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dialectics to move beyond  
the parochial, state-centric  
Westphalian conception of a  
hierarchical and violent  
world politics in order to  
portray a world politics  
based on ethics, fluidity,  
compassion and care. Daoist  
dialectics offer a  
relational perception of  
world politics, emphasising  
the complementary and  
contradictory relationships



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Dao reports, it comes as  
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World politics from the current stasis of hegemony, hierarchy, and violence to a more balanced engagement with parity, fluidity, and ethics. The author theorizes that we may develop a richer, more representative approach towards sustainable and democratic governance by offering a non-Western alternative to hegemonic debates in IR. The book presents the story of world politics by integrating folk tales and popular culture with policy analysis. It does not exclude current models of liberal internationalism but rather brackets them for another day, another purpose. The

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deconstruction of IR as a singular unifying school of thought through the lens of a non-Westphalian analytic shows a unique perspective on the forces that drive and shape world politics. This book suggests new ways to articulate and act so that global politics is more inclusive and less coercive. Only then, the book claims, could IR realize what the dao has always stood for: a world of compassion and care. The Dao of World Politics bridges the humanities and social sciences, and will be of interest to scholars and students of the global/international, as

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well as policymakers and  
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This book offers a non-Western feminist perspective on world politics and international relations. Creative, innovative, and challenging, it seeks completely to transform contemporary Eurocentric and masculinist IR by representing it in non-Western, non-masculinist, and non-academic terms. Drawing on Daoist dialectics, the stories of Sihar and Shenya aim to redress such hegemonic imbalance by completing the IR story. To the yang of

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power politics, this book offers a yin of fairy-tale. (Both are equally fantastical but to different purposes.) To the yang of binary categories like Self vs Other, West vs Rest, hypermasculinity vs hyperfemininity, Sihar and Shenya show their yin complementarities and complicities, inside and out, top and bottom, center and periphery. And to the yang of intransigent hegemony, Sihar & Shenya explores the yin of emancipation through porous, water-like thought and behavior through venues like aesthetics and emotions. From this basis, we begin to

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see another world with  
another kind of politics.  
Written with students of IR  
and world politics in mind,  
this book offers a  
postcolonial bridge for  
IR/WP. Following an academic  
introduction to assist the  
reader, Ling moves away from  
traditional scholarship and  
into three interlocking  
fables: Book I shows what an  
alternative world could look  
and feel like. Book II makes  
the implications for IR/WP  
more explicit. It draws on  
the traditional Chinese  
notion of the five movements  
(wu xing) -- fire, metal,  
earth, wood, and water -- to  
illustrate iconic elements  
of IR/WP -- power, wealth,

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Western Worldist  
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security, love, and  
knowledge -- and how they  
could change according to  
circumstance and context.

Epilogue/Introduction: The  
Return brings the reader  
back into the Western world  
and focuses on modern-day  
PhD student Wanda who is  
troubled by what she is  
learning, and searches for a  
different perspective.

Engaging with the  
substantive problematiques  
at the heart of  
international relations  
studies, this work is a  
unique and innovative  
resource for all students  
and scholars of  
international relations and  
world politics.

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This book provides a critical understanding of contemporary world politics by arguing that the neoliberal approach to international relations seduces many of us into investing our lives in projects of power and alienation. These projects offer few options for emancipation; consequently, many feel they have little choice but to retaliate against violence with more violence. The authors of this pioneering work articulate worldism as an alternative approach to world politics. It intertwines non-Western and

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Western traditions by drawing on Marxist, postcolonial, feminist and critical security approaches with Greek and Chinese theories of politics, broadly defined. The authors contend that contemporary world politics cannot be understood outside the legacies of these multiple worlds, including axes of power configured by gender, race, class, and nationality, which are themselves linked to earlier histories of colonizations and their contemporary formations. With fiction and poetry as exploratory methods, the authors build on their 'multiple worlds'



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approach to consider  
different sites of world  
politics, arguing that a  
truly emancipatory  
understanding of world  
politics requires more than  
just a shift in ways of  
thinking; above all, it  
requires a shift in ways of  
being. Transforming World  
Politics will be of vital  
interest to students and  
scholars of International  
Relations, Political  
Science, Postcolonial  
Studies, Social Theory,  
Women's Studies, Asian  
Studies, European Union and  
Mediterranean Studies, and  
Security Studies.

This book draws on Daoist

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Yin/yang dialectics to move world politics from the current stasis of hegemony, hierarchy, and violence to a more balanced engagement with parity, fluidity, and ethics. The author theorizes that we may develop a richer, more representative approach towards sustainable and democratic governance by offering a non-Western alternative to hegemonic debates in IR. The book presents the story of world politics by integrating folk tales and popular culture with policy analysis. It does not exclude current models of liberal internationalism but rather brackets them for another

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day, another purpose. The deconstruction of IR as a singular unifying school of thought through the lens of a non-Westphalian analytic shows a unique perspective on the forces that drive and shape world politics. This book suggests new ways to articulate and act so that global politics is more inclusive and less coercive. Only then, the book claims, could IR realize what the dao has always stood for: a world of compassion and care. The Dao of World Politics bridges the humanities and social sciences, and will be of interest to scholars and students of the

