

UNITED STATES FOREIGN POLICY

As Manifest Theology

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1. An archetype for US foreign policy: The basic metaphor.

President Taft, in 1912:

"We are not going to intervene in Mexico until no other course is possible, but I must protect our people in Mexico as far as possible, and their property, by having the government (in Mexico) understand that there is a God in Israel and he is on duty. Otherwise they will utterly ignore our many great complaints and give no attention to needed protection which they can give. [1]

And Challenger then proceeds to say that:

"The Lord now donned the uniform of a United States naval officer, and His duty was no longer restricted, as in 1911, to American territorial waters" [2]

To some the only surprising words in a fairly standard speech from the head of state of a very interventionist country would be "God in Israel". The exact borders of Israel may, indeed, be debated. But the location is generally in eastern Mediterranean/Middle East/West Asia, not in North America, in the United States, even as a way of referring to the United States of America. And yet this expression, often in the form "God's New Israel" is very frequent in American history, from Mayflower and the founding of the Plymouth Colony (1620) onwards.

The reason is obvious. We are dealing here with one of the most potent metaphors in occidental history, meaning by "Occident" the part of the world inspired by the **kitab**, the Old Testament in general and the first five books (of Moses), the Torah in particular. The story is basic in Judaism-Christianity-Islam

(in that order). Given that these three together for a long period have constituted the largest religious grouping of humankind, and have heard the story for three thousand, two thousand, 1.400 years, we can safely assume that we are dealing with an archetype, so deeply internalized in the culture as to be taken for granted. They are the raw material out of which the social cosmology of a people is made, the assumptions built into deep ideoloigy and deep structure, never to questioned. [3]

The story is beautiful and powerful. A people in diaspora, small people, escaping from a domineering, repressive power, in the search of a New Beginning. The small people has a Big God, Yahweh, not only the most powerful of them all, but the only one. The leader, Moses, has a "special relationship". A covenant is revealed, on Mt. Sinai. Yahweh gives to the Jews in the diaspora a special status as "most favored nation": the Jews are His Chosen People, with a Promised Land, Eretz Israel. As such they are given a tremendously important role as the guiding light for other, and by implication lesser, peoples.

But they have to keep, in everyday prayer and observations, their side of the covenant, the Ten Commandments known to Christians and other norms more specific to Judaism. In other words, there is a relationship between the special status as most favored nation and the fulfillment of their side of the covenant. Yahweh would be under no obligation to support His Chosen People in their quest for the Promised Land if the chosen people stray away from the moral course laid out for them, very clearly, on Mt.

Sinai. The smallest people with the biggest god [4] and a clear mission in the world if and only if they keep their side of the pact. In other words, a linkage between moral behavior as defined in a religious context and foreign relations, relations to other peoples. Fulfilling the commandments becomes not only an individual obligation and a condition for own salvation, but a collective obligation to be fulfilled by everybody for collective survival. Internal religious control becomes a social necessity.

This could lead to a theocratic state, with State and Church fused into one, the priesthood seeing to it that the people of the covenant fulfil their part. As a minimum it would lead to a strong relation between state and religion. That relation would, presumably, be stronger the more monopolistic the position of that particular religion, and not only relative to other religions, but to any culture that might serve to inspire alternative archetypes, including ideologies.

For the Founding Fathers of the United States this was not a problem, it seems. As elect Puritans [5] for generations, even centuries, essentially reading only one book, the Bible (but both Testaments) competitive metaphors were less available than in more settled, and more heterogeneous settings. And the problem seems not to be why they seized upon Israel and the Covenant as a metaphor; the problem would have been to explain why they should not have done so. Human beings reason, and learn, by isomorphism. It would be impossible not to recognize similarities between the archetype and their objective and subjective reality, They were

certainly in the diaspora, escaping from the domination and repression if not of a foreign people making them captives and slaves at least from the oppression exercised by clergy and nobility, by land-owners and merchants in late feudal, early capitalist England. They certainly had come to a land. They were strict in adhering to the commandments. Why should not they also be chosen, if not by Yahweh by His "successor", the Christian God? And why should not the land be the Promised Land? And if so, and if they were really chosen and that would have to be proven - why should they not also be the guiding light for all other peoples, being the People closest to God?

Isomorphism is a strong master over the human mind. Reality is compared to an archetype reinforced in them through daily reading and service. So much fits that only the fool or the nasty nonbeliever would not fill in the missing links (elements, relations). And so they did, even to the point of giving their sons and daughters names from the Old Testament and their cities and towns likewise - New Canaan (Conn.) being one example. Including conceiving of the country they were building as God's New Israel, ultimately inspiring President Taft's speech.

2. How to appropriate an other people's metaphor: some points.

And yet there were two problems. The Promised Land was not empty. And the metaphor was in Judaism, not in Christianity. How this was handled will certainly remain a matter of dispute, what follows here are some points around which hypotheses might

crystallize for historical testing - not to mention for testing in future praxis.

If the basic idea is that God helps the chosen/elect/just, then success does not only mean that they were just in the eyes of God but also that the means used to obtain the success were justified. Weber used this principle to establish a link between puritan Protestantism and capitalism. Two or three substantial flies with one stroke: mundane success, the proof that one is just and even (s)elect, and that the structure built to solidify, institutionalize the success is justifiable; all coming together.

Why should this mechanism not also work inter-nationally, meaning between the early Americans and the native Americans? If this were, indeed, the Promised Land, then success in suppressing them - be that through absorption (few), expulsion, inner expulsion in the reserves, death by inflicting on them diseases with which they could not cope and also through starvation, and direct extermination (many) - would only be one more sign on being on the right track, individually and collectively. By implication, failure is not necessarily a sign that the means were unjustifiable, nor the cause (to pave the way for chosen people settlement in the promised land). There is the third and important possibility that failure in this world derives from moral deficits, and hence withdrawal of divine support. Settle those problems first, and they are essentially at the intra- and inter-personal levels, and the relation to God will be such as to guarantee success. The primacy of Binnenpolitik

and Binnenmoral over Aussenpolitik and Aussenmoral to stick to Weber, as a non-trivial theological consequence.

