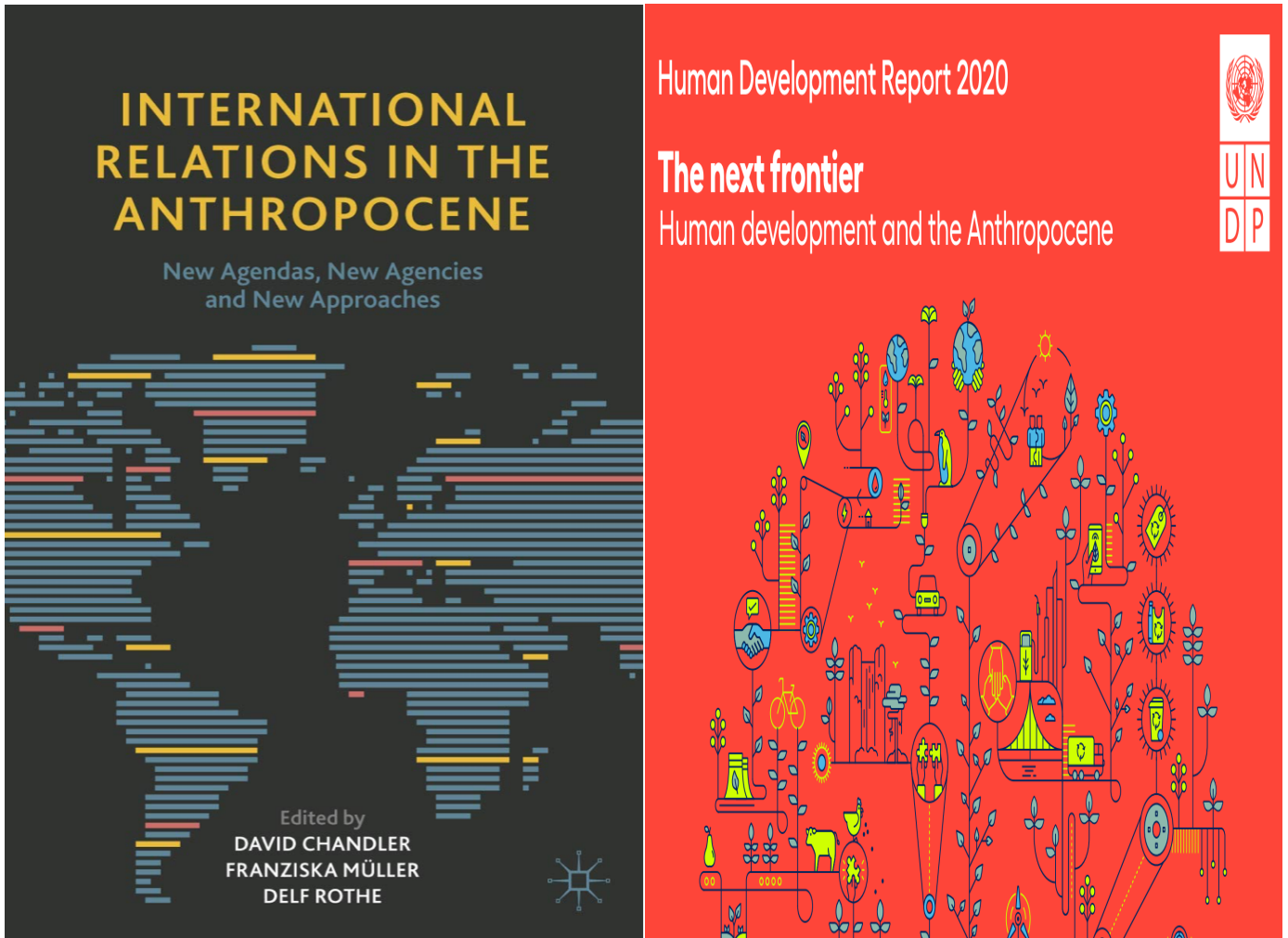


Beyond International Relations: The Politics of the International, the Global and the Planetary 2023– 2024



Module Code: 7PIRS001W

Spring semester

Time: 2.00 – 5.00pm Tuesdays

2.00-3.45pm - RS 152-153 Cayley Room, 309 Regent Street

(except for 5 March, Fyvie Hall)

Seminar Groups 4.00-5.00pm

Group 1: RS 152-153 Cayley Room – David Chandler

Group 2: RS 350 – Renan Porto

Group 3: RS 516 – Caroline Von Taysen

Full Module Title: Beyond International Relations: The Politics of the International, the Global and the Planetary

Short Module Title: Beyond International Relations

Module Code: 7PIRS001W

Module Level: 7

Academic credit weighting: 20

Length: 1 semester

School: Social Sciences

Module Leader(s): Professor David Chandler

Extension: 7605

Room : WS504

Email: D.Chandler@Westminster.ac.uk

Host course: MA International Relations

Status: Core

Subject Board: MA International Relations

Pre-requisites: None

Co-requisites: None

Assessment: 1 essay 5,000 words (100%)

Module Summary

This module reconsiders the 'beyond' of International Relations. After the end of the cold war it seemed that international relations, as traditionally understood by the discipline in terms of power politics, *Realpolitik*, had come to an end. The assumptions of state-based politics, which had informed classical IR, in turn came into question. IR was understood as a discipline founded upon 'seeing like a state' (from the perspective of a very white, western elite) whereas there were many other, more pluralised, ways of seeing and thinking about politics. Thirty years into the opening up of the discipline of IR (to a global era), this module provides a chance to reflect upon the 'beyond' of the International. In the 1990s it seemed that this beyond offered a positive opportunity to think from non-state-based positions, from the universal view of global interests and concerns: to construct a liberal/globalised community, adding many more issues and concerns beyond traditional state security. In the 2000s it appeared that the beyond of the International, and the power, governance and knowledge assumptions that it relied upon, was not necessarily the globalising of liberal forms of rule or, if it was, this was no longer to be understood positively. In the deconstruction of the Global, universal, imaginary in the 2000s, the call within the discipline has not been for a return to the understandings of the past, but rather for a further problematisation of its assumptions: *the rise of the Planetary*.

In this module we analyse the new forms of thinking that have sought to grasp the world beyond the politics of the 'International': alternative ways of seeing and theorising the problems and assumptions of the political sphere. Of most importance, for this module, is that the beyond of IR is a set of discussions that do not see the world in terms of state-based theories of strategy and interests, therefore there is less attention to international theory. The starting assumption is not the state acting in the context of anarchy. Of course, we still have states and states are central to policy-making discourses and international practices, but dominant discussions and debates in IR increasingly focus more upon how we understand and see the world beyond the narrow assumptions which informed the traditional discipline of International Relations.

The module is in three sections. Firstly, it considers IR from the vantage point of today, focusing on the establishment of the world of the international on the basis of what are seen now as very **narrow modernist, colonial, Eurocentric understandings** – therefore we start with rethinking founding imaginaries of IR as a liberal political discipline: 1492 and the construction of a 'one world world' and the liberal imaginary of the social contract, establishing the polity as separate from the 'state of nature'. The second section narrows our focus to the **Global or liberal turn of the 1990s and 2000s**. The attempt to ground IR through a universal or global imaginary, is reflected upon through three sets of questions – questions about **power** (for example, around biopolitics), questions of **difference** (for example, the 'One World World' versus multiplicity) and questions of **inclusion** (for example, in relation to global governance and planet politics). In the third section, the module considers the shift from the problematisation and critique of the Global and towards a new and diverse paradigm of **'posthuman', 'more-than-human', Afrofuturist/pessimist, 'pluriversal', and 'decolonial' perspectives**, often associated with the planetary politics of the Anthropocene.

