second, by specification of the functions of formally differentiated units; and third, by the distribution of capabilities across those units. Structure is a highly abstract notion, but the definition of structure does not abstract from everything. To do so would be to leave everything aside and to include nothing at all. The three-part definition of structure includes only what is required to show how the units of the system are positioned or arranged. Everything else is omitted. Concern for tradition and culture, analysis of the character and personality of political actors, consideration of the conflictive and accommodative processes of politics, description of the making and execution of policy—all such matters are left aside. Their omission does not imply their unimportance. They are omitted because we want to figure out the expected effects of structure on process and of process on structure. That can be done only if structure and process are distinctly defined.

I defined domestic political structures first by the principle according to which they are organized or ordered; second by the differentiation of units and the specification of their functions; and third by the distribution of capabilities across units. Let us see how the three terms of the definition apply to international politics.

### 1. Ordering Principles

Structural questions are questions about the arrangement of the parts of a system. The parts of domestic political systems stand in relations of super- and subordination. Some are entitled to command; others are required to obey. Domestic systems

are centralized and hierarchic. The parts of international-political systems stand in relations of coordination. Formally, each is the equal of all the others. None is entitled to command, none is required to obey. International systems are decentralized and anarchic. The ordering principles of the two structures are distinctly different, indeed, contrary to each other: Domestic political structures have governmental institutions and offices as their concrete counterparts. International politics, in contrast, has been called "politics in the absence of government." International organizations do exist, and in ever-growing numbers. Supranational agents able to act effectively, however, either themselves acquire some of the attributes and capabilities of states, as did the medieval papacy in the era of Innocent III, or they soon reveal their inability to act in important ways except with the support, or at least the acquiescence, of the principal states concerned with the matters at hand. Whatever elements of authority emerge internationally are barely once removed from the capability that provides the foundation for the appearance of those elements: Authority quickly reduces to a particular expression of capability. In the absence of agents with system-wide authority, formal relations of superiority and subordination fail to develop.

The first term of a structural definition states the principle by which the system is ordered. Structure is an organizational concept. The prominent characteristic of international politics, however, seems to be the lack of order and of organization. How can one think of international politics as being any kind of an order at all? The anarchy of politics internationally is often referred to. If structure is an organizational concept, the terms "structure" and "anarchy" seem to be in contradiction. If international politics is "politics in the absence of government," what are we in the presence of? In looking for international structure, one is brought face to face with the invisible, an uncomfortable position to be in.

The problem is this: how to conceive of an order without an orderer and of organizational effects where formal organization is lacking. Because, these are difficult questions, I shall answer them through analogy with microeconomic theory. Reasoning by analogy is helpful where one can move from a domain for which the theory is well developed to one where it is not. Reasoning by analogy is permissible where different domains are structurally similar.

Classical economic theory, developed by Adam Smith and his followers, is microtheory. Political scientists tend to think that microtheory is theory about small-scale matters, a usage that ill accords with its established meaning. The term "micro" in economic theory indicates the way in which the theory is constructed rather than the scope of the matters it pertains to. Microeconomic theory describes how an order is spontaneously formed from the self-interested acts and interactions of individual units—in this case, persons and firms. The theory then turns upon the two central concepts of the economic units and of the market. Economic units and economic markets are concepts, not descriptive realities or concrete entities. This must be emphasized since from the early eighteenth century to the present, from the sociologist Auguste Comte to the psychologist George Katona, economic theory has been faulted because its assumptions fail to correspond with realities. Unrealistically, economic theorists conceive of an economy operating in isolation from its society and polity. Unrealistically, economists assume that the

economic world is the world of the world. Unrealistically, economists think of the acting unit, the famous "economic man," as a single-minded profit maximizer. They single out one aspect of man and leave aside the wondrous variety of human life. As any moderately sensible economist knows, "economic man" does not exist. Anyone who asks businessmen how they make their decisions will find that the assumption that men are economic maximizers grossly distorts their characters. The assumption that men behave as economic men, which is known to be false as a descriptive statement, turns out to be useful in the construction of theory.

Markets are the second major concept invented by microeconomic theorists. Two general questions must be asked about markets: How are they formed? How do they work? The answer to the first question is this: The market of a decentralized economy is individualist in origin, spontaneously generated, and unintended. The market arises out of the activities of separate units—persons and firms—whose aims and efforts are directed not toward creating an order but rather toward fulfilling their own internally defined interests by whatever means they can muster. The individual unit acts for itself. From the confection of like units emerges a structure that affects and constrains all of them. Once formed, a market becomes a force in itself, and a force that the constitutive units acting singly or in small numbers cannot control. Instead, in lesser or greater degree as market conditions vary, the creators become the creatures of the market that their activity gave rise to. Adam Smith's great achievement was to show how self-interested, greed-driven actions may produce good social outcomes if only political and social conditions permit free competition. If a *laissez-faire* economy is harmonious, it is so because the intentions of actors do not correspond with the outcomes their actions produce. What intervenes between the actors and the objects of their action in order to thwart their purposes? To account for the unexpectedly favorable outcomes of selfish acts, the concept of a market is brought into play. Each unit seeks its own good, the result of a number of units simultaneously doing so transcends the motives and the aims of the separate units. Each would like to work less hard and price his product higher. Taken together, all have to work harder and price their products lower. Each firm seeks to increase its profit; the result of many firms doing so drives the profit rate downward. Each man seeks his own end, and, in doing so, produces a result that was no part of his intention. Out of the mean ambition of its members, the greater good of society is produced.

