The International Political Thought Of Carl Schmitt Terror Liberal War And The Crisis Of Global Order Routledge Innovations In Political Theory | 502ef3ca3ab9afe384e4a46dbe0c2421

Women's International Thought: A New HistoryA History of International ThoughtThe Political Thought of Thomas SpencerThe Oxford Handbook of International Political TheoryPolitical and International Political ThoughtInternational Relations, Political Theory, and the Liberal TraditionInternational Political Thought: Between War and PoliticalThoughtInternational Relations and Non-Western ThoughtThe International Political Thought of Carl SchmittJustice, Order and AnarchyReader in International Relations and Political TheoryPolitical Theory, International Relations, and the Ethics of InterventionPolitical Theory and International RelationsLocke's Political Thought and the OceansA History of International Political TheoryThe Anti-Pelagian Imagination in Political Theory and International RelationsPerspectives on International Political Thought in EuropeInternational Political ThoughtGerman Thought and International RelationsThe Rights of War and PeaceInternational Political Thought: The Refugee ProblemBetween Utopia and RealismSovereignty, Rights and JusticeInternational Relations, Political Theory and the Problem of OrderA Cosmopolitanism of NationsTrue in Early Modern International Political Thought, 1598-1713Political Ontology and International Political ThoughtThe Political Theory of Global CitizenshipModern Japanese Political Thought and International RelationsRoutledge International Handbook of Conventional International RelationsSovereignty, Rights and Justice in International RelationsRoutledge Handbook of Contemporary European Political ThoughtThe International Political Thought of Carl SchmittThe Humanity of Universal CrimeInternational Relations in Political ThoughtRealism and the Liberal TraditionThe Reason of States

Political realism dominated the field of International Relations during the Cold War. Since then, however, its fortunes have been mixed: pushed onto the backfoot during 1990s, it has in recent years returned to the centre of scholarly debate. Despite its prominence in International Relations, however, realism plays only a marginal role in contemporary international political theory. It is often associated with a form of crude realpolitik that ignores the ethical dimensions of political life. The contributors to this book explore alternative ways of thinking about realism, in particular, by seeing it as a more political and ethical than strictly rational, and complex, and capable of 'value-neutral' social scientific theory or the unreflective defence of the national interest. A number of the chapters offer critical interpretations of key figures in the canon of twentieth century realism, including Hans Morgenthau, E. H. Carr, and Reinhold Niebuhr. Others seek to widen the lens through which realism is usually viewed, exploring the writings of Martin Heidegger, Hannah Arendt, and Leo Strauss. Finally, a number of the contributors engage with general issues in international political theory, engaging with general issues in international political theory, including the relationship between power and ethics, the purpose of normative political theory, and what might constitute political "reality." Straddling International Relations and political theory, this book makes a significant contribution to both fields.

International Political Theory (IPT) focuses on the point where two fields of study meet - International Relations and Political Theory. It takes from the former a central concern with the 'international' broadly defined; from the latter it takes a broadly normative identity. IPT studies the 'ought' questions that have been ignored or side-lined by the modern study of International Relations and the 'international' dimension that Political Theory has in the past neglected. A central proposition of IPT is that the 'domestic' and the 'international' cannot be treated as self-contained spheres, although this does not preclude states and the states-system from being regarded by some practitioners of IPT as central points of reference. This Handbook provides an authoritative account of the issues, debates, and perspectives in the field, guided by two basic questions concerning its purposes and methods of inquiry. First, how does IPT connect with real world politics? In particular, how does it engage with real world problems, and position itself in relation to the practices of real world politics? And second, following on from this, what is the relationship between IPT and empirical research in international relations? This Handbook showcases the distinctive and valuable contribution of normative inquiry not just for its own sake but also in addressing real world problems. The Oxford Handbooks of International Relations is a twelve-volume set of reference books offering authoritative and innovative engagements with the principal subfields of International Relations. The series as a whole is under the General Editorship of Christian Reus-Smith of the University of Queensland and Duncan Snidal of the University of Oxford, with each volume edited by a distinguished pair of specialists in their respective fields. The series both surveys the broad terrain of International Relations scholarship and reshapes it, pushing its sub-field in an entirely new way, and pushing scholarship in challenging new directions. Following the example of the original Reus-Smith and Snidal The Oxford Handbook of International Relations, each volume is organized around a strong central thematic by a pair of scholars drawn from alternative perspectives, reading its sub-field in an entirely new way, and pushing scholarship in challenging new directions.

