

Non Western International Relations Theory Perspectives On And Beyond Asia Politics In Asia

In an effort to attain a 'global' character, the contemporary academic discipline of International Relations (IR) increasingly seeks to surpass its Eurocentric limits, thereby opening up pathways to incorporate non-Eurocentric worldviews. Lately, many of the non-Eurocentric worldviews have emerged which either engender a 'derivative' discourse of the same Eurocentric IR theories, or construct an 'exceptionalist' discourse which is particularly applicable to the narrow experiential realities of a native time-space zone: as such, they fall short of the ambition to produce a genuinely 'non-derivative' and 'non-exceptionalist' Global IR theory. Against this backdrop, *Sufism: A Theoretical Intervention in Global International Relations* performs a multidisciplinary research to explore how 'Sufism' - as an established non-Western philosophy with a remarkable temporal-spatial spread across the globe - facilitates a creative intervention in the theoretical understanding of Global IR.--Matthijs van den Bos, Department of Politics, Birkbeck College, University of London

Aimed at readers interested in constructing a less West-centric, more global discipline of International Relations, this book provides a concise, thorough introduction to the thought and practice of international relations from premodern India, China and the Islamic world, and how it relates to modern IR.

Presents a challenge to international relations scholars to think globally, understanding the field's development in the Global South alongside the traditionally dominant Western approach.

What do we study when we study International Relations (IR)? This book interrogates the meanings of the established ontology and subjectivity embedded in the discourse of "Western" and "non-Western" IR. We are predisposed to see a nation-state as a unified entity, everlasting and moving towards a particular end. This leads us to say, for example, "Japan is threatened by the possible Chinese attack" without questioning what "Japan" and "China" mean in this context. This book tries to locate and unearth the consistent structure and system of the world, with a particular focus on subjectivity and temporality in IR that captures the way in which we conceive and misconceive the world. The contributors reveal the extent to which contemporary IR discourses are a part of the culture of linear progress and pre-given autonomous sovereign individuals. Our targets of inquiry therefore inevitably include not only "Western" IR, but "non-Western" discourses as well. The contributors focus on the fluid identities of contemporary world affairs with special attention to temporality, and strive to develop a new approach to understanding the contemporary world and the meanings of world affairs.

Africa has been noticeably absent in international relations theory. This new collection of essays by contemporary Africanists convincingly demonstrates the importance of the continent to every theoretical approach in international relations. This collection breaks new ground in how we think about both international relations and Africa, re-examining such foundational concepts as sovereignty, the state, and power; critically investigating the salience of realism, neo-liberalism, liberalism in Africa, and providing new thinking about regionalism, security and identity.

Existing textbooks on international relations treat history in a cursory fashion and perpetuate a Euro-centric perspective. This textbook pioneers a new approach by historicizing the material traditionally taught in International Relations courses, and by explicitly focusing on non-European cases, debates and issues. The volume is divided into three parts. The first part focuses on the international systems that traditionally existed in Europe, East Asia, pre-Columbian Central and South America, Africa and Polynesia. The second part discusses the ways in which these international systems were brought into contact with each other through the agency of Mongols in Central Asia, Arabs in the Mediterranean and the Indian Ocean, Indic and Sinic societies in South East Asia, and the Europeans through their travels and colonial expansion. The concluding section concerns contemporary issues: the processes of decolonization, neo-colonialism and globalization – and their consequences on contemporary society. *History of International Relations* provides a unique textbook for undergraduate and graduate students of international relations, and anybody interested in international relations theory, history, and contemporary politics.

