

IP10820 – Approaching the Political

Semester Two, 2014–15

Module Handbook

IP10820 – Approaching the Political

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Module aims and objectives

The aim of the module is to provide an approachable introduction to political thought. The module focuses on modern political thought, looking at important competing conceptions of the political that have arisen from approximately the 18th century onwards. The purpose is to give students an understanding of key political ideas and conflicts that have profoundly shaped the world we live in and the international relations of modern era. Although the module is organised around the idea of 'the political', it also touches upon closely related themes in neighbouring disciplines such as social theory, political economy and philosophy. As such, the module complements other Part One courses, notably Exploring the International.

As a starting point, 'the political' may usefully be thought of as a term with a somewhat broader meaning than 'politics'. The latter often refers to the kinds of struggles over particular social issues that we read about in the newspaper or on the internet, or hear about on the news. However, these everyday phenomena themselves always presuppose a certain conception of the political: among other things, in their assumptions about authority and force, about freedom, justice and the legitimacy or abuse of power, about who is entitled to be a political subject and a part of political society, and about what constitutes the public, political realm. These assumptions, which are perhaps difficult to see at first but which lie behind and shape the struggles that constitute politics, are of a theoretical nature. It is this theory that we shall be attempting to make visible and explore in this module. To this end, we will be focusing on the core ideas, conceptions and practices that have shaped modern understandings of the political. In doing so, we will discover that at this fundamental level there are conflicts over radically different conceptions both of what our political existence is and of what it could and should be.

The module is divided into four main sections. First, we will look at liberalism, which may, as a starting point, be thought of as the political orthodoxy of the contemporary world. Developing in Europe in the 17th and 18th centuries, liberalism is closely associated with forms of political and social existence that we perhaps easily take for granted as self-evident but that are in fact historically distinctive; these include the importance of the individual and his/her freedom, representative democracy as the

best form of political association, the nation-state as the norm of political community, and market economy (or capitalism) as the form of social interaction. These familiar political and social institutions presuppose particular assumptions about the form of the political that we shall try to explicate and explore. The module then goes on to look at three important theoretical traditions that, in different ways, dispute the liberal account of the political: Marxism, Feminism and Post-Positivism. Each of these contests essential aspects of the liberal orthodoxy and generates different ways of understanding and critiquing the political in the modern world and of thinking about alternative conceptions.

For each of these four sections a broadly similar format will be followed. To start with, some of the historical context of each theoretical perspective will be presented – theories are not reducible to their historical origins but nor are they ‘timeless’ and understanding is enhanced through a grasp of the context in which particular theoretical ideas arose. Then we will focus closely on certain core concepts of the theories, asking what insights they produce for understanding the political. Finally, we will look at how these various theories about the political within societies can shape our understanding of international politics and the relations between societies.

Learning Outcomes

On completion of this module, students should be able to:

1. Outline key basic concepts and concerns of political theory.
2. Analyse the core assumptions of liberal political thought.
3. Outline and evaluate how Marxism disputes liberalism's understanding of political modernity.
4. Assess the importance of gender for thinking about the political.
5. Demonstrate an understanding of what is meant by Post-Positivism and why those approaches emphasise power and knowledge.
6. Relate changing political thought to its historical context.
7. Evaluate competing contemporary perspectives on approaching the political.
8. Discuss the significance of political theory for the study of International Relations.

Module Organisation

The module is delivered through lectures and seminars. There are a total of 19 lectures, delivered twice per week from the week beginning 26 January. Alongside the lectures, there are nine seminars, one per week from the week beginning 2 February. The lectures are held in Biology Main.

Note 1: The seminars start the week after the lectures and always cover the material from the **previous week's lectures**. So, the first seminar, in the second week of teaching, will cover the subject matter of the lectures from the first week of teaching, and so on.

Note 2: Please be aware that there is an interruption to the usual teaching format in the week beginning **16 February**. That week there will be no lectures or seminars. We will return to the normal teaching format in the week beginning **23 February**. This interruption is because the ISA Convention, a major conference, is being held in America in the week of 16 February and many staff will be away from the department that week. The full details of the teaching schedule are set out below, under the heading 'Lecture and Seminar Outline'.