So the problem was solved, and to the satisfaction of the overwhelming majority of Americans although the idiom today may be more social darwinist (we were stronger) and less theological (which does not mean that the archetype is not working underneath, in the individual and collective subconscious). Just as the Old Testament provided a convenient metaphor for the early Americans in their relation to the indigenious, what the Puritans in fact did might have provided a metaphor for Israeli dealings with the Palestinians. But the position taken here is that of legitimation, not rationalization. People are enacting a metaphor because they are if not compelled at least strongly persuaded by the archetype to do so. The choice is limited once the archetype is firmly established. They not only want but want to want what they do.

The second problem, how to appropriate somebody else's metaphor, leads to a number of important questions for American historiography [6]. Off hand one might envisage three different solutions. First, to take on more and more elements of the Jewish metaphor, such as the names mentioned above, claiming that we are if not the real Jews at least the real Israel. The former would have been impossible given the strong elements of anti-Semitism in the Christian tradition, not necessarily because "they killed Jesus" (what would have happened to the Christian metaphor of one person, not a whole people guiding through suffering if "they" had not?) but because they refused to recognize him, dead or alive, as

the Messiah. But the second solution was possible, and particularly so as there was no Israel except as a myth, a dream, as a metaphor. The geo-political status was empty.

The next possibility would be to turn against the Jews as people unworthy of that elevated status among peoples, having been bad trustees of the trust God had in them as evidenced by their geo-political failure. Anti-Semitism would be justified as an instrument of God's wrath against a people who had been given a chance and a major one, and had failed.

And then there is the third possibility, the one ultimately chosen but only some time after the Second world war and particularly after awareness of the Holocaust put an end to overt anti-Semitism. The third possibility is through a process that can be referred to as "hyphenation", co-opting the Jewish element onto the total American body, not only its enormous intellectual and cultural and entrepreneurial talent as the de facto intelligentsia in an essentially working class recruited, anti-intellectual society - the United States. The hyphen in "Judeo-Christian faith" is significant. So is the geo-political, strategic hyphen in Israel-US. And so was, as a very important symbol at the top of US decision-making in an important period - also from the point of view of this metaphor - the Kissinger-Nixon linkage. Union, at the expense of a front against Islam. Three stages or phases in the history of metaphor appropriation, begging the question what the fourth stage will be. A return to the first or the second? Incorporation of Islam? Or - reflection?

3. Some Consequences of the Archetype for US Foreign Policy

Imagine now that what has been said in the preceding sections is not only believed in as an attitude by the majority of the US public in general, US leaders in particular and US foreign policy elites even more in particular, but has become a part of their way of looking at the world; so deeply internalized that Americans themselves are not even conscious of how their perceptions of the world are steered. The United States simply is a nation closer to God than any other, God's own country, paying back with the slogan on US bills: "In God We Trust". This is not a question of being told by the leaders that such is the case, nor a question of looking around in the world, or below or beyond, for evidence. The truth of the statement is apodictic, about concrete reality, but in no need of further tests; a truly synthetic a priori.

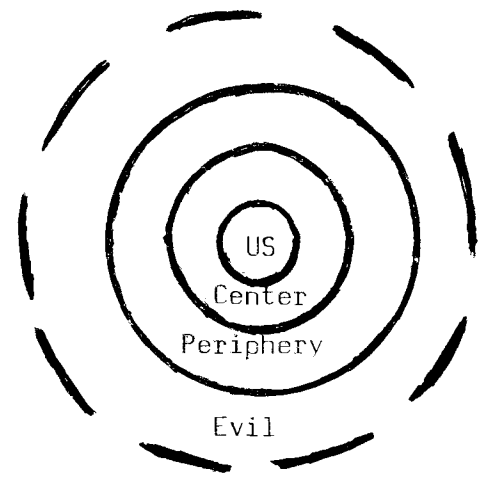
For that reason the ten consequences to be explicated in what follows have more the character of being logical satellites with interpretations in the concreteness of the international system as we know it today than of being isolated syndromes, patterns of thinking, sometimes of action that can be observed simply by watching US foreign policy behavior. No doubt more can easily be proposed, but I have found these ten to be particularly useful as a basis for predicting US foreign policy behavior.

(1) The construction of world space

Below world space, the world system, is presented in two different forms: as a hierarchy and as a system of concentric circles.

FIGURE 1. US Construction of World Space

GOD	
United States	WDC
Center: Allies	MDC
Periphery: Third World	LDC
Evil Countries	
SATAN	



Hierarchy

Concentric Circles

There are four parts of the world, suspended between Good and Evil.

On top is the United States, surrounded by the Center of the world, the allies that should satisfy at least two of three characteristics: a free market economy, faith in the Judeo-Christian God, and free elections. Another formula, not so explicit, would define the center as the "industrially advanced democracies". Ideally a country should satisfy all three characteristics to qualify for center membership, and in addition be rich although this is almost implied by the other three. Great Britain, Israel and Canada would qualify; and some others like the Federal

Republic of Germany, France and Italy. The list so far is almost identical with the list of participants in the annual economic summits. But there Japan participates instead of Israel in spite of not being Judeo-Christian, by virtue of being rather rich. In principle Muslim free market economies with democratic election processes might also be eligible. They might even rank higher than Judeo-Christian countries with democratic elections if the market is less than free, for instance controlled by strong public sectors in a mixed, negotiation economy like the social democracies of Northern European countries, perhaps also Israel in some periods. And then there is the third possibility of a free market economy with Judeo-Christian faith but authoritarian rule, a condition frequently found in South America. But there, on the other hand, countries are not rich so the problem of recognition does not present itself.

