



School of Social Sciences
CITY UNIVERSITY LONDON

DEPARTMENT OF INTERNATIONAL POLITICS

**International Politics BS & International Politics and
Sociology BSC, 2015-2016**

IP1014 Myths & Mysteries in World Politics



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Lectures: Friday 13:00-13:50
Seminars: Friday 14:00, 15:00 and 16:00

Introduction

Myths & Mysteries is a required first-year module that will introduce you to core concepts in the study of world politics as well as help you develop critical reading and writing skills. You will consider questions such as:

- What is the nature of power in world politics?
- Is the age of imperialism over?
- Does money and finance make the world go round?
- Does the modern state threaten or protect us?

This module provides an introduction to a range of questions and debates that define contemporary world politics and the study thereof. It adopts a thematic approach, using key terms, events, and concepts as a means through which to begin thinking critically about the myths, mysteries, and puzzles that shape and shake our understandings of world politics today.

Aims and Objectives

In the module you will consider core concepts that will help you understand and study world politics. In the process you will learn how to read texts carefully and critically, paying attention to their context, theoretical orientation and political significance. Finally, the module will help you to make your own judgements and learn to write and argue critically about world politics.

Learning Outcomes: Subject knowledge and understanding

On successful completion of this module, a student will be expected to be able to:

- Identify the key issues and questions that underpin the study of world politics
- Critically assess the strengths and limitations of relying upon common sense understandings of key issues in world politics.
- Identify the key assumptions and claims that underpin the myths and mysteries of world politics
- Engage critically with these assumptions and the issues they raise
- Develop and defend a position on these issues in light of contemporary scholarly debates
- Identify and problematise common sense understandings of key issues in world politics by developing an explicitly critical and reflexive approach

Teaching Methods

The course is taught through a series of 10 lectures and 10 seminars. Main ideas and controversies will be presented in the lectures and you will have the opportunity to ask questions and develop your thinking in the discussion-based seminars. It is vital that you read deeply and widely for the course in preparation for the seminars, as they will be student led discussions.

You are expected to attend all the lectures and all the seminars. It is also vital that you attend your assigned seminars, as your classmates will be depending on you to contribute to presentations and class discussions. During the term your class tutor will assign you classwork, you are expected to complete all formative coursework assigned.

Assessment

The course will be assessed by three short essay (800 words each) – the first will be due **Friday 23 October by 16.00** (week 4), the second **Friday 27 November by 16.00** (week 9) and the third after the Christmas break on **Monday 11 January by 16.00**. This method of assessment has been chosen because as a first-year module it is expected that you will be learning to produce critical academic work and writing short pieces that you can get feedback on is vital to the learning process. Feedback will be provided in writing according to standard School of Arts and Sciences timelines.

In order to pass the module and acquire the associated credit, you must achieve a module mark of no less than 40%. For further information about assessment criteria in International Politics can be found in the undergraduate programme handbook. If you have any questions about assessment please contact the module convenor (Dr Joe Hoover) or your seminar leader.

Essay Questions

You will be given essay questions by the course convenor prior to each essay. It may be possible to develop your own essay questions with the course convenor but it is *vital that have your question approved by your seminar leader before you write your essay.*

Reflective Learning Week (week 6)

Please note that there will be no IP1014 lectures or tutorials this week. There will be department wide activities for students this week.

Course Literature

There are fewer readings for this course than you will find on others but you will be expected to read the essential material fully. Additional materials are provided for writing your essays and expanding your knowledge of topics of interest. The goal of this course is to introduce you to core ideas and develop your reading skills – so it will be about the quality rather than quantity of reading that you do.