The market is a cause interposed between the economic actors and the results they produce. It conditions their calculations, their behaviors, and their intentions. It is not an agent in the sense of *A* being the agent that produces outcome *X*. Rather it is a structural cause. A market constrains the units that comprise it from taking certain actions and disposes them toward taking others. The market, created by self-directed interacting economic units, selects behaviors according to consequences. The market rewards some with high profits and assigns others to bankruptcy. Since a market is not an institution or an agent in any concrete or palpable sense, such statements become impressive only if they can be reliably inferred from a theory as part of a set of more elaborate expectations. They can be. Microeconomic theory explains how an economy operates and why certain effects are to be expected.

International-political systems, like economic markets, are formed by the coaction of self-regarding units. International structures are defined in terms of the primary political units of an era, be they city states, empires, or nations. Structures emerge from the coexistence of states. No state intends to participate in the formation of a structure by which it and others will be constrained. International-political systems, like economic markets, are individualist in origin, spontaneously generated, and unintended. In both systems, structures are formed by the coaction of their units. Whether those units live, prosper, or die depends on their own efforts. Both systems are formed and maintained on a principle of self-help that applies to the units. . . .

In a microtheory, whether of international politics or of economics, the motivation of the actors is assumed rather than realistically described. I assume that states seek to ensure their survival. The assumption is a radical simplification made for the sake of constructing theory. The question to ask of the assumption, as ever, is not whether it is true but whether it is the most sensible and useful one that can be made. Whether it is a useful assumption depends on whether a theory based on the assumption can be contrived, a theory from which important consequences not otherwise obvious can be inferred. Whether it is a sensible assumption can be directly discussed.

Beyond the survival motive, the aims of states may be endlessly varied; they may range from the ambition to conquer the world to the desire merely to be left alone. Survival is a prerequisite to achieving any goals that states may have, other than the goal of promoting their own disappearance as political entities. The survival motive is taken as the ground of action in a world where the security of states is not assured, rather than as a realistic description of the impulse that lies behind every act of state. The assumption allows for the fact that no state always acts exclusively to ensure its survival. It allows for the fact that some states may persistently seek goals that they value more highly than survival; they may, for example, prefer amalgamation with other states to their own survival in form. It allows for the fact that in pursuit of its security no state will act with perfect knowledge and wisdom—if indeed we could know what those terms might mean. . . .

Actors may perceive the structure that constrains them and understand how it serves to reward some kinds of behavior and to penalize others. But then again they either may not see it or, seeing it, may for any of many reasons fail to conform their actions to the patterns that are most often rewarded and least often punished. To say that "the structure selects" means simply that those who conform to accepted and successful practices more often rise to the top and are likelier to stay there. The game one has to win is defined by the structure that determines the kind of player who is likely to prosper. . . .

## 2. The Character of the Units

The second term in the definition of domestic political structure specifies the functions performed by differentiated units. Hierarchy entails relations of super- and subordination among a system's parts, and that implies their differentiation. In defining domestic political structure the second term, like the first and third, is

needed because each term points to a possible source of structural variation. The states that are the units of international-political systems are not formally differentiated by the functions they perform. Anarchy entails relations of coordination among a system's units, and that implies their sameness. The second term is not needed in defining international-political structure, because, so long as anarchy equates, states remain like units. International structures vary only through a change of organizing principle or, failing that, through variations in the capabilities of units. Nevertheless I shall discuss these like units here, because it is by their interactions that international-politics structures are generated.

Two questions arise: Why should states be taken as the units of the system? Given a wide variety of states, how can one call them "like" units? Questioning the choice of states as the primary units of international-political systems became popular in the 1960s and 1970s as it was at the turn of the century. Once one understands what is logically involved, the issue is easily resolved. Those who question the state-centric view do so for two main reasons. First, states are not the only actors of importance on the international scene. Second, states are declining in importance, and other actors are gaining, or so it is said. Neither reason is cogent, as the following discussion shows.

States are not and never have been the only international actors. But then structures are defined not by all of the actors that flourish within them but by the major ones. In defining a system's structure one chooses one or some of the infinitely many objects comprising the system and defines its structure in terms of them. For international-political systems, as for any system, one must first decide which units to take as being the parts of the system. Here the economic analogy will help again. The structure of a market is defined by the number of firms competing. If many roughly equal firms contend, a condition of perfect competition is approximated. If a few firms dominate the market, competition is said to be oligopolistic even though many smaller firms may also be in the field. But we are told that definitions of this sort cannot be applied to international politics because of the interpenetration of states; because of their inability to control the environment of their action; and because rising multinational corporations and other nonstate actors are difficult to regulate and may rival some states in influence. The importance of nonstate actors and the extent of transnational activities are obvious. The conclusion that the state-centric conception of international politics is inadequate by them does not follow. That economists and economically minded political scientists have thought that it does is ironic. The irony lies in the fact that all of the reasons given for scrapping the state-centric concept can be related more strongly and applied to firms. Firms competing with numerous others have no hope of controlling their market, and oligopolistic firms constantly struggle with imperfect success to do so. Firms interpenetrate, merge, and buy each up at a merry pace. Moreover, firms are constantly threatened and regulated by, shall we say, "non-firm" actors. Some governments encourage concentration; others work to prevent it. The market structure of parts of an economy may move from a wider to a narrower competition or may move in the opposite direction, but whatever the extent and the frequency of change, market structures, generated by the interaction of firms, are defined in terms of them.

Just as economists define markets in terms of firms, so I define international political structures in terms of states. If Charles P. Kindleberger were right in saying that "the nation-state is just about through as an economic unit,"<sup>5</sup> then the structure of international politics would have to be redefined. That would be necessary because economic capabilities cannot be separated from the other capabilities of states. The distinction frequently drawn between matters of high and low politics is misplaced. States' use economic means for military and political ends; and military and political means for the achievement of economic interests.