The Center can also be defined as the countries members of NATO and the European Community, and extended so as to include all OECD countries. The result is about the same (except, e.g., for Turkey).

In the next layer is the Periphery, practically speaking identical with the group of Third World countries. They are usually not rich, except for short periods when their commodities can fetch sufficient prices. Of the three possible criteria on which they should match the United States they at most make two, in general only one.

And outside these countries is the fourth category of Evil countries. The archetypical Evil country would have neither a free market economy, nor the Judeo-Christian faith, nor a democratic system. They may, in fact, abjure all three being explicitly in favor of the complete negation of that formula in advocating a planned economy, "scientific atheism" and the leadership of one single party. Being rich or at least medium-rich is not a sufficient condition for a socialist country to cross the fine line into the Periphery, leaving alone into the Center.

However, whether depicted as a hierarchy or as a system of concentric circles the meaning of the construction cannot be comprehended by a system of, for instance, economic indicators. True, in the jargon of the United Nations the Periphery more or less coincides with the "less developed countries", the Center with the "more developed countries", for a neat ordering of acceptable countries as LDC, MDC and WDC--for Washington, D.C. Nor is alliance-formation or membership a good guide; it does not capture the essence of the construction of world space, only the manifestations.

I take the essence to be essentially theological: the suspension of the world between GOD and SATAN. If there is only one God and He is valid for the whole world what would be more logical than to have only one Satan, also with his kind of temptation valid for the whole world? Is this not simply the projection of a dichotomous, even manichean (or in the Russian version,

bogomil) perspective on reality, on the world scene? If there is Good, even infinite Good should there not also be Evil, even infinite Evil? The answer is, of course, that there is no logical implication involved, but some kind of correspondence principle. Those who construct monotheism might also, not by logic but by ana-logic construct monosatanism. The world looks orderly that way.

And what would then be more logical than for Satan to clothe himself in world space in one evil manifestation, to select one actor, just as God has also selected one, the United States? If there is somewhere in the world God's own country why should there not also be Satan's own country? Call it the focus of Evil or the Evil Empire or whatever; the underlying theology/Satanology is clear.

From that point on one might argue that all that follows is the principle of Unity of evil, not the precise nature of evil. In other words, Satan might over time change manifestation, but always with a preference for one at the time. Satan might, for instance, reject communism as his instrument, for instance because communism becomes too spent, too ineffective to be the instrument of evil it used to be. Satan might find a new instrument, terrorism, full of vigor. There might even be a transition formula with communism supporting terrorism, until the New evil order is crystallized.

Thus, there are possible careers in world space. The socio-logically inclined would talk in terms of downward and upward

mobility, from Periphery into Evil and from Center into Periphery in one direction, and then the opposite possibility. The theologically inclined would talk in terms of damnation and salvation, fall from grace and return to grace, sin and punishment on the one hand; expiation, atonement, forgiveness on the other. The theological image presupposes that there is in the world somebody who can bestow and withdraw grace. In diplomatic parlance this is known as "diplomatic recognition" or, in economic terms, as "most favored nation status" although both of them are too dichotomous to reflect the quadri-partite construction of world space.

Not all recognitions count equally: recognition by Washington counts more than by anybody else, implicit on the metaphor as being God's representative in the community of nations. In saying so there is no suggestion of any explicit theological motivation when recognition is extended or withdrawn, only that such acts and the importance accorded to them when emanating from Washington, D.C. are compatible with the metaphor and for that reason receive increased legitimacy. Nor is it in any way intended that such feelings surround such acts only in Washington. The mystique of the United States as a nation not like any other is felt all around the world. Behave as if you are anointed and people believe you are-- up to a certain point.

As indicated above this construction of world space is not a Hindu caste system with little or no short-term mobility at all, only with mobility as a new incarnation. This is a Judeo-Christian construction with the possibility of making even major, quantitative

jumps, like Saul becoming Paulus on the road to Damascus. A basic condition, of course, is recognition of the United States as the ultimate recognizer. The operational meaning of being "moderate" as opposed to "dogmatic/fanatic" in the Evil, outer circle, beyond civilization is if not explicit submissiveness at least recognition of the US. Those who already do recognize the United States as the very Center of the system would agree: an active additional recognition by somebody moving from Evil to Periphery, or even from Periphery to Center, legitimizes their own world space construction and their submissiveness. In their eyes China became a member of the family of nations not through its relation to the UN, but the US.

Above two roads to salvation in the system have been indicated. One is mentioned in the preceding paragraph: recognition, even submissiveness. The other is mentioned above: to take on the characteristics of the Center in general and the United States in particular, more particularly free market mechanisms, Judeo-Christian faith and free elections. But it is not enough to exercise these institutions ritualistically. They must spring from an inner conviction, touching the political nerve of the country or at least the leaders. They must be a genuine act of conversion, not a temporary, even politically motivated convenience behind the new behavior. Christian conversion, not hinder accumulation of merits.

And correspondingly for the fall from grace, into the cold, the Evil. This can happen as a result of withdrawal of recognition of the US and/or increase in distance along the three dimensions

mentioned. All of them at the same time and there is no doubt where that country belongs.

It is interesting in this connection to note how the People's Republic of China was able to "graduate" from Evil to Periphery. There was no promise of free elections, and certainly no conversion to Judeo-Christian faith. But there was an indication of an opening towards free market mechanisms, and a very clear recognition of the United States as an actor of world significance that China could ill afford to ignore. Moreover, there was a clear invitation to the United States to help China in achieving economic development, in other words a recognition of US talent in that rather important field. But no Judeo-Christian faith; no free elections.

