
UNIT 1 UNDERSTANDING INTERNATIONAL RELATIONS*

Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Realism
 - 1.2.1 Neorealism
- 1.3 Liberalism
- 1.4 Critical Perspectives
 - 1.4.1 Marxism, Neo Marxism and Critical Theory
 - 1.4.2 Feminism
 - 1.4.3 Post Structuralism
 - 1.4.4 Green Politics
 - 1.4.5 Social Constructivism
 - 1.4.6 Post Colonialism
- 1.5 Let Us Sum Up
- 1.6 References
- 1.7 Answers to Check your Progress Exercises

1.0 OBJECTIVES

The aim of this unit is to understand various approaches to the study of International Relations (IR). After reading this Unit, you would be able to understand the:

- Realist approach to the study of IR
- Liberalism as an approach
- Critical approaches and
- Criticism of these varied theoretical approaches and concepts

1.1 INTRODUCTION

International Relations (IR) is an area in political studies that deals with the relations among sovereign states. It studies the behaviour of states with each other and with international entities. It examines the conflicts and cooperation among states, functions and role of international organizations and mechanisms such as the UN, World Trade Organization and the Nuclear Suppliers Group, the role of multinational corporations (MNCs), working of state and non-state actors, and ways to deal with new challenges like climate change, terrorism, refugees and migrants, etc. Understanding IR helps in exploring and offering different visions of the world order; which can, hopefully, further the cause of global peace and development.

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Two mainstream perspectives namely Realism and Liberalism have dominated the understanding and interpretation of the IR since the 1930s. This is called the first great debate. These perspectives were understood traditionally in terms of diplomacy, military and strategic capabilities and methods of deploying them. The second great debate took place between the Behaviouralists and Traditionalists in 1960s over whether behaviour of actors – state or non-state - should be the criterion for explaining the International Relations. In 1970s and 1980s, the third great debate took place; also called the inter-paradigm debate. This was between Liberals and Realists on one side and the Marxists on the other side. Marxists understood IR primarily in economic terms. The fourth great debate started in late 1980s and was between the Positivists and post-Positivists. Positivists want their theories to be understood as objective knowledge grounded in facts. For example: Realists explain that world is an anarchical place and states behave through zero sum relations; whereas post-Positivists base their theories in values and subjectivity. For example, Feminists believe that world is patriarchal; and an egalitarian world order can only be achieved when women are treated fairly and equally. This Unit describes and analyzes the two mainstream theoretical frameworks of Realism and Liberalism and follows it up with a brief description of Critical theories of International Relations.

1.2 REALISM

Realism also called Political Realism believes that states are power seekers. They say that world is an anarchical place where there is no central authority to regulate the behaviour of states. A security dilemma exists where any state can attack another anytime. So states seek to enhance their military and strategic powers to protect their territory and sovereignty. They are self-interested in either enlarging their powers or in protecting and defending themselves from the attack. Realists believe that states behave like humans. Commenting on human nature, Thomas Hobbes, a 17th Century political thinker once said that life of a man is solitary, poor, nasty, brutish and short. So, state, like man, is egoistic; and it enters into constant conflicts with other states to look after its own security and interests. Realists believe that states are guided by zero sum relations where gain of one state leads to loss of another.

Key themes within Realism are: state egoism and conflict; state craft and national interest; international anarchy and its implications; polarity, stability and balance of power. These themes are described below.

A) State egoism and conflict: ‘Classical Realism’ is traced to the Greek philosopher Thucydides’ *History of The Peloponnesian War*, Sun Tzu’s work *The Art of War*, Kautilya’s *Arthashastra*, and the writings of Niccolo Machiavelli and Thomas Hobbes. They give a pessimistic picture of man saying that the nature of man is guided by envy, jealousy, ego, greed, fear and conflict. And, same is the nature of the state. Since international order is anarchical and there is no central source of authority, states acquire more of military capability and build strategic depth so that they keep their territory protected. Machiavelli says that a man is cunning and the rulers have to be manipulative and crafty to maintain law and order. Hobbes also gives a pessimistic picture of man and argues that a strong and sovereign state power is required to maintain law and order and protect life.

