

Ethics And World Politics By Duncan Bell

Intermediate Examination Paper from the year 2007 in the subject Politics - International Politics - General and Theories, grade: 1.5, The Australian National University, 0 entries in the bibliography, language: English, abstract: Contemplating ethics, culture and furthermore their interplay in world politics might be a perpetual impasse devoid of a teleological clarity. Disregarding the two concepts on the other hand, as irrelevant to the study of International Relations (IR), as it is best carried out by Realpolitik and studied with scientific sterility ala Kenneth Waltz, would be myopic on a number of levels. Before framing the meaning of ethics and culture, and discussing their possible interplay in world politics, the following question is proposed to perhaps establish a conceptual link between the two: Can we find a fruitful starting point by perceiving morality as a connector of ethics and culture to world politics? Of all the areas of philosophy, ethics is the one that seems most significant to people, and it is no overstatement to say that everyone is engaged in ethical deliberation at every turn in life. Ethics, as a major philosophical branch, is derived from the ancient Greek term ethikos, or the meaning of living. Its primary focus is to discern between right and wrong ergo it aims to understand the 'nature of morality'. Or put differently, the 'social quality' of ethics 'forces each of us to feel that our identity is also defined by our relations to others'. In a world which is transformed by a growing 'interconnectedness and intensification of relations, among states and societies' summarized in the buzzword of globalization, the social quality of ethics calls for refinement. The veil of ignorance has been vigorously lifted from our eyes by the effects of global transformation, and it becomes an imperative to avoid limiting ethics to kin relationship

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or confined to territorial bounded Westphalian sovereignty. In short ethics is about 'humanizing the experience of the other', which is in its logical extension an individual moral choice to be righteous in a global as well as national and even local context. Thus sound moral values raise tough choices; and tough choices are never straightforward especially in the prevailing anarchical system of world politics. Just like ethics culture is not a 'singular thing', but rather a 'loose collection of [assumed] characteristics' of a community.

Kant's moral and political philosophy has been important in developing ethical thinking in international relations. This study argues that his theory of the state is crucially important for understanding the moral agency of the state as it is discussed in contemporary debates. For Kant, it is argued that the state has not only duties but also, controversially, inalienable rights that ground its relationship to its citizens and to other states. Most importantly, the state – regardless of its governmental form or factual behaviour – has a right to exist as a state. The Kantian account provided, therefore, explores not only the moral agency but also the moral standing of the state, examining the status of different kinds of states in world politics and expectations towards their ethical behaviour. Every state has a moral standing that must be respected in a morally imperfect world gradually transforming towards the ideal condition of perpetual peace.

Arguments have consequences in world politics that are as real as the military forces of states or the balance of power among them. Neta Crawford proposes a theory of argument in world politics which focuses on the role of ethical arguments in fostering changes in long-standing practices. She examines five hundred years of history, analyzing the role of ethical arguments in colonialism, the abolition of slavery and forced labour, and decolonization. Pointing out that

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decolonization is the biggest change in world politics in the last five hundred years, the author examines ethical arguments from the sixteenth century justifying Spanish conquest of the Americas, and from the twentieth century over the fate of Southern Africa. The book also offers a prescriptive analysis of how ethical arguments could be deployed to deal with the problem of humanitarian intervention. Co-winner of the APSA Jervis-Schroeder Prize for the best book on international history and politics.

Ethics and International Relations, Second Edition, offers a comprehensive introduction to the philosophical issues raised by international politics. Presupposing no prior philosophical knowledge and deliberately avoiding the use of technical language, it is ideally suited for political philosophy, applied ethics and international relations courses. Revised and updated, new material includes coverage of the war on terror, the impact of globalization, and ideas of cosmopolitan governance. Clearly and thoughtfully organized, it proceeds logically from general morality and international relations to issues surrounding just war theory and global justice. A crisp, analytical treatment presented with a student-sensitive approach and informed by real world issues. Covers a wide array of subtopics.

This is the first comprehensive study of how different ethical traditions deal with the central moral problems of international affairs. Using the organizing concept of a tradition, it shows that ethics offers many different languages for moral debate rather than a set of unified doctrines. Each chapter describes the central concepts, premises, vocabulary, and history of a particular tradition and explains how that tradition has dealt with a set of recurring ethical issues in international relations. Such issues include national self-determination, the use of force in armed intervention or nuclear deterrence, and global distributive justice.

