



EPILOGUE: D—DESTINY OR F—FREEDOM

The Oscar-winning movie *Slumdog Millionaire* captures not only the new India but may also be one of the first fairy tales of globalization. It is the story of Jamal, his brother Salim, and his love Latika, three orphans in the slums of Mumbai. The plot of the story is centered around the global game show *Who Wants to Be a Millionaire*. Jamal is the candidate. He is telling his life story during the night between two sessions of the show. Each question and answer of the game show is the beginning of an episode of his life story. Thus, the movie combines the genres of a coming-of-age novel with an episodic film and a road movie. The happy end of wealth and love—fullness—is integrated in the frame story of the game show. This plot comes pretty close to a secular version of a pilgrim's novel like John Bunyan's famous *Pilgrim's Progress* of 1678.

The most interesting aspect is the formation of a difficult community of the three characters Jamal, Salim, and Latika. In one of the first scenes of the movie the two brothers were late in class. The angry teacher, interrupted in his lecture on Alexandre Dumas's *The Three Musketeers*, slaps them with the book while calling them Porthos and Athos. In the end of the movie, the final question Jamal has to answer in the game show to win 20 million rupees is the name of the third musketeer.

The Three Musketeers is of course a Western story, but at the same time it is a universal story about community. Names are trivial, but the story of a community is global. The story of the musketeers stands for a close community that is not only reshaped but also reaffirmed through taking in a stranger. In *Slumdog Millionaire*, Latika joins the community of the two brothers Jamal and Salim.

Jamal and Salim lose their mother during a Hindu attack on their Muslim quarter. From now on, the boys have to fend for themselves. The night after the massacre they find shelter from the rain in a small hut. The young girl Latika, who has no one at all

to turn to, is sitting in the rain. Salim, the older of the two brothers, does not want to let her in but Jamal manages to convince him to help her. Salim is pictured as a character that is drawn between ruthless self-assertion and his willingness to sacrifice himself for his younger brother. Jamal's life, in contrast, gains its direction from his encounter with Latika and his love for her: She is his destiny. When Salim commits murder to protect the two, the dark side within him gains the upper hand. He claims Latika for himself and his brother has to part from the two. By the time they meet again, Latika has become the lover of a gangster boss and Salim his right-hand aid. Jamal remains true to his destiny and pleads Latika to come with him. Salim foils her first attempt to escape for his boss. When Latika undertakes a second attempt, he facilitates her escape and thus accepts his own death sentence. Knowing that he will be killed, he beds himself in a bath tub full of bank notes and awaits his boss and his boss's men. Salim shouts, "God is great" as they enter the room and, shoots the boss before his men shoot him. Latika escapes, Jamal wins the quiz show, and both are reunited. As homage to the Indian cinema tradition, the film ends with a Bollywood-style dance performance.

The question that is at the bottom of both the quiz show and the love story is, what does it take to find a lost love: (A) money, (B) luck, (C) smarts, or (D) destiny? The movie does not answer this question directly. However, it seems to be a mixture of the four while (D) destiny has the strongest impact, which is to be expected as a love story is to be told. However, the movie has a second level on which Salim is more important and interesting than Jamal and Latika. Whereas Jamal opts for love and charity right from the start and stays firmly set on this track, Salim is torn between good and evil. His life is more a struggle than a straight path set out by destiny. Linking the destiny of Jamal and Latika to Salim's struggle between good and evil makes it clear that after all what seems to be their destiny depends in many cases on the free decision of Salim. It is Salim who saves their lives several times and who even gives his life for them. He pays the price for their happy end and he does it by his own choosing. However, he is not a saint. Even his carefully staged death reveals a personality drawn between God, money, self-display, and revenge. With the character of Salim the question of freedom in the face of temptation has to be raised. Thus, to (A) money, (B) luck, (C) smarts, and (D) destiny another possibility (F) freedom has to be added.

It is an open question if the story of globalization has a happy end. The ethical claims of the international society range in the shades of gray between “Guardian Angel” and “Global Gangster.”²¹ It depends on the free decisions of Salim to cooperate with Providence in the tensions and fragments of his life journey. Or to say it with Jules in Tarantino’s *Pulp Fiction*: “try hard to become a shepherd.”