B) State craft and national interest: The art of statecraft is important for the conduct of State in international relations. Hans Morgenthau in his *Politics Among Nations: The Struggle for Power and Peace* stated six principles of Political Realism that explain how the state works. These principles are:

- Politics is governed by objective laws which have their roots in human nature.
- International relations can be understood from the concept of interest defined in terms of power.
- The forms and nature of state power will vary in time, place and context but the concept of interest remains consistent.
- Universal moral principles do not guide State behaviour.
- There is no universally agreed set of moral principles. Moral aspirations are specific to a particular nation.
- The political sphere is autonomous. It means that the key question in international politics is ‘How does this policy affect the power of a nation?’

C) International anarchy and its implications: Since there is no central authority, states have to resort to self-help to secure their interests. The second implication is that international system is characterized by security dilemma where the security of states is not guaranteed. And third, states in anarchy are always in pursuit to enhance their power in relation to other states so as to have an edge over them. These implications discourage cooperation and reduce the effectiveness of international organizations.

D) Polarity, stability and balance of power: Realists say that stability in international system can be attained through balance of power.

Check Your Progress Exercise 1

- Note:** i) Use the space given below for answers.
ii) See the end of Unit for tips for your answer.

1) Explain the concept of Realism.

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1.2.1 Neorealism

Kenneth Waltz gave the theory of Neorealism in his *Theory of International Politics*, published in 1979. It is also termed as Structural Realism. Waltz focussed on the structure of international system, on its interacting units and the continuities and changes of the system. He departed from ‘Classical Realism’ and said that it is important to understand the behaviour of international system before studying the behaviour of states. He explained that the security dilemma exists not because

the state's behaviour is similar to human nature but rather that the international system is anarchical and it does not have a central authority to 'govern'. The anarchical international system creates fear and insecurity in states that compels them to maximise their security and power and act in zero sum way. Therefore, it is the structure of the international system that determines the actions of the state.

Neorealism or Structural Realism reaches many of the same conclusions as 'Classical Realism'. However, it does so by looking at systemic rather than individual and state-level causes. This means that it focuses less on human nature and more on the anarchic structure of the international system in which states operate. Kenneth Waltz emphasizes upon the distinction between his approach and that of Morgenthau and other 'Classical Realists'. Whereas 'Classical Realism' places responsibility for war at the feet of selfish and narrow-minded individual human beings, Waltz points to the anarchical structure of the international system as the main reason for the persistence of war. He asserts that states are victims of the **security dilemma**, in which effort of a state to ensure its survival threatens the security of other states around it. Following Realism's concept of self-help, Waltz argues that the only rational course of action for a state in an anarchic international system is to maintain enough military and political power to defend itself against aggression. In doing so, it might invest in new weapons or seek alliances with other states that may or may not come to its aid in a crisis. Unfortunately, these steps toward self-defence appear threatening to neighbouring states, forcing them to respond with their own military build-up and alliance making. In a world defined by mutual suspicion, one state's attempts to safeguard its survival make other states less secure, forcing them to respond with their own self-help strategies. The result is an arms race in which every state builds up its military capability in response to others' actions. This is the crux of the **security dilemma**. Neorealists use it to explain the persistence of conflict and war on the international stage. In the absence of a world government, states are condemned to exist in an environment of mutual distrust and one state's declaration that it is seeking armed strength for purely defensive reasons is certain to be met with suspicion by its neighbours.

Thomas Schelling added the dimension of 'strategic realism' in 1980. He focusses his attention on foreign policy decision-making. He said that leaders think strategically when they are confronted with basic diplomatic and military issues. Strategic methods involve diplomacy, foreign policy and also use of armed forces. Schelling says 'diplomacy is like bargaining' where one gets the outcome which might not be ideal for both parties but is better for both as compared to other alternatives. Strategic realists are concerned with how to employ power intelligently in order to get the adversary to do what we desire and more importantly to avoid doing what we fear.