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Bringing together leading international scholars within the fields of social and political theory and philosophy, this book explores how we should understand work and its role(s) in our lives and wider society. What challenges are posed by work in our changing economy and the new economic forms that are beginning to emerge, and how can we best address these challenges? In what ways do patterns of working, as well as work technologies, shape people's lives within and outside work, in particular their life opportunities and their social and natural environment? How might we organize—or seek to reorganize—workplaces so that the experience of work better reflects our shared ethical ideals and normative principles? This volume examines these vital questions in a comprehensive and systematic manner in order to provide much needed theoretical insight and practical guidance in reflecting on the nature, problems, and possibilities of work currently. This book will be of interest to undergraduate and postgraduate students and established academics in the areas of contemporary political theory and philosophy, social theory, legal philosophy, labour studies, the sociology of work, practical ethics, critical theory, and political activism.

At what point can we concede that the realities of world politics require that moral principles be compromised, and how do we know when a real ethical limit has been reached? This volume gathers leading constructivist scholars to explore the issue of moral limit and possibility in global political dilemmas. The contributors examine pressing ethical challenges such as sanctions, humanitarian intervention, torture, the self-determination of indigenous peoples, immigration, and the debate about international criminal tribunals and amnesties in cases of atrocity. Their analyses entail theoretical and empirical claims about the conditions of possibility and limits of moral change in world politics, therefore providing insightful leverage on

the ethical question of 'what ought we to do?' This is a valuable contribution to the growing field of normative theory in International Relations and will appeal to scholars and advanced students of international ethics and political theory.

Using a participatory approach to teaching ethics in global politics, this book compiles classroom-tested exercises for use in courses related to world affairs.

The book discusses how the two interrelated questions of biopolitics and ethics influence discursive and non-discursive practices in the fields of international relations and strategic studies. The book debates the following research question of how discussions on global regimes that rule human empowerment and human fragility in international and strategic arenas require the establishment of a complex relation between the contested concepts of biopolitics and ethics. The book focuses on six main areas which are (1) the politics of (in)security, (2) complex emergencies and contemporary terrorism, (3) health, risk and population management, (4) environment and climate change, (5) the politics of memory and trauma and (6) migration and refugee flows. The usefulness of the book derives from critically questioning how, international public policies in sensitive areas like terrorism, global health, global migration flows or humanitarian assistance are being built through global policy regimes and global discursive regimes.

'A lucid, comprehensive analysis of normative approaches to international relations, and an original contribution to critical theory' - Andrew Linklater, University of Keele

'Hutchings combines a valuable account of the current state of the art with a lucid exposition of her own, highly distinctive, position. This will be required reading for students in international political theory, and indeed anyone interested in normative issues in international relations' - Chris Brown, London School of Economics and Political Science

Providing an invaluable overview of the competing schools of thought in traditional and contemporary international theory, this book seeks to path the way forward for new ways of thinking about international political morality. First, the role and place of normative theory in the study of international politics is explained before a discussion of mainstream approaches within international relations and applied ethics. Here the student is introduced to the central debates between realists and idealists, and cosmopolitans and communitarians. Second, the conceptual challenges of contemporary approaches in critical theory, postmodernism and feminism are outlined and then used as a platform to develop the author's own Hegelian-Foucauldian approach for doing normative international theory. Third, the insights drawn from each approach are applied to the study of two key topics in contemporary theoretical debate: the right to self-determination, and the idea of

cosmopolitan democracy, and conclusions drawn for transcending the theoretical deadlock in international relations. Accessibly written and wide-ranging, this text will quickly become essential reading for all students and academics of politics and international relations seeking a deeper understanding of the underlying tensions and future potential of international theory today.

This volume brings together the recent essays of Richard Ned Lebow, one of the leading scholars of international relations and US foreign policy. Lebow's work has centred on the instrumental value of ethics in foreign policy decision making and the disastrous consequences which follow when ethical standards are flouted. Unlike most realists who have considered ethical considerations irrelevant in states' calculations of their national interest, Lebow has argued that self interest, and hence, national interest can only be formulated intelligently within a language of justice and morality. The essays here build on this pervasive theme in Lebow's work by presenting his substantive and compelling critique of strategies of deterrence and compellence, illustrating empirically and normatively how these strategies often produce results counter to those that are intended. The last section of the book, on counterfactuals, brings together another set of related articles which continue to probe the relationship between ethics and policy. They do so by exploring the contingency of events to suggest the

subjective, and often self-fulfilling, nature of the frameworks we use to evaluate policy choices.