NOTES

Prologue Imagine

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 82. Kratochwil, “Religion and (Inter-)National Politics,” 114–115.

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3 Self: Pilgrim, Nomad, Homo Faber

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28. Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia* (Minneapolis: University of Minnesota Press, 1987); Vilém Flusser and Andreas Ströhl, *Writings* (Minneapolis: University of Minnesota Press, 2002), 91–109.
29. Joseph Eichendorff, *The Life of a Good-for-Nothing* (London; Glasgow: Blackie, 1966).
30. The term “Mass” for a church services steams from the last words of the priest in the Latin ceremony: “*Ite missa est*,” which mean “Go, you are sent.” A recent version in use that elaborates the meaning of this sending is “*Ite in pace, glorificando vita vestra Dominum*,” which means “Go in peace and praise the Lord through your life.” Thus, the ceremony of the Eucharist is linked with the daily life in the world. For an illuminating perspective on the understanding of the connection of economy and Eucharist but with a more skeptical view on capitalism see Thomas Ruster, *Wandlung. Ein Traktat über die Eucharistie und Ökonomie* (Mainz: Matthias-Grünwald-Verlag, 2006). William T. Cavanaugh, *Being Consumed. Economics and Christian Desire* (Grand Rapids: Eerdmans, 2008).
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33. Thomas Banchoff and Robert Wuthnow (eds.), *Religion and the Global Politics of Human Rights* (Oxford: Oxford University Press, 2011).
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36. *Ibid.*, 47–75.
37. Jean Bethke Elshtain, *Sovereignty. God, State, and Self* (New York: Basic Books, 2008), 159.
38. Concepts as diverse as those of Bentham and Rorty have contributed to this nexus.
39. I disagree with Connolly on this question. Connolly, *Why I am not a Secularist*, 134–136.

40. First introduced in Martha C. Nussbaum, *The Quality of Life* (Oxford: Clarendon Press, 1993). For the current list see Martha C. Nussbaum, *Creating Capabilities. The Human Development Approach* (Cambridge, MA: The Belknap Press of Harvard University Press, 2011), 33–34.
41. Seyla Benhabib, *Dignity in Adversity. Human Rights in Troubled Times* (Cambridge: Polity, 2011), 79–82.
42. Slaughter, *New World Order*.
43. Thomas Pogge, *World Poverty and Human Rights. Cosmopolitan Responsibilities and Reforms* (Cambridge: Polity Press, 2008).
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47. Taylor, *Secular Age*, 743.
48. Pogge, *World Poverty and Human Rights*, 264.
49. Stephen Castles and Mark J. Miller, *The Age of Migration. International Population Movements in the Modern World* (New York: Palgrave Macmillan, 2009), 12.
50. *Ibid.*, 13.
51. Ignatius of Loyola, *The Autobiography of St. Ignatius Loyola. With Related Documents*, ed. John C. Olin (New York: Fordham University Press, 1992); Ignacio Tellechea, *Ignatius of Loyola. The Pilgrim Saint* (Chicago: Loyola University Press, 1994).
52. Flexibility is not rejected but brought into a broader context of meaning. Two of the first Jesuits used the term “flexibility” to explain in more detail what is needed. Polanco had *flexibilidad* on his list of virtues and Francis Xavier was in favor of flexibility contrasting it with rigidity. John W. O’Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993), 81–82.
53. Loyola, *Autobiography of St. Ignatius Loyola*, 21–32.
54. Ignatius of Loyola, *Ignatius of Loyola: The Spiritual Exercises and Selected Works*, ed. George E. Ganss (New York: Paulist Press, 1991).
55. Barbato, *Conceptions of the Self*, 561–563.
56. Sennett, *Corrosion of Character*.
57. *Ibid.*, 20.
58. *Ibid.*, 98–117.
59. Barbato, *Conceptions of the Self*, 551–561.
60. Sennett, *Corrosion of Character*, 116–117.
61. *Ibid.*, 101–102; Pico della Mirandola, *Oration on the Dignity of Man* (New York: Bobbs-Merrill, 1965), 5–6.
62. Max Frisch, *Homo Faber* (London: Penguin, 2006).