1.3 LIBERALISM

The Liberal tradition in IR is closely associated with the emergence of modern liberal state. The basic tenets of Liberalism are freedom, tolerance, cooperation, compromise, peace and progress. It rules out conflict and war. The Liberal tradition strongly believes in the reason and rationality of individual. It believes that through cooperation and compromise, conflicts of society can be resolved. Tolerance is the key for building harmony and avoiding conflicts. Unlike Realists, Liberals

do not believe that human nature is evil. Rather humans are sociable, rational, competitive and collaborative. John Locke, a 17th century liberal philosopher emphasized on the protection of rights of life, liberty and property of an individual. He advocated limited and constitutional state so that it does not infringe on the freedom of an individual. Jeremy Bentham, another prominent liberal philosopher coined the term 'international law' and enlarged the concept of constitutional state which would aim at greatest happiness of the greatest number. Immanuel Kant expanded the argument and emphasized on the establishment of constitutional and mutually respectful republics that could lead to perpetual peace and progress. Post 1970s, Liberalism was revived under neoliberalism. Key themes within Liberalism are: Interdependence Liberalism; Republican Liberalism; and Liberal Institutionalism as discussed below.

- A) Interdependence Liberalism:** It emphasizes on free trade and mutually productive economic relations. The idea can be traced back to the birth of commercial liberalism in 19th century drawn from the thoughts of David Ricardo, Richard Cobden and John Bright. Free trade allows each country to develop the goods and services in which they have a comparative advantage from other countries. This creates economic interdependence and reduces the probability of war. Cobden and Bright argued that free trade would bring people from different races, creeds and languages and tie them in 'bonds of eternal peace'. Robert Keohane and Joseph Nye call it 'complex interdependence' where actions of one country affect the other countries. And this is not only related to economic sphere but also extends to the areas of climate change, economic development and human rights.
- B) Republican Liberalism:** Liberals believe that external behaviour of states is influenced by their political and constitutional make up. Authoritarian states are generally viewed as aggressive and militaristic whereas democratic states follow more of peaceful and cooperative methods in their dealings. With the collapse of communism, the 'democratic peace thesis' re-emerged. Francis Fukuyama in his 'End of History' said that democracy is the order of the world. Market capitalism and liberal democratic principles have won the ideological war. Freedom, trade and principles of cooperation are the basic tenets on which the world will govern itself. Liberals quote the 16th century German philosopher Immanuel Kant who said that democracies do not fight; and, therefore, democracies lead to the establishment of 'zones of peace'.
- C) Liberal Institutionalism:** Liberal institutionalism owes its genesis to social contract theory of Hobbes and Locke. Social Contract theorists say that an external, sovereign power is required to prevent society from barbarous and chaotic state of nature. Similarly, international order is anarchical and is not governed by central authority so it requires an international organization to establish rule of law that would be based on collective security and respect for international law. The League of Nations was the first attempt. And the United Nations now governs global politics. Institutions function as mediators and facilitators of cooperation among states on matters of common interest. Liberal Institutionalism promotes the idea of international organizations, such as the UN, to establish rules, such as collective security. An international system should be based and governed by clearly laid-down rules and institutions. International organization is

the chief ‘external’ mechanism that is needed to constrain the ambitions of sovereign states, which are otherwise oriented to pursue their ‘national interests’. More radical Institutionalism highlights the importance of multilateralism in meeting the challenges of global governance and the effects of globalization. The effects of globalization and challenges posed by issues like terrorism, pandemics etc show that states cannot meet them unilaterally. These challenges demand creation of regional and global regimes – institutions and norms – more or less on permanent basis.

Check Your Progress Exercise 2

Note: i) Use the space given below for answers.

ii) See the end of Unit for tips for your answer.

1) What is Liberalism? Explain key themes within Liberalism?