Attendance at lectures is essential in order to keep pace with what is covered in the module. Coming to the lectures and following the material presented in them will greatly enhance your comprehension of the subject; it will assist you in formulating ideas and questions to raise in seminar discussions; and it will provide context and key ideas for understanding the readings in the module.

Attendance at seminars is, of course, compulsory and will be monitored by the seminar tutors.

The lectures will be delivered by three members of faculty: the lectures on Liberalism will be given by Dr Huw Lewis, the lectures on Marxism by the Module Convenor and the lectures on Feminism and Post-Positivism by Dr Inanna Hamati-Ataya. The introductory and concluding lectures will be given by the Module Convenor. The seminars will be led by members of the Department's Part Time Teaching Staff (PTTS). You should feel free to approach either the Convenor or your PTTS with

questions about the module. Queries about the content of lectures or general organisation of the module should be directed to the Module Convenor; queries about seminar discussions or essay writing should be directed, in the first instance, to your PTTS.

Module Assessment

Assessment on this module is in three elements. There are two essays: the first is worth 40% of the overall module mark, the second 50%. The remaining 10% of the module grade is awarded on attendance and performance at seminars. Note that there is no exam assessment on this module. The details of the assessments are as follows:

1) 40% – Essay 1: 2500 words

Deadline: This essay must be submitted by noon (12.00 pm) on Thursday, 19 March.

The first essay will be on the first half of the module. Students must write a 2500-word essay on **one** of the questions below, which cover Liberalism and Marxism.

1. Compare and critically evaluate the contrasting visions of the good liberal society provided by John Rawls and Robert Nozick.
2. Do you agree with John Rawls that different principles of justice apply at the global level compared to the domestic level?
3. In what ways does Marx contest a liberal understanding of modern society?
4. How does Marx's theory of capitalist society help us think critically about international politics?

2) 50% – Essay 2: 3000 words

Deadline: This essay must be submitted by noon (12.00 pm) on Friday, 1 May.

The second essay will be on the second half of the module. Students must write a 3000-word essay on **one** of the questions below, which cover Feminism and Post-Positivism.

1. Why are gender relations important to include in the study of politics and society?
2. What are the key issues that different strands of Feminism focus on and how do they relate to international politics?
3. Is it possible to have a universal understanding of the world? Why/How?
4. Are science and knowledge politically neutral?

3) 10% - Seminar attendance and participation

You will also be assessed according to how well you prepare for the seminars and on how actively and constructively you participate in the seminar discussions. The assessment of seminar performance is intended to credit consistent and attentive engagement with the module materials, to encourage seminar discussion, to provide a robust incentive to seminar attendance and participation, and to address student complaints about others 'free-riding' in seminars.

For each seminar you will receive a mark out of five, according to the following guidelines:

- | | |
|---|---|
| 0 | absent |
| 1 | attending, but with no evidence of preparation and no contribution |
| 2 | attending, with some evidence of preparation and some contribution |
| 3 | attending, with evidence of having undertaken all compulsory reading and with good contribution to discussions |
| 4 | attending, with evidence of having undertaken all compulsory reading and additional reading, and with significant contribution to discussions, involving critical reflection |
| 5 | attending, with evidence of having undertaken all compulsory reading and significant additional reading, and with significant/leading contribution to discussions, involving significant critical reflection or imagination |

At the conclusion of the seminars an average mark will be generated and will constitute 10% of the overall module mark. You will not be penalized for non-attendance owing to illness or other good cause.

An important note on reading and essay writing

For each of the seminars you should do the essential readings **at least**. When you come to write your essays, use the additional readings as a guide; all of the readings listed in this handbook are relevant to the subject area. However, the additional readings are a guide, not an exhaustive list. You should certainly explore the literature beyond what is listed in this module handbook; doing this is important in developing the reading and research skills essential at university and in learning how to find your way around the existing bodies of literature. One simple and effective way of doing this is to look at the bibliographies of the texts you read and follow up references that seem interesting and relevant.

Your essays should be submitted through Turnitin in the normal fashion. Please note that it is essential that essays are presented to proper academic standards and that they are fully referenced. These are basic criteria for written work at university level and failure to fulfil them may result in your essay receiving a lower mark than it otherwise would. For guidance on essay writing and how to do referencing and bibliographies correctly, see the handbook *Writing and Referencing in Interpol*, available here:

<http://www.aber.ac.uk/en/media/departmental/interpol/pdf/undergraduate/WRTING-AND-REFERENCING-IN-INTERPOL-2014-15.pdf>

Lecture and Seminar Outline

There are two lectures per week: Tuesdays 17:00 to 18:00 and Fridays 09:00 to 09:50. The lectures are held in Biology Main.