However, the Chinese also made use of a third way implicit in what has been said above. If you do not become God-like you can at least reject Satan. China had long experience in hostile rhetoric towards the Soviet Union, and probably also knew very well the political currency value of such rhetoric in US ears. The common enemy theme was played upon. And Washington must in a sense have been bewildered: graduation from Evil no doubt, but up to what level? Into the very Center, as an "ally"? The test for that would be some kind of military reliability and it may well be that feelers in that direction did not yield sufficiently positive results. Also, China was still a "communist country" whatever that meant in the particular Chinese case. In short, the criteria for

admission to the Center were not satisfied. On the other hand China was a little bit too big to fit into the Periphery with its host of miniscule states of various political complexions. The result was probably to treat China the way China treats herself: as non-classifiable, as China. And the relation remains ambiguous as is to be expected between God's own country and the Kingdom in the middle.

(2) US has not only a right but a duty to take on God-like characteristics.

The country closest to God is also God's representative on earth. And the three major characteristics of God are taken to be omniscience, omnipotence, and beneficence. The beneficence is, of course, not to be doubted. To doubt that the United States is essentially endowed with good intentions, even if some of the concrete behavior may look clumsy, gives reason to doubt the doubter, not the United States. Only people or countries themselves located in Evil could harbor such thoughts. Others would accept a little roughness as inevitable when world order is at stake.

However, omniscience and omnipotence do not follow by implication alone. They have to be established, and the world being as it is with the omnipresence of Satan that task is in itself formidable, not to mention economically very costly. Sacrifice is called for.

Concretely, this means in practice electronic surveillance all over the world, of course not of those who harbor no evil intentions, but of those who may be suspected to have that of Evil in them. Who

fall in which category is decided by the US alone; there is no court of appeal. Omniscience also implies knowledge of what there is to know, as the only one, in other words a knowledge monopoly. The concrete manifestation of this syndrome would be the National Security Agency (NSA); others not possessing that competence.

And the concrete manifestation of the omnipotence syndrome would be the power to exercise power, in principle of all kinds, all around the world. This calls for a broad instrumentarium of power resources, both in stock and in flow. There must be cultural power, for instance as exercised by the United States Information Agency (USIA), to propagate norms, values, ideas (Voice of America, Radio Free Europe, Radio Liberty). There must be economic power, both from the private sector as corporate capital and from the public sector as assistance (US Aid). There must be military power, both of the kind administered by the Pentagon and of the undercover variety exercised by CIA. And there must be political power, coordinating these three, and not only in Washington but also in a network of faithful allies around the world who can be trusted to let the stock administered by Washington flow through the channels to some extent sub-administered by them when power flow is called for to rectify deteriorating situations.

(3) US conflict behavior is not like that of other nations.

How does a country closest to God make use of the awesome power potential at its disposal? The basic point would be that this is done not like other nations do, in conflict with each other.

The United States does not enter as the second party to a conflict. If some country is in conflict with the US the implication is that that country is wrong, and the task of the US is to set things straight. The US enters as a third party, as ultimate conflict manager, not like other countries. But how can the US be a third party relative to only one country? Very easy: what this means is that the two parties are inside that one country, and the task of the US is to help the good against the evil forces. But what if that country is only evil, there are no good forces to help? That only shows how evil the country is: it has either eliminated the good forces, or repressed them to the point that they do not even dare to voice their concerns. To be good in the sense of recognizing the United States is not only rational but natural; if that recognition is not forthcoming something has been thwarted, twisted in an evil direction. And the country deserves to be bombed into the stone ages, or total oblivion, or both.

The rich power instrumentarium provides a tool chest with sufficient variety to be applied judiciously to other countries depending on their ranking in the world order. Different tools for different tasks.

Thus, to the Center countries the US will probably appear as the "honest broker", reminding them of their duties as Center countries satisfying all criteria. In other words, the cultural power of persuasion would be exercised. In addition the US will offer its services as conflict manager, as a third party mediating among equals. And if all of this proves insufficient some economic power will have to be injected into the "situation", a

gentle compensation to one or several of the contestants so as to keep the conflict within bonds, not weakening Center "unity".

Relative to a Periphery country the instrumentarium broadens via economic power to military power. A conflict between two Periphery countries is like a street brawl, children fighting in a sandbox. The task of the US is to intervene, grab them by the scruff of the neck, maybe shaking them a little to teach them civilized behavior. If they are really intransigent, however, economic power might prove persuasive, like giving them substantial amounts of money each on the condition that they keep peace or at least do not engage in overt conflict among themselves, and do recognize the United States as the conflict manager. The task is partly that of a kindergarten teacher, partly the job of the cop among robbers, partly the rich uncle, generously inclined, finding open conflict a disgrace for the family, bribing them into more acceptable behavior. Persuasion backed by the power of the stick and the power of the carrot.

For Evil countries, however, a totally different approach may be warranted. Real Evil is not only intransigent but also dangerous, to all the three groups of countries, not only by being physically destructive, but also morally contagious. If no persuasion appealing to values helps; if they are not amenable to the gentle power implied by cost-benefit analysis, with some reward for good behavior and punishment, sanctions for bad then they may be in for ultimate punishment: Destruction, destroying or

wasting the "mad dog" as totally beyond redemption. Not relenting, clinging to his faith in spite of both temptation and threats can only serve as a proof of one thing: that there is that of Satan in him. The logic has a long tradition in Christianity in the inquisition and the witch processes, particularly the tautological character of the proof. If he confesses to be evil then, of course, he is evil. But if he does not confess in face of such displays of power then his intransigence can only derive from one source: Satan. In other words, in that case he is also evil; if he were not the Good voice from above would have moved him.

It should be noted that such acts by the US should not be seen as revenge for anything harmful done to the US or her citizens, at home or abroad. Revenge belongs to ordinary nations like in a vendetta. Revenge is among equals; punishment is what is exercised from above, from high her levels, administered like in criminal justice for reasons of general prevention, in order to scare others with similar inclinations, or for reasons of individual prevention, in order to prevent that country from persisting in doing Evil. The ultimate individual prevention is elimination, a reason why the US has to possess weapons of extermination.