Module Aims

1. To introduce students to the theoretical frameworks and practices of the world beyond international relations, to the debates which it has triggered, and the way that approaches to the discipline of IR have developed in the post-cold war era.
2. The module considers the implications of the shift from an elite world of inter-state relations to a more socially complex world and how this shift has been theorised and understood in different ways (both positively and negatively).
3. The module analyses how the centrality of the state (both analytically and as a key institutional actor) has changed for international theorising. In this context, it particularly focuses on what might be termed 'neoliberal' or new institutionalist, critical, decolonial, and more-than-human approaches, which place difference at the centre of international frameworks.
4. The module also introduces students to frameworks of complexity and posthumanism which suggest that international problems can neither be grasped in global nor international terms.

Learning Outcomes

By the end of this module students will be able to:

1. Analyse a range of specialised theories that can be applied to the study of international relations; both in terms of understanding the shifts to the global and to the planetary and the limits of these shifts.
2. Critically evaluate how state-based approaches to IR have been displaced and the impacts that this has had upon ways of thinking about the discipline.
3. Analyse the relevance of critical, institutionalist and decolonial understandings of the limits of the global imaginary.
4. Critically analyse the limits to traditional understandings of structure and agency in the international sphere and how these apply to climate change and contemporary issues of governance.
5. Select and apply specialised international theories and approaches to specific research problems and recognise the basic costs and benefits of those selections.

Teaching, Learning and Assessment

One 3-hour session per week (**split between a collective discussion and then small seminar groups**) involving some small group work and student led-discussions. Students are expected to prepare in advance as this involves discussion/interpretation of key readings. The assessment for this module is one essay of 5,000 words. **The essay questions are available on page 22** of this module guide. **The deadline for the essay is 1.00pm Thursday 11 April 2024.**

Key Readings

International Relations in the Anthropocene: New Agendas, New Agencies and New Approaches. Edited by David Chandler, Franziska Muller and Delf Rothe. Basingstoke: Palgrave, 2021.

Bruno Latour, *Down to Earth: Politics in a New Climatic Regime*. Cambridge: Polity, 2018.

Marisol de la Cadena and Mario Blaser (eds) *A World of Many Worlds*, Duke University Press, 2018.

Dipesh Chakrabarty, 2018. 'Planetary Crises and the Difficulty of Being Modern', *Millennium: Journal of International Studies*, 46(3) 259–282.

Michel Serres, *The Natural Contract*. Ann Arbor: University of Michigan Press, 1995.

Katherine McKittrick (ed) *Sylvia Wynter: On Being Human as Praxis*. London: Duke University Press, 2015.

Fagan, Madeleine. 2016. "Security in the Anthropocene: Environment, Ecology, Escape." *European Journal of International Relations*.

William E. Connolly, *Facing the Planetary*. Duke University Press, 2017.

Deborah Danowski and Eduardo Viveiros de Castro, *The Ends of the World*. Cambridge: Polity Press, 2016.

Dipesh Chakrabarty, 2012. 'Postcolonial Studies and the Challenge of Climate Change', *New Literary History*, Volume 43, Number 1: 1-18.

Sylvia Wynter, 2003. 'Unsettling the coloniality of being/power/truth/freedom: towards the human, after man, its overrepresentation – an argument', *CR: The New Centennial Review* 3(3): 257-337.

Burke, Anthony, Stefanie Fishel, Audra Mitchell, Simon Dalby, and Daniel J. Levine. 2016. "Planet Politics: A Manifesto from the End of IR." *Millennium Journal of International Studies* 44(3): 499–523.

Cameron Harrington, 2016, 'The Ends of the World: International Relations and the Anthropocene', *Millennium*, 44(3)

Audra Mitchell, 2017, 'Is IR going extinct?', *European Journal of International Relations* 23(1)

Johan Galtung, 'Violence, Peace and Peace Research', *Journal of Peace Research*, Vol.6, No.3 (1969), pp.167 – 191.

Ken Booth, 'Security and Emancipation', *Review of International Studies*, Vol.17, No.4 (1991), pp.313-327.

Douglass North, 'Dealing with a Non-Ergodic World: Institutional Economics, Property Rights, and the Global Environment', *Duke Environmental Law and Policy Forum*, Vol. 10, No.1 (1999), pp.1-12.

Michael Dillon and Luis Lobo-Guerrero, 'Biopolitics of security in the 21st century: an introduction', *Review of International Studies*, (2008), 34, 265–292.

Coleman M, Grove K, 2009, "Biopolitics, biopower, and the return of sovereignty" *Environment and Planning D: Society and Space* 27(3) 489 – 507.

David Chandler, *Hollow Hegemony* (London, Pluto Press, 2009)

David Chandler, 'The Global Ideology: Rethinking the Politics of the "Global Turn" in IR', *International Relations*, Vol. 23, No. 4 (2009), pp.530-547

Nik Hynek and David Chandler, 'No emancipatory alternative, no critical security studies', *Critical Studies on Security*, (2013) Vol. 1, No. 1, pp.46–63.

David L. Blaney, Arlene B. Tickner, 'Worlding, Ontological Politics and the Possibility of a Decolonial IR', *Millennium* 45:3, 293-311, 2017.

Anibal Quijano, 'Coloniality of Power, Eurocentrism and Latin America', *Nepantla: Views from the South* 1, no. 3 (2000): 552.

John Law, 'What's Wrong with a One World World', 2011.

Bruno Latour, 'Whose Cosmos, whose cosmopolitics? Comments on the Peace Terms of Ulrich Beck', *Common Knowledge* 10:3, 2004

Erika Cudworth and Stephen Hobden, *Posthuman International Relations: Complexity, Ecologism and Global Politics* (London: Zed, 2011).

Seminar Programme Dates

Introduction

W1 *23 January* - Seminar 1 - Introduction: The International, the Global and the Planetary *and seminar allocation*

Part One: Beyond IR – Modernity, Coloniality and Climate Change

W2 *30 January* – Seminar 2 – The Human: Development and the Anthropocene

W3 *6 February* – Seminar 3 – Race and the Coloniality of Power

W4 *13 February* - Seminar 4 – The Human/ Nature Divide

Part Two: Unmaking the Global Imaginary

W5 *20 February* – Seminar 5 – From Geopolitics to Biopolitics

W6 27 February – READING WEEK

W7 *5 March* – Seminar 6 – From a ‘One World World’ to Multiplicity (**Fyvie Hall**)

W8 *12 March* – Seminar 7 – From Global Governance to Planet Politics

Part Three: Planetary Futures

W9 *19 March* – Seminar 8 – Anthropocene Posthumanism: After Modernity?

W10 *26 March* – Seminar 9 - Afrofuturism and Afropessimism: Against Modernity? *and essay preparation*

W11 *2 April* – Seminar 10 – Decoloniality and Pluriversal Politics: Outside Modernity?

Conclusion

W12 *9 April* – Seminar 11 - Conclusion: Rethinking the Rise and Fall of the Global

Essay Submission – 1.00pm Thursday 11 April

PLEASE READ Seminar Programme/ Readings/ Contact

Please use this module guide only for this semester's module information and readings (the reading list link on Blackboard is a little out of date so please use instead the 'Learning Resources' links).

You are required to read at the very least two articles from the 'Essential reading' before the seminar, but preferably all three of the short pieces, the additional readings are intended more for use in essay writing.

* Readings which are asterisked are available directly on the 'Learning Resources' section of Blackboard

If you need to contact me, do this by email d.chandler@westminster.ac.uk do not message me on Blackboard, email is quicker and easier to keep track off the conversation.