This volume is about the discourse and practice of intervention and non-intervention in international relations. The product of a dialogue between theorists of politics and international relations, it argues that intervention is endemic in world politics but that we need to move beyond traditional accounts of such practices. In moving towards a more encompassing approach, it explores traditional and post-modern perspectives on our understanding of sovereignty, the state and the state system; conceptions of power, identity and agency; and universal, particularist and contingent justifications for intervention and non-intervention.

This book seeks to offer a general interpretation and critique of both methodological and substantive aspects of International theory. Presenting the first critical analysis of Carl Schmitt’s The Nomos of the Earthhand how it relates to the epochal changes in the international system that have risen from the collapse of the ‘Westphalian’ international order. There is an emerging recognition in political theory circles that core issues, such as order, social justice, rights, need to be studied in their global context. Schmitt’s international political thought provides a stepping stone in these related paths, offering an alternative history of international relations, of the genesis, achievements and demise of the ‘Westphalian system.’ Writing as a time when he believed that the spatial, political and legal order—the nomos of the land—had been destroyed on earth—had collapsed, he highlighted the advent of the modern state as the vehicle of secularization, tracing how this interstate order was able to limit and ‘rationalize and humanize’ war. Providing a large number of case studies including: global terrorism, humanitarian intervention and US hegemony, this book will give further impetus to, and expand, the nascent debate on the significance of Schmitt’s legal and political thought for international politics. The International Political Thought of Carl Schmitt will be of interest to students and scholars of International relations, law and history.

This book presents a posthumous collection of previously uncollections works of political theory written by Whittle Johnston. Johnston believed that both the liberal tradition of political thought and the realist tradition of international thought had contributed much to humanity’s store of political wisdom, but that each had been recognized by its own way and the other not. His aim in accomplishing this task was to examine the liberal conception of political life in general and international political life in particular and then to explore the realist critique of the liberal view, particularly as it was expressed by three great twentieth-century realist thinkers, all of whom were, in their various ways, skeptical of liberal assumptions: Reinhold Niebuhr, Hans Morgenthau, and E. H. Carr. In doing so, Johnston reveals the power of the realist outlook, but also the areas in which it remains insufficient, and insufficient particularly where it underestimates the complexity and prudence that liberalism is capable of displaying. There have been studies of both liberalism and realism, but no other work has put them into conversation with each other in the way that this book does.

This volume draws together some of the key works of Nicholas Rennger, focusing on the theme of the ‘anti-Pelagian imagination’ in political theory and international relations. Rennger frames the collection with a detailed introduction that sketches out this imagination, its origins and character, and puts the chapters that follow into context with the work of other theorists, including Bull, Connolly, Gray, Strauss, Eshfaint and Kant. The volume concludes with an epilogue contrasting two different ways of reading this sensibility and offering reasons for
This book challenges received notions of ontology in political theory and international relations by offering a psychoanalytically informed critique of depoliticisation in prominent liberal, post-liberal, dialogic and agonistic approaches to pluralism in world politics. Paipais locates the temptation of depoliticisation in their labouring under the fundamental fantasy of various guises of foundationalism (in the form of either political anthropology or ontology as ‘in the last instance’ ground, conversely, anti-foundationalism/the denial of all grounds, yet still operating within a foundationalist imaginary). He argues, instead, for a formal political ontology of the void (against historicism) shot through an ‘incarnate’ messianic nihilism (against ethicism and teleological forms of politics). In so doing, the author offers critical readings of the messianic nihilism of Benjamin, Agamben, Taubes and Žižek by problematising the antinomian tendencies in their respective political theologies for a more psychoanalytically informed Christian understanding of St Paul’s messianic meontology and incarnational Christology as a means to reconceptualise the nexus between subjectivity, universality and political action in world politics. It will be of interest to students and scholars of International Relations theory, political theory, critical social theory and political theology.