While skepticism about the role of moral considerations in international politics has been influential within the discipline of international relations (IR), those writing on topics such as war, peace, rights and trade up until the twentieth century took seriously the importance of ethical values and moral debates. The 1990s and 2000s have seen a substantial growth of attention to the ways in which IR conceives and analyzes themes of an ethical nature, and how issues, problems and policies involving ethics are addressed by a variety of actors within the international system. This indispensable research companion widens the perspective from 'ethics and international relations' to 'ethics in international relations', redressing the (mis)perception that ethical concepts, principles, norms and rules are not in part constitutive of the international system and the agents acting within that system. Necessarily cross-disciplinary, expertise is drawn from IR and also philosophy, political theory, religious studies, history and law, making this an ideal volume for any library reference collection.

The book opens with a discussion of different methods and approaches employed to study the subject, including analytical political theory, post-structuralism and critical theory. It then surveys some of the most prominent

perspectives on global ethics, including cosmopolitanism, communitarianism of various kinds, theories of international society, realism, postcolonialism, feminism, and green political thought. Part III examines a variety of more specific issues, including immigration, democracy, human rights, the just war tradition and its critics, international law, and global poverty and inequality. -- Publisher description.

This last one out of four volumes by Richard Ned Lebow in this book series focuses on various fields of social sciences and their connection to international politics. The author writes about topics in psychology, tragedy, and ethics. All of these fields are being put into relation with political aspects, especially international relations.

This volume provides an overview of the main themes and developments in the ethics of immigration.

Ethics, Diversity, and World Politics argues for the importance of the diversity of human ethical systems in world politics, defending the vitality of a 'pluralist' position in debates about how to ethically assess and respond to political challenges. Rooted in the 'English School' tradition of international relations theory, the book offers the first fundamental reformulation of the 'traditional pluralism' that fails to offer a persuasive defence of the normative desirability of

ethical diversity in human affairs, resulting in a pluralist ethic that is statist, conservative, and unable to engage effectively with contemporary world politics. The book develops an alternative account of 'revived pluralism', rooted in a defence of the normative desirability of ethical diversity that draws upon political philosophy, political theory, and sociology, to establish a far more rigorous methodological basis for a pluralist position, whilst also enabling assessment of the limits of defensible diversity.

In this study of an issue that has moved to the forefront of international relations, Luigi Bonanate challenges the realist argument that relations between states are essentially amoral and governed exclusively by considerations of power and self-interest. He argues instead for the possibility of a moral theory of international life and, in doing so, lays a foundation for making moral assessments of international politics.

Addressing key issues including sovereignty, political community, democracy and international intervention, this book outlines a theory of cosmopolitan politics based on hospitality and makes an important contribution to the debates about cosmopolitanism and ethics in IR.

How do terrorists become politicians? This book embraces a series of comparative case studies in order to examine important issues regarding the relationship between terrorism and political processes. It identifies the characteristics necessary for the transition from a 'terrorist' organization to a political party and situates this within broader debates about substantive ethical concerns motivating the distinction between legitimate politics and illegitimate violence. The volume offers a presentation of how some terrorist groups see the world in which they live.

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It also provides an understanding of how established democracies such as the US react to the phenomenon of the terrorist-politician transition. This is a useful resource for students and scholars of international relations, political ethics and comparative politics.

Lebow demonstrates that foreign policies consistent with generally accepted ethical norms are more likely to succeed, and those at odds with them to fail. Constructing original data sets and analyzing multiple case studies, Lebow makes an empirical case for ethics in international relations. His approach looks to create a productive dialogue between those who ask primarily 'ought' questions and those who pose 'is' questions. The former want to establish appropriate criteria for the behaviour of state and non-state actors and the discourses that lead to their policy decisions, whereas scholars who pose 'is' questions are concerned with how political actors behave and the principles and assumptions that might explain their behaviour. Lebow bridges the gap between 'is' and 'ought' questions by making an instrumental argument in favour of ethical foreign policy. He examines policymaking as well as policy, offering ethical guidelines for policymaking that are likely to result in more successful policies.

