


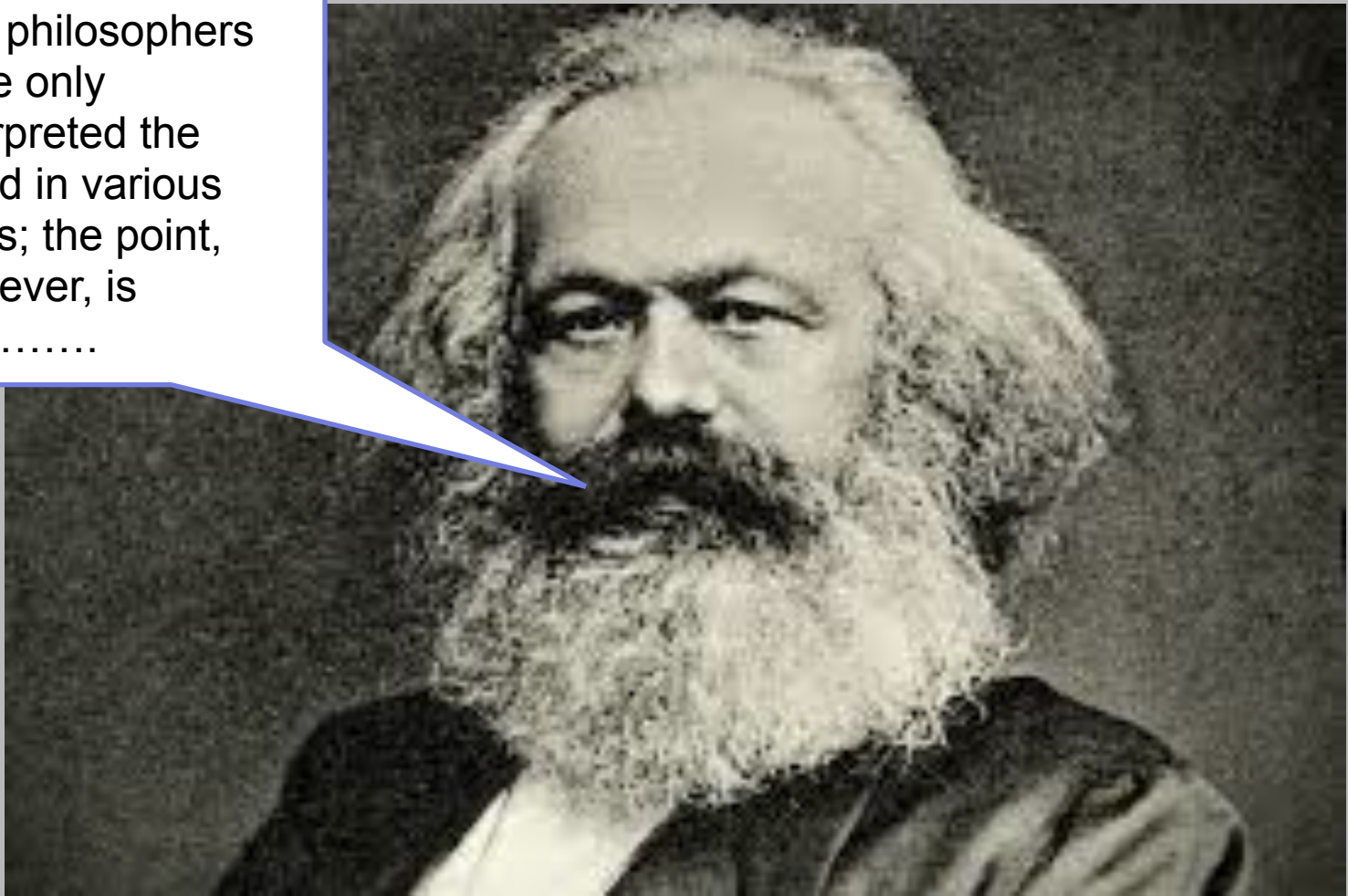
(Week 9) Marxism: The original IR skeptics

Assigned Readings

Dunne text: Mark Rupert, “Marxism and Critical Theory,” (ch. 7)

 Chris Brown, “International Political Theory and the Idea of World Community,” in Steve Smith, Ken Booth and Marysia Zalewski Eds., *International Theory: Positivism and Beyond*. Cambridge: Cambridge University Press): 87-107

The philosophers
have only
interpreted the
world in various
ways; the point,
however, is
to.....