Please be aware of the interruption to the normal teaching schedule in the week beginning 16 February!

Week beginning 26 Jan:

Lecture 1: Introduction to the module
Lecture 2: Why and how do we use political theory?

Week beginning 2 Feb:

Liberalism:
Lecture 3: Context of Liberalism
Lecture 4: Liberty and the individual
Seminar 1 – What is political theory?

Week beginning 9 Feb:

Lecture 5: The Liberal state
Lecture 6: Liberalism and the international
Seminar 2: Liberalism and Power

Week beginning 16 Feb:

Note: no lectures or seminars – ISA week

Week beginning 23 Feb:

Marxism:
Lecture 7: Context of Marxism
Lecture 8: Capital and class
Seminar 3: Liberalism and Political Order

Week beginning 2 March:

Lecture 9: International Political Economy
Lecture 10: Marxism and the international
Seminar 4: Marxism and Power

Week beginning 9 March:

Feminism:
Lecture 11: Context of Feminism

Lecture 12: Gender
Seminar 5: Marxism and Political Order

Week beginning 16 March:

Lecture 13: Knowledge
Lecture 14: Feminism and the international
Seminar 6: Feminism and Power

Note: The first essay must be submitted by 19 March

Easter Vacation Break

Week beginning 13 April:

Post-Positivism:
Lecture 15: Context of Post-Positivism
Lecture 16: Power
Seminar 7: Feminism and Political Order

Week beginning 20 April:

Lecture 17: Knowledge
Lecture 18: Post-Positivism and the international
Seminar 8: Post-Positivism and Power

Week beginning 27 April:

Lecture 19: Conclusion
Seminar 9: Post-Positivism and Political Order

Note: The second essay must be submitted by 1 May

Seminar 1

This seminar will look in introductory terms at central themes of political theory. The purpose is to get you thinking about what is at stake in different theories about 'the political' and to begin to accustom yourselves to the level of analysis that we want to reach during the course of the module, looking beyond the surface of society to consider some of the deeper issues.

Seminar questions:

1. What is meant by 'the political'? How does it differ from 'politics'?
2. What is at stake in conflicts about the political?
3. What differences might there be between thinking about the political nationally and internationally?

Essential readings:

1. A. Gamble: *Politics and Fate* (Polity Press, 2000), Ch.1
2. H. Williams: 'International Relations and the Reconstruction of Political Theory', *International Relations and the Limits of Political Theory* (Basingstoke, 1996), pp.141–60

Additional Readings:

- C. Bird: *An Introduction to Political Philosophy*, (Cambridge University Press, 2006)
- B. Goodwin: *Using Political Ideas* (Chichester, 2007), Ch.1
- A. Heywood: *Political Theory: An Introduction* (Palgrave Macmillan, 2004)
- D. Miller: *Political Philosophy: A Very Short Introduction* (Oxford University Press, 2003), Ch.1
- P. Roberts and P. Sutch: *An Introduction to Political Thought: A Conceptual Toolkit* (Edinburgh University Press, 2004), Introduction
- A. Swift: *Political Philosophy: A Beginners' Guide for Students and Politicians* 2nd edn (Polity 2006)

Seminar 2

This seminar will begin by identifying the main principles that tend to characterize liberal accounts of a good society. It will then go on to consider how various liberals have interpreted and applied these principles. This will involve evaluating the respective strengths and weaknesses of the classical and social liberal positions.

Seminar questions:

1. What are the main principles that tend to be associated with liberalism?
2. What are the main differences between the classical and social accounts of how a liberal society should be organized?
3. In your opinion, which of these liberal accounts should be favoured?

Essential readings:

1. A. Heywood: *Political Ideologies: An Introduction* (Palgrave Macmillan, 2003), Ch.2
2. J. Rawls: 'Justice as Fairness', in C. Farrelly (ed.): *Contemporary Political Theory: A Reader* (Sage Publications, 2004), 13-21.
3. R. Nozick: 'The Entitlement Theory of Justice', in C. Farrelly (ed.): *Contemporary Political Theory: A Reader* (Sage Publications, 2004), 61-8.