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1.4 CRITICAL PERSPECTIVES

The Critical perspectives in IR gained prominence in 1980s. They embraced a post-Positivist approach that links theory with practice. They challenge the global status quo norms and values and expose the inequalities, injustices and imbalances that mainstream theories ignore. The task is not only to understand IR but change it too. Critical theories are emancipatory theories and they work towards overthrowing oppression and achieve freedom of the deprived sections. Critical Perspectives are views from the below; looking at IR from the perspective of the deprived and the victims. Main critical perspectives are discussed in subsequent sections.

1.4.1 Marxism, Neo Marxism and Critical Theory

Marxism has been considered as the radical alternative to mainstream theories of Realism and Liberalism. The latter has been considered to cater to the interests of the rich and powerful ruling classes in the imperial states of Europe; whereas Marxism has been the voice of the weaker sections of society. Marxism believes that class struggle is an inevitable part of society. Economy is of primary importance; Marxism explains that society is divided on the basis of economics. There are two classes of ‘haves’ and ‘have nots’. Marxism bases itself on materialist conception of history. Karl Marx has laid down five stages in history namely Primitive Communism where everyone is equal and no social division between rich and poor exists. Second is feudalism where the society gets divided into two major social classes namely, landlords and serfs. A class struggle replaces feudalism with capitalism. But in capitalistic mode of production, the division still persists between proletariat (working class) and bourgeoisie (capitalist class). Marx calls for a working class revolution to dethrone the bourgeoisie and overthrow capitalism to build a socialist society. In socialist society, resources

will be distributed according to their work and social justice will be established. Socialism is a transitory stage. Socialism will soon pave way for classless communism where distribution of resources will happen according to everyone's needs. Karl Marx believed that historical process is carried forward through dialectical process in which internal contradictions happen in each mode of production.

V.I. Lenin in *Imperialism: The Highest Stage of Capitalism* underlined that domestic capitalists maintain high levels of profits by exporting surplus capital to overseas markets. This has led to colonization in Asia, Africa and elsewhere and also the resultant war (World War 1) among the European capitalist powers to control these colonies.

Neo Marxism explains global poverty and inequality. Marxism was revived in 1970s and was called Neo-Marxism or Structural Approach or Neo Radical approach including the World System theory and dependency theory. These frameworks explain that world is divided into three spheres – core, periphery and semi-periphery. Core countries are located in the North. Composed of Western capitalist system, they have large accumulation of capital, possess high technological know-how; have high skilled workers and high wages, and greater investment. On the other hand, peripheral countries are the ones located in the South, are poor and mainly agricultural. They have low capital, low technological know-how, have large unskilled workforce which is paid low wages. Subsistence economy and large unemployment are the features of the peripheral economies. These countries also have low investment opportunities. Semi-Peripheral countries are the ones in which some manufacturing occurs but capital is not concentrated as in core countries. The core or the semi-peripheral countries exploit the periphery for their resources and cheap agricultural products and cheap labour. With low technological know-how which is also expensive, export of technology from the core to peripheral or semi peripheral countries is low. They continue to remain under-developed or marginalized. Ander Gunder Frank in his work *Capitalism and Underdevelopment in Latin America* calls it 'development of underdevelopment. Other prominent advocates of this theory are Samir Amin, Immanuel Wallerstein and Raul Prebisch. United Nations Economic Commission for Latin America under its head Raul Prebisch did the initial work on Centre-Periphery thesis in the 1940s and 1950s. Samir Amin says that periphery wants development in competition with 'centre' or the core, oblivious of the fact that every region has its own local development and need not copy the West. So, by imitating the Eurocentric idea of development, the periphery distorts and destroys its indigenous structures making them unsustainable and dependent on the West for its developmental needs. This further strengthens core and weakens the periphery.