Office House

Dr Joe Hoover – Friday 14:00-16:00, Rhind Building D522

Dr Aggie Hirst – Tuesdays 13:00-15:00, Rhind Building D508

Course Outline

Week 1 2 October 2015	Lecture: <i>Becoming Political</i> Tutorial: Module Introduction
Week 2 9 October 2015	Lecture and Tutorial: <i>Power Relations and the Political: What is Power?</i>
Week 3 16 October 2015	Lecture and Tutorial: <i>The Possibility of Ethical Politics</i>
Week 4 23 October 2015	Lecture and Tutorial: <i>Political Violence: Why Does Violence Persist in the Modern World?</i>
Week 5 30 October 2015	Lecture and Tutorial: <i>International Law: Between Justice and Power</i>
Week 6 6 November 2015	Reflective Learning Week NO LECTURES OR TUTORIALS Department-wide Events
Week 7 13 November 2015	Lecture and Tutorial: <i>Empire and (Post)Colonialism: Is the Age of Imperialism Over?</i>
Week 8 20 November 2015	Lecture and Tutorial: <i>The Nature of Capitalism: Are Markets as Free, Competitive, and Progressive as We Say They Are?</i>
Week 9 27 November 2015	Lecture and Tutorial: <i>Understanding and Justifying the State</i>
Week 10 4 December 2015	Lecture and Tutorial: <i>Dollars and Sense: Does Money and Finance Make the World Go Round?</i>
Week 11 11 December 2015	Lecture: <i>History and Change: What Do We Do When We Think Historically?</i> Tutorial: Module Review Session

Reading List

Week 1 – Becoming Political?

The study of politics is more than an academic discipline. It is also not a simple social science in which we look for facts about the world. We all participate in politics, have a politics and are political subjects by virtue of our placement in the social world and our ability to act. This session will introduce the course and encourage you to think about why it is important to study world politics – in particular why it is important for you to study world politics.

Questions

1. What is politics?
2. Why do we study politics?
3. How are the ways we think about politics important?

Essential Resources

George Orwell, “Politics and the English Language,” *Horizon* (London), April 1946.
(http://www.orwell.ru/library/essays/politics/english/e_polit/)

Gloria Steinem, “If Men Could Menstruate,” in Gloria Steinem, *Outrageous Acts and Everyday Rebellions* (New York: NAL, 1986).
(<http://www.haverford.edu/psych/ddavis/p109g/steinem.menstruate.html>)

Sheldon S. Wolin, “Fugitive Democracy,” *Constellations*, Volume 1, Issue 1 (1994), 11-25.

Further Resources

Bill Moyers interview with Sheldon Wolin:

-Part 1 (<http://www.youtube.com/watch?v=-wLHB6jSe7s>)

-Part 2 (<http://www.youtube.com/watch?v=K6HMQM7Lo58>)

Sheldon S. Wolin, “Political Theory as a Vocation,” *The American Political Science Review*, Volume 63, Number 4 (1969), 1062-1082.

Week 2 – Power Relations and the Political: What is Power?

he concept of ‘power’ is one of the most contested in the study of world politics, yet it remains a crucial point of departure if the dynamics of the current world order are to be understood. Power can be viewed as a name for the force which causes things to change or to remain the same in the international system. This framing poses crucial questions such as who wields power in world politics, why some people enjoy the exercise of power while others remain without access to much of it, and what kinds of material effects these power inequalities have. This session introduces students to the idea that power is not simply a phenomenon by means of which actors compel other actors to behave in certain ways, but rather a series of relationships which govern our political lives in the most subtle of ways. The aim of the session is to show that many inequalities which appear ‘natural’ or ‘inevitable’ are actually ‘power relations’ which are political in character, and that this observation is a crucial step towards understanding and challenging the current world order.

Essential Resources

Colin Hay, *Political Analysis: A Critical Introduction* (Basingstoke; New York: Palgrave, 2002), Chapter 5: “Divided by a Common Language? Conceptualising Power.”

Michael Mann, *The Sources of Social Power: A History of Power from the beginning to A.D. 1760* (Cambridge; New York; Melbourne: Cambridge University Press, 1986), Chapter 1: “Societies as Organized Power Networks.”

Challenge:

Prepare notes for discussion on a particular example or form of hidden ‘power relations’ that came to your attention when thinking about this topic, either in the news, in your social life, something you witnessed in the street, etc. (Hint: think about class, gender, race, sexual orientation, ethnicity, religion, nationality, citizenship status, political affiliation). Come to class ready to discuss this example of disciplinary power.

Further Resources

Michael Barnett and Raymond Duvall, “Power in International Politics,” *International Organization*, Volume 59, Number 1 (2005), 39-75.

Jenny Edkins, “Why do we obey?” in Maja Zehfuss and Jenny Edkins (eds.) *Global Politics: A New Introduction* (Abingdon: Routledge, 2008), 123-146.

Michel Foucault, *The Will to Knowledge: The History of Sexuality 1* (London: Penguin, 1998), 92 – 98 (1st section in “Method”).

Clarissa Rile Hayward, ‘De-Facing Power’, *Polity*, Volume 31, Number 1 (1998), 1-22.