-----Introduction-----

Week 1/ Seminar 1 (23 January)

Introduction: The International, the Global and the Planetary *and allocation of seminar presentations*

The discipline of International Relations was shaped by discourses of Realism – based on a model of international anarchy in which states pursued the interests of *realpolitik* in the international sphere. This seminar introduces students to what happened after the weakening of this paradigm with the end of the cold war (please note that a grounding in IR theory is not essential for this module). We will introduce two major paradigms of thought, the global and the planetary, which have both challenged the dominance of the international. *The global* could be seen to be the apogee of the international, enabling a liberal or universal imaginary of development, rights and progress. *The planetary* challenges the liberal or universal imaginary and provides a very different perspective, potentially revealing how the global reproduces the hegemonic, colonial and destructive assumptions implicit in international relations as a discipline.

We will also allocate seminar topics, so please consider which you would like to introduce.

Questions

What is the discipline of IR? Do we need a 'beyond' to IR?

What is 'the global' the solution to?

What is 'the planetary' the solution to?

Background reading

These readings give some broader context to the debates and discussions in this module (*so please read even if this is after the first seminar*).

* Immanuel Kant, *Perpetual Peace: A Philosophical Sketch* 1795

[http://fs2.american.edu/dfagel/www/Class%20Readings/Kant/Immanuel%20Kant,%20Perpetual%20Peace .pdf](http://fs2.american.edu/dfagel/www/Class%20Readings/Kant/Immanuel%20Kant,%20Perpetual%20Peace.pdf)

* Introduction, *International Relations in the Anthropocene: New Agendas, New Agencies and New Approaches*. Edited by David Chandler, Franziska Muller and Delf Rothe. Basingstoke: Palgrave, 2021.

* Dipesh Chakrabarty, 2012. 'Postcolonial Studies and the Challenge of Climate Change', *New Literary History*, Volume 43, Number 1: 1-18.

[https://openresearch-](https://openresearch-repository.anu.edu.au/bitstream/1885/59592/2/01_Chakrabarty_Postcolonial_Studies_and_the_2012.pdf)

[repository.anu.edu.au/bitstream/1885/59592/2/01_Chakrabarty_Postcolonial_Studies_and_the_2012.pdf](https://openresearch-repository.anu.edu.au/bitstream/1885/59592/2/01_Chakrabarty_Postcolonial_Studies_and_the_2012.pdf)

* Dipesh Chakrabarty, 2018. 'Planetary Crises and the Difficulty of Being Modern', *Millennium: Journal of International Studies*, 46(3) 259–282.

<https://journals.sagepub.com/doi/full/10.1177/0305829818771277>

-----Part One: Beyond IR – Modernity, Coloniality and Climate Change -----

Week 2/ Seminar 2 (30 January)

The Human: Development and the Anthropocene

In December 2020, the United Nations Development Project released its annual Human Development Report, *The next frontier: Human development and the Anthropocene*. This is the 30th annual report; the first, in 1990, marked the birth of the global, challenging the archetypal index of state-based international politics, GDP (Gross Domestic Product), suggesting instead that the index should be the universal one of human development. Thirty years on, it appears that there is something problematic with the shift from state-centred to human-centred global political concerns. The human is not, after all, a straightforward replacement for the state-centredness of the discipline of International Relations. It seems that there is something problematic with human capabilities, human agency and human values. The UN argues: "There is talk of returning to "normal," as if some predetermined end date exists for the many crises gripping our societies and the planet, as if going back to normal is desirable or even possible. What or whose normal should that be? Lurching from crisis to crisis is one of the defining features of the present day, which has something to do with the "normalcy" of the past, a return to which would seemingly consign the future to endless crisis management, not to human development." (p.4) This shift from the state, to the human, to the planet – each in its own terms seen as a radical overturning of the status quo - is at the core of this module.

Questions

What is the critique of state-centred 'metrics', such as GDP?

Should metrics of human development/ human rights/ human security be understood as universal or global?

What's wrong with the goal of human capabilities, empowerment and agency?

Essential reading

* UNDP, 'Overview: Human Development and the Anthropocene' in UNDP 30th Human Development Report, *The next frontier: Human development and the Anthropocene*, UNDP, 2020, pp.1-14.

https://hdr.undp.org/system/files/documents/hdr2020overviewenglishpdf_1.pdf

* Mahbub ul Haq, 'Human Development in a Changing World', *Occasional Paper 1*, 1992.

<https://hdr.undp.org/system/files/documents/mahbubulhaqpdf.pdf>

* Amartya Sen, *Development as Freedom*. Oxford: Oxford University Press, 1999.

Introduction and Chapter 1.

<https://www.uio.no/studier/emner/matnat/ifi/INF9200/v10/readings/papers/Sen.pdf>

Week 3/ Seminar 3 (6 February)

Race and the Coloniality of Power

This seminar discusses the 'beyond of IR' as established with the 'discovery' of the New World, which enabled the construction of the time and space of IR as a discipline – with the establishment of modernity on the basis of universal ideas of linear time and space and the modern state and human as subject. What we will later discuss as 'The One World World', the 'Coloniality of Being' or in Sylvia Wynter's terms 'the overrepresentation of Man'. Thus, in the work of Sylvia Wynter we are provided with an introduction to the necessity of a beyond of IR seen as the product of colonial power, not only in colonial practices of dispossession and enslavement but importantly as a regime of knowledge, as well as power, on the basis of a Eurocentric conception of time, space and the human as modern, secular and rational subject divided and governed on the geographic, cultural, temporal, economic and political grounds of race. We start with some of the work of Anibal Quijano which provides an introduction to the theme. For those of you interested in the more contemporary extension of these grounding assumptions, Anthony Pagden's work on the Eurocentric origins of governance and human rights might be useful as is Erroll Henderson's view of the racial underpinnings of IR.

Questions

What does Maldonado-Torres mean by the 'Coloniality of Power, Knowledge and Being'?
Why does Henderson say that the Social Contract is a racial contract?
What are the implications of Eurocentrism for the discipline of IR?

Powerpoint

Space/Time Grid of IR

<http://www.davidchandler.org/wp-content/uploads/2020/02/Space-Time-Grid-of-IR.pdf>

Essential reading

* Errol A Henderson, 'Hidden in plain sight: racism in international relations theory', *Cambridge Review of International Affairs*, 2013, Vol. 26, No. 1, 71–92.

* Anibal Quijano, 'Coloniality of Power, Eurocentrism and Latin America', *Nepantla: Views from the South* 1, no. 3 (2000): 533-579

– you only need to read up to p.556.

* Maldonado-Torres, N. (2007) 'On the Coloniality of Being: Contributions to the development of a concept', *Cultural Studies*, 21(2-3), 240-270.

<https://doi.org/10.1080/09502380601162548>

Additional reading

* Kelebogile Zvobgo and Meredith Loken, 'Why Race Matters in International Relations', *Foreign Policy*, 19 June 2020.

<https://foreignpolicy.com/2020/06/19/why-race-matters-international-relations-ir/>

* Anibal Quijano, 'Coloniality and Modernity/Rationality', *Cultural Studies* Vol. 21, Nos. 2-3 March/May 2007, pp. 168-178

Roxanne Lynn Doty, 'The bounds of "race" in International Relations', *Millennium: Journal of International Studies*, 22:3 (1993), pp. 443–61

<https://journals.sagepub.com/doi/10.1177/03058298930220031001>

Siba N. Grovogui, 'Come to Africa: A hermeneutics of race in international theory', *Alternatives: Global, Local, Political*, 26:4 (2001), pp. 425–48.

<https://www.jstor.org/stable/40645029>

* Sylvia Wynter (1995) '1492: A New World View', in *Race, Discourse, and the Origin of the Americas. A New World View*, edited by Vera Lawrence Hyatt and Rex Nettleford, Washington: Smithsonian Institution Press, pp.5–57.

Charles Mills, *The Racial Contract* (New York: Cornell University Press, 1997).