An amended version of Kindleberger's statement may hold. Some states may be nearly washed up as economic entities, and others not. That poses no problem for international political theory since international politics is mostly about international politics as defined in terms of them. That theoretical statement is of course borne out in practice. States set the scene in which they, along with non-state actors, state their dramas or carry on their humdrum affairs. Though they may choose to interfere little in the affairs of nonstate actors for long periods of time, states nevertheless set the terms of intercourse, whether by passively permitting informal rules to develop or by actively intervening to change rules that no longer suit them. When the crunch comes, states remake the rules by which other actors operate. Indeed, one may be struck by the ability of weak states to impede the operation of strong international corporations and by the attention the latter pay to the wishes of the former.

States are the units whose interactions form the structure of international-political systems. They will long remain so. The death rate among states is remarkably low. Few states die; many firms do. . . . To call states "like units" is to say that each state is like all other states in being an autonomous political unit. It is another way of saying that states are sovereign. But sovereignty is also a bothersome concept. Many believe, as the anthropologist M. G. Smith has said, that "in a system of sovereign states no state is sovereign."<sup>6</sup> The error lies in identifying the sovereignty of states with their ability to do as they wish. To say that states are sovereign is not to say that they can do as they please, that they are free of others' influence, that they are able to get what they want. Sovereign states may be hardpressed all around, constrained to act in ways they would like to avoid, and able to do hardly anything just as they would like to. The sovereignty of states has never entailed their insulation from the effects of other states' actions. To be sovereign and to be dependent are not contradictory conditions. Sovereign states have seldom led free and easy lives. What then is sovereignty? To say that a state is sovereign means that it defines for itself how it will cope with its internal and external problems, including whether or not to seek assistance from others and in doing so to limit its freedom by making commitments to them. States develop their own strategies, chart their own courses, make their own decisions about how to meet whatever needs they experience and whatever desires they develop. It is no more contradictory to say that sovereign states are always constrained and often tightly so than it is to say that free individuals often make decisions under the heavy pressure of events.

Each state, like every other state, is a sovereign political entity. And yet the differences across states, from Costa Rica to the Soviet Union, from Gambia to the

United States, are immense. States are alike, and they are also different. So are corporations, apples, universities, and people. Whenever we put two or more objects in the same category, we are saying that they are alike not in all respects but in some. No two objects in this world are identical, yet they can often be usefully compared and combined. "You can't add apples and oranges" is an old saying that seems to be especially popular among salesmen who do not want you to compare their wares with others. But we all know that the trick of adding dissimilar objects is to express the result in terms of a category that comprises them. Three apples is plus four oranges equals seven pieces of fruit. The only interesting question is whether the category that classifies objects according to their common qualities is useful. One can add up a large number of widely varied objects and say that one has eight million things, but seldom need one do that.

States vary widely in size, wealth, power, and form. And yet variations in these and in other respects are variations among like units. In what way are they like units? How can they be placed in a single category? States are alike in the tasks that they face, though not in their abilities to perform them. The differences are of capability, not of function. States perform or try to perform tasks, most of which are common to all of them; the ends they aspire to are similar. Each state duplicates the activities of other states at least to a considerable extent. Each state has its agencies for making, executing, and interpreting laws and regulations, for raising revenues, and for defending itself. Each state supplies out of its own resources and by its own means most of the food, clothing, housing, transportation, and amenities consumed and used by its citizens. All states, except the smallest ones, do much more of their business at home than abroad. One has to be impressed with the functional similarity of states and, now more than ever before, with the similar lines their development follows. From the rich to the poor states, from the old to the new ones, nearly all of them take a larger hand in matters of economic regulation, of education, health, and housing, of culture and the arts, and so on almost endlessly. The increase of the activities of states is a strong and strikingly uniform international trend. The functions of states are similar, and distinctions among them arise principally from their varied capabilities. International politics consists of like units duplicating one another's activities.

### 3. The Distribution of Capabilities

The parts of a hierarchic system are related to one another in ways that are determined both by their functional differentiation and by the extent of their capabilities. The units of an anarchic system are functionally undifferentiated. The units of such an order are then distinguished primarily by their greater or lesser capabilities for performing similar tasks. This states formally what students of international politics have long noticed. The great powers of an era have always been marked off from others by practitioners and theorists alike. Students of national government make such distinctions as that between parliamentary and presidential systems; governmental systems differ in form. Students of international politics make distinctions between international-political systems only according to the number of their great powers. The structure of a system changes with changes

in the distribution of capabilities across the system's units. And changes in structure change expectations about how the units of the system will behave and about the outcomes their interactions will produce. Domestically, the differentiated parts of a system may perform similar tasks. We know from observing the American government that executives sometimes legislate and legislatures sometimes execute. Internationally, like units sometimes perform different tasks . . . but two problems ~~cannot~~ be considered.

~~The first problem is this:~~ Capability tells us something about units. Defining structure partly in terms of the distribution of capabilities seems to violate my instruction to keep unit attributes out of structural definitions. As I remarked earlier, structure is a highly but not entirely abstract concept. The maximum of abstraction allows a minimum of content, and that minimum is what is needed to enable one to say how the units stand in relation to one another. States are differently placed by their power. And yet one may wonder why only capability is included in the third part of the definition, and not such characteristics as ideology, form of government, peacefulness, belligerency, or whatever. The answer is this: Power is estimated by comparing the capabilities of a number of units. Although capabilities are attributes of units, the distribution of capabilities across units is not. The distribution of capabilities is not a unit attribute, but rather a system-wide concept.