That, however, only works against Evil in small quantities. The big Evil, even the Center of the empire, may be too vast to take on. In that case the task becomes somewhat more limited: if not elimination at least containment, and readiness to take on Evil face on, fighting it out until the bitter end. If Evil can appear anywhere in the world and with any kind of power configuration then the task of the Good forces is to be able to counter Evil

wherever and in any manner whatsoever. If this means readiness to fight two wars, two and a half wars, three and a half wars, five wars, so be it. In this cosmic fight no sacrifice is too high.

One implication of this is that being an Evil country is dangerous not only for the rest of the world but also for that country. Consequently the US is entirely justified in preventing a country from becoming Evil even when this country, in a spell of delusion, thinks US acts against its own will. Destabilizing a country of that type becomes more than a right of the biggest power on earth; it is a duty. Even a heavy duty, not assumed lightly. But as the ultimate judge of the world order this task has to be assumed, well knowing that the US may incur not only negative sentiments but hostility, and become very unpopular in certain circles for some periods of time. That is a minor cost when world order is at stake.

(4) Unconditional surrender is the only acceptable outcome in a fight with Evil all the time.

This is a very important consequence of the metaphor. To accept less than unconditional surrender would make the US ordinary, like any other nation engaged in a conflict for less worthy goals to set the world straight. Ordinary nations might end up with a compromise. But for the US that would be like the cop making a deal with a robber. Such things happen but are impermissible, illegitimate. Law and Justice are not to be tampered with but to be respected in their entirety. The task of the cop is to subject the robber to the will of the law, to have him submit willingly or un-

willingly, to put him in chains in order to exercise justice.

To do this it is not only the right but the duty of the United States to possess ultimate weapons, and not in "parity" with any other country, and particularly not with an evil country, not to mention with the Center of Evil, with Satan on earth. To accept parity is to accept moral equality, between right and wrong, not to mention between God and Satan. He who wants God to win over Satan would not only want but be struggling, fighting for superiority as opposed to parity. He who goes in for parity, not to mention inferiority probably does so because deeper down in the crevices and recesses of his mind there is a secret urge for Satan to win, or at least for God to suffer defeat. Why? Not necessarily because of any love or Satan, but because of hatred of God's order. Maybe that person or that country did not quite make it with the US and wants to take it out on God Himself instead of doing what he should do: look into himself, ask why was it that I was not recognized, where did I fail and try to rectify his ways. Anti-Americanism, in short.

What has been said above is not only a formula for the exercise of God's will on earth. This is also a formula with very happy tidings for Evil. There is a way out: to submit, but willingly, based on a change of heart, from an inner conviction. All that is needed is to "cry uncle", and from that point on negotiate a new status in the world order. To the repentant sinner upward mobility is possible; if not into the Center at least into the Periphery.

Precisely at this point enters the generosity of the United States. With the Evil country down on the ground, spread-eagled, crying "uncle" the US may decide to proclaim that "thy sins are thee forgiven, stand up, and I shall bestow unto thee free market mechanisms, Judeo-Christian faith or at least principles, and administer free elections. And thou shalt not only be permitted into the realm of civilized nations, albeit perhaps at the lower level, as a Periphery nation passing some time in the waiting room of history. Thou shalt also become rich for out of these three principles working together riches may come, even unto rags--under US guidance". Or, in more theological parlance: by the grace of the US. But nobody can reckon with this grace as something that comes automatically. Nobody can cause US; the US is its own cause like God, according to Luther. The metaphor is not only Christianity, but within Protestant Christianity.

(5) There can be nothing between the United States and God.

This implication is rather obvious: if the US is the closest there is to God in the world there is simply no space in-between. More particularly, this means neither any other nation, nor anything supra-national. No other nation could rank above the United States culturally, by having a superior ideology or culture in general. For what should that be? Which religion could be superior to the Judeo-Christian faith? Which ideology could be superior to liberalism/conservatism with its capitalistic manifestations? This

combination, with democratic institutions added has worked throughout the existence of the United States on earth and there is no reason whatsoever to assume that anything superior will show up.

Nor should any nation be economically superior to the United States. The strongest economy in the world should be that of the US. If another economy looks superior, like the Japanese economy right now, this is a delusion and only due to the working of circumstantial factors (such as imitation of US practices, low salaries to the workers, dumping prices for the goods marketed, theft of industrial secrets to compensate for low level of innovation, sacrifice of living standard by having artificially high saving ratios, getting a free ride militarily by having too low allocations to the military sector, having an artificially weak currency, etc.). Once this factor, to some extent due to the beneficence or negligence of the United States is removed the true nature of the relationship will show up, meaning US economic superiority.

The same applies, of course, to military power. Parity is out of the question, superiority is a duty and not only in all possible war theaters, but also in all possible weapons systems. If this is not achievable then the search will have to be on for the ultimate weapon, a weapon that can seek out and punish, even waste, eliminate, exterminate evil wherever it is. Offensive laser beam capacity is inherent in the star wars concept, but not in the formula under which it is propagated as Strategic Defense Initiative,

(SDI), since a strategic offense initiative might throw doubt on the beneficence of the United States if not on its omniscience and omnipotent, rolled into one in a satellite system capable both of spying and launching a laser attack.

Nor should there be any nation on earth superior to the United States politically. There is an inner circle, the Center. But the ultimate decision is made by the United States alone. Allies may be consulted and should remain grateful if they are--not only after, but even before summit talks with Evil. In the monopoly on summit talks with Evil monotheism and monosatanism are combined and the greatness of the US is confirmed in being the only country capable of facing Evil eye-to-eye, maybe even winning over Evil or at least containing it.