Barry Hindess, *Discourses of Power: From Hobbes to Foucault* (Oxford; Malden: Blackwell, 1996), Chapter 5: “Discipline and Cherish: Foucault on Power, Domination and Government.”

Steven Lukes, *Power: A Radical View* (Basingstoke; New York: Palgrave Macmillan).

Janice Bially Mattern, “The Concept of Power and the Discipline of International Relations,” in Christian Reus-Smit and Duncan Snidal (eds.) *Oxford Handbook of International Relations*. (Oxford: Oxford University Press, 2008), 691-698.

James Bernard Murphy, “Perspectives on Power,” *Journal of Political Power*, Volume 4, Number 1 (2011), 87-103.

Julian Reid, “Foucault on Clausewitz: Conceptualising the Relationship Between War and Power,” *Alternatives: Global, Local, Political*, Volume 28, Number 1 (2003), 1-28.

Andrew Sayer, “Power, Causality and Normativity: A Critical Realist Critique of Foucault,” *Journal of Political Power*, Volume 5, Number 2 (2012), 179-194.

Week 3 – The Possibility of Ethical Politics

Despite the rhetoric of politicians, which often makes lofty appeal to morality, both moralist and political scientist tend to be wary of the place of ethics in political life. Should the polis be defined by a common conception of the good? Is the law moral? Or is politics a technocratic affair involving the balancing of competing interests and maintaining social control? In this session we will consider whether ethics can tame and legitimise political power, as well as how ethics services as a justification for violence and control.

Questions

1. What is ethics? Can it be distinguished from social rules, such as the law or religious custom?
2. Think of an instance when political actors use ethical language – what political work does this appeal do?
3. Can ethical concerns effect politics? Think of examples for your answer.

Essential Readings

Martin Luther King, Jr., “Beyond Vietnam: A Time to Break Silence,” 4 April 1967, Riverside Church, New York City.
(<http://www.informationclearinghouse.info/article2564.htm>)

Hans J. Morgenthau, “The Twilight of International Morality,” *Ethics*, Volume 58, Number 2 (1948), 79-99.

Martha C. Nussbaum, “Patriotism and Cosmpolitanism,” *Boston Review*, 1 October 1994. (<http://bostonreview.net/martha-nussbaum-patriotism-and-cosmopolitanism>)

Further Readings

Cosmopolitanism

Charles Beitz, *Political Theory and International Relations* (Princeton, NJ: Princeton University Press, 1999).

Richard W. Miller, “Cosmopolitan Respect and Patriotic Concern,” *Philosophy & Public Affairs*, Volume 27, Issue 3 (1998), 202-224.

Onora O’Neill, “Bounded and cosmopolitan justice,” *Review of International Studies*, Volume 26, Issue 5 (2000), 45-60.

Realism

Hedley Bull, *The Anarchical Society: A Study of Order in World Politics* (Basingstoke: Palgrave, 2012), especially Chapter 4.

Reinhold Niebuhr, *Moral Man and Immoral Society* (New York, NY: Scribner, 1960).

Critical Alternatives

Kimberly Hutchings, "Towards a feminist international ethics," *Review of International Studies*, Volume 26, Issue 5 (2000), 111-130.

Louiza Odysseos, "On the Way to Global Ethics? Cosmopolitanism, 'Ethical' Selfhood and Otherness," *European Journal of Political Theory*, Volume 2, Number 2 (2003), 183-207.

Week 4 – Political Violence: Why Does Violence Persist in the Modern World?

According to many scholars and commentators, violence is a constant and unavoidable feature of world politics. Issues such as war, terrorism, and torture reside at the heart of academic discussions and news broadcasts about contemporary political life, and distinctions between “legitimate” and “illegitimate” forms of violence are frequently invoked to make sense of these phenomena. Yet violence as a concept remains poorly understood and highly contested, and many forms of violence are under-theorised and excluded from the study of world politics. The purpose of this session is to engage with the question of what violence “is” and what forms or features of violence characterise contemporary international politics. Building on previous weeks’ discussions about power relations, this session expands our understanding of where and what kinds of violence persist in world politics, exploring issues including gendered and sexual violence, material and economic violence, and the subtle exclusionary violences of everyday disciplinary power.