* Polly Pallister-Wilkins, 'Saving the souls of white folk: Humanitarianism as white supremacy', *Security Dialogue* 2021, Vol. 52(S) 98–106.

* Sylvia Wynter (2003) 'Unsettling the colonality of being/power/truth/freedom: towards the human, after man, its overrepresentation – an argument', *CR: The New Centennial Review* 3(3): 257-337.

* Anthony Pagden (2003) 'Human Rights, Natural Rights, and Europe's Imperial Legacy', *Political Theory*, Vol. 31, No. 2 (Apr), pp. 171-199

* Anthony Pagden (1998) 'The genesis of 'governance' and Enlightenment conceptions of the cosmopolitan world order', *International Social Science Journal* 155 (March): 7– 15.

* Sylvia Wynter and Katherine McKittrick (2015) 'Unparalleled Catastrophe for Our Species? Or, to Give Humanness a Different Future. Conversations', in *Sylvia Wynter: On Being Human as Praxis*, edited by Katherine McKittrick, Durham: Duke University Press. Pp.9–89.

- pdf provided only pp.9-24.

* Birgit M. Kaiser and Kathrin Thiele (2017) 'What is Species Memory? Or, Humanism, Memory and the Afterlives of "1492"', *Parallax*, Vol. 23, No. 4, 403–415.

* Sylvia Wynter (2006) 'On How We Mistook the Map for the Territory, and Reimprisoned Ourselves in Our Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project', in *Not Only the Master's Tools: African-American Studies in Theory and Practice*, edited by Lewis Gordon and Jane Anna Gordon, New York: Paradigm, pp.107–69.

* Katherine McKittrick, "Substructure," from *Don't Wear Down* 2019: 39-41., (<http://www.katherinemckittrick.com/wornout/>),

Week 4/ Seminar 4 (13 February)

The Human/ Nature Divide

Since the end of the cold war the disciplinary understanding of IR has been constantly adding new actors and concerns. This module seeks to raise a 'beyond' to this process, suggesting a more fundamental transformation in thinking and theorising is called for. For the last two weeks we have been considering the question of the 'Human' at the heart of the modernist or liberal canon itself. This week, we take an alternative angle into this problematic, considering how adding concerns of climate change begin to deconstruct the assumptions of the discipline further. The discipline of IR does not merely depend upon a construction of the Human that today appears questionable, the construction of Nature or 'the World' appears to be similarly controversial. Michel Serres' 'The Natural Contract' can be seen as an early treatise on the distinctiveness of 'the planetary': the view that political and international theory, in their focus on conflict, consigned the reality of the world to the background. The second, more contemporary reading is Latour's 'triangulation' of the international, the global and the planetary, summarising his 2018 book, *Down to Earth*.

Questions

What, according to Serres, is wrong with the Social Contract grounding of IR?

How, according to Latour, do the Earth, the Globe and the Land differ?

Near the end of his *Millennium* article (pp. 315-319) Bruno Latour raises 4 points on the distinctiveness of the 'planetary': 1) relation 2) scale 3) causality and 4) agency. Do you agree?

Powerpoint

Serres' Natural Contract and Latour's Down to Earth

<http://www.davidchandler.org/wp-content/uploads/2020/02/Serres-Latour-1.pdf>

Essential reading

* Michel Serres, *The Natural Contract*. Ann Arbor: University of Michigan Press, 1995). (Only the first two chapters essential, to page 50)

* Bruno Latour, 'On a Possible Triangulation of Some Present Political Positions', *Critical Inquiry* 44 (Winter 2018): 213-226.

* Bruno Latour, 'Onus Orbis Terrarum: About a Possible Shift in the Definition of Sovereignty', *Millennium: Journal of International Studies* 2016, Vol. 44(3) 305-320.

Additional reading

Bruno Latour, *Down to Earth: Politics in the New Climactic Regime*. Cambridge: Polity Press, 2018).

* Bruno Latour, Denise Milstein, Isaac Marrero-Guillamón & Israel Rodríguez-Giralt (2018) 'Down to earth social movements: an interview with Bruno Latour', *Social Movement Studies*, 17:3, 353-361

* Mark B. Salter and William Walters, 'Bruno Latour Encounters International Relations: An Interview', *Millennium: Journal of International Studies* 2016, 44(3), 524-546.

<https://journals.sagepub.com/doi/abs/10.1177/0305829816641497>

-----Part Two: Unmaking the Global Imaginary-----

Week 5/ Seminar 5 (20 February)

From Geopolitics to Biopolitics

Critical theorists welcomed the shift to the global in the 1990s, seeing this an opportunity for a radical decentring of state-based approaches to security. This shift to the global was given impetus by the declarations of leading Western states that they were moving beyond narrow national interests of *realpolitik* and towards new 'ethical' foreign policies. Of particular interest, in terms of this module, is the reaction against this global liberal imaginary of ethical foreign policy and 'human-centred' security. We are interested in how the discourses of 'human security', humanitarianism and 'human development' were problematised as 'liberal' modes of global control and 'civil war'. We may also discuss how 'social work' became the key securitising discourse once problems were no longer grasped at the level of states/sovereign power but at the level of populations. In doing so the 'international' division between interest- or state-based policy and ethical, disinterested, humanitarianism was blurred as *biopolitical* discourse took centre stage. This (broadly) Foucauldian critique takes on board the globalising of the international liberal order and opens up new approaches to critique in terms of liberal 'governmentality' and liberal 'biopolitics'. The biopolitical critique is pursued particularly in terms of security regimes, with good examples being the work of Vivienne Jabri, Mick Dillon, Julian Reid and Mark Duffield, in International Relations, driven by broader political and social theory, for example, the work of Giorgio Agamben, Michael Hardt and Antonio Negri and Achille Mbembe.

Questions

How does biopolitics relate to ethical foreign policy, humanitarianism and development?
What is the difference between the sovereign 'right to kill' and the biopolitical power to 'make life live'?
What is Post-Interventionary Society?

Powerpoint

From Geopolitics to Biopolitics

<http://www.davidchandler.org/wp-content/uploads/2023/02/From-Geopolitics-to-Biopolitics.pdf>

Essential reading

- * Julian Reid, 'The Biopoliticization of Humanitarianism: From Saving Bare Life to Securing the Biohuman in Post-Interventionary Societies', *Journal of Intervention and Statebuilding*, 4:4, (2010), pp.391-411.
- * Michael Dillon and Luis Lobo-Guerrero, 'Biopolitics of security in the 21st century: an introduction', *Review of International Studies*, (2008), 34, 265–292.
- * Mark Duffield, 'Global Civil War: The Non-Insured, International Containment and Post-Interventionary Society', *Journal of Refugee Studies*, Volume 21, Issue 2 (2008), pp. 145–165.
- * Vivienne Jabri, 'War, Security and the Liberal State', *Security Dialogue* Vol. 37, No. 1 (2006), pp. 47-64.

