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Chapter 27

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(A) Europeans actively shaped the economies and lives of the people (B) Europeans established representative governments (C) earlier empires ignored local cultures and laws

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(345-350) Paternalism—policy of treating subject people as if they were children, providing their needs but not their rights
Assimilation—a policy in which a nation forces or encourages a subject people to adopt its institutions and customs

How did Algeria's

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Concepts shape how we understand and participate in international legal affairs. They are an important site for order, struggle and change. This comprehensive and authoritative volume introduces a large number of concepts that have shaped, at various points in history, international legal practice and thought; intimates at how the many projects of international law have grappled with, and influenced, the world through certain concepts; and introduces new concepts into the discipline.

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A damning exploration of the many ways in which the effects and logic of anti-black colonialism continue to inform our modern world. Colonialism and imperialism are often thought to be distant memories, whether they're glorified in Britain's collective nostalgia or taught as a sin of the past in history classes. This idea is bolstered by the emergence of India, China, Argentina and other non-western nations as leading world powers. Multiculturalism, immigration and globalization have led traditionalists to fear that the west is in decline and that white people are rapidly being left behind; progressives and reactionaries alike espouse the belief that we live in a post-racial society. But imperialism, as Kehinde Andrews argues, is alive and well. It's just taken a new form: one in which the U.S. and not Europe is at the center of Western

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dominion, and imperial power looks more like racial capitalism than the expansion of colonial holdings. The International Monetary Fund, World Bank, World Trade Organization and even the United Nations are only some of these modern mechanisms of Western imperialism. Yet these imperialist logics and tactics are not limited to just the west or to white people, as in the neocolonial relationship between China and Africa. Diving deep into the concepts of racial capitalism and racial patriarchy, Andrews adds nuance and context to these often over-simplified narratives, challenging the right and the left in equal measure. Andrews takes the reader from genocide to slavery to colonialism, deftly explaining the histories of these phenomena, how their justifications are linked, and how they continue to shape our world to this day.

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The New Age of Empire is a damning indictment of white-centered ideologies from Marxism to neoliberalism, and a reminder that our histories are never really over.

Vladimir Ilich Lenin's Imperialism: The Highest Stage of Capitalism, originally published in 1916, was one of the first attempts to account for the increasing importance of the world market in the twentieth century. The essay is a synthesis of Lenin's modifications and developments of economic theories that Karl Marx formulated in 'Das Kapital'. This

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remarkable Marxist text explains fully the inescapable flaws and destructive power of Capitalism. Lenin offers a predictive scenario of a world shaken by competitive instability, warfare and crisis, dominated by monopolies, the merging of finance and industrial capital, and fierce territorial competition. Its pertinence is now greater than ever. Lenin vaticinated that those third world countries used merely as capitalist labour would have no choice but to join the Communist revolution in Russia. His theoretical framework remains the best method for understanding recent global developments.

Brings together more than one hundred articles dealing with

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the discipline of development in all its diversity. Key topics include the transformation of peasant economies, agribusiness, rural-urban relations, markets, industrialization, workers, trade, aid and structural adjustment. A unique set in its comprehensiveness and diversity, it also considers four key challenges for development theory and practice relating to capabilities, ethics, sustainability and regulation.

A passionately urgent call for all of us to unlearn imperialism and repair the violent world we share, from one of our most compelling political theorists In this theoretical tour-de-force, renowned scholar Ariella Aïsha Azoulay calls on us to recognize the imperial foundations of knowledge and to refuse its strictures and its many violences. Azoulay argues

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that the institutions that make our world, from archives and museums to ideas of sovereignty and human rights to history itself, are all dependent on imperial modes of thinking. Imperialism has segmented populations into differentially governed groups, continually emphasized the possibility of progress while it tries to destroy what came before, and voraciously seeks out the new by sealing the past away in dusty archival boxes and the glass vitrines of museums. By practicing what she calls potential history, Azoulay argues that we can still refuse the original imperial violence that shattered communities, lives, and worlds, from native peoples in the Americas at the moment of conquest to the Congo ruled by Belgium's brutal King Léopold II, from dispossessed Palestinians in 1948 to displaced refugees in our own day. In

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Potential History, Azoulay travels alongside historical companions—an old Palestinian man who refused to leave his village in 1948, an anonymous woman in war-ravaged Berlin, looted objects and documents torn from their worlds and now housed in archives and museums—to chart the ways imperialism has sought to order time, space, and politics. Rather than looking for a new future, Azoulay calls upon us to rewind history and unlearn our imperial rights, to continue to refuse imperial violence by making present what was invented as “past” and making the repair of torn worlds the substance of politics.

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