The academic discipline of International Relations strives to attain a 'global' spirit to narrow the cognitive gaps between the West and the Rest. On the one hand, there is the hegemonic presence of mainstream universalist Eurocentric IR theories, and on the other the counter-hegemonic presence of particularist Post-colonial and De-colonial non-Eurocentric IR theories. Nevertheless, both theoretical traditions endorse 'epistemological dualism' that essentially separates the 'theorizing-subject' from the 'theorized-object'; thereby failing to bridge the gaps. This book uses the monist schema of 'subject-object merger' in the ancient Indian philosophy of Advaita to inaugurate a Global IR theory. In the global theoretical schema of Advaitic monism, the apparent particularist reality is supplemented (not contradicted) with the hidden universalist reality – the net result of which is a reconciliation of dualism with monism at the theoretical-practical level. The possibilities of this reconciliation have not been estimated at either level and as such, this untapped intellectual strategy stands to enrich both Eurocentric IR and non-Eurocentric IR. Shahi establishes Advaita as an alternative epistemological-methodological tool to re-imagine the complex realities of contemporary international politics. This fully fledged Global International Relations Theory will appeal to students of international relations, political theory, administrative theory and philosophy.

Current international relations (IR) theories and approaches, which are almost exclusively built in the West, are alien to the non-Western contexts that engender the most hard-pressing problems of the world and ultimately unhelpful in understanding or addressing the needs surrounding these issues. Our supposedly revolutionary new concepts and approaches remain largely insufficient in explaining what happens globally and in offering lessons for improvement. This deficiency can only be addressed by building more relevant theories. For theory to be relevant in accounting for contemporary international relations, we argue, it should not only apply to, but also emanate from different corners of the current political universe. In other words, diversity and dialogue can only come about when periphery scholars do not just "meta-theorize" but also "theorize." Aydinli and Biltekin propose a new form of theorizing through this collection of work, one that effectively blends peripheral outlooks with theory production. They call this form "homegrown theorizing," or original theorizing in the periphery about the periphery. Arguing that disciplinary culture is oblivious to the diversity that might be achieved by theorizing based on indigenous ideas and/or practices, this book intends to highlight that potential, showing diversity in the background of the authors, because wherever one looks at the world from, paints the picture that is being seen. Therefore, we bring together scholars from Eastern Europe to South Africa, from Iran to Japan to cover the extant diversity in ideas. This work will be essential reading for all students and scholars concerned with the future of international relations theory.

This exciting new textbook challenges the implicit notions inherent in most existing International Relations (IR) scholarship and instead presents the subject as seen from different vantage points in the global South. Divided into four sections, (1) the IR discipline, (2) key concepts and categories, (3) global issues and (4) IR futures, it examines the ways in which world politics have been addressed by traditional core approaches and explores the limitations of these treatments for understanding both Southern and Northern experiences of the "international." The book encourages readers to consider how key ideas have been developed in the discipline, and through systematic interventions by contributors from around the globe, aims at both transforming and enriching the dominant terms of scholarly debate. This empowering, critical and reflexive tool for thinking about the diversity of experiences of international relations and for

placing them front and center in the classroom will help professors and students in both the global North and the global South envision the world differently. In addition to general, introductory IR courses at both the undergraduate and graduate levels it will appeal to courses on sociology and historiography of knowledge, globalization, neoliberalism, security, the state, imperialism and international political economy.

Recent scholarship in International Relations (IR) has started to study the meaning and implications of a non-Western world. With this comes the need for a new paradigm of IR theory that is more global, open, inclusive, and able to capture the voices and experiences of both Western and non-Western worlds. This book investigates why Africa has been marginalised in IR discipline and theory and how this issue can be addressed in the context of the emerging Global IR paradigm. To have relevance for Africa, a new IR theory needs to be more inclusive, intellectually negotiated and holistically steeped in the African context. In this innovative volume, each author takes a critical look at existing IR paradigms and offers a unique perspective based on the African experience. Following on from Amitav Acharya and Barry Buzan's work, *Non-Western International Relations Theory*, it develops and advances non-Western IR theory and the idea of Global IR. This volume will be of key interest to scholars and students of African politics, international relations, IR theory and comparative politics.