Additional reading

- * Angélica Guerra-Barón, 'Biopower and International Relations', *Oxford Research*, 2017.
<https://oxfordre.com/internationalstudies/view/10.1093/acrefore/9780190846626.001.0001/acrefore-9780190846626-e-80?rskey=xOGS6j>
- * Thomas Lemke, "'The Birth of Bio-Politics' – Michel Foucault's Lecture at the Collège de France on Neo-Liberal Governmentality', *Economy and Society*, Volume 30, Issue 2, 2001, pages 190-207.
- * Thomas Lemke, 'Foucault, Governmentality, and Critique', *Rethinking Marxism*, 2002, 14 (3), 49-64.
<http://www.thomaslemkeweb.de/publikationen/Foucault,%20Governmentality,%20and%20Critique%20IV-2.pdf>.
- * Mick Dillon and Julian Reid, 'Global Liberal Governance: Biopolitics, Security and War', *Millennium: Journal of International Studies* (2001) 30(1): 41-66.
- * Achille Mbembe, 'Necropolitics', *Public Culture* (2003) 15(1): 11–40.
<https://read.dukeupress.edu/public-culture/article/15/1/11/31714/Necropolitics>
- * Coleman M, Grove K, 2009, "Biopolitics, biopower, and the return of sovereignty" *Environment and Planning D: Society and Space* 27(3) 489 – 507.
- Foucault, M. (2008) *The Birth of Biopolitics: Lectures at the Collège de France 1978-1979* (Basingstoke: Palgrave).
- Hardt, M. and Negri, A. (2006) *Multitude: War and Democracy in the Age of Empire* (London: Penguin).
- Duffield, M. (2007) *Development, Security and Unending War: Governing the World of Peoples* (London: Polity).
- * Colleen Bell & Brad Evans, 'Terrorism to Insurgency: Mapping the Post-Intervention Security Terrain', *Journal of Intervention and Statebuilding*, 4:4, (2010), pp.371-390.
- Dillon, M. and Reid, J. (2009) *The Liberal Way of War: Killing to Make Life Live* (London: Routledge).
- * Jabri, V (2007) Michel Foucault's analytics of war: The social, the international, and the racial. *International Political Sociology* 1(1): 67–81.
- Jabri, V. (2007) *War and the Transformation of Global Politics* (Basingstoke: MacMillan).
- Michael Hardt, M and Antonio Negri, A. (2001) *Empire* (New York: Harvard University Press, 2001).

Mark Duffield, *Global Governance and the New Wars: The Merging of Development and Security* (London: Zed Books, 2001).

David Chandler, 'Critiquing Liberal Cosmopolitanism?: The Limits of the Biopolitical Approach', *International Political Sociology*, Vol. 3, No. 1 (2009), pp.53-70.

http://www.davidchandler.org/pdf/journal_articles/IPS%20-%20Global%20Cosmopolitanism.pdf

WEEK 6 - READING WEEK – NO SEMINAR 27 FEBRUARY

Week 7/ Seminar 6 (5 March)

From a 'One World World' to Multiplicity

Last week we looked at the 'power' critique of global and liberal internationalist imaginaries, i.e. that a new 'empire' of global policing and control was being instituted. This week's critique of the knowledge assumptions of global imaginaries is very different. Whereas the 'power critique' shares the imaginary that power is exercised in linear and top-down ways, the critics we focus upon this week understand power via non-linear, immanent and 'bottom-up' assumptions. Neoliberal frameworks of understanding, informed by new institutionalist approaches, conceptualise the problems of democracy and markets as endogenous social and historical products. In this 'bottom-up' understanding, international policy interventions need to shift from exporting universal 'one-size-fits-all' policies, to a much richer and more sociologically informed view of the contextual, cultural, social and historical preconditions for progress and to the social processes through which 'path-dependencies' and problematic forms of governance are reproduced; the work of World Bank adviser and Nobel Prize winner, Douglass North provides a good example. These approaches focus upon institutional frameworks, shaped by sociological and historical interactions. The emergence and the consequences of this approach will be examined in this seminar. For these approaches, that question universal policymaking assumptions for failing to understand how societies work, the world becomes increasingly differentiated and policy interventions, intended to universalise in a global world can unintentionally increase differentiations.

Questions

How do new institutionalist approaches explain the relationship between universalising or globalising forces and increased differentials in the world?

How does new institutionalism challenge rationalist assumptions of governance and juridical model of power?

How does Mark Usher's materialist approach draw out the logic of the 'bottom-up' approach?

Essential reading

* John Law, 'What's Wrong with a One World World', *Distinktion: Scandinavian Journal of Social Theory* (2011) 16(1): 126–39.

<http://www.heterogeneities.net/publications/Law2011WhatsWrongWithAOneWorldWorld.pdf>

* Douglass North, 'Dealing with a Non-Ergodic World: Institutional Economics, Property Rights, and the Global Environment', *Duke Environmental Law and Policy Forum*, Vol. 10, No.1 (1999), pp.1-12.

* Mark Usher, 'Territory incognita', *Progress in Human Geography* (2019).

<https://journals.sagepub.com/doi/abs/10.1177/0309132519879492>

Additional reading

- * Douglass C. North, 'Institutions', *The Journal of Economic Perspectives*, Vol. 5, No. 1, (Winter, 1991), pp. 97-112.
- * Daron Acemoglu and James A. Robinson, 'A Theory of Political Transitions', *The American Economic Review*, Vol. 91, No. 4 (Sep., 2001), pp. 938-963.
- * Douglass North, John Joseph Wallis and Barry R. Weingast, 'A Conceptual Framework For Interpreting Recorded Human History', *NBER Working Paper Series*, Working Paper 12795, 2006.
- B Guy Peters, *Institutional Theory in Political Science: The 'New Institutionalism'* (Continuum, 2005).
- Douglass North, (1990) *Institutions, Institutional Change and Economic Performance* (Cambridge: Cambridge University Press).
- * Geoffrey M. Hodgson, 'Institutional Economics into the Twenty-First Century', *Studi e Note di Economia*, 14:1 (2009), pp. 3-26.
- * Douglass North, 'Institutions, Organizations and Market Competition' paper.
- * Douglass North, 'Institutions and Economic Growth: An Historical Introduction', *World Development*, Vol. 17, No. 9, pp. 1319-1332, (1989).
- * Daron Acemoglu, Simon Johnson, James Robinson, Yunyong Thaicharoend, 'Institutional causes, macroeconomic symptoms: volatility, crises and growth', *Journal of Monetary Economics*, 50 (2003) 49–123
- * Daron Acemoglu and Simon Johnson, 'Unbundling Institutions', *NBER Working Paper Series*, Working Paper 9934, 2003.
- * Mushtaq H. Khan, 'State Failure in Developing Countries and Strategies of Institutional Reform', paper.
- Douglass North, *Understanding the Process of Economic Change* (Princeton: Princeton University Press, 2005).
- Mancur Olson, *The Rise and Decline of Nations: Economic Growth, Stagflation and Social Rigidities* (Yale University Press, 1982).
- Douglass North, Wallis, J.J. and Weingast, B.R. (2009), *Violence and Social Orders: A Conceptual Framework for Interpreting Human History* (Cambridge: Cambridge University Press).
- Daron Acemoglu and James A. Robinson, *Why Nations Fail: The Origins of Power, Prosperity and Poverty* (Profile Books, 2012).
- Francis Fukuyama, *The Origins of Political Order: From Prehuman Times to the French Revolution* (Profile Books, 2012).
- Peter J. Katzenstein (ed) *The Culture of National Security: Norms and Identity in World Politics* (New York: Columbia University Press).
- Anthony Giddens, *The Constitution of Society: Outline of the Theory of Structuration* (Polity Press, 1984).
- Walter Powell and Paul DiMaggio, *The New Institutionalism in Organizational Analysis* (University of Chicago Press, 1991).
- W Richard Scott, *Institutions and Organizations: Ideas and Interests* (Sage, 2007).
- Sven Steinmo, Kathleen Thelen and Frank Longstreth (eds) *Structuring Politics: Historical Institutionalism in Comparative Analysis* (Cambridge University Press, 1992).
- James Mahoney and Kathleen Thelen (eds) *Explaining Institutional Change: Ambiguity, Agency, and Power* (Cambridge University Press, 2009).