Nor should any supra-national principle or institution come on top of the United States. This applies to the United Nations unless that organization can be seen as a medium through which the US can exercise its beneficial influence all over the world. In other words, as long as the UN is dominated by the US it is unobjectionable. The moment this is no longer the case and not only resolutions, but also concrete actions tend to turn against US will something has to be done about it. The general formula is not "if you can't beat them, join them", but "if you can't beat them, leave them". In concrete cases like the UNESCO what the US did was to leave the organization. But there is also the possibility of leaving without

leaving which the US has practiced for a long time: taking all major decisions out of the UN, creating special fora (one of them being the ultimate summit meeting with the Soviet Union), celebrating uniqueness and separation away from and above the common crowd. If the United Nations is good then the US will be recognized and will be on top as the ultimate good. If the US is not on top then the UN can not be good, hence the recipes just mentioned.

The same goes for international law. Truly valid international law would be compatible with the interests of the US, a nation whose basic morality is not to be doubted. If there is incompatibility what passes for "international law" cannot be valid. Consequently the US is not only entitled not to submit to adjudication but has a duty not to legitimize adjudication by the illegitimate bodies acting according to invalid "international law" by playing the game as if it were valid. In refusing to ratify or to submit the US sends the signal to the world that the world should better take note of and mend its ways, in this case its "laws".

(6) The United States is the ultimate decision-maker, not accountable to anyone else.

To be accountable to somebody else would mean that there is something between the United States and God, a clear contradiction of the preceding principle. To be accountable is to be ordinary, to

be like others, possibly primus inter pares, but nevertheless one of them. To listen, to take into account is not the same as being accountable. For the prime minister of New Zealand, a lay Methodist minister, to demand that the United States should declare the presence or absence of nuclear capabilities in US vessels is to demand that the US should be accountable even to New Zealand, a country at the borderline between Center and Periphery, possibly even between Center and Evil (a direct downward mobility with no intermediate stay as a Periphery nation, the ultimate fall, is of course possible). This is more than insolence, it borders on sacrilege. The US and only the US decides what is inside her ships, and consequently has as policy neither to confirm nor to deny the presence of any nuclear capability. The symmetry between confirmation and denial should be emphasized. These are only two versions of the same basically impossible behavior: to render oneself accountable and thus ordinary.

Nor does the United States have an obligation to engage in behavior, including rhetoric, free of contradictions. Others, accountable to the US as the rest of the world essentially is, do not have the right to be contradictory. Their task is to behave according to the rules of world order. But at the level of the US contradictory behavior, or rather what looks to ordinary nations like contradictory behavior may be engaged in--such as saying that there will be no negotiation with those who capture hostages, yet doing exactly that; such as saying that there will be no arms transferred to a belligerent nation at considerable odds with the United States,

yet doing exactly that. From the vantage point of higher levels of insight possessed by the US and the particular agencies administering omniscience and omnipotence such as the National Security Council (NSC) these are marginal contradictions dissolving into a higher unity of purpose at the very Center of the world system, the White House. There is a limit to the capability of ordinary nations in understanding the ways of the United States just as we ordinary human beings are limited in our understanding of the ways of the Lord. The very circumstance that these ways may look contradictory is a necessary if certainly not sufficient criterion of their God-like nature. Within certain limits.

(7) Americanization as a way of bestowing God's order on others.

If America is similar to God and the guiding light for other nations then Americanization, meaning making other nations similar to America would be the logical way of implementing the world order of which the United States is already indicative.

In principle there are four ways in which the process of Americanization can take place. It can work on individuals and it can work on countries. The mountain can come to Mohammed in the sense of individuals joining as immigrants or countries joining as the N'th state of the United States of America, USA then being an open set where others can join as has happened so far in slightly more than 200 years of US history. Or Mohammed can go

to the mountain influencing individuals and/or countries making them adopt the American way of life even far away from the home of that particular syndrome. Needless to say none of these four processes excludes the other three. But the first pair certainly implies a more complete process than the second although it may also be argued that if it is possible to be more Catholic than the Pope then it should also be possible to be more American than America a pattern found in some client states.

There is a content to Americanization over and above, or under and below, the three more ideological principles often referred to above as the magic of the market, faith in the Judeo-Christian God and holding free elections. There is a way of being and a way of believing and a way of becoming, not only what social scientists would refer to as attitude and behavior. Basic about America as a utopia is the idea of a New Beginning; of becoming something new by joining. Being born again, in other words. Inside America there are other ways of being born again, by moving West for instance, by joining a movement, for instance born again Christians. A process of quantum jumps where the basic jump may be that of joining America as a utopia.

And this would include certain ways of being such as faith in competitive individualism, being a good team player, being enthusiastic about one's own organization, always being on the side of the solution rather than of the problem, keeping smiling. The satisfaction

of basic needs is like in all other cultures, surrounded by norms: there are food stuffs to be eaten, drinks to be consumed, clothes to be worn, housing to be enjoyed, patterns surrounding health, education, work and leisure. And there are those overarching, pervasive symbols like Coca-Cola, McDonald hamburgers, American music, American media, sex and violence, particularly the latter. This new land, this new world--Disney Land, Disney World.

The point about Americanization is not so much the acceptance to the point of enactment and internalization of the whole culture. The point is rather that of not rejecting Americanization. To reject it may be indicative of an Evil inclination; to accept equally indicative of a good one. The person who rejects some of the symbols of Americanization can, in all fairness, be described as anti-American; if he also rejects some of Washington's policies then that carries no news, no message: he is only doing what the anti-American person can be expected to do. For that reason it is perfectly appropriate to try to find out whether the person critical of Washington's policies should not by chance also be critical of such manifestations of the American way of life as exactly those mentioned above. And if he is there is no reason to bother about his arguments: he is only belaboring, often in complicated ways, his own failure to join the everlasting journey to Utopia. In rejecting the position of the US as a guiding light for other nations he is standing on his head, working against the force of gravity, and one might even hypothesize that there could be other symptoms of crimes against nature both in

his behavior and deeper down in his inclinations. The step from un-American to anti-American is but a short one, possibly the concepts are even identical if the person has been given a chance to accept Americanization and nevertheless has rejected it.