This book is an open access book. Many scholars have wondered if a non-Western theory of international politics founded on different premises, be it from Asia or from the "Global South," could release international relations from the grip of a Western, "Westphalian" model. This book argues that a Buddhist approach to international relations could provide a genuine alternative. Because of its distinctive philosophical positions and its unique understanding of reality, human nature and political behavior, a Buddhist theory of IR offers a way out of this dilemma, a means for transcending the Westphalian predicament. The author explains this Buddhist IR model, beginning with its philosophical foundations up through its ideas about politics, economics and statecraft.

International Relations (IR) as a discipline is often deemed to be "too Western" centric. It has been argued that much of mainstream IR theory is "simply an abstraction of Western history." In this respect, many IR scholars have called for "broadening" the theoretical horizon of IR while problematising the Western parochialism of the discipline, and it is increasingly acknowledged that IR needs to embrace a wider range of histories, experiences, and theoretical perspectives, particularly those outside of the West. However, despite such a meaningful debate over broadening the theoretical and practical horizons of IR, several critical questions remain unclear and under-explored. For example, does IR need to embrace pluralism? If so, how much? To what extent, and in what sense, is IR parochial? Should IR promote dialogue across theoretical and spatial divides? If so, how? Yong-Soo Eun addresses these questions. He undertakes a literature review and an empirical analysis of the extent to which the field has actually become diverse and pluralistic. This investigation considers diversity beyond the current limited focus on the geographical origins of theory. Yong-Soo also draws attention to the mechanisms and processes of knowledge production and transmission in IR. More importantly, he addresses what is probably the most acute issue associated with the "non-Western" IR theory-building enterprise; namely, fragmentation and dialogue. In conclusion, Yong-Soo notes that the role of unsettling the present hierarchical structure of the discipline falls to reflexive individual agents. He argues that in order for their agential power to be more fully harnessed in the opening up of IR, critical "self"-reflection and "collective" empathy and collaboration among marginalised scholars are all essential.

There has long been considerable debate about the nature of non-Western IR theory. Most attempts to understand such a phenomenon begin by taking a top-down approach on a country by country basis. Instead, this book takes a bottom-up approach, involving specialists from a range of Thai universities, revealing the contours of the Thai IR community. It examines the state of various sub-fields under the IR rubric in Thailand such as foreign policy analysis, security studies, international political economy and area studies, and how Thai thinkers in these fields have contributed to IR as a discipline and IR theory development in Thailand. In doing so, it identifies factors unique to Thai academia which have hindered the development of an indigenous-sourced theory as well as exploring the similarities shared with other non-Western contexts that have posed an obstacle to the creation of a more general non-Western IR theory. Providing both an in-depth insight into the specific phenomena of Thai IR theory, and a broader perspective on the challenges of formulating non-Western IR theory, this book aims to push the debate on non-Western IR theory forward. It will be of particular interest to readers looking for a better understanding of IR theory in Thailand, but also for those more generally looking to formulate and characterise non-Western approaches to the discipline.

What's the Point of International Relations casts a critical eye on what it is that we think we are doing when we study and teach international relations (IR). It brings together many of IR's leading thinkers to challenge conventional understandings of the discipline's origins, history, and composition. It sees IR as a discipline that has much to learn from others, which has not yet lived up to its ambitions or potential, and where much work remains to be done. At the same time, it finds much that is worth celebrating in the discipline's growing pluralism and views IR as a deeply political, critical, and normative pursuit. The volume is divided into five parts: • What is the point of IR? • The origins of a discipline • Policing the boundaries • Engaging the world • Imagining the future Although each chapter alludes to and/or discusses central aspects of all of these components, each part is designed to capture the central thrust of the concerns of the contributors. Moving beyond western debate, orthodox perspectives, and uncritical histories this volume is essential reading for all scholars and advanced level students concerned with the history, development, and future of international relations.?

Shows how changing diplomatic practices are central in explaining key dimensions of world politics, from law to war.