Dependency theorists say that dependency is a form of international interdependence in which regions having surplus wealth want to loan out their money to peripheral countries. Dos Santos, a dependency theorist defines dependence as a situation in which the economy of certain countries is conditioned by the development and expansion of a 'core' or 'centre' economy. Let us have a look at Critical Theory. The term itself suggests that the theory has been critical of oppression and unjust system of the society. Antonio Gramsci explained that capitalist class does not solely work on unequal economic and political power but also through hegemony of bourgeois ideas. Hegemony means domination of

certain ideas and theories. Gramsci says hegemony works through coercion and consent. Robert Cox said that hegemonic power of USA is not only in terms of military but also of its ability to create a broad consent on the world order. Critical theorists are committed to emancipatory politics and believe in building an inclusive and cosmopolitan world order. Frankfurt school rose in 1923 and they also underline the oppression of the weaker section of society. Key theorists include Theodor Adorno, Max Horkheimer and Herbert Marcuse. Second generation of Frankfurt school includes Jurgen Habermas, Robert Cox and Andrew Linklater who applied critical theory to the study of international politics.

Check Your Progress Exercise 3

Note: i) Use the space given below for answers.

ii) See the end of Unit for tips for your answer.

1) Explain Marxist approach to IR.

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1.4.2 Feminism

Feminism rose in 1960s in Europe where women challenged the social, economic and political role given to them and emphasizing that these roles are not natural. It's the society that has confined women to household work and men to economic and political spheres. The central themes in feminism are public and private divide; patriarchy; sex and gender; and equality and difference. Feminists explain that there is an artificial and unnatural public and private divide where public is solely confined to men and women take care of private sphere. Politics like political parties and government fall in the realm of public life – dominated by men. Feminists insist that private life such as family and relationships are also a part of political sphere. Betty Freidan remarked that 'All personal is political'. Feminists ask for breaking down of public and private spheres that will transfer responsibilities to the state and seek provision of generous welfare to women and support programmes.

Feminists have attacked patriarchal nature of society that allows the male head of the family to decide for women. Woman cannot have her own choice. Feminists further elaborate on the sex and gender classification. Sex is a biological difference between a male and a female whereas gender is a social construct. It means that the role of a man and woman is defined by the society. And lastly, there is difference; there are feminists who say that women need to celebrate their difference. They emphasize that women need not be 'male identified'. Rather they can enjoy womanhood and celebrate their different traits of being caring, warm, protective, and child-bearing.

How feminism is projected in International Relations? IR has largely talked about causes of war and conflict, development of international law and diplomacy, and global expansion of trade and commerce. But the significant missing factor

is that they have not talked of people. The dominant theories have excluded women from domestic and international politics. Realism emphasizes on power and struggle. They have assumed male to be participants in foreign policy decision-making. Feminists accuse IR to be gender blind. It's not inclusive of women's voice and opinions. State's policy is governed on the factor of export earnings, financial matters and comparative labour costs. But state has not focused much on delivery of social services, provision of full employment, alleviation of poverty and removal of social inequalities. But women have confronted these challenges and worked hard to make their voice heard. 'Where are women in IR?' is a common question Feminists ask.

Check Your Progress Exercise 4

- Note:** i) Use the space given below for answers.
 ii) See the end of Unit for tips for your answer.
- 1) Explain the basic tenets of feminism in IR.

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1.4.3 Post-Structuralism

Post-Structuralism and Post-Modernism are used interchangeably. It is argued that all knowledge is partial and local. Every society has its own truth and there is no universal truth. Post-modernists highlight the complex power knowledge system where truth is created to favour a section of society. Dominant groups in society do not permit any opposing thought. Therefore, post modernists ask for rejection of hierarchical ideas. Further, all history is written from the perspective of the victor; the views of the vanquished never find a mention in history books. They are anti-foundationalists which means that there are no universal moral and political principles. They emphasize that every society should create their own truths and values. German Philosopher Friedrich Nietzsche had talked about nihilism. He had said truth is fiction. Jean Francis Lyotard defined post-modernity as: 'An incredulity towards meta-narratives'. He said that all creeds and ideologies are to be viewed skeptically. Michael Foucault, a French philosopher, said that knowledge is power. He believed that truth is a social construct. And the powerful section of a society creates its own truth to uphold its vested interests. Jacques Derrida talked about 'deconstruction'. He underlined the truth of all time: there is no fixed meaning of concepts, languages and statements. He upheld the difference. He said that every society has different truths. And there is a need to deconstruct text so as to unravel the truth of every society. Richard Rorty, a US philosopher, carried the argument further. He rejects that there exists any objective, transcendental standpoint from which beliefs can be judged. He says, there is no such standpoint.

