

CHINA'S CHALLENGE AND THE FUTURE OF IR THEORY

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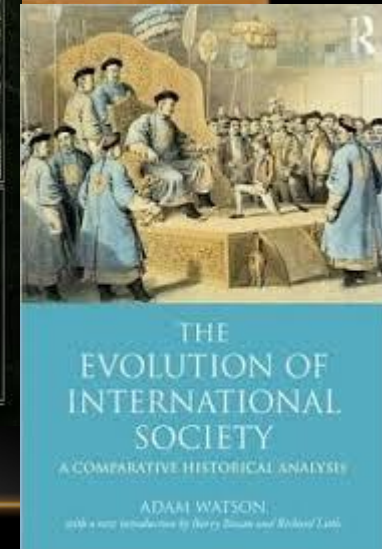
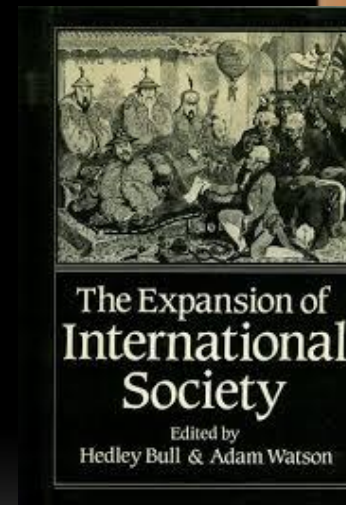
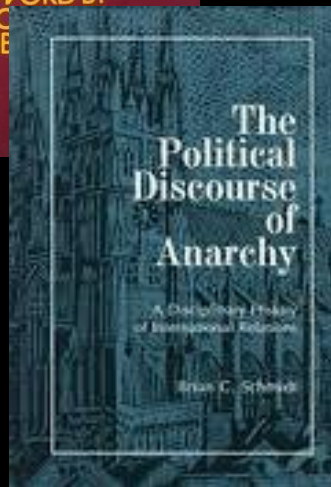
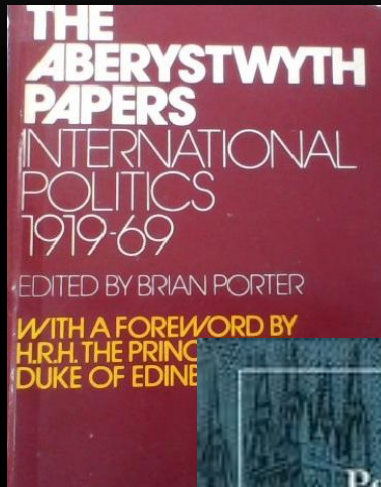
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SYNOPSIS

- Where we are – the ‘Westfailure’ problem in IR
 - What they do – Chinese Challenge to IR theory
 - Where we go – what kind of implications?
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WHERE WE ARE:
THE 'WESTFAILURE' PROBLEM

THE BIRTH OF A DISCIPLINE (AND ITS FAILURE)



AFTER 'WESTFAILURE'



Non-Western IR

Post-Western IR

NON OR POST?

Non-Western IR

Enriching IR by adding
various traditions

Mere re-prioritisation

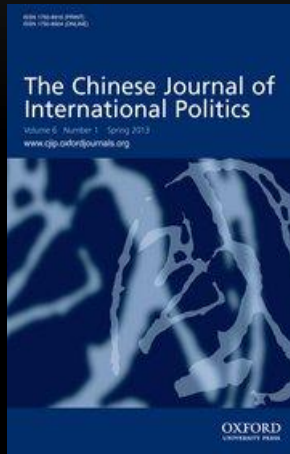
Post-Western IR

Avoiding
'We have own IR too!'

