

Call for Papers: 11th European Workshops in International Studies

Workshop title: (Re)Orienting International Relations: theorising the world between Beijing and Baghdad

Workshop convenors: Dr. Faiz Sheikh (f.a.sheikh@sussex.ac.uk) and Dr. Chia-Yu Liang (cl72@sussex.ac.uk)

The universalism of the Liberal International Order (LIO) was/is couched in Eurocentric terms, centring European experience as *the* standard for measuring others (Hobson, 2012: 6), defining what it means to be 'modern' or 'civilised', while excluding the Global South and the non-white populations (Shilliam, 2013: 156). Through this Eurocentrism, the liberal self-image congratulates itself on peace, equality, and prosperity, while ignoring imperialism, colonialism, and exploitation (Losurdo, 2011: 65). Such ignorance is achieved, in part, by omitting non-Western knowledge from the discipline of International Relations (IR).

Attempts to bring in non-Western knowledge into IR remain uninterested, in the most part, in the relations *between* different non-Western positionalities. Rather, such initiatives, like Global IR, may consolidate the Western-centrism that it seeks to transcend, by demarcating this inclusive space *in relation to* the West. Consequently, IR might neglect the multiple possibilities of the restructuring of world order, reinforcing a West-non-West binary.

This workshop brings scholars of East Asia and the Islamic world into a discussion about international relations *without* foregrounding 'the West'. It refuses the presumption that the relations between Islamic and Chinese traditions are necessarily mediated by the West, but considers their historical, intellectual, and political interactions as one of the foundations of the rise of modern international order. Liberated from the presumed European position, this perspective gives the political agency back to the two respective traditions. We welcome contributions that address the following questions:

- How did those suffering or anticipating European imperialism relate to *each other*, rather than to the coloniser?
- Is there anything we can coherently identify as 'non-Western' politics?
- How did polities of these two non-Western traditions historically relate to each other, and did these relations constitute a global order *before* the West?
- How did/do these historical relations contribute to, or contest, the rise of the LIO?
- How can we work with non-Western thought to address Eurocentrism in IR?
- Can a focus on relations between non-Western thought address essentialism in IR?

We strongly encourage submissions from doctoral researchers, ECRs, precarious academics and those working in the global South. Participants should note the funding provided by the [EISA Mobility Fund](#).