This provocative and original book challenges the commonplace that contemporary international interactions are best understood as struggles for power. Eschewing jargon and theoretical abstraction, Mervyn Frost argues that global politics and global civil society must be understood in ethical terms. International actors are always faced with the ethical question: So, what ought we to do in circumstances like these? Illustrating the centrality of ethics to our understanding of global politics and global civil society with detailed case studies, Frost shows how international actors constitute one another in global social practices that are underpinned by specific ethical commitments. Case Studies examined include: The War on Iraq The

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'Global War on Terror' Iran Human Rights Globalization and Migration The use of Private Military Companies. Global Ethics forces readers to confront their own necessary ethical engagement as citizens and rights holders in global society. Failure to understand international relations in ethical terms will lead to misguided action. This book should be read by all scholars and students of international relations as well as the general reader seeking an accessible account of the importance of ethical decisions in world affairs.

The Globalization of World Politics, the bestselling introduction to international relations, offers the most comprehensive coverage of the key theories and global issues in world politics. The eighth edition engages with contemporary global challenges, featuring a brand new chapter on Refugees and Forced Migration and updated coverage of decolonization to ensure the book continues to cover those topics that will define the key issues in IR into the future. Tailored pedagogical features help readers to evaluate key IR debates and apply theory and concepts to real world events. A fully updated Opposing Opinions feature facilitates critical and reflective debate on contemporary policy challenges, from decolonising universities to debates over migration and the state. Leading scholars in the field introduce readers to the history, theory, structures and key issues in IR, providing students with an ideal introduction and a constant guide throughout their studies. Students and lecturers are further supported by extensive online resources to encourage deeper engagement with content: Student resources: International relations simulations encourage students to develop negotiation and problem solving skills by engaging with topical events and processes IR theory in practice case studies encourage students to apply theories to current and evolving global events Video podcasts from contributors help students to engage with key issues and cases in IR Guidance on how to

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evaluate the Opposing Opinions feature, supporting students to engage in nuanced debate over key policy challenges Interactive library of links to journal articles, blogs and video content to deepen students' understanding of key topics and explore their research interests Flashcard glossary to reinforce understanding of key terms Multiple choice questions for self-study help students to reinforce their understanding of the key points of each chapter Revision guide to consolidate understanding and revise key terms and themes Instructor Resources: Case studies help to contextualise and deepen theoretical understanding Test bank - fully customisable assessment questions to test and reinforce students' understanding of key concepts Question bank - a bank of short answer and essay questions to promote students' critical reflection on core issues and themes within each chapter Customisable PowerPoint slides help to support effective teaching preparation Figures and tables from the book allow clear presentation of key data and support students' data analysis

In 2014, the ethics and politics of hospitality were brought into stark relief. Three years into the Syrian conflict, which had already created nearly 2.5 million refugees and internally displaced 6.5 million, the UN called on industrialised countries to share the burden of offering hospitality through a fixed quota system. The UK opted out of the system whilst hailing their acceptance of a moral responsibility by welcoming only 500 of the 'most vulnerable' Syrians. Given the state's exclusionary character, what opportunities do other spaces in international politics offer by way of hospitality to migrants and refugees? Hospitality can take many different forms and have many diverse purposes. But wherever it occurs, the boundaries that enable it and make it possible are both created and unsettled via exercises of power and their resistance. Through modern examples including refugee camps, global cities, postcolonial states and Europe, as

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well as analysis of Derridean and Foucauldian concepts, Migration, Ethics and Power explores: The process and practice of hospitality The spaces that hospitality produces The intimate relationship between ethics and power This is a brilliantly contemporary text for students of politics, international relations and political geography.

Ethics and International Relations (IR), once considered along the margins of the IR field, has emerged as one of the most eclectic and interdisciplinary research areas today. Yet the same diversity that enriches this field also makes it a difficult one to characterize. Is it, or should it only be, the social-scientific pursuit of explaining and understanding how ethics influences the behaviours of actors in international relations? Or, should it be a field characterized by what the world should be like, based on philosophical, normative and policy-based arguments? This Handbook suggests that it can actually be both, as the contributions contained therein demonstrate how those two conceptions of Ethics and International Relations are inherently linked. Seeking to both provide an overview of the field and to drive debates forward, this Handbook is framed by an opening chapter providing a concise and accessible overview of the complex history of the field of Ethics and IR, and a conclusion that discusses how the field may progress in the future and what subjects are likely to rise to prominence. Within are 44 distinct and original contributions from scholars teaching and researching in the field, which are structured around 8 key thematic sections: Philosophical Resources International Relations Theory Religious Traditions International Security and Just War Justice, Rights and Global Governance International Intervention Global Economics Environment, Health and Migration Drawing together a diverse range of scholars, the Routledge Handbook of Ethics and International Relations provides a cutting-edge overview of the field by bringing together these

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eclectic, albeit dynamic, themes and topics. It will be an essential resource for students and scholars alike.

