

Abstract

The centralization of Knowledge consists in concentrating the means of production of culture in a single authority .In the middle ages the dogmas of Christianity were unified in a single text and in a single authority : the Ecclesia.In recent times this happened also to the discipline of International Relations. Despite the wisdom is not officially regulated by a pontifical authority, Western scholars have the Role of High Priests of this theory .

In spite of a Bible , the 98% of publications in journals as International Relations Security International , World Politics etc. , come mainly from the Evangelists of the " US " . The " apocryphal " rest of the world are just a small percentage . The situation is still the same even after the publication of Stanley Hoffmann's article " IR is still a science American? " that dates back to 1977. According to the author , that concluded precisely the predominance of North – Americans academics , the origin of the phenomenon can be traced in the hegemonic role hired by the United States in Postwar.However including other perspectives and building an international system based on global justice can perhaps be considered an example of Nash's game theory, in which the " prisoner's dilemma " prevents a positive sum game for all parties. From an anthropological perspective, the *cultural contact*, the interaction between two cultures that meet and interact with each other , can lead to the introduction of new ideas in the receiving culture.Limiting the distinctiveness of theories in the field of international relations, will limit the understanding of the world

phenomena. Moreover , from a constructivist view , as Alexander Wendt said in an interview : " [...] the most important thing to do , and maybe the hardest , is first to tell us something we do not Already Know , and secondly to tell us something That makes people think about the world differently (Otherwise , what's the point ?) " .The aim of the thesis is to show that the theories of International Relations are strongly “Western - Centric” , and secondly to make a survey of Chinese and Russian International Relations Theories . The paper will be divided into three parts . First the arguments of ethnocentrism will be considered and, secondly ,the theoretical implications . In particular , we will refer to the possible causes and consequences of Western hegemony in the discipline. The second part will be dedicated to the diffusion of International Relations theory in China.

The concept of “Tianxia” that means “All under Heaven” is central in this part of the survey, this conception denote the entire world,phisically and metaphisically and later is associated with political sovereignty.

The third part is dedicated to Russia, where the Realist tradition it's really strong, but the most original is the Eurasian Theory. This paradigm relies on geopolitical basis and enhances the civilizations instead of states.

This two case studies , try to demonstrate the efforts for the development of alternative theories of international relations as an attempt to create a more inclusive discipline.