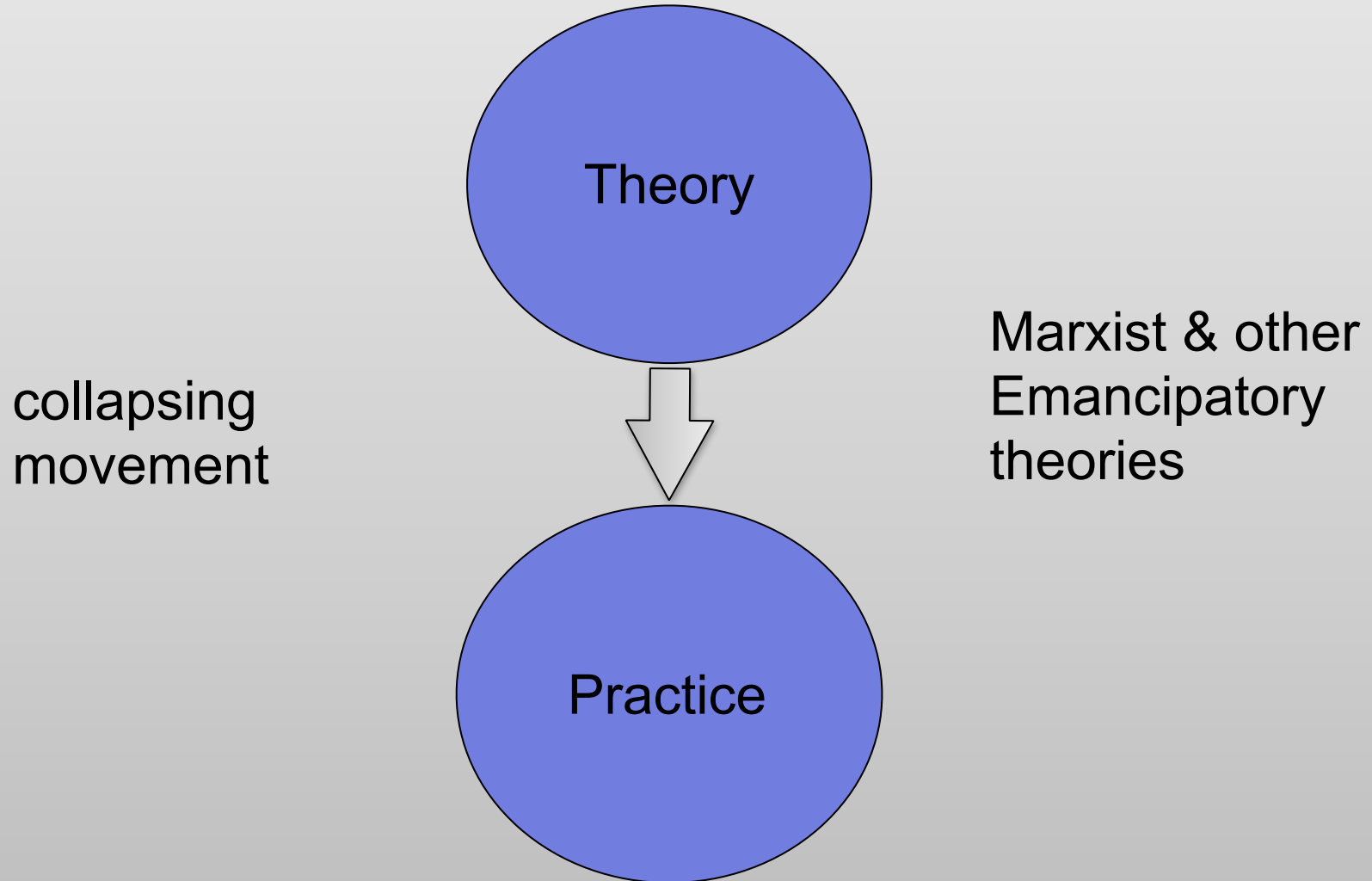


Oscar Wilde

“a map that does not include utopia is not worth having”