Possibly what this all boils down to is the implicit definition of America and Americanization as normal in the sense of addressing the human condition better than any alternative; all alternatives by implication having elements of the twisted and thwarted, repressed and suppressed, in short abnormal, about them. Consequently to favor America and Americanization is less an ideological choice, a value-attachment than simply a correct reading of the human condition in general and predicament given the hardships of the twentieth century in particular. This being so Americanization as a process is doomed to succeed. There may be ups and downs but the general thrust is unmistakable.

(8) US foreign policy can correctly be understood as a choice between global responsibility and isolation.

The United States has a covenant with God; the Center nations and many of the Periphery nations have a covenant with the United States of America. Divine inspiration flows downward along the links defined by the covenants; loyalty/submissiveness flows upwards, from Periphery/Center nations to the US and from the US to God. Within the framework defined by this system or world order the United States is obligated to exercise global responsibility,

meaning to do what is needed to organize the world along these lines. Global responsibility has as a condition global presence, if not always in corpore, at least through reliable, trustworthy, proven allies, and technologically through the instruments that are the vehicles of omniscience and omnipotence. There can be no such thing as a defensive military doctrine under this heading of "global responsibility": weapon systems have to be maximally far-reaching, long-range, mobile in order to live up to the obligations as the very Center of the world order system, establishing trustworthiness, being creditable to friend and foe alike.

And yet there is in the history of the USA an almost equally consistent theme: that of isolationism. Of course, both terms are relative to the technological capacity for transportation/communication at the time, global responsibility being more regional, perhaps even national in the nineteenth Century than in the twentieth when after the Second World War, it became truly global. So why, given the basic metaphor should there be room for isolation at all?

There are two obvious answers, and both of them are entirely acceptable within the metaphor, even if global responsibility is even more acceptable.

First, lack of capability. There may be periods where the US is short on omniscience, omnipotence or both. The tools with which to set the world straight may not be at hand; one simple reason being

that the money needed to produce those tools has not been made available. There may be insufficient understanding at home of the need to have the capability always present, ready to use. Needless to say, with that inability to submit to the wills of higher forces those higher forces cannot be expected to provide the US with the necessary backing either; a covenant is a virtuous circle, but can also become a vicious one when broken by the people of the covenant themselves. After all, allies further down who fail to live up to their obligations cannot be expected to be supported in times of crisis either.

Second, lack of motivation. The US might withdraw into splendid isolation, feeling rejected by uncooperative, even ungrateful "allies", so-called allies. When something very good is offered and nevertheless is rejected, would not withdrawal be a reasonable course of action? If people do not want what is to their own good why force them? Would it not be better to wait until they come to their senses, after they have had their spell with Evil and are ready to see the guiding light? At that time, of course, it may also be too late. But the gates through which grace can flow should never be kept completely closed; there should always be a second chance given the gracefulness, the basic beneficence of the US.

Consequently, a wave-like history of foreign relations, oscillating between global responsibility and isolation is to be expected. The US discharges her obligations to God and lesser nations.

Those who do not understand that this is to their best protest and reject the hand that feeds them. It would be less than human if this should not lead to withdrawal. But left to themselves sooner or later they come on their knees, individually or collectively, praying for assistance. And a New Era of global responsibility is ushered in. And so on, and so forth.

(9) The covenant is implicit, not explicit.

Spelled out the way it has been done here, highly explicitly, the covenant can be made to look worse than objectionable: ludicrous. Formulations may be firmly believed in, yet not stand the light of sunshine. Those who are initiated to the covenant know its meaning nonetheless, they are in no need of explicit formulation, not to mention repetition. A knowing smile, a little gesture, some shoulder shrugging-- body language already more than sufficient for those who are parties to the covenant, looking around to identify other members of that corpus mysticum. The talent of the fortieth US president consisted exactly in this: plucking the strings of the covenant, sometimes in vulgar explicitness, but usually indicative and evocative rather than provocative. The non-initiated should not be irritated. Sleeping dogs should continue sleeping lest they wake up, start barking and rejecting what is out of their reach anyhow, out of jealousy. In-group ritualism is to be preferred.

More particularly, there should be no insistence on Judaism or Christianity as a necessary condition for adherence to the

covenant. The covenant is also open to those who accept its mundane manifestations fully even if they are not yet ready for the metaphysical underpinnings and may even reject them. Correspondingly, the rise of Right Wing religious populism is not essential either. As a matter of fact it may even be counter-productive: many are mobilized under that formula, but there is always the danger that even more are scared away. The US avows separation of state and church but not separation of state and religion. On the other hand the territory between church and religion is never well-chartered; there is organization and there is faith but there is also such a thing as faith in the organization and the obvious human need for an organization of faith. Hence, the less there is said, the better. Reagan was elected President on the basis of an implicit religiousness; Robertson may be rejected precisely for that reason: his religiousness is too explicit. The foreign policy conclusions drawn may be very similar, but in real life premises may be just as important as conclusions.

Consequently, the whole system dominated by the US in general and its center-piece in particular are in need of a language in which the United States foreign policy as manifest theology can be expressed, but in a completely non-theological manner. The irrational has to be presented as rational in a culture which in spite of its profoundly Christian undercurrents also has a rational form of presentation. One basic thesis of this paper is that US international relations theory is designed to provide that language where

all the conclusions mentioned in the preceding points can be arrived at according to the old doctrine of Laplace concerning God: I do not need that hypothesis. All that is needed for IR theory is actually a construction of the international system as if there are only two alternatives: hierarchy or anarchy. With anarchy sufficiently black-painted this option is rejected; what is left is hierarchy. In hierarchy the strongest have to be on top. That reduces the choice to two candidates: the United States or the Soviet Union and the simple question, which one do you prefer? The rest becomes almost a tautology, the conclusions already being buried in the premises. Tertium non datur.

