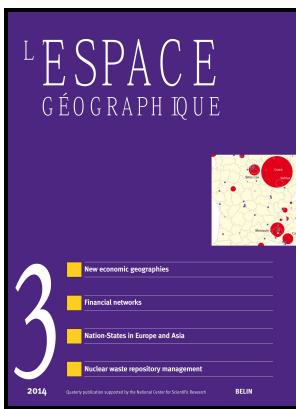


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This edition was published in 2009



Filesize: 26.61 MB

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CHAPTER 4. Religious Contention and the Dynamics of Composite States

Third, it follows that we should view international structures, at a minimum, as dynamic products of transactions between states and other wellbounded social sites. By the end of the sixteenth century most of the formerly independent city-states of Italy—with the exception of Venice—had been or were soon to be incorporated into local dynastic states, and Italian polities were bit players in the great dynastic struggle 86 Koenigsberger 1987, 42.

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John Calvin was a Frenchman, and thus Calvinism was essentially France's home-grown protestant theology.

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On the one hand, pockets of realist anarchy will involve different consequences depending on how they embed in other relational structures. Within-Segment Structure If we look at the local structure of relations we see a rather different picture. Realists tend to treat the Italian wars of the Renaissance as an example par excellence of the timelessness of their claims about the realpolitik behavior of unitary states.

History, International Relations, and Conflict

See Cerny 1995; Hafner-Burton and Montgomery 2006; Ingram, Robinson et al. It implies that the great city-states of Italy, for example, operated as self-contained entities whose jurisdiction extended to their own walls.

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