From her position at Harvard University's Department of Government for over thirty-five years, Judith Shklar (1928-92) taught a long list of prominent political theorists and published prolifically in the domains of modern and American political thought. She was a highly original theorist of liberalism, possessing a broad and deep knowledge of intellectual history, which informed her writing in interesting and unusual ways. Her work emerged between the 'end of ideology' discussions of the 1950s and the 'end of history' debate of the early 1990s. Shklar contributed as much to political theory as to social and political philosophy by arguing for a new, more skeptical version of liberalism that brought political theory into close contact with real-life experience. The essays collected in Between Utopia and Realism reflect on and reframe Shklar's major preoccupations throughout a lifetime of thinking and demonstrate the ways in which her work illuminates contemporary debates across political theory, international relations, and law. Contributors address Shklar's critique of Cold War liberalism, interpretation of Montaigne and his relation to political thought, her historical and cultural relativism, and her late reflections on American exceptionalism and the problem of justice in a liberal state. Others consider her role as a legal theorist, her interest in literary tropes and psychological experience, and her famed skepticism. Between Utopia and Realism showcases Shklar's approach to addressing the intractable problems of social life. Her finely honed political skepticism emphasized the importance of diagnosing problems over proffering excessively optimistic solutions. As this collection makes clear, her thought continues to be useful in addressing cruelty, limiting injustice, and combating the cynicism of the present moment. Contributors: Samantha Ashenden, Hannes Bajohr, James Brown, Katrina Forrester, Volker M. Heins, Andreas Hess, Samuel Moyn, Thomas Osborne, William E. Scheuerman, Quentin Skinner, Philip Spencer, Tracy B. Strong, Kamila Stullerova, Bernard Yack.

In one, international relations is a Hobbesian state of nature in which moral judgments are entirely inappropriate, and in the other, states are analogous to persons in domestic society in having rights of autonomy that insulate them from external moral assessment and political interference. This book provides a contextual account of the first anarchist theory of war and peace, and sheds new light on our contemporary understanding of anarchism in International Relations. Although anarchism is arguably the core concept of the discipline of international relations, scholarship has largely ignored the insights of the first anarchist, Pierre-Joseph Proudhon. Proudhon's anarchism was a critique of the projects of national unification, universal dominion, republican statism and the providentialism at the heart of enlightenment social theory. While his break with the key tropes of modernity pushed him to the margins of political theory, Prichard links Proudhon back into the republican tradition of political thought from which his ideas emerged, and shows how his defence of anarchy was a critique of the totalising modernist projects of his contemporaries. Given that we are today moving beyond the very statist processes Proudhon objected to, his writings present an original take on how to institutionalise justice and order in our radically pluralised, anarchic international order. Rethinking the concept and understanding of anarchism, Justice, Order and Anarchy will be of interest to students and scholars of political philosophy, anarchism and international relations theory.

Presenting the first critical analysis of Carl Schmitt's The Nomos of the Earth and how it relates to the epochal changes in the international system that have risen from the collapse of the 'Westphalian' international order. There is an emerging recognition in political theory circles that core issues, such as order, social justice, rights, need to be studied in their global context. Schmitt’s international political thought provides a critical insight in these respects by exploring questions of obligation, the genesis, achievements and demise of the ‘Westphalian system.’ Writing at a time when he believed that the spatial, political and legal order—the nomos of the earth—had collapsed, he highlighted the advent of the modern state as the vehicle of secularization, tracing how this inter-state order was able to limit and ‘rationalize and humanize’ war. Providing a large number of case studies including: global terrorism, humanitarian intervention and US hegemony, this book will give further impetus to, and expand, the nascent debate on the significance of Schmitt's legal and political thought for international politics. The International Political Thought of Carl Schmitt will be of interest to students and scholars of international relations, law and history.