63. Pico della Mirandola himself was particularly interested in scholastic and Jewish writings, and not only in the fashionable Greek and Roman writings. Jacob Burckhardt, *Die Kultur der Renaissance in Italien. Ein Versuch* (Stuttgart: Kröner, 1988), 144–145.
64. Luke Clossey, *Salvation and Globalization in the Early Jesuit Missions* (Cambridge: Cambridge University Press, 2008).
65. O'Malley, *First Jesuits*, 51.
66. Charles Taylor, "A Catholic Modernity?" in James L. Heft (ed.), *A Catholic Modernity?* (Oxford: Oxford University Press, 1999), 13–37, 15–16.
67. Fernando Ordoñez, "Reason and Utopia at Imperial Borders. Modernity / Coloniality in the Jesuits' Reducciones in Paraguay," in David R. Castillo and Massimo Lollini (eds.), *Reason and Its Others: Italy, Spain, and the New World* (Nashville: Vanderbilt University Press, 2006), 296–314.
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69. Fred Dallmayr, "A Global Spiritual Resurgence? On Christian and Islamic Spiritualities," in Petito and Hatzopoulos (eds.), *Religion in International Relations*, 209–236.
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71. For the German original see Karl Rahner, "Frömmigkeit früher und heute," *Geist und Leben* 39 (1966), 335.
72. Susan Rakoczy, *Great Mystics and Social Justice. Walking on the Two Feet of Love* (New York: Paulist Press, 2006), 60.
73. O'Malley, *First Jesuits*, 68.
74. *Ibid.*, 166–167.
75. *Ibid.*, 91–242.
76. *Ibid.*, 61.
77. Taylor, *Secular Age*, 732.
78. Michel Certeau, *The Practice of Everyday Life* (Berkeley: University of California Press, 1984), 120; William Cavanaugh, *Theopolitical Imagination: Christian Practices of Space and Time* (London: Continuum, 2003), 100.
79. *Ibid.*, 116.
80. Tellechea, *Ignatius of Loyola*, 594.

4 Agency: Pilgrimage between Departure and Destiny

1. Max Weber and others have defined power as the capacity to coerce. Steve Lukes, Michel Foucault, Antonio Gramsci, and many others

- broadened the scope including the capacity to shape structures. Hannah Arendt, in contrast, understands power as a common capacity to act enabled by common structures of meaning and motivation beyond coercion and violence. Hannah Arendt, *The Human Condition* (Chicago: The University of Chicago Press, 1958); Hannah Arendt, *On Violence* (New York: Harvest Books, 1970); Antonio Gramsci, *The Gramsci Reader. Selected writings, 1916–1935*, ed. David Forgacs (New York: New York University Press, 2000). Steven Lukes, *Power. A Radical View* (London: Macmillan, 1974); Max Weber, *Wirtschaft und Gesellschaft. Grundriss der verstehenden Soziologie* (Tübingen: Mohr, 1980), 28. Michel Foucault, *The Foucault Reader* ed. Paul Rabinow (New York: Pantheon Books, 1984).
2. Zygmunt Bauman, *Community. Seeking Safety in an Insecure World* (Cambridge, MA: Polity Press, 2001), 41.
 3. *Ibid.*, 33.
 4. *Ibid.*, 107.
 5. *Ibid.*, 125.
 6. For a classical critique see Susan Strange, *Casino Capitalism* (Oxford: Blackwell, 1986); Susan Strange, *States and Markets* (London: Pinter Publishers, 1988); Susan Strange, *Mad Money: When Markets Outgrow Governments* (Ann Arbor: University of Michigan Press, 1998).
 7. Seyla Benhabib, *The Rights of Others. Aliens, Residents and Citizens* (Cambridge: Cambridge University Press, 2004); Will Kymlicka, *Multicultural Odysseys. Navigating the New International Politics of Diversity* (Oxford: Oxford University Press, 2009); Tariq Modood, *Multiculturalism* (London: Polity Press, 2007); Bhikhu C. Parekh, *Rethinking Multiculturalism. Cultural Diversity and Political Theory* (New York: Palgrave Macmillan, 2006).
 8. Jean-Christophe Rufin, *Das Reich und die neuen Barbaren* (Frankfurt: Büchergilde Gutenberg, 1993), 252–256.
 9. John Gray, *Black Mass. Apocalyptic Religion and the Death of Utopia* (London: Penguin Press, 2007), 272–273. Whereas Marcus Aurelius is defending a declining empire, Machiavelli is prepared to create a new state ranging for creating powerful city states to arguing in favor of a united Italy. Emperor Marcus Aurelius Antonius, *Meditations* (London: Dent, 1961). Machiavelli is more than *Il Principe* and *The Art of War*. In *Discorsi* and *The History of Florence*, he is dealing with history to constitute a political project for the future beyond focusing on *mantenere lo stato*. Quentin Skinner, *Machiavelli. A Very Short Introduction* (Oxford: Oxford University Press, 2000).
 10. John Gray, *Straw Dogs. Thoughts on Humans and Other Animals* (New York: Farrar Straus and Giroux, 2007), 33, 60.
 11. Emanuel Adler and Vincent Pouliot (eds.), *International Practices* (Cambridge: Cambridge University Press, 2011).