Post-modernists have influenced international relations since the publication of Der Derianand Shapiro's *International/Intertextual*. Post-modernists argue that any political event will always have different interpretations. For example: 9/11

event has been analyzed as an act of terrorism, a criminal act, or an act of revenge. Critics point out that post-modernists hold different views as equally valid and they believe that even science cannot distinguish between truth and falsehood.

1.4.4 Green Politics

Environment became an important factor in international policy-making debate since 1970s when the dangers of uncontrollable population and unsustainable growth and their impact on environment came to the fore. In 1990s, it gained further traction with concern of climate change. Green politics elaborates on a link between humankind and nature. It talks about the need to balance economic growth with environmental preservation. It emphasizes on sustainable development. It says that growth and development can only sustain when it is in concordance with environment. Then there are 'Eco-socialists' who blame capitalistic development for environmental degradation. They argue that the present market-oriented phase of capitalism, or neoliberalism as it is often called, seeks profit at the cost of nature. Another movement is that of Eco-anarchists who argue that domination over other people is domination over nature. Exploitation of people and communities at local level necessarily entails exploitation and destruction of nature – with no recourse and no remedy ever. So structures of hierarchy and authority should be broken down. Then there are eco-feminists who argue that domination over females lead to domination over nature. Male-domination invariably violates nature too. Feministic values of softness, warmth, care, gentleness will help in preserving the environment.

1.4.5 Social Constructivism

Alexander Wendt in his important work *Anarchy is What States Make of It* explains that anarchy is not an objective reality. Rather it is subjective. It is a social construct where people have given shape to the ideas, beliefs and traditions; and they share it. Anarchy then comes to occupy a place in the mainstream thinking. Wendt further elaborates that anarchy is viewed by some states as a threatening disorder that is not regulated by a central authority; whereas other states would view it as freedom and opportunity. Therefore, social constructivist theorists highlight that there is no objective social or political reality. The reality is not something that is 'out there' in terms of external objects. Rather, reality exists 'inside'. They contrast 'inside-out' approach with 'outside-in' approach. People as individuals or groups construct the world and then act according to those constructions. People's ideas and beliefs become important when they are shared to shape their identity or to serve their interests. Theorists explain that nations are not objective entity. Rather, 'nation' is an 'imagined community' where people believe that they share common beliefs, ideas, history, blood and lineage. Social Constructivists highlight that interactions between agents (people in the form of individuals or groups) and structures of the international system are always mediated by ideational factors (beliefs, values, theories and assumptions). Critics of Constructivism say ideas do not fall from sky. Ideas are formed after seeing the social, economic and political reality. Constructivism is an influential post-Positivist approach that gained prominence after the Cold War.

1.4.6 Post Colonialism

Though the colonial powers have been defeated long back and newly-independent countries with their sovereignty intact have been formed. But the people in less