Required Preparation

Judith Butler, *Prekarious Life: The Powers of Mourning and Violence* (London: Verso 2006), Chapter 2: “Violence, Mourning, Politics”

David Campbell and Michael Dillon, “Introduction: The End of Philosophy and the End of International Relations” in Campbell and Dillon, *The Political Subject of Violence* (University of Minnesota Press, 1993).

Explore:

The Histories of Violence website: www.historiesofviolence.com and respond to the following questions:

1. What kinds of violences can you identify? Is violence necessarily something physical?
2. Why does violence seem to play such an enduring role in world politics?
3. Is violence always a bad thing in world politics?
4. What is the relationship between violence and power?

Further Reading

Hannah Arendt, *On Violence* (San Diego; New York; London: Harvest, 1970).

Richard Bernstein, *Violence: Thinking Without Banisters* (Polity, 2013).

Vittorio Bufacchi, “Two Concepts of Violence,” *Political Studies Review*, Volume 3, Number 2 (2005), 193-204.

Judith Butler, *Frames of War* (London; New York: Verso, 2009), Chapter Five: “The

Claim of Non-Violence.”

Frantz Fanon, “Concerning Violence” from Fanon, *The Wretched of the Earth* (Penguin, 2001).

James D. Fearon and David D. Laitin, “Violence and the Social Construction of Ethnic Identity,” *International Organization*, Volume 54, Number 4 (2000), 845-877.

Johan Galtung, *Essays in Peace Research*, Volume 1: Peace, Chapter 4 ‘Violence, Peace and Peace Research’.

Elaine Scarry, *The Body in Pain: The Making and Unmaking of the World*, (Oxford University Press, 1985), Chapter 1.

Inger Skjelsback, “Sexual Violence and War: Mapping Out a Complex Relationship,” *European Journal of International Relations*, Volume 7, Number 2 (2001), 211-237.

Marysia Zalewski and Anne Sisson Runyan, “Taking Feminist Violence Seriously in Feminist International Relations,” *International Feminist Journal of Politics*, Vol. 15 (3), 2013:

Week 5 – International Law: Between Justice and Power

The law is ambiguous, as it is both the set of rules laid down by authorities to control and limit society, as well as an appeal to higher ideals for political behaviour that limits the vagaries of power. How does law function in world politics? Many have argued that law at the international level is ephemeral or primitive, providing some rules of interaction but unable to overcome the power of states to act as they wish. Others have claimed that it provides a rational, or even moral, grounding for international order that constrains state interest – even if that constraint is sometimes found wanting. These distinctions have defined our understanding of international law, but they do not exhaust its dilemmas – as we will see international law is about more than the interaction of equal states and in fact expresses forms of political hierarchy in world politics even as it is based in formal sovereign equality.

Questions

1. What the source of the law's authority?
2. Can you think of examples in which international law constrains state action?
3. Who is international law for?

Essential Readings

Hedley Bull, *The Anarchical Society: A Study of Order in World Politics* (Basingstoke: Palgrave, 2012), Chapter 6.

Martti Koskenniemi, "The Politics of International Law," *European Journal of International Law*, Volume 1, Number 1 (1990), 4-32.

Luis Moreno Ocampo, "Address by Luis Moreno-Ocampo Prosecutor of the International Criminal Court." *International Conference "Building a Future on Peace and Justice" Nuremberg, 25-27 June 2007.*
(<http://www.peace-justice-conference.info/download/speech%20moreno.pdf>)

Further Readings

David Armstrong, Theo Farrell and Hélène Lambert, *International Law and International Relations* (Cambridge: Cambridge University Press, 2007).

B. S. Chimni, "The Past, Present and Future of International Law: A Critical Third World Approach," *Melbourne Journal of International Law*, Volume 8, Number 2 (2007), 499-515.

Jürgen Habermas, "The Constitutionalization of International Law and the Legitimation Problems of a Constitution for World Society," *Constellations*, Volume 15, Number 4 (2008), 444-455.

Hans J. Morgenthau, "Positivism, Functionalism, and International Law," *American Journal of International Law*, Volume 34, Number 2 (1940), 260-284.

Nicholas Greenwood Onuf, "International Legal Order as an Idea," *The American Journal of International Law*, Volume 73, Number 2 (1979), 244-266.

Kelly-Kate S. Pease, "Who Says What The Law Is?" *International Studies Review*, Volume 12, Issue 4 (2010), 628-636.