Week 8/ Seminar 7 (12 March)

From Global Governance to Planet Politics

Over the last two seminars we discussed more relational understandings of the global. Firstly, Foucauldian, biopolitical and governmentality understandings of the global and then 'bottom-up' neoliberal or neo-

institutionalist critiques of the global imaginary, as failing due to its linear, abstract and reductionist knowledge assumptions. This seminar introduces a third lens of critique of the 'global' imaginary of International Relations, from the perspective of its inability to access or to make available reality. The key reading is the 'Planet Politics Manifesto' (the first essential reading), which argues that IR has not engaged 'the planetary real', that we need to go beyond IR 'because the planet does not match and cannot be clearly seen by [IR's] institutional and disciplinary frameworks'. Burke et al argue: 'Trying to write from within IR, we find ourselves prisoners in our own vocation. We are speechless, or even worse, cannot find words to represent the world and those within it... This is not a world of power politics, or of liberal benevolence. IR is a real that is increasingly unreal; a world that is not of this Earth.' In this framing of ontological critique of the global, terminology that seems central includes the awareness of the Anthropocene as a condition, not merely requiring greater attention to environmental concerns but crucially, the need to move beyond 'anthropocentric' and 'humanist' understandings. This shift to a concern with ontology, with the Human/Nature divide, is also central to the work of Ulrich Beck, in his ideas of 'risk society' and the 'precautionary principle' suggesting that we govern recursively, i.e., that we are always in the middle of processes of governance rather than confronting the world as external to us. This shift is central to the shift towards 'Planetary' understandings, which will be considered in more detail in the third section of the module.

Questions

How do the authors of the Planet Politics Manifesto position it at the 'End of IR'?

How does Beck argue that World Risk Society challenges liberal understandings of the global?

Why does Rothe argue that planet politics might re-enchant and pluralise IR?

Essential reading

* Ulrich Beck, 'Living in the world risk society', *Economy and Society* 2006, 35(3), 329-345.

<https://www.tandfonline.com/doi/epdf/10.1080/03085140600844902>

* Anthony Burke, Stefanie Fishel, Audra Mitchell, Simon Dalby, Daniel J. Levine, 'Planet Politics: A Manifesto from the End of IR', *Millennium: Journal of International Studies* 2016, 44(3), 499–523.

<https://journals.sagepub.com/doi/abs/10.1177/0305829816636674>

* Delf Rothe, 'Governing the End Times? Planet Politics and the Secular Eschatology of the Anthropocene', *Millennium: Journal of International Studies*, 2019. Early view.

<https://journals.sagepub.com/doi/full/10.1177/0305829819889138>

Additional reading

* Philip Conway (2019) 'On the way to planet politics: From disciplinary demise to cosmopolitical coordination', *International Relations*, 2019. Early view.

<https://journals.sagepub.com/doi/abs/10.1177/0047117819879482>

* David Chandler, Erika Cudworth, Stephen Hobden, 'Anthropocene, Capitalocene and Liberal Cosmopolitan IR: A Response to Burke et al.'s 'Planet Politics', *Millennium: Journal of International Studies* 2018, 46(2), 190–208.

<https://journals.sagepub.com/doi/abs/10.1177/0305829817715247>

* Stefanie Fishel, Anthony Burke, Audra Mitchell, Simon Dalby, Daniel Levine, 'Defending Planet Politics', *Millennium: Journal of International Studies* 2018, 46(2), 209-219.

<https://journals.sagepub.com/doi/full/10.1177/0305829817742669>

* Gayatri Chakravorty Spivak (2003) *Death of a Discipline*, Columbia University Press, chapter 3 'Planetary'.

* Eva Giraud, 'The planetary is political', *BioSocieties* volume 14, pages 472–481 (2019)

<https://link.springer.com/article/10.1057%2Fs41292-019-00169-1>

* Anna M. Agathangelou, 'Real Leaps in the Times of the Anthropocene: Failure and Denial and 'Global' Thought', in 'Borders of Global Theory – Reflections from Within and Without' edited by Barrie Axford, *ProtoSociology: An International Journal of Interdisciplinary Research* Volume 33, (2016)

-----Part Three: Planetary Futures-----

Week 9/ Seminar 8 (19 March)

Anthropocene Posthumanism: After Modernity?

The third framing of the Planetary, that of posthumanism, claims that new conceptual and theoretical frameworks – for example, Actor Network Theory, New Materialisms, Object-Oriented Ontology, Speculative Realism etc - are 'after' modernity. Here, thinking that remains stuck in the universal knowledge assumptions of both the construction and deconstruction of 'the Global' is inevitably problematic. However, while the challenge posed to the Global is clear, discussion about the Anthropocene and the posthuman remains very open at present. As Delf Rothe examines, two popular approaches in IR discourses are OOO (object-oriented) approaches which question the importance of the level of appearances and draw out future-oriented potentials and that of ANT (actor networks) which stress the contingency of the present or actual through the importance of networks of relations. Madeleine Fagan's *European Journal of International Relations* piece poses fundamental questions to the discipline in terms of its securitising and knowledge assumptions which reproduce human-centred assumptions, while Axelle Karera suggests that shifting to planetary discourses does not enable IR to escape its disciplinary origins.

Questions

What is posthumanism and how does it relate to the Anthropocene?

Does the Anthropocene enable us to 'escape' from/ go 'beyond'/ or exist 'after' modernity?

How do multi-species and posthuman concerns of 'planetary' security reproduce anthropocentrism?

Powerpoint

The Global and The Planetary – 12 distinctions

<http://www.davidchandler.org/wp-content/uploads/2020/03/The-Global-and-The-Planetary.pdf>

Essential reading

Audra Mitchell, 'Posthuman Security: Reflections from an Open-ended Conversation', *E-International Relations*, 25 January 2016.

<https://www.e-ir.info/2016/01/25/posthuman-security-reflections-from-an-open-ended-conversation/>

Reflections on the Posthuman in International Relations: The Anthropocene, Security and Ecology edited by Clara Eroukhmanoff & Matt Harker, free e-book

<https://www.e-ir.info/wp-content/uploads/2017/09/Reflections-on-the-Posthuman-in-IR-E-IR.pdf>

* Erika Cudworth and Stephen Hobden, 'Complexity, ecologism, and posthuman politics'. *Review of International Studies*, 39(3), 2013 , pp. 643 – 664

<https://www.cambridge.org/core/journals/review-of-international-studies/article/complexity-ecologism-and-posthuman-politics/9CD4F0DBEE28137101F9313A87D2B6B2>

Delf Rothe, 'Global Security in a Posthuman Age? IR and the Anthropocene Challenge', *E-IR*, 13 October 2017.

<http://www.e-ir.info/2017/10/13/global-security-in-a-posthuman-age-ir-and-the-anthropocene-challenge/>

Cameron Harrington, 'Posthuman Security and Care in the Anthropocene', *E-IR*, 10 October 2017.

<http://www.e-ir.info/2017/10/10/posthuman-security-and-care-in-the-anthropocene/>

Additional reading

* Axelle Karera, 'Blackness and the pitfalls of anthropocene ethics', *Critical Philosophy of Race*, 2019, vol. 7, no. 1.

<https://www.jstor.org/stable/10.5325/critphilrace.7.1.0032?seq=1>.

* Fagan, Madeleine. 2016. "Security in the Anthropocene: Environment, Ecology, Escape." *European Journal of International Relations*.

<http://journals.sagepub.com/doi/abs/10.1177/1354066116639738>

Zakiyyah Iman Jackson, 'Outer Worlds: The Persistence of Race in Movement "Beyond the Human"', *GLQ: A Journal of Lesbian and Gay Studies* Volume 21, Numbers 2-3, June 2015

https://coe.uoregon.edu/rosiek/files/2020/02/Outer_Worlds_The_Persistence_of_Race_in.pdf

* Madeleine Fagan (2019) 'On the dangers of an Anthropocene epoch: Geological time, political time and post-human politics', *Political Geography*, 70: 55-63.

* Zakiyyah Iman Jackson (2013) 'Animal: New directions in the theorization of race and posthumanism' *Feminist Studies*, 39(3), 669-685.