developed and developing countries are still subjugated by the colonial mindset. Edward Said developed the idea of *Orientalism*, wherein he explained that the Western cultural and political hegemony over the Orient has been maintained through producing a literature or perpetuating a thinking that demeans or belittles non-Western people and their culture. For example, a typical Orientalist view is that India is a country of snake charmers, magicians, sadhus and nothing worthwhile in the field of science and technology has ever been achieved. The statement highlights that India is not a progressive, modern and developed country but a believer of superstitions. Of course, such a viewpoint is biased. But the bias is an act of Western domination and hegemony over the orient. Other such examples of post colonialism include ‘lustful Turks’ and ‘mysterious East’. Post Colonialism exposes how the Western world establishes its domination. They explain that ‘white man’s burden’ theory is farce and it is just a way to keep the less developed and developing countries under the Western rule –cultural and intellectual – and to deprive them of their confidence. Developmental Aid and Humanitarian Interventions, the two hugely celebrated Western concepts are classic examples of post colonialism where rich and powerful countries continue to interfere in the affairs of the state and dictate their terms. Post Colonialism exposes the hierarchy of thoughts in the international community where Western ideas rule over indigenous thoughts and cultures. Post Colonialism makes an effort to legitimize non-Western and sometimes anti-Western ideas, culture and traditions.

Post Colonialism had emerged in the inter-War period (1919-1945) but gained high point only after the Second World War. This happened because the imperial powers namely British, Dutch, French and other colonial European countries got defeated by the national freedom movements waged by the colonies. Though the colonies were influenced by the liberal ideas of freedom and democracy, but to fight against the colonizers and to attain the goal of social justice and emancipation, many liberation movements took the help of socialist and revolutionary Marxist ideas. After gaining independence, these radicals created a distinctive voice separate from liberalism and socialism in forming of the Non-Aligned Movement (NAM). Members of NAM were from Afro-Asian and Latin American countries, also known as the Third World which developed its own distinctive perspective on global political, economic and cultural priorities. They highlighted their indigenous cultures, religions and traditions. For example: Gandhi propagated his theory of non-violence and self sacrifice which is rooted in Hinduism; many African countries combined socialism with their own indigenous traditions. Critics of Post Colonialism have argued that by leaving Western ideas, Post Colonialists have refused progressive politics in place of traditional values and authority structures. Feminists argue that abandoning Western ideas has hindered progress of their movement as most indigenous cultures suppress the rights of women.

1.5 LET US SUM UP

Theories are important to understand International Relations. Theories give shape and structure to the confusing and shapeless reality. Realist theory explains international behaviour according to aggressive human nature; the insecurity of state elites and the pursuit of national interest by the sovereign state in an otherwise anarchic international context where there is no supranational authority to enforce law and order. Because humans are self-interested creatures, international affairs

work on zero sum game where one loses and the other gains. Liberal approach defies the Realist theory and argues that human behaviour is based strongly on cooperation, tolerance and the capability to resolve conflicts peacefully through dialogue and negotiation. That's why countries are interdependent for trade, resolution of political issues like climate change, piracy and economic growth. Marxist theory criticizes the mainstream theories and highlights exploitation and class struggle in capitalism; and gives a view of IR 'from below' i.e the view point of the poor, marginalized and the exploited. New theories that enrich the understanding of International Relations are one, of Green Politics that highlights the issue of climate change and environmental preservation. Feminist theory talks about bringing women issues to the mainstream for making international policies. Post Structuralism assists in deconstruction and promotes diversity in thoughts. And Post Colonialism exposes the hegemony of ideas and culture created by Western countries by belittling the Eastern values.

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1.7 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

- 1) Your answer should highlight following points
 - Realism states are power seekers
 - States behave like human beings and are selfish in nature.
 - World is an anarchical with no central authority to regulate the behaviour of states
 - Due to security dilemma, states seek to enhance their military and strategic powers

Check Your Progress Exercise 2

- 1) Your answer should highlight following points

- The Liberal tradition in IR is closely associated with the emergence of modern liberal state
- The basic tenets are freedom, toleration, cooperation, compromise, peace and progress
- Believes that through cooperation and compromise, conflicts of society can be resolved

Check Your Progress Exercise 3

1) Your answer should highlight following points

- Marxism is a radical alternative to mainstream IR theories
- Marxism has been the voice of the weaker sections of society
- Marxism believes that class struggle is an inevitable part of society
- Marxism explains that society is divided on the basis of economics

Check Your Progress Exercise 4

1) Your answer should highlight following points

- Mainstream IR theories are gender blind
- IR excludes women's voices and opinions