Ethics and World Politics Oxford University Press

This text presents the concepts, theories, methods, and traditions of ethical analysis and then applies them to case studies in the areas of human rights, military force, foreign intervention, economic statecraft, and global political justice.

Universality Ethics and International Relations introduces students to the key debates about ethics in international relations theory. This book explores the reasons why grappling with universality and ethics seems to be a profound endeavour and where we end up when we do. By offering a new way of thinking about ethics in International Relations, Pin-Fat shows that there are several varieties of universality which are offered as the answer to ethics in global politics; the divine universality of Hans Morgenthau, the ideal universality of Charles R. Beitz and the binary universality of Michael Walzer. Taking the reader on a grammatical odyssey through each, the book concludes that profound searches for the foundations of universality can't fulfil our deepest desires for an answer to ethics in global politics. Pin-Fat suggests that the failure of these searches reveals the ethical desirability of defending universality as (im)possible.

An ideal text for use in a wide variety of courses, including ethics in international relations, international relations theory, and international political theory, this work provides a valuable new contribution to this rapidly developing field of research. Discussing cutting-edge debates in the field of international ethics, this key volume builds on existing work in the normative study of international relations. It responds to a substantial appetite for scholarship that challenges established approaches and examines new perspectives on international ethics, and that appraises the ethical implications of problems occupying students and scholars of international relations in the twenty-first century. The contributions, written by a team of international scholars, provide authoritative surveys and interventions into the field of international ethics. Focusing on new and emerging ethical challenges to international relations, and approaching existing challenges through the lens of new theoretical and methodological frameworks, the book is structured around five themes: • New directions in international ethics • Ethical actors and practices in international relations • The ethics of climate change, globalization, and health • Technology and ethics in international relations • The ethics of global security Interdisciplinary in its scope, this book will be an important resource for scholars and students in the fields of politics and international relations, philosophy, law and sociology, and a useful reference for

anyone who wishes to acquire 'ethical competence' in the area of international relations.

The third edition of *Ethics & International Affairs* provides a fresh selection of classroom resources, ideal for courses in international relations, ethics, foreign policy, and related fields. Published with the Carnegie Council for Ethics in International Affairs, this collection contains some of the best contemporary scholarship on international ethics, written by a group of distinguished political scientists, political theorists, philosophers, applied ethicists, and economic development specialists. Each contributor explores how moral theory can inform policy choices regarding topics such as war and intervention, international organizations, human rights, and global economic justice. This book provides an entry point into these key debates and offers a platform for further discussion. Published in cooperation with the Carnegie Council for Ethics in International Affairs

Friendship studies can model behavior both intellectual and actual
Cosmopolitan conceptions of justice in global politics are gaining in importance in the field of international political theory. Cosmopolitanism claims that we owe duties of justice to all the persons of the world and thus that normative theories of global politics should focus first on the interests or welfare of persons rather than

of states. Providing a thorough analysis of relevant literature and covering issues such as war and conflict, peace and human security, accountability for gross violations of human rights, environmental degradation, and the democratic deficit in transnational political actions and institutions, Patrick Hayden deftly examines the connections between accounts of cosmopolitanism and the part they play in contemporary global politics. He identifies competing theories of cosmopolitanism and defends them as strategies for serving the aims of justice in world affairs. Furthermore, he explores how cosmopolitan theories can function positively in processes of shaping international norms.

This volume offers a new dimension to realist theories about world politics. It questions both the theoretical and empirical foundations of much of traditional realist thought by offering realist-oriented analyses that emphasize the possibilities of cooperation and accommodation through agreement over common motivations and concerns. The articles in this volume demonstrate that moral considerations can and do play a significant role in shaping state behavior and that despair about the possibility of improving the systems and institutions within which we live is unwarranted. Specific points of normative convergence are raised in some detail, especially on issues of war, membership and authority, humanitarian concern and the social consequences of globalization. Three

ethical concepts form the core of the 'realism reconsidered' argued for here, namely, the ideas of pluralism, rights and fairness.