* Cameron Harrington, 'The Ends of the World: International Relations and the Anthropocene', *Millennium*, 44(3) 2016

<http://journals.sagepub.com/doi/abs/10.1177/0305829816638745>

* Elizabeth Johnson and Harlan Morehouse (with Simon Dalby, Jessi Lehman, Sara Nelson, Rory Rowan, Stephanie Wakefield and Kathryn Yusoff), 'After the Anthropocene: Politics and geographic inquiry for a new epoch', *Progress in Human Geography* 2014, Vol. 38(3) 439-456 – especially the Rory Rowan, Stephanie Wakefield sections

* Gerard Delanty and Aurea Mota, 'Governing the Anthropocene: Agency, governance, knowledge', *European Journal of Social Theory* 2017, Vol. 20(1) 9-38.

* Nigel Clark and Kathryn Yusoff, 'Geosocial Formations and the Anthropocene', *Theory, Culture and Society* 2017, Vol. 34(2-3) 3-23

David Chandler (2019) 'Rethinking the Anthropocene as Carnivalocene' *E-IR*, 11 April 2019.

<https://www.e-ir.info/2019/04/11/rethinking-the-anthropocene-as-carnivalocene/>

* Scott Hamilton, 'Securing ourselves from ourselves? The paradox of Entanglement in the Anthropocene', *Crime Law Social Change* (2017) 68:579-595.

* Audra Mitchell, 'Is IR going extinct?', *European Journal of International Relations* 23(1) 2017

<http://journals.sagepub.com/doi/abs/10.1177/1354066116632853>

Simon Dalby, 'International Security in the Anthropocene', *E-IR*, 23 February 2015.

<http://www.e-ir.info/2015/02/23/international-security-in-the-anthropocene/>

Erika Cudworth and Stephen Hobden, *Posthuman International Relations: Complexity, Ecologism and Global Politics* (London: Zed, 2011).

William E. Connolly, *Facing the Planetary*. Duke University Press, 2017.

Deborah Danowski and Eduardo Viveiros de Castro, *The Ends of the World*. Cambridge: Polity Press, 2016.

Week 10/ Seminar 9 (26 March)

Afrofuturism and Afro pessimism: Against Modernity? and essay preparation

Two important but very different approaches aligned to the Planetary, as a 'beyond' to International Relations' Eurocentric or modernist ontology - of a fixed linear grid of time and space – could be broadly termed Afrofuturism and Afro pessimism. Afrofuturist studies emerged in the 1990s largely engaging with

black futures as projected in black diasporic work in the arts, music and science-fiction. Mark Fisher argues: 'Afrofuturism has always done double work. First, it liberates futurism from the master narratives of white modernity... Second, Afrofuturism unravels any linear model of the future, disrupting the idea that the future will be a simple supersession of the past. Time in Afrofuturism is plastic, stretchable and prophetic.' Du Bois' short story 'The Comet' highlights that the use of science fiction to challenge our understandings of the present has a long tradition. Afropessimism is more directly political and philosophical. Denise Ferreira da Silva argues that we need the 'kind of thinking that does not reproduce the methodological and ontological grounds of the modern subject, namely linear temporality and spatial separation. Because it violates these framings of time and space, nonlocality allows us to imagine sociality, in such a way that attending to difference does not presuppose *separability*, *determinacy*, and *sequentiality*, the three ontological pillars that sustain modern thought.' She goes further in 'Toward a Black Feminist Poethics', to 'demand a decolonization, that is the unknowing and undoing of the World'.

Questions

For Afrofuturist and Afropessimist thinkers, *space-time* - the ontological grounds of the modern subject, linear temporality and spatial separation - is the problem. Why?

How is slavery linked to modernity?

Why does Mark Fisher argue that Afrofuturism liberates futurism from the master narratives of white modernity?

Youtube video

The Last Angel of History, dir. John Akomfrah/Black Audio Film Collective (1996) 45 minutes

<https://www.youtube.com/watch?v=xca3VqHt5Xk>

Essential reading

* WEB Du Bois, 'The Comet' (1920).

http://zacharyrawe.com/sem_6_the_comet_dubois.pdf

* Denise Ferreira da Silva, 'On Difference Without Separability', *32nd Bienal De São Paulo Art Biennial: Incerteza viva*, pp.57-65. (2016)

<https://biennial.com/files/pdfs/7879/d-ferreira-da-silva-on-difference-without-separability.pdf>

* Kodwo Eshun, 'Further Considerations on Afrofuturism', *CR: The New Centennial Review*, summer 2003, Vol. 3, No. 2, 287-302.

Additional reading/ viewing

* Mark Fisher, 'The Metaphysics of Crackle: Afrofuturism and Hauntology', *Dancecult: Journal of Electronic Dance Music Culture* 5(2): 42-55 (2013)

* Denise Ferreira Da Silva, 'Toward a Black Feminist Poethics', *The Black Scholar*, 2014, 44:2, 81-97.

Sun Ra, *Space is the Place* (1974) film

<https://www.youtube.com/watch?v=7iAQCPmpSUU> (uncut 1 hour 20 minutes)

Sun Ra - Brother From Another Planet - 2005 BBC Documentary by Don Letts

https://www.youtube.com/watch?v=dj1HcBqCdh8&list=RDdj1HcBqCdh8&start_radio=1&rv=dj1HcBqCdh8&t=7 (57 minutes)

* Danielle Becker, 'Afrofuturism and decolonisation: using Black Panther as methodology', *Image & Text*, Number 33, 2019

* Ruha Benjamin, 'Racial fictions, biological facts: Expanding the sociological imagination through speculative methods', *Catalyst: Feminism, Theory, Technoscience*, 2016, 2(2), 1-28.

* Lisa Yaszek (2006) Afrofuturism, science fiction, and the history of the future, *Socialism and Democracy*, 20:3, 41-60

Carson Cole Arthur, 'Key Concept: Denise Ferreira da Silva: Analytics of Raciality', *Critical Legal Thinking*, 12 Jul 2020.

<https://criticallegalthinking.com/2020/07/12/denise-ferreira-da-silva-analytics-of-raciality/>

* *Afro-Pessimism: An Introduction* (Minneapolis: racked & dispatched, 2017).

https://rackedanddispatched.noblogs.org/files/2017/01/Afro-pessimism2_imposed.pdf

* Ytasha Womack, *Afrofuturism: The world of black sci-fi and fantasy culture* (Chicago, IL: Lawrence Hill Books, 2013)

Tirhakah Love, 'Dismantling the Master Clock: The philosophy and music of Philadelphia's Black Quantum Futurism collective', *RedBull*, May 15, 2018

<https://daily.redbullmusicacademy.com/2018/05/philadelphia-black-quantum-futurism>

Yolande Bouka, Wakanda, 'Afrofuturism, and Decolonizing International Relations Scholarship', *LSE blog*, 12 February 2018.

<https://blogs.lse.ac.uk/africaatlse/2018/02/12/wakanda-afrofuturism-and-decolonizing-international-relations-scholarship/>

Week 11/ Seminar 10 (2 April)

Decoloniality and Pluriversal Politics: Outside Modernity?

Decolonial scholars and advocates of alternative epistemologies argue that the discipline of IR does violence through its assumption that there is one world 'reality' and merely different cultures or ways of seeing this one world. It is argued that this approach to the 'Global' supports Western hegemonic assumptions of superiority, through the demeaning and exclusion of other ways of knowing and of doing politics internationally. This position questions the ontological assumption of one world-ism and therefore aligns itself with what is often called 'the ontological turn' in IR. The universal construction of the global is thereby understood as a colonizing move, the critical response being that of 'provincializing' or 'pluriversalizing' – reducing this perspective to one among many possible ways of engaging with the world. What would it mean for ecological and political understandings of International Relations if Indigenous or non-Western cosmologies were to take us beyond the Human/Nature divide.