Anne-Marie Slaughter, "International Law in a World of Liberal States," *European Journal of International Law*, Volume 6, Number 1 (1995), 503-538.

Week 6 – Reflective Learning Week



Events during reading week to be announced.

Week 7 – Empire and (Post)Colonialism: Is the Age of Imperialism Over?

If traditional histories are to be believed, the age of Empire came to an end during the period of decolonisation which began following the end of World War II. Undeniably, formal independence and sovereign statehood were granted to many former colonies during this period. However, the current global landscape has led many scholars to question whether or not the colonial period really is a thing of the past; political and economic inequalities persist along lines which closely resemble those at work during the period of formal colonisation, and issues of discrimination, racism and xenophobia remain widespread. This session explores the suggestion that ‘neo-colonial’ and ‘neo-imperial’ power relations still exist today, introducing students to challenges made by post-colonial scholars critical of the enduring colonialism of world politics.

Required Preparation

Read and watch:

Interview with Edward Said: http://www.youtube.com/watch?v=fVC8EYd_Z_g

Himadeep Muppidi, *The Colonial Signs of International Relations*, (London: Hurst, 2012), Introduction and Chapter 1.

Challenge:

Watch *Indiana Jones and the Temple of Doom* and make notes on the following questions:

1. What kinds of *power relations* are discernable in how the various characters interact? (Hint: What are the distinguishing characteristics of the heroes, villains and supporting cast? Who is in charge, who is challenged, who is saved? Who does the audience sympathise with, and who is expendable?)
2. Who is presented as ‘reasonable’ and who as ‘mystical’ or ‘irrational’?
3. Can you think of any other films which present different types of people in similarly different ways? Think about who the ‘heroes’ and ‘villains’ are.
4. Do such representations in a medium such as a popular film matter politically? Why/why not?

Further Reading:

Rita Abrahamsen “African Studies and the Postcolonial Challenge,” *African Affairs*, Volume 102, Issue 407 (2003), 189-210.

Phillip Darby, "Pursuing the Political: A Postcolonial Rethinking of Relations International," *Millennium: Journal of International Studies*, Volume 33, Number 1, (2004): 1-32.

Siba N. Grovogui. "Come to Africa: A Hermeneutics of Race in International Theory," *Alternatives*, Volume 26, Number 4, (October/December 2001), 425-448.

Sankaran Krishna, "The Importance of Being Ironic: A Postcolonial View on Critical International Relations Theory," *Alternatives*, Volume 18, Number 3 (1993), 385-417.

Ania Loomba, *Colonialism/Postcolonialism* (New York: Routledge, 1998), Chapter 1 and Conclusion.

Chandra. T. Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses," in Chandra Mohanty, Ann Russo and Lourdes Torres (eds.) *Third World Women and the Politics of Feminism*, (Bloomington, IN: Indiana University Press, 1991).

Himadeep Muppidi, "Colonial and Postcolonial Global Governance," in Michael Barnett and Raymond Duvall, *Power in Global Governance* (Cambridge: Cambridge University Press, 2005), 273-293.

Randolph Persaud and R.B.J. Walker, Special Issue: "Race in International Relations," *Alternatives*, Volume 26, Number 4 (2001).

Robbie Shilliam, "The Perilous but Unavoidable terrain of the Non-West" in Robbie Shilliam (ed.), *International Relations and Non-Western Thought: Imperialism, Colonialism and Investigations of Global Modernity* (Abingdon & New York: Routledge, 2011).

Week 8 – The Nature of Capitalism: Are Markets as Free, Competitive, and Progressive as We Say They Are?

The economic dimension is crucial to world politics. Media commentary typically acknowledges this by alluding to ‘market forces’, ‘competitive pressures’, and the influence of ‘economic globalisation’. But what are market forces? Moreover, do market economies really exhibit all of the economic and political advantages over planned economies that are usually ascribed to them? This session invites students to approach these questions by thinking critically about the nature of capitalism, focusing in particular on how states, corporations, and other influential global actors shape and are shaped by market forces.

Questions

1. What is free about free markets?
2. Are all capitalist markets free markets?
3. Can capitalist markets survive without the state?
4. Can the world survive without capitalism?