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13. *Ibid.*, 15.
14. *Ibid.*, 21.
15. Kratochwil, "Of False Promises and Good Bets"; Kratochwil, "Making Sense of 'International Practice'."
16. Friedrich Kratochwil, "Constructivism as an Approach to Interdisciplinary Study," in Karin M. Fierke and Knud Erik Jørgensen (eds.), *Constructing International Relations: The Next Generation* (Armonk: Sharpe, 2001), 13–35, 33.
17. Michael Walzer, *Exodus and Revolution* (New York: Basic Books, 1985).
18. Arendt, *Human Condition*, 79–247. I come here back to the thoughts that I developed in a different context. Mariano Barbato, *Regieren durch Argumentieren. Legitimität und Macht politischer Sprache im Prozess der Europäischen Integration* (Baden-Baden: Nomos, 2005), 43–54.
19. Benedict XVI, *Encyclical Letter Spe Salvi*, November 30, 2007.
20. Hannah Arendt, *On Revolution* (New York: Penguin Books, 2006).
21. Halbwachs, *Stätten der Verkündigung im Heiligen Land*.
22. Jonathan Riley-Smith, *The Crusades. A History* (New Haven, CT: Yale University Press, 2005).
23. Stark, *Triumph of Christianity*, 220.
24. Walzer, *Exodus and Revolution*.
25. For a critical debate see Jonathan Boyarin, "Reading Exodus into History," *New Literary History* 23, no. 3 (1992); Edward W. Said, "Michael Walzer's 'Exodus and Revolution.' A Canaanite Reading," in Edward W. Said and Christopher Hitchens (eds.), *Blaming the Victims. Spurious Scholarship and the Palestinian Question* (London: Verso, 2001), 161–178.
26. See also Michael Walzer, *The Revolution of the Saints. A Study in the Origins of Radical Politics* (Cambridge, MA: Harvard University Press, 1982).
27. Walzer, *Exodus and Revolution*, 10–11.
28. *Ibid.*, 101–130.
29. *Ibid.*, 131–149.
30. *Ibid.*, 149.
31. Habermas, "Faith and Knowledge," 113. See also Jacques Derrida, "Faith and Knowledge: The Two Sources of 'Religion' at the Limits of Reasons Alone," in Jacques Derrida and Gianni Vattimo (eds.) *Religion* (Stanford, CA: Stanford University Press, 1998), 1–78, 18.
32. *Ibid.*, 121.
33. My own translation. Mariano Delgado, "Versuch einer 'Theologie der Migration' in ethisch-praktischer Absicht," in Matthias