The triangular relationship between the social, the political and the cultural has opened up social and political theory to new challenges. The social no longer reduced to the category of society, and the political extends beyond the traditional concerns of the nature of the state and political authority. This Handbook will address a range of issues that have recently emerged from the disciplines of social and political theory, focusing on key themes as opposed to schools of thought or major theorists. It is divided into three sections which address: the most influential theoretical traditions that have emerged from the legacy of the twentieth century the most important new and emerging frameworks today the major theoretical problems in recent social and political theory. The Routledge International Handbook of Contemporary Social and Political Theory encompasses the most up-to-date developments in contemporary social and political theory, and as such is an essential research tool for both undergraduate and postgraduate students, as well as researchers, working in the fields of political theory, social and political philosophy, contemporary social theory, and cultural theory.

This book challenges received notions of ontology in political theory and international relations by offering a psychoanalytically informed critique of depoliticisation in prominent liberal, post-liberal, dialogic and agonistic approaches to pluralism in world politics. Paipais locates the temptation of depoliticisation in their labouring under the fundamental fantasy of various guises of foundationalism (in the form of either political anthropology or ontology as ‘in the last instance’ ground) or, conversely, anti-foundationalism (the denial of all grounds, yet still operating within a foundationalist imaginary). He argues, instead, for a formal political ontology of the void (against historicism) shot through an ‘incarnate’ messianic nihilism (against ethicism and teleological forms of politics). In so doing, the author offers critical readings of the messianic nihilism of Benjamin, Agamben, Taubes and Žižek by problematising the antinomian tendencies in their respective political theologies. The book argues for a version of Žižek's Badouian politics of militancy supplemented by a proper participatory understanding of St Paul’s messianic meontology and incarnational Christology as a means to reconceptualise the nexus between subjectivity, universality and political action in world politics. It will be of interest to students and scholars of International Relations theory, political theory, critical social theory and political theology.

This volume is a successor volume to The Reason of States. Part 1 discusses ways in which to understand the nature, possibility and limits of community beyond the state. Specific chapters are devoted to the practical attempts of statesmen, lawyers, strategists and economists to
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Such visions of humanity have in turn underwritten justifications of foreign rule and outsider intervention based on claims to an injury invocations of universal crime project humanity as a normatively integrated, yet minimally inclusive and hierarchically structured subject. engagement with world politics, thereby breaking with the exhaustively studied status of individual rights in liberal thought. Graf argues that post-colonial contexts. Sinja Graf demonstrates the overlooked centrality of humanity and criminality to political liberalism's historical excavation of this history, The Humanity of Universal Crime examines theoretical mobilizations of the idea of universal crime in colonial and conceptual core of the term--an act against all of mankind--has a longer and deeper history in international political thought. In an original

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gatekeeping devices, and how a critical re-evaluation of the history of international thought can affect how we see international affairs today. These issues are amongst those that have dominated International Relations Theory in the late 1980s and 1990s, but they into an old one? These issues are amongst those that have dominated International Relations Theory in the late 1980s and 1990s, but they and global governance, or in danger of collapsing into a new Middle Ages? Are we on the verge of a new world order or are we slipping back

TheRights of War and Peace is the first fully historical account of the formative period of modern theories of international law. It sets the

Sovereignty, Rights and Justice surveys the relationship between international relations theory and political theory, showing the way in which there has been a considerable history of the book as a whole. As a result, the book illuminates the presuppositions behind much current political theory, and puts into a new perspective the connection between liberalism and imperialism.

This book examines John Locke's political thought and activity surrounding oceans with a focus on law and freedom at sea. By examining Locke's Two Treatises of Government alongside his work on England's Board of Trade, this book shows how his theoretical ideas were translated into laws and policies about issues such as piracy and slavery.

A fundamental question for IR is whether the value system of liberalism can be universalized, or if, in fact, the illiberal reality of international politics systematically rules out such a universalisation. The book addresses this issue by focusing on the rise and fall of a specific liberal project supported by influential German intellectuals.