The second problem is this: Though relations defined in terms of interactions must be excluded from structural definitions, relations defined in terms of grouping of states do seem to tell us something about how states are placed in the system. Why not specify how states stand in relation to one another by considering the alliances they form? Would doing so not be comparable to defining national political structures partly in terms of how presidents and prime ministers are related to other political agents? It would not be. Nationally as internationally, structural definitions deal with the relation of agents and agencies in terms of the organization of realms and not in terms of the accommodations and conflicts that may occur within them or the groupings that may now and then form. Parts of a government may draw together or pull apart, may oppose each other or cooperate in greater or lesser degree. These are the relations that form and dissolve within a system rather than structural alterations that mark a change from one system to another. This is made clear by the example that runs nicely parallel to the case alliances. Distinguishing systems of political parties according to their number is common. A multiparty system changes if, say, eight parties become two, but not if two groupings of the eight form merely for the occasion of fighting an election. By the same logic, an international-political system in which three or more great powers have split into two alliances remains a multipolar system—structurally distinct from a bipolar system, a system in which no third power is able to challenge the top two. . . .

In defining international-political structures we take states with whatever traditions, habits, objectives, desires, and forms of government they may have. We do not ask whether states are revolutionary or legitimate, authoritarian or democratic, ideological or pragmatic. We abstract from every attribute of states except their capabilities. Nor in thinking about structure do we ask about the relations of states—their feelings of friendship and hostility, their diplomatic exchanges, the alliances

they form, and the extent of the contacts and exchanges among them. We ask what range of expectations arises merely from looking at the type of order that prevails among them and at the distribution of capabilities within that order. We abstract from any particular qualities of states and from all of their concrete connections. What emerges is a positional picture, a general description of the ordered overall arrangement of a society written in terms of the placement of units rather than in terms of their qualities. . . .

## ANARCHIC STRUCTURES AND BALANCES OF POWER

[We must now] examine the characteristics of anarchy and the expectations about outcomes associated with anarchic realms. . . . [This] is best accomplished by drawing some comparisons between behavior and outcomes in anarchic and hierarchic realms.

### 4. Violence at Home and Abroad

The state among states, it is often said, conducts its affairs in the brooding shadow of violence. Because some states may at any time use force, all states must be prepared to do so—or live at the mercy of their militarily more vigorous neighbors. Among states, the state of nature is a state of war. This is meant not in the sense that war constantly occurs but in the sense that, with each state deciding for itself whether or not to use force, war may at any time break out. Whether in the family, the community, or the world at large, contact without at least occasional conflict is inconceivable, and the hope that in the absence of an agent to manage or to manipulate conflicting parties the use of force will always be avoided cannot be realistically entertained. Among men as among states, anarchy, or the absence of government, is associated with the occurrence of violence.

The threat of violence and the recurrent use of force are said to distinguish international from national affairs. But in the history of the world surely most rulers have had to bear in mind that their subjects might use force to resist or overthrow them. If the absence of government is associated with the threat of violence, so also is its presence. A haphazard list of national tragedies illustrates the point all too well. The most destructive wars of the hundred years following the defeat of Napoleon took place not among states but within them. Estimates of deaths in China's Taiping Rebellion, which began in 1851 and lasted 13 years, range as high as 20 million. In the American Civil War some 600 thousand people lost their lives. In more recent history, forced collectivization and Stalin's purges eliminated 5 million Russians, and Hitler exterminated 6 million Jews. In some Latin American countries, coups d'états and rebellions have been normal features of national life. Between 1948 and 1957, for example, 200 thousand Colombians were killed in civil strife. In the middle 1970s most inhabitants of Idi Amin's Uganda must have felt their lives becoming nasty, brutish, and short, quite as in Thomas Hobbes's state of nature. If such cases constitute aberrations, they are uncomfortably common ones. We easily lose sight of the fact that struggles to achieve and maintain

lower, to establish order, and to contrive a kind of justice within states may be loofter than wars among them.

If anarchy is identified with chaos, destruction, and death, then the distinction between anarchy and government does not tell us much. Which is more precarious: the life of a state among states, or of a government in relation to its subjects? The answer varies with time and place. Among some states at some times, the actual or expected occurrence of violence is low. Within some states at some times, the actual or expected occurrence of violence is high. The use of force, or the constant fear of its use, are not sufficient grounds for distinguishing international from domestic affairs. If the possible and the actual use of force mark both national and international orders, then no durable distinction between the two realms can be drawn in terms of the use or the nonuse of force. No human order is proof against violence.

To discover qualitative differences between internal and external affairs one must look for a criterion other than the occurrence of violence. The distinction between international and national realms of politics is not found in the use or the nonuse of force, but in their different structures. But if the dangers of being violently attacked are greater, say, in taking an evening stroll through downtown Detroit than they are in picnicking along the French and German border, what practical difference does the difference of structure make? Nationally as internationally, contact generates conflict and at times issues in violence. The difference between national and international politics lies not in the use of force but in the different modes of organization for doing something about it. A government, ruling by some standard of legitimacy, arrogates to itself the right to use force—that is, to apply a variety of sanctions to control the use of force by its subjects. If some use private force, others may appeal to the government. A government has no monopoly on the use of force, as is all too evident. An effective government, however, has a monopoly on the legitimate use of force, and legitimate here means that public agents are organized to prevent and to counter the private use of force. Citizens need not prepare to defend themselves. Public agencies do that. A national system is not one of self-help. The international system is.