The need to control violent and non-violent harm has been central to human existence since societies first emerged. This book analyses the problem of harm in world politics which stems from the fact that societies require the power to harm in order to defend themselves from internal and external threats, but must also control the capacity to harm so that people cannot kill, injure, humiliate or exploit others as they please. Andrew Linklater analyses writings in moral and legal philosophy that define and classify forms of harm, and discusses the ways in which different theories of international relations suggest the power to harm can be controlled so that societies can co-exist with the minimum of violent and non-violent harm. Linklater argues for new connections between the English School study of international society and Norbert Elias' analysis of civilizing processes in order to advance the study of harm in world politics.

While the relevance of ontological commitments for epistemology and methodology in International Relations have been the subject of growing debate for several years, the implications for ethics and political agency of embracing an ontology of entanglement have remained unexplored. This work focuses on the importance of addressing the ontological and epistemological assumptions of the

discipline of International Relations. There is increased awareness of the limits of abstract principles as ways of adjudicating real life political and ethical choices regarding International Intervention and international development for both practitioners and scholars. The work challenges IR prevailing ontological imaginaries rooted upon Newtonian physics and argues that non-substantialist ontological positions nurture a political ethos that privileges 'modest' engagements of practical solidarity and weights political choices with regard to the consequences and distributive effects they may produce in the context where they are made rather than based upon their universal normative aspirations. While the book is firmly rooted in metatheory, Zanotti also highlights the easiness with which political failures are dismissed as unintended consequences and argues that the current crisis in Syria, and genocides in Srebrenica and Rwanda have shown that advocating abstract ethical principles, be they the Responsibility to Protect, impartiality, or following rules can lead to disaster and can foster violent and exclusionary practices. She also exemplifies how an alternative ethos can be practiced through the example of an international NGO in Haiti. Highlighting the need for critically re-thinking the way we conceptualize political agency and validate ethics, this work will be of interest to scholars of International Relations theory, ethics and critical security studies.

This volume is about the discourse and practice of intervention and non-intervention in international relations. The product of a dialogue between theorists of politics and international relations, it argues that intervention is endemic in world politics but that we need to move beyond traditional accounts of such practices. In moving towards a more encompassing approach, it explores traditional and post-modern perspectives on our understanding of sovereignty, the state and the state system; conceptions of power, identity and agency; and universal, particularist and contingent justifications for intervention and non-intervention.

Calls for justice and reconciliation in response to political catastrophes are widespread in contemporary world politics. What implications do these normative strivings have in relation to colonial injustice? Examining cases of colonial war, genocide, forced sexual labor, forcible incorporation, and dispossession, Lu demonstrates that international practices of justice and reconciliation have historically suffered from, and continue to reflect, colonial, statist and other structural biases. The continued reproduction of structural injustice and alienation in modern domestic, international and transnational orders generates contemporary duties of redress. How should we think about the responsibility of contemporary agents to address colonial structural injustices and what

implications follow for the transformation of international and transnational orders? Redressing the structural injustices implicated in or produced by colonial politics requires strategies of decolonization, decentering, and disalienation that go beyond interactional practices of justice and reconciliation, beyond victims and perpetrators, and beyond a statist world order.

What kind of ethics in world politics is possible if there is no foundation for moral knowledge or global reality is at least complex and contingent? Furthermore, how can an ethics grapple with difference, a persistent and confounding feature for global politics? This book responds to the call for a bold and creative approach to ethics that avoids assuming or aspiring to universality, and instead prioritizes difference, complexity and uncertainty by turning to reflexivity, not as method or methodology, but as a practice of ethics for politics. This practice, 'ethical reflexivity', offers individuals, organizations and communities tools to recognize, interrogate and potentially change the stories they tell about politics—about constraints, notions of responsibility and visions of desirability. The benefits and limits of ethical reflexivity are investigated by the author, who engages writing on critique, rhetoric, affect and relationality, and carefully considers dominant and alternative framings of difficult issues in International Relations (IR)—the 1994 genocide in Rwanda, and the US policies of 'enhanced interrogation' and drone

strikes. This path-breaking study provokes new possibilities for agency and action and contributes to a growing literature in IR on reflexivity by uniquely elaborating its promise as an ethics for politics, and by drawing on thinkers less utilized in discussions of reflexivity such as Hannah Arendt, Michel Foucault and Aristotle. This book will appeal to scholars and upper-level graduates in several sub-fields of IR, including international/global ethics, IR theory, global governance, international organizations, non-governmental organizations, foreign policy analysis and US foreign policy.

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