At the turn of the millennium, and now after the fall of the Berlin wall, the best way to map the trajectories of contemporary international relations is hotly contested. Is the world more or less ordered than during the cold war? Are we on the eve of a new world order or are we slipping back into an old one? These issues are amongst those that have dominated International Relations Theory in the late 1980s and 1990s, but they have their roots in older questions both about the appropriate ways to study international relations and about the general frameworks and normative assumptions generated by various different methodological approaches. This book seeks to offer a general interpretation and critique of both methodological and substantive aspects of International theory, and in particular to argue that International Relations theory has separated itself from the concerns of political theory more generally at considerable cost to each. Focussing initially on the 'problem of order' in international politics, the book suggests that International Relations theory in the twentieth century had adopted two broad families of approaches, the first of which seeks to find ways of 'managing' order in international relations and the second of which seeks to 'end' the problem of order. It traces three specific sets of responses to the problem of order within the first approach, which emphasize 'balance', 'society' and 'institutions' and outlines two responses within the second grouping, an emphasis on emancipation and an emphasis on limits. Finally, the book assesses the state of International Relations theory today and suggests an alternative way of reading the problem of order which generates a different trajectory for theory in the twenty first century.

International thought is the product of major political changes over the last few centuries, especially the development of the modern state and the industrialisation of the world economy. While the question of how to deal with strangers from other communities has been a constant history of modern human life, it is only in recent centuries that the question of 'foreign relations' (and especially imperialism and war) have become a matter of urgency for all sectors of society throughout the world. This book provides the first comprehensive overview of the evolution of Western international thought, and charts how this evolved into the predominantly Anglophone field of International Relations. Along the way several myths of the origins of International Relations are explored and exposed: the myth of the peace of Westphalia, the myths of Versailles and the nature of the League of Nations, the realist-idealist 'Great Debate' myth, and the myth of appeasement. Major approaches to the study of international affairs are discussed within their context and on their own terms, rather than being shoe-horned into anachronistic 'paradigms'. Written in a clear and accessible style, Ashworth's analysis reveals how historical myths have been used as gatekeeping devices, and how a critical re-evaluation of the history of international thought can affect how we see international affairs today.

The international crime of "crimes against humanity" has become integral to contemporary political and legal discourse. However, the contemporary era is one which gives us a different perspective on the history of ideas than the traditional excavation of this history. The Humanity of Universal Crime examines theoretical mobilizations of the idea of universal crime in colonial and post-colonial contexts. Sinja Graf demonstrates the overlooked centrality of humanity and criminality to political liberalism's historical engagement with world politics, thereby breaking with the exhaustively studied status of individual rights in liberal thought. Graf argues that invocations of universal crime project humanity as a normatively integrated, yet minimally inclusive and hierarchically structured subject. Such visions of humanity have in turn underwritten justifications of foreign rule and outsider intervention based on claims to an injury

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universally suffered by all mankind. Foregrounding the “political productivity” of universal crime, the book traces the intellectual history of the rise, fall, and reappearance of notions of universal crime in political theory over time. It looks particularly at the way European theorists have deployed the concept in assessing the legitimacy of colonial or foreign interventions in non-European societies. The book argues that an “inclusionary Eurocentrism” subsumes the authorizing and coercive dimensions of universal crime. Unlike many-studied “exclusionary Eurocentrism” thinking, “inclusionary Eurocentrism” arguments have historically extended an unequal, repressive “recognition via liability” to non-European peoples. Overall, the book offers a novel view of how claims to act in the name of humanity are deeply steeped in practices that reproduce structures of inequality at a global level, particularly across political empires.

This is the first book-length study of war in the thought of one of the twentieth-century’s most important and original political thinkers. Hannah Arendt’s writing was fundamentally rooted in her understanding of war and its political significance. But this element of her work has surprisingly been neglected in international and political theory. This book fills an important gap by assessing the full range of Arendt’s historical and political writing on war. Her theory the distinct languages used to talk about the political world. It builds on her re-thinking of old concepts such as power, violence, greatness, world, imperialism, evil, hypocrisy and humanity and introduces some that are new to international thought like plurality, action, agonism, natality and political immortality. The issues that Arendt dealt with throughout her life and work continue to shape the political world and her approach to political thinking remains a source of inspiration for those in search of a way to think but how to think about politics and war. Re-reading Arendt’s writing, forged through firsthand experience of occupation and struggles for liberation, political founding and resistance in time of war, reveals a more serious engagement with war than her earlier readers have recognised. Arendt’s political theory makes more sense when it is understood in the context of her thinking about war and we can think about the history and theory of warfare, and international politics, in new ways by thinking with Arendt.