### 5. Interdependence and Integration

The political significance of interdependence varies depending on whether a realm is organized, with relations of authority specified and established, or remains formally unorganized. Insofar as a realm is formally organized, its units are free to specialize, to pursue their own interests without concern for developing the means of maintaining their identity and preserving their security in the presence of others. They are free to specialize because they have no reason to fear the increased interdependence that goes with specialization. If those who specialize most benefit most, then competition in specialization ensues. Goods are manufactured, grain is produced, law and order are maintained, commerce is conducted, and financial services are provided by people who ever more narrowly specialize. In simple economic terms, the cobbler depends on the tailor for his pants and the tailor on the cobbler for his shoes, and each would be ill-clad without the services of the other. In simple political terms, Kansas depends on Washington for protection and regu-

lation and Washington depends on Kansas for beef and wheat. In saying that in such situations interdependence is close, one need not maintain that the one part could not learn to live without the other. One need only say that the cost of breaking the interdependent relation would be high. Persons and institutions depend heavily on one another because of the different tasks they perform and the different goods they produce and exchange. The parts of a polity bind themselves together by their differences.<sup>7</sup>

Differences between national and international structures are reflected in the ways the units of each system define their ends and develop the means for reaching them. In anarchic realms, like units coact. In hierarchic realms, unlike units interact. In an anarchic realm, the units are functionally similar and tend to remain so. Like units work to maintain a measure of independence and may even strive for autonomy. In a hierarchic realm, the units are differentiated, and they tend to increase the extent of their specialization. Differentiated units become closely interdependent, the more closely so as their specialization proceeds. Because of the difference of structure, interdependence within and interdependence among nations are two distinct concepts. So as to follow the logicians' admonition to keep a single meaning for a given term throughout one's discourse, I shall use "integration" to describe the condition within nations and "interdependence" to describe the condition among them.

Although states are like units functionally, they differ vastly in their capabilities. Out of such differences something of a division of labor develops. The division of labor across nations, however, is slight in comparison with the highly articulated division of labor within them. Integration draws the parts of a nation closely together. Interdependence among nations leaves them loosely connected. Although the integration of nations is often talked about, it seldom takes place. Nations could mutually enrich themselves by further dividing not just the labor that goes into the production of goods but also some of the other tasks they perform, such as political management and military defense. Why does their integration not take place? The structure of international politics limits the cooperation of states in two ways. In a self-help system each of the units spends a portion of its effort, not in forwarding its own good, but in providing the means of protecting itself against others. Specialization in a system of divided labor works to everyone's advantage, though not equally so. Inequality in the expected distribution of the increased product works strongly against extension of the division of labor internationally. When faced with the possibility of cooperating for mutual gain, states that feel insecure must ask how the gain will be divided. They are compelled to ask not "Will both of us gain?" but "Who will gain more?" If an expected gain is to be divided, say, in the ratio of two to one, one state may use its disproportionate gain to implement a policy intended to damage or destroy the other. Even the prospect of large absolute gains for both parties does not elicit their cooperation so long as each fears how the other will use its increased capabilities. Notice that the impediments to collaboration may not lie in the character and the immediate intention of each party. Instead, the condition of insecurity—at the least, the uncertainty of each about the other's future intentions and actions—works against their cooperation.

A state worries about a division of possible gains that may favor others more than itself. That is the first way in which the structure of international politics limits the cooperation of states. A state also worries lest it become dependent on others through cooperative endeavors and exchanges of goods and services. That is the second way in which the structure of international politics limits the cooperation of states. The more a state specializes, the more it relies on others to supply the materials and goods that it is not producing. The larger a state's imports and exports, the more it depends on others. The world's well-being would be increased if an ever more elaborate division of labor were developed, but states would thereby place themselves in situations of ever closer interdependence. Some states may not resist that. For small and ill-endowed states the costs of doing so are excessively high. But states that can resist becoming ever more enmeshed with others ordinarily do so in either or both of two ways. States that are heavily dependent, or closely interdependent, worry about securing that which they depend on. The high interdependence of states means that the states in question experience, or are subject to, the common vulnerability that high interdependence entails. Like other organizations, states seek to control what they depend on or to lessen the extent of their dependency. This simple thought explains quite a bit of the behavior of states: their imperial thrusts to widen the scope of their control and their anarchic strivings toward greater self-sufficiency.

Structures encourage certain behaviors and penalize those who do not respond to the encouragement. Nationally, many lament the extreme development of the division of labor, a development that results in the allocation of ever narrower tasks to individuals. And yet specialization proceeds, and its extent is a measure of the development of societies. In a formally organized realm a premium is put on each unit's being able to specialize in order to increase its value to others in a system of divided labor. The domestic imperative is "specialize"! Internationally, many lament the resources states spend unproductively for their own defense and the opportunities they miss to enhance the welfare of their people through cooperation with other states. And yet the ways of states change little. In an unorganized realm each unit's incentive is to put itself in a position to be able to take care of itself since no one else can be counted on to do so. The international imperative is "take care of yourself"! Some leaders of nations may understand that the well-being of all of them would increase through their participation in a fuller division of labor. But to act on the idea would be to act on a domestic imperative, an imperative that does not run internationally. What one might want to do in the absence of structural constraints is different from what one is encouraged to do in their presence. States do not willingly place themselves in situations of increased dependence. In a self-help system, considerations of security subordinate economic gain to political interest. . . .

## 6. Structures and Strategies

That motives and outcomes may well be disjoined should now be easily seen. Structures cause nations to have consequences they were not intended to have. Surely most of the actors will notice that, and at least some of them will be able to figure out

why. They may develop a pretty good sense of just how structures work their effects. Will they not then be able to achieve their original ends by appropriately adjusting their strategies? Unfortunately, they often cannot. To show why this is so I shall give only a few examples; once the point is made, the reader will easily think of others.

If shortage of a commodity is expected, all are collectively better off if they buy less of it in order to moderate price increases and to distribute shortages equitably. But because some will be better off if they lay in extra supplies quickly, all have a strong incentive to do so. If one expects others to make a run on a bank, one's prudent course is to run faster than they do even while knowing that if few others run, the bank will remain solvent, and if many run, it will fail. In such cases, pursuit of individual interest produces collective results that nobody wants, yet individuals by behaving differently will hurt themselves without altering outcomes. These two much used examples establish the main point. Some courses of action I cannot sensibly follow unless we are pretty sure that many others will as well. . . .