Its 'critical' method is
indeed Western

WHAT THEY DO:
THE 'CHINESE SCHOOL' OF IR THEORY

ITS DEVELOPMENT

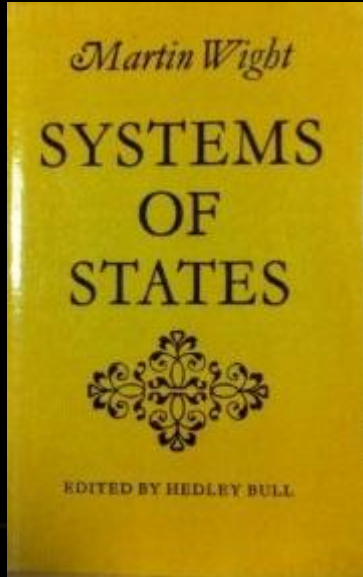


1. Revisiting Confucius conception
of the world

2. Introducing Confucius philosophy
As a critical method

Approach 1
Envisioning alternative worldview
Through Confucius lens

WIGHT'S WONDER



Sovereign State
System

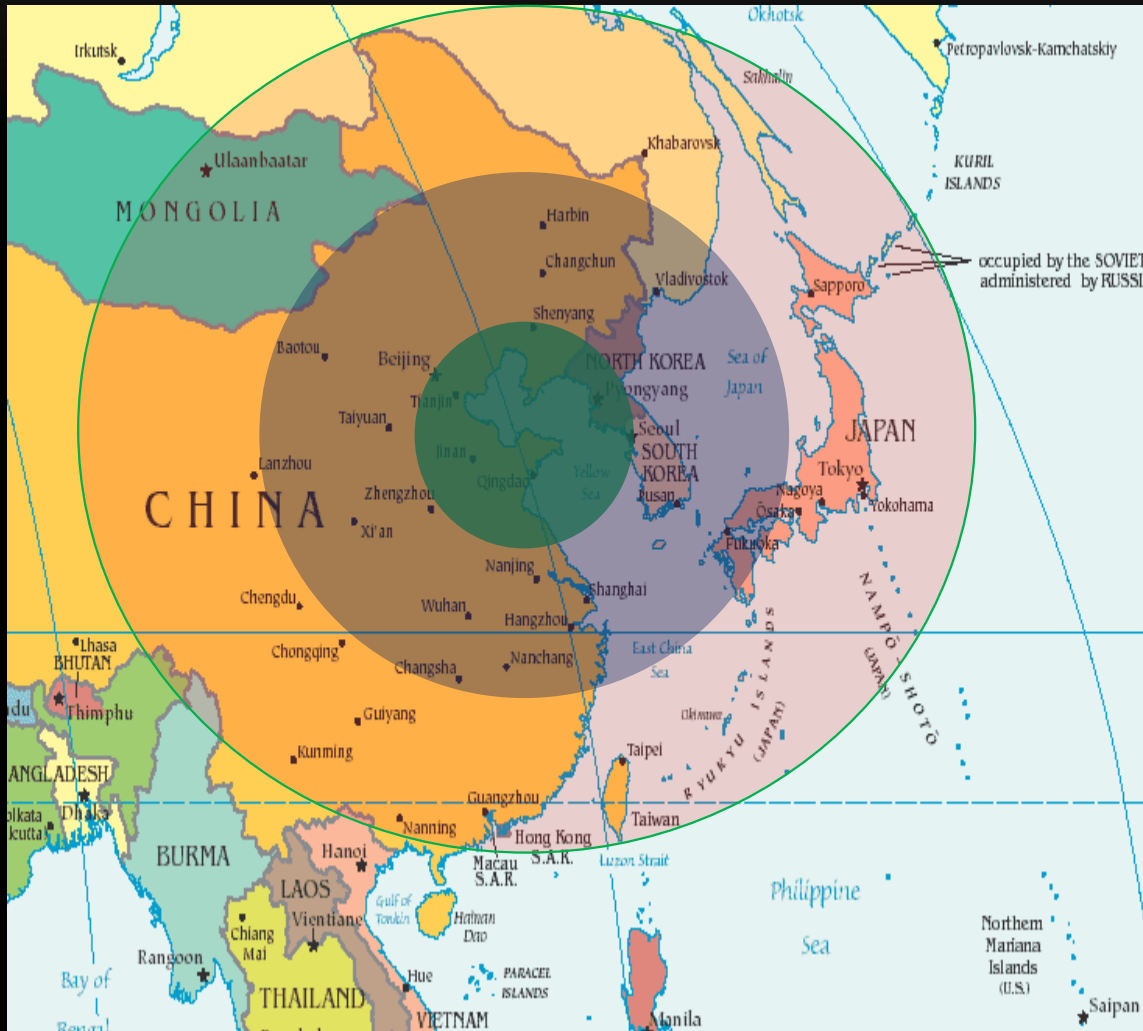
Suzerain State
System

Suzerain system as 'secondary'

Because not constituted by
sovereign states

And the mode of communication is
different, not balance of power, but
Divide et Impera

TIENXIA (天下) AND TRIBUTARY SYSTEM



Core

Obedience

Recognition

Periphery

TRIBUTARY SYSTEM AS AN ALTERNATIVE ZHANG AND BUZAN'S RE-INTERPRETATION



Tributary system as another
international society

For cosmic and social harmony

By ordered inequality

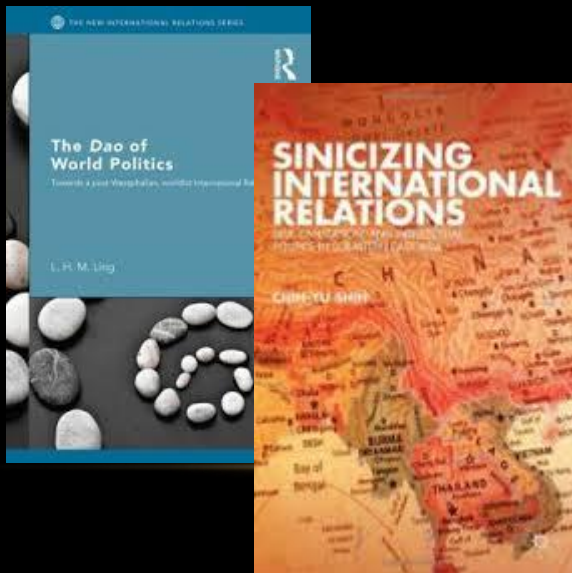
Through ritual justice

Approach 2
Inserting Confucius Philosophy
for critical methodology

THREE ELEMENTS IN INTERNATIONAL RELATIONS THEORY

	Type 1 (modern)	Type 2 (post-modern)	Type 3 (hyper-modern)
Ontology	Physically 'there'	Socially 'constructed'	Is where?
Epistemology	Subject/object divided	S created by O O made by S	Interchange- able
Methodology	More scientific (positivism)	Less scientific (post-positivism)	

BEYOND WESTERN METHODOLOGY



Confucius Philosophy as
critical methodology

Emphasising multiplicity
– no fixed and only one IR

Departure from ‘Westphalian World’

Towards ‘Post-hybridity’

WHERE WE GO:
THEIR IMPLICATIONS

THREE QUESTIONS

How large does Confucius international society cover?
(geographically and intellectually)

Is 'post-hybridity' applicable to other areas?

To what extent can we include Confucius ideas
And make a balance with others?

CHINESE SCHOOL IN NON/POST WESTERN IR

Non-Western IR

Enriching IR by adding various traditions

Mere re-prioritisation



Post-Western IR

Avoiding
'We have own IR too!'

Its 'critical' method is indeed Western



FINAL QUESTION

If there would be any 'Indian' approach, what would we do?
The same pathway, or (how) different?

THANK YOU FOR YOUR ATTENTION