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As today's preeminent doomsday investor Mark Spitznagel describes his Daoist and roundabout investment approach, "one gains by losing and loses by gaining." This is Austrian Investing, an archetypal, counterintuitive, and proven approach, gleaned from the 150-year-old Austrian School of economics, that is both timeless and exceedingly timely. In *The Dao of Capital*, hedge fund manager and tail-hedging pioneer Mark Spitznagel—with

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one of the top returns on  
capital of the financial  
crisis, as well as over  
a career—takes us on a  
gripping, circuitous journey  
from the Chicago trading  
pits, over the coniferous  
boreal forests and canonical  
strategists from Warring  
States China to  
Napoleonic Europe to  
burgeoning industrial  
America, to the great  
economic thinkers of late  
19th century Austria. We  
arrive at his  
central investment  
methodology of Austrian  
Investing, where  
victory comes not from waging  
the immediate decisive  
battle, but rather from the

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roundabout approach of seeking the intermediatepositional advantage (what he calls shi), of aiming at theindirect means rather than directly at the ends. The monumentalchallenge is in seeing time differently, in a whole newintertemporal dimension, one that is so contrary to ourwiring. Spitznagel is the first to condense the theories of Ludwig vonMises and his Austrian School of economics into a cohesiveand—as Spitznagel has shown—highly effective investmentmethodology. From identifying the monetary distortions andnon-

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randomness of stock market  
routs (Spitznagel's bread  
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productive assets, in Ron  
Paul's words from the  
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ivory tower to the  
investment portfolio." The  
Dao of Capital provides a  
rare and accessible  
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process—a harmony that is  
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examine in detail the  
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The Tao of Democracy presents an increasingly relevant and compelling vision of wiser public policy and vibrant democratic culture. Written by lifelong activist Tom Atlee, The Tao of Democracy is rooted in a simple, yet revolutionary proposition that opens doors to positive democratic change: Given a supportive structure and resources, diverse ordinary people can work together to achieve common ground. Tom Atlee takes readers through numerous examples of how this proposition has been tested and proven hundreds



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of times around the world in  
diverse and innovative forms  
of public conversation. • In  
Oregon, a nonprofit involved

thousands of ordinary  
citizens in in-depth  
conversations about how to  
best use limited health care  
funds; the result was a  
mandate by the state  
legislature to use such  
community meetings to guide  
state health care decisions.

• In Toronto, Canada, a  
group of a dozen people  
widely divergent political  
views created, over the  
course of one weekend, a  
consensus vision for  
improving the nation as a  
whole—a feat that  
parliamentary committees,

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focus groups, and millions of dollars in funds had been unable to achieve. • In

Andhra Pradesh, India, twenty farmers participated in a prajateerpu or citizens' jury, listening to testimony and cross-examining experts (including international government officials) in order to present the World Bank with practical proposals for managing the state's agriculture systems. Ideal for community organizers, nonprofit workers, policymakers, and elected officials, The Tao of Democracy illuminates new forms of collective citizenship that can help us

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achieve creative consensus  
without compromise,  
addressing the diversity and  
complexity of our society  
while preserving and  
utilizing our precious  
individuality. “Tom Atlee  
paints a vision not of some  
distant, ideal democracy but  
of here-and-now practices  
showing us what’s possible  
in our immediate future. An  
important gift for our  
small, challenged  
planet!”—Frances Moore

Lappé, author of Diet for a  
Small Planet and EcoMind

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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

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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

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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.

This volume explores the conceptual, methodological and praxeological aspects of dialectical analysis in world politics. As dialectics has remained an under-theorised analytical tool in international relations, this volume provides a critical resource for those seeking to deploy dialectics in their own

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research by showcasing its effectiveness for understanding and transforming world politics. Contributions demonstrate a number of innovative ways in which dialectical thinking can be of benefit to the study of world politics by covering three thematic concerns: (i) conceptual or meta-theoretical dimensions of dialectics; (ii) methodological features and general principles of dialectical approaches; and (iii) applications and/or case studies that deploy a dialectical approach to world politics. Canvassing a diverse range of dialectical approaches on key issues in



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World politics – from global security to postcolonial resistances, from the theoretical problems of reification and complexity, to the study of the global futures and the intercultural historical expressions of dialectics – Dialectics and World Politics offers key insights into the social forces and contradictions that are generative of transformation in world politics and yet routinely downplayed in orthodox approaches to international relations. Each chapter demonstrates how dialectics can be utilized more broadly in the discipline and deployed in a

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Western fashion as part of  
an emancipatory project.  
This book was originally  
published as a special issue  
of Globalizations.

This ambitious book presents  
a new interpretation of  
Chinese thought guided both  
by a philosopher's sense of  
mystery and by a sound  
philosophical theory of  
meaning. That dual goal,  
Hansen argues, requires a  
unified translation theory.  
It must provide a single  
coherent account of the  
issues that motivated both  
the recently untangled  
Chinese linguistic analysis  
and the familiar moral-  
political disputes. Hansen's

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unified approach uncovers a  
philosophical sophistication  
in Daoism that traditional  
accounts have overlooked.

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