Since the 1970s, a 'critical' movement has been developing in the humanities and social sciences denouncing the existence of 'Western dominance' over the worldwide production and circulation of knowledge. However, thirty years after the emergence of this promising agenda in International Relations (IR), this discipline has not experienced a major shift. This volume offers a counter-intuitive and original contribution to the understanding of the global circulation of knowledge. In contrast to the literature, it argues that the internationalisation of social sciences in the designated 'Global South' is not conditioned by the existence of a presumably 'Western dominance'. Indeed, although discriminative practices such as Eurocentrism and gate-keeping exist, their existence does not lead to a unipolar structuration of IR internationalisation around 'the West'. Based on these empirical results, this book reflexively questions the role of critique in the (re)production of the social and political order. Paradoxically, the anti-Eurocentric critical discourses reproduce the very Eurocentrism they criticise. This book offers methodological support to

address this paradox by demonstrating how one can use discourse analysis and reflexivity to produce innovative results and decentre oneself from the vision of the world one has been socialised into. This work offers an insightful contribution to International Relations, Political Theory, Sociology and Qualitative Methodology. It will be useful to all students and scholars interested in critical theories, international political sociology, social sciences in Brazil and India, knowledge and discourse, Eurocentrism, as well as the future of reflexivity.

This exciting new text brings together in one volume an overview of the many reflections on how we might address the problems and limitations of a state-centred approach in the discipline of International Relations (IR). The book is structured into chapters on key concepts, with each providing an introduction to the concept for those new to the field of critical politics – including undergraduate and postgraduate students – as well as drawing connections between concepts and thinkers that will be provocative and illuminating for more established researchers in the field. They give an overview of core ideas associated with the concept; the critical potential of the concept; and key thinkers linked to the concept, seeking to address the following questions: How has the concept traditionally been understood? How has the concept come to be understood in critical thinking? How is the concept used in interrogating the limits of state centrism? What different possibilities for engaging with international relations have been envisioned through the concept? Why are such possibilities for alternative thinking about international relations important? What are some key articles and volumes related to the concept which readers can go for further research? Drawing together some of the key thinkers in the field of critical International Relations and including both established and emerging academics located in Asia, Europe, Latin America and North America, this book is a key resource for students and scholars alike.

The main intellectual concerns of this edited volume are problematising Western parochialism in IR; giving theoretical and epistemological substance to pluralism in the field of IR based on both Western and non-Western thoughts and experiences; and working out ways to move the discipline of IR one step closer to a dialogic community.

This book addresses the problem of World Regional Studies and its components: regional complexes, regional subsystems and global regions. With an increasingly complex international system and the emergence of new actors, it is clear that the conceptual framing within the classical disciplines of IR, Political Theory, International Political Economy or Comparative Politics can no longer fully explain a number of processes originating from a tighter and intricate nexus between local, regional and global dimensions. World Regional Studies explains the emergence of new phenomena in international relations and world politics on a regional and predominantly non-Western regional level. How do non-Western societies react to the transformations of the global order? Is a non-Western democracy possible? Should we discuss the possibilities for the appearance of a non-Western IR theory or a new framework for analyzing de-westernized global development? This study, based on decade-long research and teaching post in World Regional Studies at MGIMO-University and Russian University of Humanitarian Studies (RGGU), seeks to answer these questions.

This book explains how geopsychology is different from mainstream international relations theories, arguing that peace and stability in the troubled parts of the world warrants understanding the psychological dispositions of non-state actors and authoritarian regimes.

A host of voices has risen to challenge Western core dominance of the field of International Relations (IR), and yet, intellectual production about world politics continues to be highly skewed. This book is the second volume in a trilogy of titles that tries to put the "international" back into IR by showing how knowledge is actually produced around the world. The book examines how concepts that are central to the analysis of international relations are conceived in diverse parts of the world, both within the disciplinary boundaries of IR and beyond them. Adopting a thematic structure, scholars from around the world issues that include security, the state, authority and sovereignty, globalization, secularism and religion, and the "international" - an idea that is central to discourses about world politics but which, in given geocultural locations, does not necessarily look the same. By mapping global variation in the concepts used by scholars to think about international relations, the work brings to light important differences in non-Western approaches and the potential implications of such differences for the IR discipline and the study of world politics in general. This is essential reading for anyone who is concerned about the history, development and future of International Relations.