- Lutz-Bachmann (ed.), *Freiheit und Verantwortung* (Berlin: Morus, 1991), 248–283, 254.
34. Bauman, *Society under Siege*, 237.
 35. *Ibid.*, 240.
 36. Marylin Dunn, *The Emergence of Monasticism. From the Desert Fathers to the Early Middle Ages* (Oxford: Blackwell, 2000), 158–190.
 37. For more examples see Maribel Dietz, *Wandering Monks, Virgins, and Pilgrims. Ascetic Travel in the Mediterranean World, A.D. 300–800* (University Park: Pennsylvania State University Press, 2005), 107–154.
 38. Dunn, *Emergence of Monasticism*, 114–117.
 39. Cavanaugh, *Migrations of the Holy*, 85.
 40. Alasdair C. MacIntyre, *After Virtue. A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press., 1981), 263.
 41. Cavanaugh, *Migrations of the Holy*, 85–86.
 42. Dunn, *Emergence of Monasticism*, 125–126.
 43. Dietz, *Wandering Monks, Virgins, and Pilgrims*, 215.
 44. Esther de Waal, *The Way of Simplicity. The Cistercian Tradition* (London: Darton, Longman and Todd, 1998).
 45. Zygmunt Bauman, *Consuming Life* (Cambridge: Polity Press, 2007), 17.
 46. Marshall Berman, *All That Is Solid Melts into Air. The Experience of Modernity* (London: Penguin, 1988), 60–86.
 47. *Ibid.*, 86.
 48. Georg Kohler, “Vom Ganz Anderen: Hier. Über die Seßhaftigkeit des Nomaden,” in Horst G. Haberl (ed.), *Entdecken, verdecken: Eine Nomadologie der Neunziger* (Graz: Droschl, 1991), 165–189, 186.
 49. *Ibid.* My own translation.
 50. *Ibid.*
 51. Vilém Flusser, “Entdecken/Verdecken,” in Haberl (ed.), *Entdecken, verdecken*, 7–11.
 52. Max Horkheimer and Theodor W. Adorno, *Dialectic of Enlightenment. Philosophical Fragments* (Stanford, CA: Stanford University Press 2002) 92.
 53. Arendt, *Human Condition*; Barbato, *Regieren durch Argumentieren*, 47–48.
 54. Strange, *States and Markets*.
 55. Aristotle, *Politics*, III, 6–8.
 56. *Ibid.* I, 2–3.
 57. Kratochwil and Ruggie, “The State of the Art, or the Art of the State.”
 58. Arendt, *Human Condition*, 22–78.
 59. Gerd Althoff, *Spielregeln der Politik im Mittelalter: Kommunikation in Frieden und Fehde* (Darmstadt: Primus, 1997).
 60. Arendt, *Human Condition*, 7.

61. Barbato, *Regieren durch Argumentieren*, 47–48.
62. Arendt, *Human Condition*, 199–207; see also Arendt, *On Violence*.
63. Machiavelli is here really a founding father of realism. See for the realist claim on Machiavelli for instance Jonathan Haslam, *No Virtue Like Necessity. Realist Thought in International Relations Since Machiavelli* (New Haven, CT: Yale University Press, 2002).
64. Arendt, *Human Condition*, 200.
65. Barbato, *Regieren durch Argumentieren*, 49–51.
66. Zygmunt Bauman, *The Individualized Society* (Cambridge, MA: Polity Press, 2001), 8.
67. Arendt, *Human Condition*, 79–135.
68. Arendt, *On Revolution*, 11–48, 132–206.
69. *Ibid.*, 49–105, 146–147.
70. See Simon Sebag Montefiore, *Jerusalem. The Biography* (London: Phoenix, 2011).
71. *Ibid.*, 522.
72. Bauman, *Society under Siege*, 222.
73. Thomas More, *Utopia* (London: Penguin Books, 2003).
74. Bauman, *Society under Siege*, 223.
75. *Ibid.*, 229.
76. Edward Hallett Carr, *The Twenty Years' Crisis: 1919–1939* (New York: Harper & Row, 1964), 11–21.
77. Gray, *Straw Dogs*, 31.
78. Richard Rorty, “Anticlericalisms and Atheism,” in Richard Rorty and Gianni Vattimo, *The Future of Religion*, ed. Santiago Zabala (New York: Columbia Press, 2005), 29–42.
79. Benedict XVI, *Values in a Time of Upheaval* (San Francisco, CA: Ignatius Press, 2006), 16–18.
80. Joseph Cardinal Ratzinger, *Salt of the Earth. The Church at the End of the Millennium. An Interview with Peter Seewald* (San Francisco, CA: Ignatius Press, 1997), 63.
81. Benedict XVI, *The Regensburg Lecture*, ed. James V. Schall (South Bend, IN: St. Augustine's Press, 2007).
82. James Monti, *The King's Good Servant But God's First. The Life and Writings of Saint Thomas More* (San Francisco, CA: Ignatius Press, 1997).
83. Benedict XVI, *Encyclical Letter Spe Salvi*, no. 2.
84. *Ibid.*
85. *Ibid.*, no. 16.
86. *Ibid.*, nos. 16–17.
87. *Ibid.*, no. 42.
88. *Ibid.*, nos. 22, 42–43.
89. *Ibid.*, no. 29.
90. *Ibid.*, no. 31.
91. *Ibid.*, no. 25.