We may well notice that our behavior produces unwanted outcomes, but we are also likely to see that such instances as these are examples of what Alfred E. Kahn describes as "large" changes that are brought about by the accumulation of "small" decisions. In such situations people are victims of the "tyranny of small decisions," a phrase suggesting that "if one hundred consumers choose option x, and this causes the market to make decision X (where X equals 100x), it is not necessarily true that those same consumers would have voted for that outcome if that large decision had ever been presented for their explicit consideration."<sup>4</sup> If the market does not present the large question for decision, then individuals are doomed to making decisions that are sensible within their narrow contexts even though they know all the while that in making such decisions they are bringing about a result that most of them do not want. Either that or they organize to overcome some of the effects of the market by changing its structure—for example, by bringing consumer units roughly up to the size of the units that are making producers' decisions. This nicely makes the point: So long as one leaves the structure unaffected it is not possible for changes in the intentions and the actions of particular actors to produce desirable outcomes or to avoid undesirable ones. . . . The only remedies for strong structural effects are structural changes.

Structural constraints cannot be wished away, although many fail to understand this. In every age and place, the units of self-help systems—nations, corporations, or whatever—are told that the greater good, along with their own, requires them to act for the sake of the system and not for their own narrowly defined advantage. In the 1950s, as fear of the world's destruction in nuclear war grew, some concluded that the alternative to world destruction was world disarmament. In the 1970s, with the rapid growth of population, poverty, and pollution, some concluded, as one political scientist put it, that "states must meet the needs of the political ecosystem in its global dimensions or court annihilation."<sup>5</sup> The international interest must be served, and if that means anything at all, it means that national interests are subordinate to it. The problems are found at the global level. Solutions that would make nations more or less willing to obey the injunctions that are so often laid on them? How can they resolve the tension between pursuing their own

interests and acting for the sake of the system? No one has shown how that can be done, although many wring their hands and plead for rational behavior. The very problem, however, is that rational behavior, given structural constraints, does not lead to the wanted results. With each country constrained to take care of itself, no one can take care of the system.<sup>10</sup>

A strong sense of peril and doom may lead to a clear definition of ends that must be achieved. Their achievement is not thereby made possible. The possibility of effective action depends on the ability to provide necessary means. It depends even more so on the existence of conditions that permit nations and other organizations to follow appropriate policies and strategies. World-shaking problems cry for global solutions, but there is no global agency to provide them. Necessities do not create possibilities. Wishing that final causes were efficient ones does not make them so.

Great tasks can be accomplished only by agents of great capability. That is why states, and especially the major ones, are called on to do what is necessary for the world's survival. But states have to do whatever they think necessary for their own preservation, since no one can be relied on to do it for them. Why the advice to place the international interest above national interests is meaningless can be explained precisely in terms of the distinction between micro- and macrotheories. . . .

Some have hoped that changes in the awareness and purpose, in the organization and ideology of states would change the quality of international life. Over the centuries states have changed in many ways, but the quality of international life has remained much the same. States may seek reasonable and worthy ends, but they cannot figure out how to reach them. The problem is not in their stupidity or ill will, although one does not want to claim that those qualities are lacking. The depth of the difficulty is not understood until one realizes that intelligence and goodwill cannot discover and act on adequate programs. Early in this century Winston Churchill observed that the British-German naval race promised disaster and that Britain had no realistic choice other than to run it. States facing global problems are like individual consumers trapped by the "tyranny of small decisions." States, like consumers, can get out of the trap only by changing the structure of their field of activity. The message bears repeating: The only remedy for a strong structural effect is a structural change.

## 7. The Virtues of Anarchy

To achieve their objectives and maintain their security, units in a condition of anarchy—be they people, corporations, states, or whatever—must rely on the means they can generate and the arrangements they can make for themselves. Self-help is necessarily the principle of action in an anarchic order. A self-help situation is one of high risk—of bankruptcy in the economic realm and of war in a world of free states. It is also one in which organizational costs are low. Within an economy or within an international order, risks may be avoided or lessened by moving from a situation of coordinate action to one of super- and subordination, that is, by erecting agencies with effective authority and extending a system of rules. Government emerges where the functions of regulation and management themselves become

distinct and specialized tasks. The costs of maintaining a hierarchic order are frequently ignored by those who deplore its absence. Organizations have at least two aims: to get something done and to maintain themselves as organizations. Many of their activities are directed toward the second purpose. The leaders of organizations, and political leaders preeminently, are not masters of the matters their organizations deal with. They have become leaders not by being experts on one thing or another but by excelling in the organizational arts—in maintaining control of a group's members, in eliciting predictable and satisfactory efforts from them, in holding a group together. In making political decisions, the first and most important concern is not to achieve the aims the members of an organization may have but to secure the continuity and health of the organization itself.<sup>11</sup>

Along with the advantages of hierarchic orders go the costs. In hierarchic orders, moreover, the means of control become an object of struggle. Substantive issues become entwined with efforts to influence or control the controllers. The hierarchic ordering of politics adds one to the already numerous objects of struggle, and the object added is at a new order of magnitude.

If the risks of war are unbearably high, can they be reduced by organizing to manage the affairs of nations? At a minimum, management requires controlling the military forces that are at the disposal of states. Within nations, organizations have to work to maintain themselves. As organizations, nations, in working to maintain themselves, sometimes have to use force against dissident elements and areas. As hierarchical systems, governments nationally or globally are disrupted by the defection of major parts. In a society of states with little coherence, attempts at world government would founder on the inability of an emerging central authority to mobilize the resources needed to create and maintain the unity of the system by regulating and managing its parts. The prospect of world government would be an invitation to prepare for world civil war. . . . States cannot entrust managerial powers to a central agency unless that agency is able to protect its client states. The more powerful the clients and the more the power of each of them appears as a threat to the others, the greater the power lodged in the center must be. The greater the power of the center, the stronger the incentive for states to engage in a struggle to control it.