Ideal for students coming to the topic for the first time, this wide-ranging text explores the changing perceptions of international politics from antiquity to the 20th century and includes all the classic thinkers as well as less commonly studied thinkers such as Herodotus, Pope Innocent IV, Herder, Constant and Zimmerman.

International Relations, as a discipline, tends to focus upon European and Western canons of modern social and political thought. Alternatively, this book explores the global imperial and colonial context within which knowledge of modernity has been developed. The chapters sketch out the historical depth of contemporary international relations, as well as the rich complexity of its individuals, groups, movements and traditions. The contributors theoretically and substantively engage with non-Western thought in ways that refuse to render it exotic to, superfluous to or derivative of the orthodox Western canon of social and political thought. Taken as a whole, the book provides deep insights into the contested nature of a global modernity shaped so fundamentally by Western colonialism and imperialism. These insights, as ever, are of immediate relevance to contemporary attempts to forge a genuinely cosmopolitan political project and yet retain such a myopic horizon of inquiry. This work provides a significant contribution to the field and will be of great interest to all scholars of politics, political theory and international relations theory.

This anthology gathers Giuseppe Mazzini’s most important essays on democracy, nation building, and international relations, including some that have never before been translated into English. These neglected writings remind us why Mazzini was one of the most influential political thinkers of the nineteenth century—and why there is still great benefit to be derived from a careful analysis of what he had to say. Mazzini (1805-1872) is best known today as the inspirational leader of the Italian Risorgimento. But, as this book demonstrates, he also made a vital contribution to the development of modern democratic and liberal internationalist thought. In fact, Stefano Recchia and Nadia Urbani make the case that Mazzini ought to be recognized as the founding figure of what has come to be known as liberal internationalism. The writings collected here show how Mazzini developed a sophisticated theory of democratic nation building—one that illustrates why democracy cannot be successfully imposed through military intervention from the outside. He also speculated, much more explicitly than Immanuel Kant, about how popular participation and self-rule within independent nation-states might result in lasting peace among democracies. In short, Mazzini believed that universal aspirations toward human freedom, equality, and international peace could best be realized through independent nation-states with homegrown democratic institutions. He thus envisioned what one might today call a genuine cosmopolitanism of nations.

First book-length investigation of modern Japanese political thought and IR with a focus on non-western and indigenous Asian practices of IR.

Can there ever be trust between states? This study explores the concept of trust across different and sometimes antagonistic genres of international political thought during the seventeenth century. The natural law and reason of state traditions worked on different assumptions, but they mutually influenced each other. How have these traditions influenced the different concepts and discussions of trust-building and conflict resolution in international relations? The present work offers a novel view of how current debates on trust and the role of institutions in international politics intersect with a broader, more historical analysis of the concept of trust. The book includes a framing introduction written for this volume, in which Brown discusses his own influences, and the evolution of his thinking throughout his career. Although this evolution has involved a progressively less critical viewpoint towards liberal thought and liberal internationalism, and a greater commitment to universal values, some things have remained constant — in particular a focus on the importance of political judgement and scepticism directed towards the idea that there are simple solutions to complex problems. The collection ends fittingly with a critique of the popular cosmopolitanism of figures such as Noam Chomsky and Bob Geldof. This collection will be essential reading for all scholars and graduates with an interest in international political theory.