Essential Preparation

Watch:

David Harvey, “Crises of Capitalism,” *RSA Animate* (2010). Approximately 11 minutes. Full episode available at: http://www.youtube.com/watch?v=qOP2V_np2c0

Joyce Appleby, “The Relentless Revolution: Joyce Appleby on the History of Capitalism,” *Reason.TV* (2010). Approximately 9 minutes. Available at: <http://www.youtube.com/watch?v=sZktWEAWLvM>

Read:

C. F. Taeusch, “What is ‘Capitalism’?” *International Journal of Ethics*, Volume 45, Number 2 (1935), 221-234.

Martijn Konings, “Neoliberalism and the American State,” *Critical Sociology*, Volume 39, Number 5 (2013), 741-765.

Further Readings

Angus Cameron and Ronen Palan, *The Imagined Economies of Globalization* (London: Sage, 2004): 25-45.

John Bellamy Foster, “The Financialization of Capitalism,” *Monthly Review*, Volume 58, Number 11 (2007), 1-12.

Christian Fuchs, "Labor in Informational Capitalism and on the Internet," *The Information Society*, Volume 26, Number 3 (2010), 179-196.

Friedrich von Hayek, *The Road to Serfdom* (London: Routledge, 2001/1944).

Karl Marx and Friedrich Engels, *The Communist Manifesto*, translated by Samuel Moore (Harmondsworth: Penguin, 1967).
(<http://www.marxists.org/archive/marx/works/1848/communist-manifesto>)

Adil H. Mouhammed, "Veblen's Economic Theory: A Radical Analysis," *Review of Radical Political Economics*, Volume 32, Number 2 (2000), 197-221.

Kezia Picard, "The Uniqueness of Late Capitalism: Biopower and Biopolitics," in Todd Dufresne and Clara Sacchetti (eds.) *The Economy as Cultural System: Theory, Capitalism, Crisis* (London, UK: Bloomsbury, 2013), 141-151.

Jan Aart Scholte, "Global Capitalism and the State," *International Affairs*, Volume 73, Number 3 (1997), 427-452.

Joseph E. Stiglitz, "Introduction" to Joseph A. Schumpeter's *Capitalism, Socialism, Democracy* (London: Routledge, 2010/1943), ix-xiv.

Further Resources

Milton Friedman, "The Power of the Market," PBS Free to Choose, Volume 1 (1980). Approximately 60 minutes. Full episode available at:
<http://www.youtube.com/watch?v=f1Fj5tzuYBE>

Michael Truscello (Dir.) *Capitalism is the Crisis: Radical Politics in the Age of Austerity* (Circle Eh Pictures, 2011). Approximately 100 minutes. Full movie available at: <http://topdocumentaryfilms.com/capitalism-is-the-crisis/>

Week 9 – Understanding and Justifying the State

All too often the study of politics takes the existence and desirability of the state for granted. This has not always been the case. Canonical political theory was centrally concerned with how to justify the state as a new political formation. Various the state has been understood as the exclusive domain of a singular sovereign, the result of a contract between free men, the organic expression of national culture, and the protector of the rights of the democratic community. We will consider what the state is and why its justification is so fraught, paying particular attention to how the notion of sovereignty shapes our understanding of world politics.

Questions

1. What does the state do?
2. Do you feel a sense of belonging to the state in which you live? What is that sense of belonging based on?
3. How is the state fundamental to conventional understandings of world politics?

Essential Readings

William E. Connolly, "Tocqueville, Territory and Violence," *Theory, Culture & Society*, Volume 11, Number 1 (1994), 19-40.

David Held, "Law of States, Law of Peoples," *Legal Theory*, Volume 8, Number 1 (2002), 1-44.

Stephen Krasner, "Sovereignty," *Foreign Policy*, Volume 112 (Jan-Feb 2001), 20-29.

Further Readings

Zygmunt Bauman, "Migration and identities in the globalised world," *Philosophy and Social Criticism*, Volume 37, Number 4 (2011), 425-435.

Wendy Brown, *States of Injury: Power and Freedom in Late Modernity* (Princeton, NJ: Princeton University Press, 1995), Chapter 5: "Rights and Losses."

Barry Buzan and George Lawson, "The Global Transformation: The Nineteenth Century and the Making of Modern International Relations," *International Studies Quarterly*, Volume 57, Issue 3 (2013), 620-634.

John Dewey, *The Public and Its Problems: An Essay in Political Inquiry* (University Park, PA: Pennsylvania State University Press, 2012), Chapter 2.

Andreas Osiander, "Sovereignty, International Relations, and the Westphalian Myth," *International Organization*, Volume 55, Number 2 (2001), 251-287.