This book presents a challenge to the discipline of international relations (IR) to rethink itself, in the light of both its own modern origins, and the two centuries of world history that have shaped it. By tracking the development of thinking about IR, and the practice of world politics, this book shows how they relate to each other across five time periods from nineteenth-century colonialism, through two world wars, the Cold War and decolonization, to twenty-first-century globalization. It gives equal weight to both the neglected voices and histories of the Global South, and the traditionally dominant perspectives of the West, showing how they have moved from nearly complete separation to the beginnings of significant integration. The authors argue that IR needs to continue this globalizing movement if it is to cope with the rapidly emerging post-Western world order, with its more diffuse distribution of wealth, power and cultural authority.

This edited volume conceives of International Relations (IR) not as a unilateral project, but more as an intellectual platform. Its contributors explore Islamic contributions to this field, addressing the theories and practices of the Islamic civilization and of Muslim societies with regards to international affairs and to the discipline of IR.

This book seeks to reposition international relations (IR) theory by providing insights into non-Western concepts and theories. By engaging with understandings of power, identity, the state and the individual from a range of states outside of the Western hemisphere, the contributors to this book introduce new methods for understanding aspects of IR in context considerate ways. Engagements with Western theories and cases highlight how we need to reposition traditional understandings to allow non-Western approaches to IR develop alongside and inform their Western counterparts. Moreover, the book reinforces the need to move beyond the traditionally used Western-centric lenses without removing

them completely, instead it advocates a harmonisation between them to reduce generalisations across the local, state and regional levels.

This handbook examines the theory and practice of international relations in Asia. Building on an investigation of how various theoretical approaches to international relations can elucidate Asia's empirical realities, authors examine the foreign relations and policies of major countries or sets of countries.

Given that the world has moved well beyond the period of Western colonialism, and clearly into a durable period in which non-Western cultures have gained their political autonomy, it is long past time that non-Western voices had a higher profile in debates about international relations, not just as disciples of Western schools of thought, but as inventors of their own approaches. Western IR theory has had the advantage of being the first in the field, and has developed many valuable insights, but few would defend the position that it captures everything we need to know about world politics. In this book, Acharya and Buzan introduce non-Western IR traditions to a Western IR audience, and challenge the dominance of Western theory. An international team of experts reinforce existing criticisms that IR theory is Western-focused and therefore misrepresents and misunderstands much of world history by introducing the reader to non-Western traditions, literature and histories relevant to how IR is conceptualised. Including case studies on Chinese, Japanese, South Korean, Southeast Asian, Indian and Islamic IR this book redresses the imbalance and opens up a cross-cultural comparative perspective on how and why thinking about IR has developed in the way it has. As such, it will be invaluable reading for both Western and Asian audiences interested in international relations theory. This book offers a relational theory of International Relations (IR). To show the ways in which the relationality is foreshadowed in IR conversations it makes the following three points: 1) it recovers a mode of IR theorizing as itinerant translation; 2) it deploys the concept and practices of *guanxi* (employed here as a heuristic device revealing the infinite capacity of international interactions to create and construct multiple worlds) to uncover the outlines of a relational IR theorizing; and 3) it demonstrates that relational theorizing is at the core of projects for worlding IR. By engaging with the phenomenon of relationality, Emilian Kavalski invokes the complexity of possible worlds and demonstrates new possibilities for powerful ethical-political innovations in IR theorizing. Thus, relational IR theorizing emerges as an optic which both acknowledges the agency of 'others' in the context of myriad interpretative intersections of people, powers, and environments (as well as their complex histories, cultures, and agency) and stimulates awareness of the dynamically-intertwined contingencies through which meanings are generated contingently through interactions in communities of practice. The book will have a strong appeal to the broad academic readership in Asian Studies, Political Science, Comparative Politics, International Relations theory and students and scholars of non-/post-Western International Relations and non-/post-Western Political Thought.

