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independent territorial
entities; exclude
external authority
structures from the
territory of the state. Yet
both of these logics
have been violated,
more frequently for
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than international legal

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sovereignty, because logics of consequences can be so compelling in the international environment.

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usually but not always
honored international
legal sovereignty, the

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principle that international recognition should be accorded only to juridically independent sovereign states, while treating Westphalian sovereignty, the principle that states have the right to exclude external authority from their own territory, in a much more provisional way.

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Conflict And The Structure

This book argues for the
centrality of conflict in
any notion of the
political. In contrast to
many of the attempts to
re-think the political in

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the wake of the collapse of traditional leftist projects, it also argues for the logical and/or ontological primacy of violence over 'peace'.

The notion of the political expounded here is explicitly 'realist' and anti-utopian - in large part because the author finds the consequences of attempting to think 'the good life' to be far

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more damaging than thinking 'the tolerable life'. The political is not thought of as a means to implement the good life; rather, the political exists because the good life does not. Indeed, if one sees 'globalization', with its emphasis on efficiency and economy, as a threat to the autonomy of the political, then one ought

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to be wary of political ideologies that reduce the political to species of moral or legal discourse. As laudable as the aims of human rights activists or political theorists like Rawls and Habermas may be, the consequences of their thought and actions further reduce the scope and possibility of

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political activity by, in effect, criminalizing political opposition. Once 'universal' norms are instantiated, political opposition becomes impossible. A fully legalized, moralized, and pacified universe is a thoroughly depoliticized one as well. Academics and advanced students researching and working

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in the areas of political theory, legal theory and international relations will find this book of great interest.

The nature of authority and rulership was a central concern in ancient Greece, where the figure of the king or tyrant and the sovereignty associated with him remained a

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powerful focus of
political and
philosophical debate
even as Classical Athens
developed the world's
first democracy. This
collection of essays
examines the
extraordinary role that
the concept of tyranny
played in the cultural
and political
imagination of Archaic
and Classical Greece

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through the
interdisciplinary
perspectives provided
by internationally
known archaeologists,
literary critics, and
historians. The book
ranges historically from
the Bronze and early
Iron Age to the political
theorists and
commentators of the
middle of the fourth
century B.C. and

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generically across
tragedy, comedy,
historiography, and
philosophy. While
offering individual and
sometimes differing
perspectives, the essays
tackle several common
themes: the construction
of authority and of
constitutional models,
the importance of
religion and ritual, the
crucial role of wealth,

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and the autonomy of the individual. Moreover, the essays with an Athenian focus shed new light on the vexed question of whether it was possible for Athenians to think of themselves as tyrannical in any way. As a whole, the collection presents a nuanced survey of how competing ideologies and desires, operating

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through the complex
associations of the
image of tyranny,
struggled for
predominance in ancient
cities and their citizens.

The acceptance of
human rights and
minority rights, the
increasing role of
international financial
institutions, and
globalization have led

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many observers to question the continued viability of the sovereign state. Here a leading expert challenges this conclusion. Stephen Krasner contends that states have never been as sovereign as some have supposed.

Throughout history, rulers have been motivated by a desire to

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stay in power, not by some abstract adherence to international principles. Organized hypocrisy--the presence of longstanding norms that are frequently violated--has been an enduring attribute of international relations. Political leaders have usually but not always honored international legal sovereignty, the

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principle that international recognition should be accorded only to juridically independent sovereign states, while treating Westphalian sovereignty, the principle that states have the right to exclude external authority from their own territory, in a much more provisional way. In some instances

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violations of the principles of sovereignty have been coercive, as in the imposition of minority rights on newly created states after the First World War or the successor states of Yugoslavia after 1990; at other times cooperative, as in the European Human Rights regime or conditionality

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agreements with the International Monetary Fund. The author looks at various issues areas to make his argument: minority rights, human rights, sovereign lending, and state creation in the nineteenth and twentieth centuries. Differences in national power and interests, he concludes, not international norms,

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continue to be the most powerful explanation for the behavior of states.

*The Primacy Of
Cosmopolitan Justice
and its Discontents*
pursues a reflection upon the institutional orders designed to ensure respect for the rule of law, human rights, and social justice.

The majority of
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literature on
cosmopolitanism tends
to be oriented in
sociology, political
science or philosophy,
and is largely positive.
This book aims to fill
the lacuna with respect
to critical and legal
perspectives in this
field. In particular, it
highlights the
importance of
international economic

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law and its institutions
when evaluating the
evolution of
cosmopolitan norms. In
addition, it provides
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perspectives on
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and Sovereignty;
Institutions, Civil
Society and
Accountability; and
Social Exclusion,

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Migration, and Global
Markets. This book will
be of considerable
interest to academics
and students concerned
with international public
and private law,
international criminal
law, international
economic law, human
rights, migration,
criminology, political
science, and philosophy.

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Brings together
international law's most
outspoken 'discontents'
to expose international
law's complicity in the
ongoing economic and
financial global crises.

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Manent addresses a

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wide range of subjects, including the Machiavellian origins of modernity, Tocqueville's analysis of democracy, the political role of Christianity, the nature of totalitarianism, and the future of the nation-state. As a whole, the book constitutes a meditation on the nature of modern freedom and the permanent

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discontents which accompany it. Manent is particularly concerned with the effects of modern democracy on the maintenance and sustenance of substantial human ties. Modern Liberty and its Discontents is both an important contribution to an understanding of modern society, and a significant contribution

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to political philosophy
in its own right.

The death of the Islamic
Republic's revolutionary
patriarch, Ayatollah
Khomeini, the bitter
denouement of the Iran-
Iraq War, and the
marginalisation of
leading factions within
the political elite, in
tandem with the end of
the Cold War,

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harboured immense intellectual and political repercussions for the Iranian state and society. It was these events which created the conditions for the emergence of Iran's post-revolutionary reform movement, as its intellectuals and political leaders sought to re-evaluate the foundations of the

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Islamic state's political legitimacy and religious authority. In this monograph, Sadeghi-Boroujerdi, examines the rise and evolution of reformist political thought in Iran and analyses the complex network of publications, study circles, and think-tanks that encompassed a range of prominent politicians and

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intellectuals in the
1990s. In his meticulous
account of the
relationships between
the post-revolutionary
political class and
intelligentsia, he
explores a panoply of
political and ideological
issues still vital to
understanding Iran's
revolutionary state, such
as the ruling political
theology of the

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'Guardianship of the Jurist', the political elite's engagement with questions of Islamic statehood, democracy and constitutionalism, and their critiques of revolutionary agency and social transformation.

William Rasch offers a reading of Carl Schmitt that avoids rehashing

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the controversies of the Weimar era in favour of examining a broader historical context. He examines Schmitt's notion of political theology, eschewing theocratic intention but taking seriously the 'secularization' of patterns of thought derived from Medieval theology.

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Stephen Krasner has been one of the most influential theorists within international relations and international political economy over the past few decades. Power, the State, and Sovereignty is a collection of his key scholarly works. The book includes both a framing introduction written for this volume,

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and a concluding essay examining the relationship between academic research and the actual making of foreign policy. Drawing on both his extensive academic work and his experiences during his recent role within the Bush administration (as Director for Policy Planning at the US State department) Krasner has

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revised and updated all of the essays in the collection to provide a coherent discussion of the importance of power, ideas, and domestic structures in world politics.

Progressing through a carefully structured evaluation of US domestic politics and foreign policy, international politics

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and finally sovereignty,
this volume is essential
reading for all serious
scholars of international
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