In one sense the practicing believers in mainstream US international relations theory are the secular theologians of the system, presenting marketable justifications of what otherwise might look unjustifiable except to those already members of the corpus mysticum. One would expect the profession to expand when the US is in the global responsibility phase of the cycle and to contract when isolationism sets in, social scientists, the rationalizers of the irrational, in this case flocking to intra-national relations rather than to the international ones (for instance to sociology).

(10) Alternative US foreign policies have to be compatible with the covenant.

Another basic thesis of this paper is that the covenant, the basic metaphor is so deeply ingrained in the US population that

the freedom of choice is seriously curtailed. Going back to the preceding point: even if the metaphysical underpinning of the metaphor, of the United States as God's New Israel should not be made explicit nor can the rejection of the metaphysics be made explicit. It is very much like monarchy in a Scandinavian country: it may be difficult to find a majority that explicitly profess to believe in monarchy as an institution; yet even more difficult to find a majority rejecting, explicitly, monarchy.

Consequently one might assume that the United States will continue living in an active partnership with God not only for the rest of this century but for a century more, or two, or three. Take the idea of being a Chosen People away from the American people and the construction--meaning the USA--might well collapse. A lie or not a lie; its removal has deeper implications than unhappiness (according to Ibsen)--some kind of more basic disintegration might follow.

So it may well be that the US will continue to see itself as the Chosen People, as an embodiment or at least a major instrument of God in the world community. But that also holds an important key to the future. The key is God. Who said that God of the US-God covenant is the God of hard Christianity, a tribal, jealous, revengeful, vindictive, even cruelly aggressive God as reported in the first books of the Old and the last book of the New Testaments? Who said that it could not also be the God of soft-line Christianity, compassionate and merciful, with no particular Chosen People or

Chosen Peoples only chosen human beings, including those who claim that they reject Him? In other words, monotheism with no Satan, more like God as portrayed by the anti-nuclear pastoral letters of the Catholic bishops and the Methodist bishops in the US, fighting their battles for an alternative US foreign policy.

* * *

To change the foreign policy without a change in the underlying metaphor is like a diet for reducing weight without some change in life style. There will be a relapse. And even the change of metaphor will have to be minimal, but then at a crucial point like changing the very conceptualization of God. This change does not carry with it any rejection of the idea of the US as the home of a Chosen People, as No. 1. The US could continue competing, but now to be the least aggressive, least violent country in the world.

And this has a bearing on the US peace movement. A "nuclear freeze" has no depth--born of the single issue tradition, but not addressing the underlying metaphor. A single issue compatible with that metaphor can carry the day; an incompatible one is a lame duck. Maybe the theologians understood this better than the peace movement technocrats? And maybe this holds the key to the future. If theology is the underpinning of aggressive foreign policy, then theology may also be its undoing.

N O T E S

[1] Quoted in Richard O. Challener, **Admirals, Generals And American Foreign Policy, 1898-1914**, Princeton University Press, 1973, p. 353.

[2] loc. cit.

[3] For a discussion of social cosmology, see Johan Galtung, Tore Heiestad and Erik Rudeng, "On the Last 2.500 Years of Western History; And Some Reflections on the Coming 500", in Peter Burke, ed., **The New Cambridge History, Companion Volume**, Cambridge University Press, Cambridge 1979, ch. 12.

[4] The quotes could be very numerous indeed. Yehoshafat Harkabi in his "Jewish Ethos and Political Positions in Israel", The Hebrew University of Jerusalem, 1985, uses these:

Numbers 23:9: "a people who live apart and do not consider themselves as one of the nations";

Exodus 34:24: "I will drive out nations before you and enlarge your territory and no one will covet your land, when you go up three times each year";

Avot 5:23: "Heaven and earth were created only for the sake of Israel".

Sigmund Freud, in his **Moses and Monotheism**, Vintage Books, New York, 1967 puts the same relationship this way (p. 143):

"Their religion also gave to the Jews a much more grandiose idea of their God or, to express it more soberly, the idea of a more august God. Whoever believed in this God took part in his greatness, so to speak, might feel uplifted himself. -- it may be illustrated by the simile of the high confidence a Briton would feel in a foreign land made unsafe by revolt, a confidence in which a subject of some small Continental state would be entirely lacking. The Briton counts on his government to send a warship if a hair of his head is touched, and also on the rebels knowing very well that this is so, while the small state does not even own a warship".

The readings made by Freud and Taft of the archetype were very similar, indeed.

Leo Baeck, in his beautifully written **The Essence of Judaism**, Schocken Books, New York, 1961, expresses it this way (p. 67):

"All Israel is the messenger of the Lord, the "servant of God", who is to guard religion for all lands and from whom the light shall radiate to all nations".

And he continues, quoting

Isa.42:6f: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness in the prison house".

[5] See, for instance, Alan Simpson, *Puritanism in Old and New England*, The University of Chicago Press, Chicago, 1955; Robert N. Bellah, *The Broken Covenant, American Civil Religion in Time of Trial*, The Seabury Press, New York, 1975; Sacvan Bercovitch, *The American Jeremiad*, The University of Wisconsin Press, Madison, 1978; Arnold M. Eisen, *The Chosen People in America; A Study in Jewish Religious Ideology*, Indiana University Press, Bloomington, 1983 and Conrad Cherry, ed., *God's New Israel; Religious Interpretations of American Destiny*, Prentice-Hall, Englewood Cliffs, 1971.

[6] See National Conference of Catholic Bishops, *The Challenge of Peace: God's Promise and Our Response*, 1983 and The United Methodist Council of Bishops, *In Defense of Creation: The Nuclear Crisis and a Just Peace*, 1986.