The ancient Indian text of Kautilya's *Arthaśāstra* comes forth as a valuable non-Western resource for understanding contemporary International Relations (IR). However, Kautilya's *Arthaśāstra* largely suffers from the problem of 'presentism', whereby present-day assumptions of the dominant theoretical models of Classical Realism and Neorealism are read back into it, thereby disrupting open reflections on Kautilya's *Arthaśāstra* which could retrieve its 'alternative assumptions' and 'unconventional traits'. This book attempts to enable Kautilya's *Arthaśāstra* to break free from the problem of presentism – it does so by juxtaposing the elements of continuity and change that showed up at different junctures of the life-history of both 'Kautilya's *Arthaśāstra*' and 'Eurocentric IR'. The overall exploratory venture leads to a Kautilyan non-Western eclectic theory of IR – a theory which moderately assimilates miscellaneous research traditions of Eurocentric IR, and, in addition, delivers a few innovative features that could potentially uplift not only Indian IR, but also Global IR.

The connections between the emergence of modern society and the experience of melancholy are explored through a comprehensive re-examination of Soren Kierkegaard's rich and insightful writings.

John Hobson claims that throughout its history most international theory has been embedded within various forms of Eurocentrism. Rather than producing value-free and universalist theories of inter-state relations, international theory instead provides provincial analyses that celebrate and defend Western civilization as the subject of, and ideal normative referent in, world politics. Hobson also provides a sympathetic critique of Edward Said's conceptions of Eurocentrism and Orientalism, revealing how Eurocentrism takes different forms, which can be imperialist or anti-imperialist, and showing how these have played out in international theory since 1760. The book thus speaks to scholars of international relations and also to all those interested in understanding Eurocentrism in the disciplines of political science/political theory, political economy/international political economy, geography, cultural and literary studies, sociology and, not least, anthropology.

Drawing on Chinese cultural and philosophical traditions, this book offers a ground breaking reinterpretation of world politics from Yaqing Qin, one of China's leading scholars of international relations. Qin has pioneered the study of constructivism in China and developed a variant of this approach, arguing that culture defined in terms of background knowledge nurtures social theory and enables theoretical innovation. Building upon this argument, this book presents the concept of 'relationality', shifting the focus from individual actors to the relations amongst actors. This ontology of relations examines the unfolding processes whereby relations create the identities of actors and provide motivations for their actions. Appealing to scholars of international relations theory, social theory and Chinese political thought, this exciting new concept will be of particular interest to those who are seeking to bridge Eastern and Western approaches for a truly global international relations project.

International Relations, as a discipline, tends to focus upon European and Western canons of modern social and political thought. Alternatively, this book explores the global imperial and colonial context within which knowledge of modernity has been developed. The chapters sketch out the historical depth and contemporary significance of non-

Western thought on modernity, as well as the rich diversity of its individuals, groups, movements and traditions. The contributors theoretically and substantively engage with non-Western thought in ways that refuse to render it exotic to, superfluous to or derivative of the orthodox Western canon of social and political thought. Taken as a whole, the book provides deep insights into the contested nature of a global modernity shaped so fundamentally by Western colonialism and imperialism. Now, as ever, these insights are desperately needed for a discipline that is so closely implicated in Western foreign policy making and yet retains such a myopic horizon of inquiry. This work provides a significant contribution to the field and will be of great interest to all scholars of politics, political theory and international relations theory.

Building Your IR Theory Toolbox provides undergraduate students with the theoretical framework for understanding events in world politics. It covers all the major IR theories—realism, liberalism, Marxism, social constructivism, feminism, and postmodernism—along with various iterations, including neorealism, neoliberal institutionalism, and dependency theory. Each chapter offers a discussion of how the theory applies to one or more actual cases in world politics, a wrap-up section with a key take-home message, and an annotated list of further readings. Chapters also include a “Thinking Like . . .” feature that allows students to view the world through different theoretical lenses. Written in an informal style designed to be engaging to the typical freshman or sophomore undergraduate, it is the perfect supplement for introduction to international relations or world politics courses.

