

Towards a Dialectic for World Politics

By Shannon Brincat¹

Abstract:

Dialectics remains an under-utilised methodology in contemporary IR theory and represents a significant limitation to the study of world politics which this paper intends to redress. This article has two primary goals. Firstly, it aims to build upon the small but robust debate concerning the validity of dialectics in IR that has been championed previously by Alker and Biersteker, and Heine and Teschke respectively. Secondly, the paper emphasises two themes as being central in formulating a dialectic approach to world politics; (i) its open-endedness, and (ii) its basis in intersubjectivity. In regards to the first point, the dialectic is emphasised as being open-ended, contingent and altogether reliant on human action, which rejects any understanding of "inevitable" dialectical progress or teleological endpoint. The second point claims that a dialectical account of world politics must be inherently based in real social relations that places intersubjectivity as a key factor in social change. On the one hand, this promises greater human freedom through the dialectical recognition theory of Hegel and Honneth, but on the other, indicates the potential for the irrational toleration of contradiction and antagonism as an accepted feature of social life. Ultimately, the paper argues that the skilled dialectician should emphasise human agency and intersubjectivity within a dialectical approach to world politics.

"Wherever there is movement, wherever there is life, wherever anything is carried into effect in the actual world, there Dialectic is at work."

- Hegel²

Introduction

While we may now disagree with the metaphysical supposition of Hegel's idealist dialectic as a force running through all things, nevertheless dialectics can, if appropriately modified, offer fruitful grounds for research in world politics. This paper only suggests a basic groundwork of such a dialectical approach to the study of world politics, a full account of which would otherwise necessitate voluminous treatment. Some may call this a dialectical methodology, which I am not opposed to, so long as by a methodology one does *not* mean a rigid set of principles that are to be forcefully applied to any question. We must be mindful, as stated by Horkheimer, to guard against making a fetish of dialectics as if it were something *outside* and *beyond* human action.³ The danger is that making a fetish of dialectics could lead to aporia - alienating the process of change away

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² G.W.F. Hegel, *Logic: Part One of the Encyclopaedia of the Philosophical Sciences* (abridged), (W. Wallace Trans.), (London, N.D), Chapter VI, § 81, note 1. At <http://www.class.ucdaho.edu/mickelsen/ToC/Hegel%20Logic%20ToC.htm>

³ Dialectics can only a loose set of principles and would be opposed to the strictures of a full-blown, totalising methodology. Horkheimer quoted in Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*, (Berkeley, University of California Press, 1996), 54, 79.

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