States, like people, are insecure in proportion to the extent of their freedom. If freedom is wanted, insecurity must be accepted. Organizations that establish relations of authority and control may increase insecurity as they decrease freedom. If might does not make right, whether among people or states, then some institution or agency has intervened to lift them out of nature's realm. The more influential the agency, the stronger the desire to control it becomes. In contrast, units in an anarchic order act for their own sakes and not for the sake of preserving an organization and furthering their fortunes within it. Force is used for one's own interest. In the absence of organization, people or states are free to leave one another alone. Even when they do not do so, they are better able, in the absence of the politics of the organization, to concentrate on the politics of the problem and to aim for a minimum agreement that will permit their separate existence rather than a maximum agreement for the sake of maintaining unity. If might decides, then bloody struggles over right can more easily be avoided.

Nationally, the force of a government is exercised in the name of right and justice. Internationally, the force of a state is employed for the sake of its own protection and advantage. Rebels challenge a government's claim to authority; they question the rightfulness of its rule. Wars among states cannot settle questions of authority and right; they can only determine the allocation of gains and losses among contenders and settle for a time the question of who is the stronger. Nationally, relations of authority are established. Internationally, only relations of strength result. Nationally, private force used against a government threatens the political system. Force used by a state—a public body—is, from the international perspective, the private use of force; but there is no government to overthrow and no governmental apparatus to capture. Short of a drive toward world hegemony, the private use of force does not threaten the system of international politics, only some of its members. War pits some states against others in a struggle among similarly constituted entities. The power of the strong may deter the weak from asserting their claims, not because the weak recognize a kind of rightfulness of rule on the part of the strong, but simply because it is not sensible to tangle with them. Conversely, the weak may enjoy considerable freedom of action if they are so far removed in their capabilities from the strong that the latter are not much bothered by their actions or much concerned by marginal increases in their capabilities.

National politics is the realm of authority, of administration, and of law. International politics is the realm of power, of struggle, and of accommodation. The international realm is preeminently a political one. The national realm is variously described as being hierarchic, vertical, centralized, heterogeneous, directed, and contrived; the international realm, as being anarchic, horizontal, decentralized, homogeneous, undirected and mutually adaptive. The more centralized the order, the nearer to the top the locus of decisions ascends. Internationally, decisions are made at the bottom level, there being scarcely any other. In the vertical horizontal dichotomy, international structures assume the prone position. Adjustments are made internationally, but they are made without a formal or authoritative adjuster. Adjustment and accommodation proceed by mutual adaptation.<sup>12</sup> Action and reaction, and reaction to the reaction, proceed by a piecemeal process. The parties feel each other out, so to speak, and define a situation simultaneously with its development. Among coordinate units, adjustment is achieved and accommodations arrived at by the exchange of "considerations," in a condition, as Chester Barnard put it, "in which the duty of command and the desire to obey are essentially absent."<sup>13</sup> Where the contest is over considerations, the parties seek to maintain or improve their positions by maneuvering, by bargaining, or by fighting. The manner and intensity of the competition is determined by the desires and the abilities of parties that are at once separate and interacting.

Whether or not by force, each state plots the course it thinks will best serve its interests. If force is used by one state or its use is expected, the recourse of other states is to use force or be prepared to use it singly or in combination. No appeal can be made to a higher entity clothed with the authority and equipped with the ability to act on its own initiative. Under such conditions the possibility that force will be used by one or another of the parties looms always as a threat in the background. In politics force is said to be the *ultima ratio*. In international politics force

serves, not only as the *ultima ratio*, but indeed as the first and constant one. To limit force to being the *ultima ratio* of politics implies, in the words of Ortega y Gasset, "the previous submission of force to methods of reason."<sup>14</sup> The constant possibility that force will be used limits manipulations, moderates demands, and serves as an incentive for the settlement of disputes. One who knows that pressing too hard may lead to war has strong reason to consider whether possible gains are worth the risks entailed. The threat of force internationally is comparable to the role of the strike in labor and management bargaining. "The few strikes that take place are in a sense," as Liveplash has said, "the cost of the strike option which produces settlements in the large mass of negotiations."<sup>15</sup> Even if workers seldom strike, their doing so is always a possibility. The possibility of industrial disputes leading to long and costly strikes encourages labor and management to face difficult issues, to try to understand each other's problems, and to work hard to find accommodations. The possibility that conflicts among nations may lead to long and costly wars has similarly sobering effects.

## 8. Anarchy and Hierarchy

I have described anarchies and hierarchies as though every political order were of one type or the other. Many, and I suppose most, political scientists who write of structures allow for a greater, and sometimes for a bewildering, variety of types. Anarchy is seen as one end of a continuum whose other end is marked by the presence of a legitimate and competent government. International politics is then described as being flecked with particles of government and alloyed with elements of community—supranational organizations whether universal or regional, alliances, multinational corporations, networks of trade, and whatnot. International-political systems are thought of as being more or less anarchic.

Those who view the world as a modified anarchy do so, it seems, for two reasons. First, anarchy is taken to mean not just the absence of government but also the presence of disorder and chaos. Since world politics, although not reliably peaceful, falls short of unrelieved chaos, students are inclined to see a lessening of anarchy in each outbreak of peace. Since world politics, although not formally organized, is not entirely without institutions and orderly procedures, students are inclined to see a lessening of anarchy when alliances form, when transactions across national borders increase, and when international agencies multiply. Such views confuse structure with process, and I have drawn attention to that error often enough.