Additional readings:

- B. Goodwin: *Using Political Ideas* (Wiley Blackwell, 2007), Ch.3
- J. Gray: *Liberalism* (Open University Press, 1986)
- P. Kelly: *Liberalism* (Polity Press, 2005)
- C. Kukathas and P. Pettit: *Rawls: A Theory of Justice and its Critics* (Polity Press, 1990)
- W. Kymlicka: *Contemporary Political Philosophy* (Oxford University Press, 2002), Chs. 3 and 4
- R. Nozick: *Anarchy State and Utopia* (Blackwell Publishing, 1974)
- J. Rawls: *A Theory of Justice* (Harvard University Press, 1971)
- J. Wolff: *Robert Nozick: Property, Justice and the Minimal State* (Polity Press, 1991)
- A. Swift: *Political Philosophy: A Beginners Guide for Students and Politicians* (Polity Press, 2006), Chs. 1 and 4

Seminar 3

This seminar will begin by looking back to some of the key liberal principles identified in the previous seminar and then seek to consider how they lead many liberals to advocate strongly in favour of the idea of basic human rights. Following that the session will go on to consider how various contemporary liberals have approached the issue of global distributive justice. This will involve evaluating the arguments advanced by Rawls and Beitz.

Seminar questions:

1. Why are liberals usually strong advocates of the idea of basic human rights?
2. What are the main differences between how Beitz and Rawls approach the issue of global distributive justice?
3. In your opinion, which of these liberal approaches should be favoured?

Essential readings:

1. M. Griffiths, S.C. Roach and M.S. Solomon: *Fifty Key Thinkers in International Relations* (Routledge, 2009, second edition), Chapters on Beitz (pp.311–8) and Rawls (pp.334–40) [Available online through PRIMO]
2. J. Rawls: 'The Law of Peoples', in T. Brooks (ed.): *The Global Justice Reader* (Blackwell Publishing, 2008)
3. C. Beitz: 'Justice and International Relations', in G.W. Brown and D. Held (eds): *The Cosmopolitanism Reader* (Polity Press, 2010), pp.85–99

Additional readings:

- C. Beitz: *Political Theory and International Relations* (Princeton University Press, 1979/1999)
- C. Brown: *International Relations Theory: New Normative Approaches* (Columbia University Press, 1992), Chs.2 and 7
- K. Hutchings: *International Political Theory* (Sage Publications, 1999), Chs.1 and 2
- K. Hutchings: *Global Ethics: An Introduction* (Polity Press, 2010), Ch.5
- C. Kukathas: 'The Mirage of Global Justice', in E.F. Paul *et al* (eds): *Justice and Global Politics* (Cambridge University Press, 2006). Note: available from the National Library of Wales
- J. Rawls: *The Law of Peoples* (Harvard University Press, 1999)

Seminar 4

The theme of this seminar is Marx's theory of capitalist society. It will look at his analytical idea of 'mode of production', at the class structure of bourgeois, capitalist society and at the historical distinctiveness of market economy. In doing the reading, consider how Marx's ideas change the way we accustomed to thinking about the organisation of modern society.

Seminar questions:

1. Who are the proletariat and the bourgeoisie?
2. How is Marx's thinking about class related to his idea of 'relations of production'?
3. How does Marx's conception of class differ from a liberal view of society and how does it affect our understanding of the political in modern society?

Essential readings:

1. B. Goodwin: 'Marx', *Using Political Ideas* (Chichester, 2007), Ch.4
2. K. Marx: 'Preface' to A Contribution to a Critique of Political Economy, in K. Marx: *Early Writings*, ed. L. Colletti (London: Penguin, 1975), pp.424–8. Also available here:

<https://www.marxists.org/archive/marx/works/1859/critique-pol-economy/preface.htm>

Additional readings:

- R. Aron: 'Karl Marx', *Main Currents in Sociological Thought* (London, 1965), pp.109–80
- S. Avineri: *The Social and Political Thought of Karl Marx* (Cambridge, 1971)
- D. Boucher and P. Kelly (eds): *Political Thinkers: From Socrates to the Present* (Oxford, OUP, 2003), Chs.23 and 24.
- L. Colletti: 'Introduction', *Karl Marx: Early Writings* (London, 1975)
- R. Cox: *Production, Power and World Order: Social Forces in the Making of History* (New York, 1987), 'Theme' and Ch.1
- A. Giddens: *Capitalism and Modern Social Theory* (Cambridge: CUP, 1971), Part 1
- M. Heinrich: *An Introduction to the Three Volumes of Karl Marx's Capital* (New York, 2012)

- H. Lefebvre: *The Sociology of Marx* (Allen Lane, 1972)
- K. Marx: 'Feuerbach', Book One of *The German Ideology*, ed. C.J. Arthur (London: Lawrence & Wishart, 1970), pp.39–95. Also available here:
<https://www.marxists.org/archive/marx/works/1845/german-ideology/ch01.htm>
- : 'On the Jewish Question', K. Marx: *Early Writings*, ed. L. Colletti (London, Penguin, 1975), pp.211–41. Also available here:
<https://www.marxists.org/archive/marx/works/1844/jewish-question/index.htm>
- : 'Wage-Labour and Capital', in K. Marx: *Wage-Labour and Capital & Value, Price and Profit* (London: International Publishers, 1976), pp.15–48. Also available here:
<https://www.marxists.org/archive/marx/works/sw/progress-publishers/one-volume.htm>
- : 'So-called Primitive Accumulation', in K. Marx: *Capital, Volume 1 – Part 8* (London: Penguin, 1990), pp.873–940. Also available here:
<https://www.marxists.org/archive/marx/works/1867-c1/index.htm>
- R.W. Miller: 'Social and Political Theory: Class, State, Revolution', *The Cambridge Companion to Marx*, ed. T. Carver (Cambridge, 1991), pp.55–105
- P. Roberts and P. Sutch: *An Introduction to Political Thought: A Conceptual Toolkit* (Edinburgh: Edinburgh University Press, 2004), pp.130–48
- A. Swingewood: *A Short History of Sociological Thought* (London, 1984), Ch.3
- E. Wolf: 'Modes of Production', *Europe and the People Without History* (Los Angeles: University of California Press, 1982), pp.73–100
- S. Wolin: 'Karl Marx: Theorist of the Political Economy of the Proletariat or of Uncollapsed Capitalism?', *Politics and Vision: Continuity and Innovation in Western Political Thought* (Princeton, 2004), Ch.12 [Note that this chapter only appears in the 2004 expanded edition, not in the 1960 original edition of this work]
- E. Wood: 'The Separation of the "Economic" and the "Political" in Capitalism', *Democracy against Capitalism: Renewing Historical Materialism* (Cambridge, 2000), pp.19–48; also available: *New Left Review*, 1st Series/127 (May–June 1981), pp.66–95

Seminar 5

This seminar looks at how capitalism integrates the world. According to Marx, capitalism is a uniquely dynamic social order that progressively draws all nations of the world together into a single economic system – the process that today is known as ‘globalisation’. The section from the *Communist Manifesto* vividly depicts Marx’s understanding of this process as early as the 1840s and the Hobsbawm reading gives you an idea of this startling historical transformation in Marx’s day.

Seminar questions:

1. Why does Marx identify capitalist society as being so dynamic and expansionary?
2. In what ways does the globalising tendency of capital affect how we might think about national and international politics?

Essential readings:

1. K. Marx and F. Engels: ‘Bourgeois and Proletarians’, *The Communist Manifesto*, ed. G. Stedman Jones (London; Penguin, 2002), pp.219–33. Note: there are numerous editions of the *Manifesto* – any one will do. It can also be found here:
<https://www.marxists.org/archive/marx/works/1848/communist-manifesto/ch01.htm>
2. E. Hobsbawm: *The Age of Capital* (London, 1975), Ch.3 ‘The World Unified’

Additional Readings:

- D. Boucher: ‘Marx and the Capitalist World System’, *Political Theories of International Relations: from Thucydides to the Present* (Oxford, 1998), Ch.15
- A. Brewer: *Marxist Theories of Imperialism: a Critical Survey* (London: Routledge, 1980), pp.1–24
- P. Burnham: ‘The Communist Manifesto as International Relations Theory’, in *The Communist Manifesto: New Interpretations*, ed. M. Cowling (Edinburgh, 1998), pp.190–201
- F.G. Dufour: ‘Historical Materialism and International Relations’, *Critical Companion to Contemporary Marxism* (Chicago, 2009), pp.453–70