92. Ibid., no. 31.
93. Ibid., no. 35.
94. "In the realm of politics this view [relativism] is to a great extent true." Benedict XVI, *Truth and Tolerance. Christian Belief and World Religions* (San Francisco, CA: Ignatius Press, 2004), 117.

5 Community: The Pilgrim's Cosmopolitan Communitarian Companions

1. Bauman, *Community*; Benhabib, *Rights of Others*; Seyla Benhabib, *The Claims of Culture: Equality and Diversity in the Global Era* (Princeton, NJ: Princeton University Press, 2003); Seyla Benhabib *Another Cosmopolitanism with Jeremy Waldron, Bonnie Honig, Will Kymlicka*, ed. Robert Post (Oxford: Oxford University Press, 2006); Friedrich Kratochwil, "Vergeßt Kant: Reflexionen zur Debatte über Ethik und internationale Politik," in Christine Chwaszcza and Wolfgang Kersting (eds.), *Politische Philosophie der internationalen Beziehungen* (Frankfurt am Main: Suhrkamp, 1998), 96–152; Linklater, *Transformation of Political Community*; Martha Nussbaum, *Frontiers of Justice. Disability, Nationality, Species Membership* (Cambridge, MA: Harvard University Press, 2006); Pogge, *World Poverty and Human Rights*; John Rawls, *The Law of People. With 'The Idea of Public Reason Revisited'* (Cambridge, MA: Harvard University Press, 1999); Michael Walzer, *Thick and Thin. Moral Argument at Home and Abroad* (Notre Dame, IN: University of Notre Dame Press, 1994).
2. Barbato, *Conceptions of the Self*, 5.
3. David Held, *Reimagine Political Community* (Stanford, CT: Stanford University Press, 1998); David Held and Daniele Archibugi (eds.), *Cosmopolitan Democracy. An Agenda for a New World Order* (Cambridge: Polity Press, 1995); David Held, *Cosmopolitanism. Ideals and Reality* (Cambridge: Polity Press, 2010); Daniele Archibugi, Mathias Koenig-Archibugi, and Raffaele Marchetti (eds.), *Global Democracy. Normative and Empirical Perspectives* (Cambridge: Cambridge University Press, 2011).
4. Chris Brown, *International Relations Theory. New Approaches* (Hemel Hempstead: Harvester Wheatsheaf, 1992).
5. Brown, *Sovereignty, Rights and Justice*, 17.
6. Simon Caney, *Justice Beyond Borders* (Oxford: Oxford University Press, 2005), 4–6; see Richard Beardsworth, *Cosmopolitanism and International Relations Theory* (Cambridge: Polity Press, 2011), 5.
7. Ibid., 6.
8. Ibid., 7.
9. Benhabib, *Dignity in Adversity*, 3–8.
10. Jens Bartelson, *Visions of World Community* (Cambridge: Cambridge University Press, 2009), 143–170.

11. Ibid., 119–130.
12. Ibid., 46–85.
13. Ibid., 28, see further 19–45.
14. Ibid., 178–179.
15. Ibid., 182.
16. Amitai Etzioni, *From Empire to Community. A New Approach to International Community* (New York: Palgrave Macmillan, 2004), 212.
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