Carole Pateman, "Women and Consent," *Political Theory*, Volume 8, Number 2 (1980), 149-168

Week 10 – Dollars and Sense: Does Money and Finance Make the World Go Round?

Money has always been a mystery. On one hand, economies have come to rely on it in a range of different ways; but on the other, economists still struggle to understand exactly what it is or how it works. Recent developments in world politics have pushed the puzzle of money centre-stage. For example, geopolitical shifts have raised questions about the international role of the dollar, while financial and sovereign debt crises have focused attention on the role of new financial technologies. Many are now asking whether there is anything natural or necessary about how money and finance figure within the world economy. In light of these debates, this session encourages students to think critically about *what we do with money* and *what money does with us*.

Questions

1. What functions does money perform within contemporary capitalism?
2. Does it make sense to understand money in terms of its functions?
3. Can we distinguish between the ‘real economy’ and the ‘financial economy’?
4. Can you think of any examples where monetary and financial technologies have been used to challenge the status quo?

Essential Readings

Geoffrey Ingham, “Money is a Social Relation,” *Review of Social Economy*, Volume 54, Number 4 (1996), 507-529.

Brett Scott, *The Heretic’s Guide to Global Finance: Hacking the Future of Money* (London: Pluto Press, 2013), 15-41.

Further Readings

Elena Esposito, “The Mysteries of Money,” in Wilfried Dickhoff and Marcus Steinweg (eds.), *Inaesthetics #3: Money* (Berlin: Merve Verlag Berlin, 2013), 21-28.

J. Lawrence Broz and Jeffrey A. Frieden, “The Political Economy of International Monetary Relations,” *Annual Review of Political Science*, Volume 4 (2001), 317-343.

Paul Crosthwaite, “Blood on the Trading Floor: Waste, Sacrifice, and Death in Financial Crises,” *Angelaki* 15, no. 2 (2010): 3-18.

Eric Helleiner, “Political Determinants of International Currencies: What Future for the US Dollar?” *Review of International Political Economy* 15, no. 3 (2008): 354-378.

A. Mitchell Innes, “What is Money?” *Banking Law Journal*, May (1913): 377-408.

Martijn Konings, “Money as Icon,” *Theory & Event* 14, no. 3 (2011).

Joel Kurtzman, *The Death of Money: How the Electronic Economy Has Destabilized the World's Markets and Created Financial Chaos* (New York: Simon and Schuster, 1993).

Simon Lilley and Geoff Lightfoot, "Trading Narratives," *Organization* 13, no. 3 (2006): 369-391.

Mary Mellor, "Could the Money System be the Basis of a Sufficiency Economy?" *Real-world Economics Review* 54 (2010): 79-88.

Anastasia Nesvetailova, "Money and Finance in a Globalized Economy," in Ronen Palan (ed.), *Global Political Economy: Contemporary Theories*, Second Edition (London: Routledge, 2012): 58-74.

Jocelyn Pixley, Sam Whimster and Shaun Wilson, "Central Bank Independence: A Social Economic and Democratic Critique," *Economic and Labour Relations Review* 24, no. 1 (2013): 32-50.

Week 11 – History and Change: What Do We Do When We Think Historically?

In American slang, when something ‘is history’ it doesn’t matter: it’s done, it’s over, and it’s consigned to the past. But in the world of politics, things from the past don’t always stay there. In fact, key events such as the Russian Revolution, the Great Depression, the Holocaust, Hiroshima, the Vietnam War, and September 11th are always reappearing in contemporary political debate. This raises important questions about how our ideas and stories about historical change relate to the process of change itself. For example, how do appeals to the Great Depression continue to shape responses to the crises of capitalism? This session introduces students to some of the literature on history and world politics, inviting them to consider what is at stake when we think and speak historically.

Questions

1. What is it that makes an event ‘historical’?
2. Is it possible for accounts of the past to be objective?
3. In what ways can remembering or forgetting the past be a political intervention? Try to think of examples.
4. What is more important: that our histories are truthful, or that they are useful?

Essential Readings

Eric J. Hobsbawm, “The Social Function of the Past: Some Questions,” *Past and Present* 55, no. 1 (1972): 3-17.

Maja Zehfuss, “Forget September 11,” *Third World Quarterly* 24, no. 3 (2003): 513-528.

Further Readings

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