- F. Halliday: 'A Necessary Encounter: Historical Materialism and International Relations', *Rethinking International Relations* (London: Macmillan, 1994), pp.47–73; also in *International Relations: Critical Concepts in Political Science*, Vol.3, ed. A. Linklater (London, 2000), pp.1184–1206
- R. Herrera: 'Theories of the Capitalist World-System', *Critical Companion to Contemporary Marxism*, ed. J. Bidet and S. Kouvelakis (Chicago, 2009), pp.209–24
- J. Rosenberg: 'Isaac Deutscher and the Lost History of International Relations', *New Left Review*, 1st Series/215 (Jan–Feb 1996), pp.3–15
- J. Rosenberg: 'Tantae molis erat', *The Empire of Civil Society* (London, 1994), Ch.6
- H. Smith: 'Marxism and International Relations', *Contemporary International Relations: a Guide to Theory*, ed. A. Groom and M. Light (London, 1994), pp.142–55
- H. Williams: 'Marx: the Collapse of International Capitalism', *International Relations in Political Theory* (OUP Press: Buckingham, 1992), Ch.11, pp.117–30
- E. Wolf: 'Industrial Revolution', *Europe and the People Without History* (Los Angeles: University of California Press, 1982), pp.267–95

Seminar 6

This seminar discussion will focus on gender as a core object of political thought, looking at how feminist perspectives alter our understanding of social relations, and power especially. Examples are to be drawn from domestic as well as international politics.

Seminar questions:

1. What characterises the Feminist approach to the political?
2. What is gender? What does a study of gender reveal about social relations?
3. In what sense are gender relations specifically relations of power?

Essential readings:

1. S. de Beauvoir: "Introduction: Woman as Other" in *The Second Sex* (1949).
Available here:
<http://www.marxists.org/reference/subject/ethics/de-beauvoir/2nd-sex/introduction.htm>
2. A. Davis: "The Approaching Obsolescence of Housework: A Working-Class Perspective" in *Women, Race and Class* (1981).
Available here:
<http://www.marxists.org/subject/women/authors/davis-angela/housework.htm>

Additional readings:

- J. Butler: *Gender Trouble: Feminism and the Subversion of Identity* (New York and London: Routledge, 2006)
- V. Bryson: *Feminist Political Theory* (London: Macmillan, 1992)
- P. Hill Collins: *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment* (New York: Routledge, 2000)
- b. hooks: *Feminism Is For Everybody: Passionate Politics* (Boston, MA: South End Press, 2000)
- S. Kemp and J. Squires (eds.): *Feminisms* (Oxford: Oxford University Press, 1998)
- D. Tietjens Meyers: *Feminist Social Thought: A Reader* (New York: Routledge, 1997)
- S. Scholz: *Feminism: An Introduction* (One World/Oxford, 2010)
- R. Tong: *Feminist Thought* (Boulder, CO: Westview, 2007[1998])

Seminar 7

This seminar focuses more specifically on Feminist perspectives on social and international order(s), to discuss the role of gender in producing, and simultaneously masking, given hierarchies, inequalities, and processes of marginalisation and exclusion.

Seminar questions:

1. How does gender operate in the establishment and preservation of domestic and international orders?
2. What other forms of inequalities, marginalisations, and exclusions does a Feminist perspective help us understand?
3. How does a Feminist study of society and world politics enable a more emancipatory practice of citizenship and scholarship?

Essential readings:

1. b. hooks: 'Feminism: A Transformational Politic', in *Talking Back: Thinking Feminist, Thinking Black* (Boston, MA: South End Press, 1989)
2. J. True: 'Feminism', in S. Burchill *et al* (eds): *Theories of International Relations*, 4th ed. (Basingstoke, Palgrave Macmillan, 2009)

Additional readings:

- J. Butler and J.W. Scott (eds.): *Feminists Theorize the Political* (New York: Routledge, 1992).
- L. Coleman: 'The Gendered Violence of Development: Imaginative Geographies of Exclusion in the Imposition of Neo-liberal Capitalism', *British Journal of Politics and International Relations*, 9(2) (2007), 204–19
- F. Engels: *The Origin of the Family, Private Property, and the State* (New York: International Publishers (1972[1845]). Available here: <https://www.marxists.org/archive/marx/works/1884/origin-family/index.htm>)
- H. Gottfried (ed.): *Feminism and Social Change: Bridging Theory and Practice* (University of Illinois Press, 1996)
- J. Goldstein: *Gender and War* (Cambridge, CUP, 2001)

- S. Harding (ed.): *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies* (New York: Routledge, 2004)
- C. MacKinnon: *Toward a Feminist Theory of the State* (Cambridge, MA: Harvard University Press, 1989)
- V. Randall and G. Waylen (eds.): *Gender, Politics and the State* (New York: Routledge, 1998)
- D. Smith: *The Everyday World as Problematic: A Feminist Sociology* (Boston: Northeastern University Press, 1987)

Seminar 8

This seminar addresses the relationship between knowledge and social reality from a post-positivist perspective. Looking at knowledge and society as mutually constitutive highlights the role discourses of 'truth' play in the imposition and reproduction of given forms of power.

Seminar questions:

1. Is knowledge neutral? Is it universal?
2. In what sense can knowledge be said to be political? In its origins, impact, or both?
3. Why is 'truth' important in politics?

Essential readings:

'Truth and Power: An Interview with Michel Foucault', *Critique of Anthropology*, 4 (1979), pp.131–7.

Additional readings:

P. Berger and T. Luckmann: *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (London: Penguin, 1991[1966]).

P. Bourdieu: 'Symbolic Power', *Critique of Anthropology*, 4 (1979), pp.77–85

J.D. Caputo: *Deconstruction in a Nutshell: A Conversation with Jacques Derrida* (Fordham University Press, 1997)

P. Connerton (ed.): *Critical Sociology* (Penguin, 1976)

M. Drolet: *The Postmodernism Reader: Foundational Texts* (London: Routledge, 2003)

T. Eagleton: *Ideology: An Introduction* (London: Verso, 1991)

M. Foucault: *Power/Knowledge*, trans. C. Gordon (New York: Pantheon, 1980)

A. Giddens: *The Constitution of Society: Outline of the Theory of Structuration* (Cambridge: Polity Press, 1984)

S. Lukes: *Power: A Radical View*, 2nd ed. (London: Palgrave Macmillan, 2004)

Seminar 9

This seminar focuses on how the mutual constitution of knowledge and social reality affect the establishment and perpetuation of domestic and international orders, and hence of specific power relations, domination, and forms of action.

Seminar questions:

1. How does knowledge serve to produce and reproduce given political orders?
2. What role do science and education play in this process?
3. Can a post-positivist approach to knowledge, truth, and reality help us emancipate ourselves from social structures? Can it enable a better political practice at the domestic and international levels?

Essential readings:

1. M. Adolf and N. Stehr "Functions of Knowledge" in *Knowledge* (Routledge: 2014), pp. 116-141.
2. L. Althusser: 'Ideology and Ideological State Apparatuses', *Lenin and Philosophy* (London, 1970). Available here:
<http://www.marxists.org/reference/archive/althusser/1970/ideology.htm>

Additional readings:

- T.W. Adorno and M. Horkheimer *Dialectic of Enlightenment* (London, Verso, 1997)
- J. Bartelson: *A Genealogy of Sovereignty* (Cambridge: Cambridge University Press, 1995) [especially the chapter 'The Problem: Deconstructing Sovereignty', pp.12–52]
- P. Bourdieu: *Language and Symbolic Power*, new ed. (Cambridge: Polity Press, 1992)
- R. Cox: 'Realism, Positivism, and Historicism', in R. Cox and T. Sinclair (eds): *Approaches to World Order* (Cambridge: Cambridge University Press, 1996[1985]), pp.49–59
- M. Foucault: *Discipline and Punish: The Birth of the Prison* (New York: Vintage, 1995[1975])
- M. Foucault: *Security, Territory, Population* (London: Palgrave Macmillan, 2009)

- P. Katzenstein (ed.): *The Culture of National Security: Norms and Identity in World Politics* (New York: Columbia University Press, 1996)
- N. Onuf: *A World of Our Making: Rules and Rule in Social Theory and International Relations* (London: Routledge, 1989)