Second, the two simple categories of anarchy and hierarchy do not seem to accommodate the infinite social variety our senses record. Why insist on reducing the types of structure to two instead of allowing for a greater variety? Anarchies are ordered by the juxtaposition of similar units, but those similar units are not identical. Some specialization by function develops among them. Hierarchies are ordered by the social division of labor among units specializing in different tasks, but the resemblance of units does not vanish. Much duplication of effort continues. All societies are organized segmentally or hierarchically in greater or lesser degree. Why not, then, define additional social types according to the mixture of organizing principles they embody? One might conceive of some societies approaching the

purely anarchic, of others approaching the purely hierarchic, and of still others reflecting specified mixes of the two organizational types. In anarchies the exact likeness of units and the determination of relations by capability alone would describe a realm wholly of politics and power with none of the interaction of units guided by administration and conditioned by authority. In hierarchies the complete differentiation of parts and the full specification of their functions would produce a realm wholly of authority and administration with none of the interaction of parts affected by politics and power. Although such pure orders do not exist, to distinguish realms by their organizing principles is nevertheless proper and important.

Increasing the number of categories would bring the classification of societies closer to reality. But that would be to move away from a theory claiming explanatory power to a less theoretical system promising greater descriptive accuracy. One who wishes to explain rather than to describe should resist moving in that direction if resistance is reasonable. Is it? What does one gain by insisting on two types when admitting three or four would still be to simplify boldly? One gains clarity and economy of concepts. A new concept should be introduced only to cover matters that existing concepts do not reach. If some societies are neither anarchic or hierarchic, if their structures are defined by some third ordering principle, then we would have to define a third system.<sup>16</sup> All societies are mixed. Elements in them represent both of the ordering principles. That does not mean that some societies are ordered according to a third principle. Usually one can easily identify the principle by which a society is ordered. The appearance of anarchic sectors within hierarchies does not alter and should not obscure the ordering principle of the larger system, for those sectors are anarchic only within limits. The attributes and behavior of the units populating those sectors within the larger system differ, moreover, from what they should be and how they would behave outside of it. Firms in oligopolistic markets again are perfect examples of this. They struggle against one another, but because they need not prepare to defend themselves physically, they can afford to specialize and to participate more fully in the division of economic labor than states can. Nor do the states that populate an anarchic world find it impossible to work with one another, to make agreements limiting their arms, and to cooperate in establishing organizations. Hierarchic elements within international structures limit and restrain the exercise of sovereignty but only in ways strongly conditioned by the anarchy of the larger system. The anarchy of that order strongly affects the likelihood of cooperation, the extent of arms agreements, and the jurisdiction of international organizations. . . .

## NOTES

1. S. F. Nadel, *The Theory of Social Structure* (Glencoe, Ill.: Free Press, 1957), pp. 8-11.
2. *Ibid.*, pp. 104-9.
3. William T. R. Fox, "The Uses of International Relations Theory," in William T. R. Fox, ed., *Theoretical Aspects of International Relations* (Notre Dame, Ind.: University of Notre Dame Press, 1959), p. 35.

4. Mariet Martineau, *The Positive Philosophy of Auguste Comte: Freely Translated and Condensed*, 3rd ed. (London: Kegan Paul, Trench, Trubner, 1983), vol. 2, pp. 51-53; George Katona, "Rational Behavior and Economic Behavior," *Psychological Review* 60 (September 1953).
5. Charles P. Kindleberger, *American Business Abroad* (New Haven, Ct.: Yale University Press, 1969), p. 207.
6. Smith should know better. Translated into terms that he has himself so effectively used, to say that states are sovereign is to say that they are segments of a plural society. See his "A Structural Approach to Comparative Politics," in David Easton, ed., *Varieties of Politics: Theories (Englewood Cliffs, N.J.: Prentice-Hall, 1966)*, p. 122; cf. his "On Segmentary Lineage Systems," *Journal of the Royal Anthropological Society of Great Britain and Ireland* 86 (July-December 1956).
7. Emile Durkheim, *The Division of Labor in Society*, trans. George Simpson (New York: Free Press, 1964), p. 212.
8. Alfred E. Kahn, "The Tyranny of Small Decision: Market Failure, Imperfections and Limits of Econometrics," in Bruce M. Russell, ed., *Economic Theories of International Relations* (Chicago, Ill.: Markham, 1966), p. 23.
9. Richard W. Sterling, *Metropolitics: International Relations in a Global Society* (New York: Knopf, 1974), p. 336.
10. Put differently, states face a "prisoners' dilemma." If each of two parties follows his own interest, both end up worse off than if each acted to achieve joint interests. For thorough examination of the logic of such situations, see Glenn H. Snyder and Paul Diesing, *Conflict among Nations* (Princeton, N.J.: Princeton University Press, 1977); for brief and suggestive international applications, see Robert Jervis, "Cooperation under the Security Dilemma," *World Politics* 30 (January 1978).
11. Cf. Paul Diesing, *Reason in Society* (Urbana, Ill.: University of Illinois Press, 1962), pp. 198-204; Anthony Downs, *Inside Bureaucracy* (Boston: Little, Brown, 1967), pp. 262-70.
12. Cf. Chester I. Barnard, "On Planning for World Government," in Chester I. Barnard, ed., *Organization and Management* (Cambridge, Mass.: Harvard University Press, 1948), pp. 148-152; Michael Polanyi, "The Growth of Thought in Society," *Economica* 8 (November 1941), pp. 428-456.
13. Barnard, "On Planning," pp. 150-51.
14. Quoted in Chalmers A. Johnson, *Revolutionary Change* (Boston: Little, Brown, 1966), p. 13.
15. E. R. Livernash, "The Relation of Power to the Structure and Process of Collective Bargaining," in Bruce M. Russell, ed., *Economic Theories of International Politics* (Chicago, Ill.: Markham, 1963), p. 430.
16. Emile Durkheim's depiction of solitary and mechanical societies still provides the best explanation of the two ordering principles, and his logic in limiting the types of society to two continues to be compelling despite the efforts of his many critics to overthrow it (see esp. *The Division of Labor in Society*).