Women's International Thought: A New History is the first cross-disciplinary history of women's international thought. Bringing together some of the foremost historians and scholars of international relations working today, this book provides a comprehensive account of women's international thought and analyses the path-breaking work of eighteen leading thinkers of international politics from the early to mid-twentieth century. Recovering and analyzing this important work, the essays offer revisionist accounts of IR's intellectual and disciplinary history and expand the locations, genres, and practices of international thinking. Systematically structured, and focusing in particular on Black diasporic, Anglo-American, and European historical women, it does more than 'add women' to the existing intellectual and disciplinary histories from which they were erased. Instead, it raises fundamental questions about which kinds of subjects and what kind of thinking constitutes international thought, opening new vistas to
This book offers a timely exploration of the still burgeoning field of International Political Theory (IPT). IPT is approached in this volume not merely as a subfield at the margins of the discipline of International Relations (IR) but rather as a key dimension of theorising international relations that challenges disciplinary, theoretical, methodological, and geographical boundaries and inseminates other theoretical IR traditions. Chapters in this volume approach IPT as a theoretical tradition that emphasises and interrogates the philosophical, historical, ethical, normative, institutional, and aesthetic dimensions of international relations and world politics. In so doing, they explore IPT as a European theoretical tradition to stress that, paradoxically, it is only by provincializing Europe and its intellectual traditions that one may finally appreciate what is truly universal in them. This is a refreshingly different take on IPT sure to be of interest to students and scholars of IPT, IR and political theory. Vassilios Paipais is Lecturer (Assistant Professor) in International Relations at the University of St Andrews, UK.

Contemporary theory of international politics faces a twofold problem: the critical engagement with legacies of national power politics in connection to 20th Century International Relations and the regeneration of notions of humanity. This book contributes to this engagement by a genealogy of thoughts on war, peace, and ethics.

The book is an intellectual analysis of the political ideas of English radical thinker Thomas Spence (1750–1814), who was renowned for his “Plan”, a proposal for the abolition of private landownership and the replacement of state institutions with a decentralized parochial organization. This system would be realized by means of the revolution of the “swinish multitude”, the poor labouring class despised by Edmund Burke and adopted by Spence as his privileged political interlocutor. While he has long been considered an eccentric and anachronistic figure, the book sets out to demonstrate that Spence was a deeply original, thoroughly modern thinker, who translated his themes into a popular language addressing the multitude and publicized his Plan through chapbooks, tokens, and songs. The book is therefore a history of Spence’s political thought “from below”, designed to decode the subtle complexity of his Plan. It also shows that the Plan featured an excoriating critique of colonialism and slavery as well as a project of global emancipation. By virtue of its transnational scope, the Plan made landfall in the British West Indies a few years after Spence’s death. Indeed, Spencean ideas were intellectually implicated in the largest slave revolt in the history of Barbados.

“A lucid, comprehensive analysis of normative approaches to international relations, and an original contribution to critical theory” - Andrew Linklater, University of Keele "Hutchings combines a valuable account of the current state of the art with a lucid exposition of her own, highly distinctive, position. This will be required reading for students in international political theory, and indeed anyone interested in normative issues in international relations’ - Chris Brown, London School of Economics and Political Science Providing an invaluable overview of the competing schools of thought in traditional and contemporary international theory, this book seeks to path the way forward for new ways of thinking about international political morality. First, the role and place of normative theory in the study of international politics is explained before a discussion of mainstream approaches within international relations and applied ethics. Here the student is introduced to the central debates between realists and idealists, and cosmopolitans and communitarians. Second, the conceptual challenges of contemporary approaches in critical theory, postmodernism and feminism are outlined and then used as a platform to develop the author's own Hegelian-Foucauldian approach for doing normative international theory. Third, the insights drawn from each approach are applied to the study of two key topics in contemporary theoretical debate: the right to self-determination, and the idea of cosmopolitan democracy, and conclusions drawn for transcending the theoretical deadlock in international relations. Accessibly written and wide-ranging, this text will quickly become essential reading for all students and academics of politics and international relations seeking a deeper understanding of the underlying tensions and future potential of international theory today.

This book provides a comprehensive overview of the meaning of cosmopolitanism and world citizenship in the history of Western political thought, and in the evolution of international politics since 1500. Providing an invaluable overview of earlier political thought, recent theoretical literature and current debates, this book also discusses recent developments in international politics and transnational protest. It will be of great interest to those specialising in political theory, International Relations and peace/conflict studies. It will also interest those already acting as global citizens.