

The Contemporary Transformation of the International System

Professor John Wilton

Lecture 1

The States-system and its emergence

Timetable

06.10.10 Lecture 1

13.10.10 Lecture 2

20.10.10 ***READING AND WORKSHOP PREPARATION (no class)***

27.10.10 Workshop 1

03.11.10 Lecture 3

10.11.10 Lecture 4

15.11.10 Lecture 5

17.11.10 ***NATIONAL HOLIDAY (no class)***

24.11.10 Lecture 6

01.12.10 Lecture 7

08.12.10 Workshop 2

15.12.10 Lecture 8

Tuesday 4 January 2011: SUBMISSION OF ESSAY - Essays to be submitted by email or the Masaryk University Information System

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How and why the 'modern' states-system of today emerged and developed

- A) Geographical and territorial processes
- B) Capitalist economic development, and the parallel development of capitalist social relations
- C) Ideological and philosophical development

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A) Geographical and territorial processes

- the identification and acceptance of national and nation-state boundaries
- based upon power relations and the balance of power between states, alongside ethnic and cultural identities
- *The Peace of Westphalia of 1648* – origin of ‘modern’ states-system in Europe

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Westphalian states-system based on principles of:

- A) Sovereigns were not subject to any higher political authority + Sovereigns independent and equal to every other Sovereign;
- B) The Sovereign Ruler decided the religion of his/her state;
- C) There should be a '*Balance of Power*' between states – to prevent any one state dominating (i.e. prevent *hegemonic* power)

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B) Capitalist economic development, and the parallel development of capitalist social relations

- (uneven) development of a productive capitalist economy, and capitalist social relations, transformed and expanded the European states-system
- the ‘political’ states-system assisted the development of the capitalist economic system across Europe
 - *AND*, in turn, the capitalist economic system assisted the development of the ‘political’ states-system

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C) Ideological and philosophical development

- the emergence of liberalism as an ‘ideology’ and the ‘Enlightenment’ as a philosophical perspective
- liberalism based upon:
 - a) individual rights and liberties;
 - b) universality and equality;
 - c) the promotion of mutual gain through co-operation, including co-operation among nations.

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From the middle of 18th century '*liberal international order*' based upon 3 assumptions:

- a) that the basic *actors* in the international system are individuals and private groups;
- b) that the actions and preferences of States represent the interests of some of those individuals and groups;
- c) that State behaviour is determined by the interdependence of State preferences across the international system.

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- Towards end of 18th century saw a fundamental re-assessment on the nature of the European state, through *'the Enlightenment'*
- *Jean Jacques Rousseau, Thomas Paine* argued that:
 - society served the individual, and the function of government was to foster, safeguard and promote the rights of the individual;
 - rights were universal, and were not privileges held by individuals because they were granted to them by Sovereigns and Rulers (challenged 'Divine Right of Kings and Queens')