Questions

In what ways do decolonial and pluriversal approaches move beyond the Human/ Nature divide?

What is the link between universality and colonialism?

Why do Blaney and Tickner argue for a shift from epistemology to ontology?

What does Rojas mean by the colonial, decolonial and modernity critique?

Essential reading

* Renan Nery Porto, 'Ecology under the falling sky: Nature, ecology and entropy in Yanomami cosmology', *The Anthropocene Review* 2023.

<https://journals.sagepub.com/doi/10.1177/20530196231211849>

* Rojas, Cristina (2016) 'Contesting the Colonial Logics of the International: Toward a Relational Politics for the Pluriverse', *International Political Sociology* 10(4): 369–382.

<https://academic.oup.com/ips/article-abstract/10/4/369/2613785>

* Escobar, A. (2016) 'Thinking-feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South', *Revista de Antropología Iberoamericana* 11(1): 11 – 32.

<http://www.aibr.org/antropologia/netesp/numeros/1101/110102e.pdf>

* David L. Blaney, Arlene B. Tickner, 'Worlding, Ontological Politics and the Possibility of a Decolonial IR', *Millennium* 45:3, 293-311, 2017.

<http://journals.sagepub.com/doi/abs/10.1177/0305829817702446>

Additional reading

* Mario Blaser and Marisol de la Cadena, 'Introduction: PLURIVERSE: Proposals for a World of Many Worlds' in Marisol de la Cadena and Mario Blaser (eds) *A World of Many Worlds*, Duke University Press, 2018.

https://www.dukeupress.edu/Assets/PubMaterials/978-1-4780-0295-6_601.pdf

Marisol de la Cadena, M. (2015) 'Uncommoning Nature', *e-Flux journal 56th Biennale*, 22 August.

<http://supercommunity.e-flux.com/texts/uncommoning-nature/>

* Cuiscanqui, Silvia Rivera (2012) 'Ch'ixinakax utxiwa: A Reflection on the Practices and Discourses of Decolonization', *The South Atlantic Quarterly* 111(1): 95-109.

Siphamandia Zondi (2018) Decolonising International Relations and Its Theory: A Critical Conceptual Meditation. *Politikon* 45(1): 16-31.

Zeynep Gulsah Capan (2017) Decolonising International Relations? *Third World Quarterly* 31(1): 1-15.

Sankaran Krishna 'Decolonizing International Relations' E-IR, 8 October 2012

<http://www.e-ir.info/2012/10/08/decolonizing-international-relations/>

* Mario Blaser (2016) 'Is Another Cosmopolitics Possible', *Cultural Anthropology*, Vol. 31, Issue 4, pp. 545–570

<https://culanth.org/articles/852-is-another-cosmopolitics-possible>

* Bruno Latour (2004) 'Whose Cosmos, whose cosmopolitics? Comments on the Peace Terms of Ulrich Beck', *Common Knowledge* 10:3,

http://www.bruno-latour.fr/sites/default/files/92-BECK_GB.pdf

* Marisol de la Cadena (2010) 'Indigenous Cosmopolitics In The Andes: Conceptual Reflections beyond "Politics"', *Cultural Anthropology* 25(2): 334–370.

<https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1111/j.1548-1360.2010.01061.x>

* Stengers, Isabelle (2005) "The Cosmopolitical Proposal." In *Making Things Public: Atmospheres of Democracy*, edited by Bruno Latour and Peter Weibel, Cambridge, MA: MIT Press, pp.994–1003.

<https://balkanexpresss.files.wordpress.com/2013/09/stengersthe-cosmopolitical-proposal.pdf>

* Mario Blaser, 'Ontology and indigeneity: on the political ontology of heterogeneous assemblages', *Cultural Geographies* published online 4 October 2012.

* Mario Blaser, 'Political ontology: cultural studies without "culture"? *Cultural Studies* (2009) 23 (5–6), 873–96.

* Mark Jackson, 'Composing postcolonial geographies: Postconstructivism, ecology and overcoming ontologies of critique', *Singapore Journal of Tropical Geography* 35 (2014) 72–87.

-----Conclusion-----

Week 12/ Seminar 11 (9 April)

Conclusion: The Rise and Fall of the Global

In the concluding session we will address any final concerns with regard to the essay assignment and also revisit the (slightly adapted) questions that we asked in the introductory seminar.

Questions

What are the differences and similarities between the International and the Planetary? Is the beyond of IR that different?

Is the world more full or emptier today for IR scholars?

What is the difference between Planetary and Global politics?

Powerpoint

The Global and The Planetary – 12 distinctions

<http://www.davidchandler.org/wp-content/uploads/2020/03/The-Global-and-The-Planetary.pdf>

Essential reading

* Delf Rothe, Franziska Muller and David Chandler (2021) Introduction chapter in *International Relations in the Anthropocene: New Agendas, New Agencies and New Approaches*. Basingstoke: Palgrave.

Have another look over the readings for the first four seminars and the essential readings for last week on the Anthropocene, which tended to question the assumption that posthuman and planetary approaches posed an impossible challenge for the discipline of International Relations

Essay Assessment

5,000-word Essay Deadline 1.00pm Thursday 11 April 2024

Choose one of the following six essay titles:

1. What are the key differences between the 'International', the 'Global' and the 'Planetary'? Why are these important?
2. What is the 'Coloniality of Being'? How can alternative approaches to IR overcome this?
3. How do new institutionalist approaches help shift understandings from the global to the planetary?
4. What is the Human/ Nature divide and why is it important for discussions of IR?
5. How do decolonial or pluriversal approaches problematise the 'One World World'?
6. How might the Anthropocene transform IR as a discipline?

Essay guidance

The essay assesses your engagement with the module. Therefore, *an engagement with module materials and arguments is a requirement.* It also assesses your independent understanding and capacities to use the module materials in making an argument or analysis. One way of doing this is not just to list different authors and their arguments but to make your own argument and substantiate it using the module materials. It is advisable to structure your essay by writing the essay question as the title and paying close attention to the question. Answer the question in subsections with an Introduction, setting out the analysis you will make, then perhaps three subsections, breaking your argument down into separate steps of analysis (with the step clearly outlined at the start of each section), and then a Conclusion, restating these steps.

Beyond International Relations 2023-2024

The assessment regime is designed to encourage research expertise in the area of the 'beyond' of International Relations. It aims to develop advanced understanding of the concepts, frameworks and approaches which challenge and seek to go beyond modernist, liberal or universal conceptions of the international. The assessment by essay enables students to develop a critical understanding and to apply key theoretical accounts to current debates and problems with regard to the impact of these approaches.

The research essay allows students to develop an extended analysis of key concepts, theories and/or policies, to engage in an in-depth evaluation of competing interpretations and theoretical approaches, and to explore the application of these understandings both domestically and internationally. The essay challenges students to critically engage with their chosen topic and demonstrate their critical and analytical ability.

Further Information Regarding Coursework

In addition to the information contained in this Handbook, which is specific to the assessment for this module, you need to be aware of PIR's general guidance and policies for coursework submission. The most up-to-date information is contained in the current version of the *PIR Course Handbook*, and includes guidance on:

- Submitting your work
- Late submission
- Plagiarism and referencing
- Mitigating circumstances
- Word limits

The current version of the PIR Course Handbook can be found on the [Politics and International Relations Blackboard site](#).

Other important sources of information. For information about academic progression, condoned credits, referral opportunities and the calculation of degree awards, see the [Handbook of Academic Regulations](#) (section 17). As these are the overarching regulations at Westminster, they are very detailed and quite technical. If you need help interpreting the regulations, please email your Course Leader.

Notes