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This book re-evaluates 'international knowledge' in light of recent scholarship in the fields of hermeneutics, ethnography, and historiography regarding the 'non-West', the past, and the present of international society. It offers a view of the present in the form of a critique of Euro-centrism and occidentalist views of the postwar order.

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Postcolonial Encounters in International Relations examines the social and cultural aspects of the political violence that underpinned the French colonial project in the Maghreb, and the multi-layered postcolonial realities that ensued. This book explores the reality of the lives of North African migrants in postcolonial France, with a particular focus on their access to political entitlements such as citizenship and rights. This reality is complicated even further by complex practices of memory undertaken by Franco-Maghrebian intellectuals, who negotiate, in their writings, between the violent memory of the French colonial project in the Maghreb, and the contemporary conundrums of postcolonial migration. The book pursues thus the politics of (post)colonial memory by tracing its representations in literary, political, and visual narratives belonging to various Franco-Maghrebian intellectuals, who see themselves as living and writing between France and the Maghreb. By adopting a postcolonial perspective, a perspective quite marginal in International Relations, the book investigates a different international relations, which emerges via narratives of migration. A postcolonial standpoint is instrumental in understanding the relations between class, gender, and race, which interrogate and reflect more generally on the shared (post)colonial violence between North Africa and France, and on the politics of mediating violence through complex practices of memory.

This book tells a different story of International Relations by challenging disciplinary and theoretical boundaries from the Turkish perspective with the aim of creating a more connected and global IR.

A world which, like ours, has been ravaged by some sixty wars in recent decades, can rightly be described as the scene of global disorder. Even today, the same world is traumatized by hot and cold wars, proxy wars, and repeated outbursts of blood-filled mayhem, not to mention the threat of a nuclear holocaust unleashed by big power rivalries. These are not mere statistics, but wounds in the body of humanity, calling for healing and reconciliation. In biblical terms, human beings are not meant to be the owners or the destroyers of the world, but rather its custodians or caretakers. This collection is a summons to responsible care-taking, and it approaches the subject from an intercultural perspective in a variety of fields, including religion and politics. The topics covered range from accounts of major global calamities today to explorations of possible political, economic and societal reforms, and to the invocation of basic religious and philosophical resources needed for the recovery of a world beyond global disorder.

Offers strategies for decolonizing research methods in the social sciences based on both methodological considerations and broad empirical experience

In the (Scramble for Africa) during the Age of New Imperialism (1870-1914), European States and non-State actors mainly used treaties to acquire territory. The question is raised whether Europeans did or did not on a systematic scale breach these treaties in their expansion of empire.

Comprising a plurality of perspectives, this timely Handbook is an essential resource for understanding past and current challenges to democracy, justice, social and gender equality, identity and freedom. It shows how critical international relations (IR) theory functions as a broad-based and diverse critique of society.

This book is about European IR theoretical traditions, their origins, and key figures. Theorizing is among the most important activities that take place within scientific disciplines. Scholars therefore routinely talk/debate about the discipline of IR and its theories, theories are often used to form the pedagogical backbone of IR and theories are also a key part of scholarly identities. Over time, theories crystalize in to schools of thought, strands of theorizing and theoretical traditions. This book and the volumes that will follow focus on the origins and trajectories of theoretical traditions, and key figures of IR thought in Europe in the 20th Century. The authors are situated in Europe, and it is thus the origins and trajectories of European theoretical traditions, its intellectual history and contemporary forms of theoretical knowledge today, that are on the agenda. In order to achieve this ambitious aim, we opt for a transnational sociological history approach, thus going beyond the national lens through which IR has been predominantly studied. The series will have an integrative function and contribute to a globalized discourse on IR as a discipline. The key benefits of this first volume is that it outlines IR theoretical traditions for the first time ever, provides a novel framework for exploring IR's theories, and contributes to define and strengthen the European identity of IR. This book is an invaluable resource for scholars of IR.

This volume uses the concept of [norms] to initiate a long overdue conversation between the constructivist and postcolonial scholarships on how to appraise the ordering processes of international politics. Drawing together insights from a broad range of scholars, it evaluates what it means to theorise international politics from a postcolonial perspective, understood not as a unified body of thought or a new [-ism] for IR, but as a [situated perspective] offering ex-centred, post-Eurocentric sites for practices of situated critique. Through in-depth engagements with the norms constructivist scholarship, the contributors expose the theoretical, epistemological and practical erasures that have been implicitly effected by the uncritical adoption of [norms] as the dominant lens for analysing the ideational dynamics of international politics. They show how these are often the very erasures that sustained the workings of colonisation in the first place, whose uneven power relations are thereby further sustained by the study of international politics. The volume makes the case for shifting from a static analysis of [norms] to a dynamic and deeply historical understanding of the drawing of the initial line between the [normal] and the [abnormal] that served to exclude from focus the 'strange' and the unfamiliar that were necessarily brought into play in the encounters between the West and the rest of the world. A timely intervention, it will be of great interest to students and scholars of international relations, international relations theory and postcolonial scholarship.

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