Despite attempts to redress the balance, international relations (IR) as a discipline is still dominated by Western theories. The contributors in this book explore the challenges of constructing an alternative, with a dialogue between global and local approaches. Drawing on scholars with backgrounds in the United States, Europe, Asia and South America, this volume attempts to critically engage with and reflect upon existing traditions of IR theory to produce a deeply pluralist approach. Traditions, cultures, histories and practices from around the world influence their respective theoretical understanding and in turn explain why the Western tradition of IR is insufficient. This book provides great insight for scholars of IR from around the world, looking for more diversity in IR theory.

The study of international relations, has traditionally been dominated by Western ideas and practices, and marginalized the voice and experiences of the non-Western states and societies. As the world moves to a "post-Western" era, it is imperative that the field of IR acquires a more global meaning and relevance. Drawing together the work of renowned scholar Amitav Acharya and framed by a new introduction and conclusion written for the volume, this book exposes the narrow meaning currently attached to some of the key concepts and ideas in IR, and calls for alternative and broader understandings of them. The need for recasting the discipline has motivated and undergirded Acharya's own scholarship since his entry into the field over three decades ago. This book reflects his own engagement, quarrels and compromise and concludes with suggestions for new pathways to a Global IR- a forward-looking and inclusive enterprise that is reflective of the multiple and global heritage of IR in an changing and interconnected world. It is essential reading for anyone who is concerned about the history, development and future of international relations and international relations theory.

This edited volume offers arguably the first systemic and critical assessment of the debates about and contestations to the construction of a putative Chinese School of IR as sociological realities in the context of China's rapid rise to a global power status. Contributors to this volume scrutinize a particular approach to worlding beyond the West as a conscious effort to produce alternative knowledge in an increasingly globalized discipline of IR. Collectively, they grapple with the pitfalls and implications of such intellectual creativity drawing upon local traditions and concerns, knowledge claims, and indigenous sources for the global production of knowledge of IR. They also consider critically how such assertions of Chinese voices and articulation of their ambition for theoretical innovation from the disciplinary margins contribute to the emergence of a Global IR as a truly inclusive discipline that recognizes its multiple and diverse foundations. Reflecting the varied perspectives of both the active participants in the Chinese School of IR debates within China and the observers and critics outside China, this work will be of great interest to students and scholars of IR theory, Non-Western IR and Chinese Studies.

This book examines the historical interactions of the West and non-Western world, and investigates whether or not the exclusive adoption of Western-oriented 'international norms' is the prerequisite for the construction of international order. This book sets out to challenge the Eurocentric foundations of modern International Relations scholarship by examining international relations in the early modern era, when European primacy had yet to develop in many parts of the globe. Through a series of regional case studies on East Asia, the Middle East, Africa and Latin America, and Russia written by leading specialists of their field, this book explores patterns of cross-cultural exchange and civilizational encounters, placing particular emphasis upon historical contexts. The chapters of this book document and analyse a series of regional international orders that were primarily defined by local interests, agendas and institutions, with European interlopers often playing a secondary role. These perspectives emphasize the central role of non-European agency in shaping global history, and stand in stark contrast to conventional narratives revolving around the 'Rise of the West', which tend to be based upon a stylized contrast between a dynamic 'West' and a passive and static 'East'. Focusing on a crucial period of global history that has been neglected in the field of International Relations, *International Orders in the Early Modern World* will be interest to students and scholars of international relations, international relations theory, international history, early modern history and sociology.

Acharya and Buzan introduce non-Western IR traditions to a Western IR audience, and challenge the dominance of Western theory. An international team of experts reinforce existing criticisms that IR theory is Western-focused and therefore misrepresents and misunderstands much of world history by introducing the reader to non-Western traditions, literature and histories relevant to how IR is conceptualised.

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