

# Bibliography

- Adger, W.N., Barnett, J., Chapin III, F.S. and Ellemor, H. (2011), 'This Must Be the Place: Underrepresentation of Identity and Meaning in Climate Change Decision-Making', *Global Environmental Politics*, 11 (2): 1–21.
- Adichie, C.N. (2013), *Americanah*, Toronto: Vintage Canada.
- Adorno, T. (1973), *Negative Dialectics*, trans. E. B. Ashton, New York: Continuum.
- Adorno, T.W. (1986), 'What Does Coming to Terms with the Past Mean?', in T. Bahti and G. Hartman (eds), *Bitburg in Moral and Political Perspective*, 114–29, Bloomington: Indiana University Press.
- Adorno, T.W. (1998a), 'Taboos on the Teaching Vocation', in *Critical Models: Interventions and Catchwords*, trans. H. W. Pickford, 177–90, New York: Columbia University Press.
- Adorno, T.W. (1998b), 'Education after Auschwitz', in *Critical Models: Interventions and Catchwords*, trans. H. W. Pickford, 191–204, New York: Columbia University Press.
- Adorno, T.W. (1998c), 'Marginalia to Theory and Praxis', in *Critical Models: Interventions and Catchwords*, trans. H. W. Pickford, 259–78, New York: Columbia University Press.
- Adorno, T.W. (1998d), 'Philosophy and Teachers', in *Critical Models: Interventions and Catchwords*, trans. H. W. Pickford, 19–36, New York: Columbia University Press.
- Adorno, T.W. and Becker, H. (1999), 'Education for Maturity and Responsibility', *History of the Human Sciences*, 12 (1): 21–34.
- African Peer Review Mechanism (APRM) (2014), *Mission Statement*. <<http://aprm-au.org/mission>> [accessed 28 November 2014].
- Agne, H. et al. (2013), 'Symposium: The Politics of International Recognition', *International Theory*, 5 (1): 94–107.
- Allen, M. (2010), 'Misrecognition and Domination in Transnational Democracy', *Contemporary Political Theory*, 9 (2): 200–19.
- Amir-Moazami, S. (2014), 'The Secular Embodiments of Face-Veil Controversies across Europe', in N. Göle (ed.), *Islam and Public Controversy in Europe*, 83–98, Farnham: Ashgate.
- Anderson, P. (1996), *Passages from Antiquity to Feudalism*, London: Verso.
- Anderson, J. and Honneth, A. (2005), 'Autonomy, Vulnerability, Recognition and Justice', in J. Christman and J. Anderson (eds), *Autonomy and the Challenges to Liberalism: New Essays*, 127–49, Cambridge: Cambridge University Press.
- Anker, E. (2014), 'Freedom and the Human in "Evolutionary" Political Theory', *Political Research Quarterly*, 67 (2): 453–6.
- Archibugi, D., Held, D. and Kohler, M. (eds) (1991), *Re-imagining Political Community: Studies in Cosmopolitan Democracy*, Cambridge: Polity.
- Arendt, H. (1958), *The Human Condition*, Chicago, IL: University of Chicago Press.