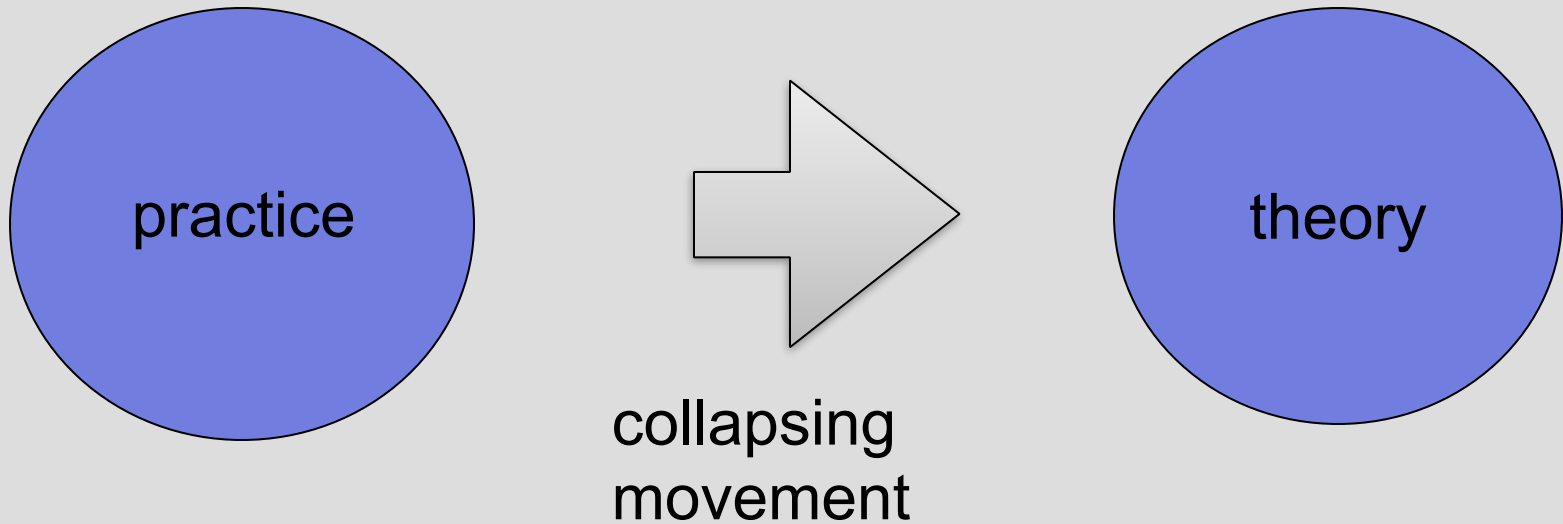


Theory and Practice

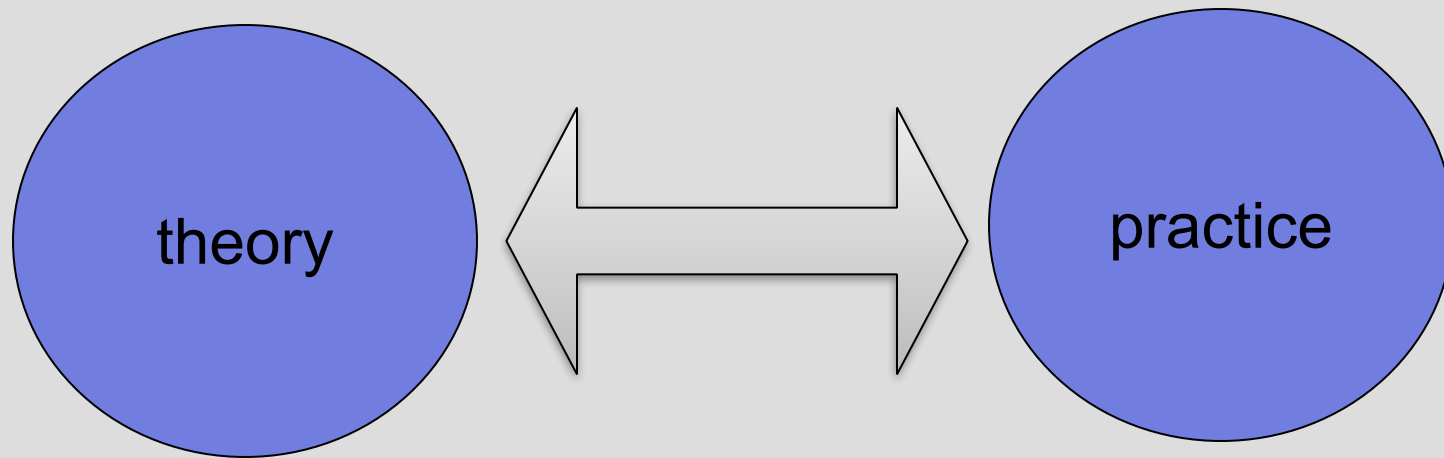


Theory and Practice

Realist and other static theories



Critical Theory (aka Frankfurt School philosophy)



no collapsing movement

Critical Theory vs. critical theory

Critical Theory: theory remains purposeful BUT is always for someone

critical theory (synonym for postmodernism): theory cannot be based in enduring practices

Critical Theory is post-positivist **BUT NOT** postmodern

Critical Theory: Origins

Frankfurt University inter-war *Institute for Social Research*

Adorno & Horkheimer, *Dialectic of Enlightenment* (1947)

Critical Theory's Mission

Rescue Enlightenment project of human liberation from devastating failure of rationality & progress in early 20th century

Critical Theory: Major Practitioners

Jürgen Habermas

Antonio Gramsci

IR & IPE theorists:

Robert Cox, Andrew Linklater, Mark Neufeld,
David Law, Stephen Gill

Chris Brown

“the instrumental rationality of the West...
so often found itself at the service of
dubious causes that it (had) become
itself politically suspect”

Who will liberate us from our liberators?

- French Revolution
- Bolshevik revolution

the Holocaust

- An “industrial problem to be solved by industrial means”

Jurgen Habermas



Three “knowledge constitutive interests”

1. Technical control (rationality)
2. Hermeneutic or exegetic (understanding/interpretation)
3. Critical theory (this alone is emancipatory)

Critical Theory argues that theory can never be neutral

“Theory is always for someone and for some purpose.... There is no such thing as theory in itself, divorced from a standpoint in time and space. When any theory so represents itself, it is more important to examine it as an ideology and lay bare its concealed perspective”

Robert Cox, 1986

So if theory is always for someone, whose Cox's theory for?

- The “marginal” and “oppressed”
- Who are they?
- Not who they used to be



Antonio Gramsci

1891-1937

"...Dominant groups in society, including fundamentally but not exclusively the ruling class, maintain their dominance by securing the 'spontaneous consent' of subordinate groups, including the working class, through the negotiated construction of a political and ideological consensus which incorporates both dominant and dominated groups."

Strinati, Dominic (1995), *An Introduction to Theories of Popular Culture*, Routledge, London.

- Major interest in hegemony
- But hegemonic power more to do with ideas than material force
- Idea of “cultural power”
- Oppression much broader than classical Marxism
- discourse of “marginalization”