- Arendt, H. (1963), *Eichmann in Jerusalem: A Report on the Banality of Evil*, New York: Penguin Books.
- Arendt, H. (1968), *Men in Dark Times*, San Diego, New York and London: Harcourt Brace & Co.
- Arendt, H. (1993), *Between Past and Future*, New York and London: Penguin Books.
- Arendt, H. (1994), *Essays in Understanding, 1930–1954*, New York: Schocken Books.
- Arendt, H. (2004), *The Origins of Totalitarianism*, New York: Schocken Books.
- Arendt, H. (2005), *The Promise of Politics*, New York: Schocken Books.
- Aristotle (2001), *The Basic Works of Aristotle*, ed. R. McKeon, New York: Modern Library.
- Armitage, D. (2013), 'Globalising Jeremy Bentham', in D. Armitage (ed.), *Foundations of Modern International Thought, 172–87*, Cambridge: Cambridge University Press.
- Armstrong, E. (2002), *Forging Gay Identities: Organizing Sexuality in San Francisco, 1950–1994*, Chicago, IL: University of Chicago Press.
- Arp, K. (2001), *The Bonds of Freedom*, London: Open Court Press.
- Aulakh, R. (2014), 'Tunisia Embeds Protection of Climate in New Constitution', *The Star*, 1 February 2014, p. 3.
- Avineri, S. (1972), *Hegel's Theory of the Modern State*, Cambridge: Cambridge University Press.
- Baldwin, J. (1992), *The Fire Next Time*, New York: Vintage.
- Barkawi, T. (2009), 'Small Wars' and Big Consequences: From Korea to Iraq', *Globalizations*, 6 (1): 127–31.
- Barkdull, J. and Harris, P.G. (1998), 'The Land Ethic: A New Philosophy for International Relations', *Ethics & International Affairs*, 12 (1): 159–77.
- Barnes, M. (2012), *Care in Everyday Life: An Ethic of Care in Practice*, Bristol: The Policy Press.
- Barnett, J. and Chamberlain, N. (2010), 'Migration as Climate Change Adaptation: Implications for the Pacific', in B. Burson (ed.), *Climate Change and Migration: South Pacific Perspectives*, 51–60, Wellington: Institute of Policy Studies.
- Barnett, M. (2011), 'Humanitarianism, Paternalism and the UNHCR', in A. Betts and G. Loescher (eds), *Refugees in International Relations*, 105–32, Oxford: Oxford University Press.
- Barnett, M. (2013), 'International Paternalism and Humanitarian Governance', *Global Constitutionalism*, 1 (3): 485–521.
- Bartelson, J. (2013), 'Three Concepts of Recognition', *International Theory*, 5 (1): 107–29.
- Bartky, S.L. (1990), *Femininity and Domination: Studies in the Phenomenology of Oppression*, New York: Routledge.
- Bartlett, A.J. (2006), 'The Pedagogical Theme: Alain Badiou and an Event-less Education', *The Event*, 16: 129–47.
- Bartlett, A., Clemens, J. and Whyte, J. (eds) (2015), *What Is Education?*, Edinburgh: Edinburgh University Press.

- Bauer, N. (2001), *Simone de Beauvoir, Philosophy and Feminism*, New York: Columbia University Press.
- BBC (2014), 'Court in Argentina Grants Basic Rights to Orangutan', 21 December, <<http://www.bbc.com/news/world-latin-america-30571577>> [accessed on 4 January 2015].
- Beattie, A.R. and Schick, K. (eds) (2013), *The Vulnerable Subject: Beyond Rationalism in International Relations*, Basingstoke: Palgrave Macmillan.
- Beauvoir, S. de (1948), *The Ethics of Ambiguity*, trans. B. Brechtman, New York: Citadel Press.
- Beauvoir, S. de (1968), *The Force of Circumstance*, trans. R. Howard, Harmondsworth: Penguin.
- Beauvoir, S. de (1972), *The Second Sex*, trans. H. M. Parshley, Harmondsworth: Penguin.
- Beauvoir, S. de and Halimi, G. (1962), *Djamila Boupacha*, trans. G. Peter, New York: Paragon Press.
- Beck, U. (2006), *The Cosmopolitan Vision*, Cambridge: Polity.
- Beiner, R. (1997), *Philosophy in a Time of Lost Spirit: Essays on Contemporary Theory*, Toronto: University of Toronto Press.
- Beitz, C. (2005), 'Cosmopolitanism and Global Justice', *The Journal of Ethics*, 9 (1): 11–27.
- Benhabib, S. (2006), *Another Cosmopolitanism*, Oxford: Oxford University Press.
- Benjamin, A. (2011), *Of Jews and Animals*, Edinburgh: Edinburgh University Press.
- Bennett, J. (1994), *Thoreau's Nature: Ethics, Politics, and the Wild*, London: Sage.
- Bennett, J. (2003), 'The Force of Things: Steps toward an Ecology of Matter', *Political Theory*, 32 (3): 347–72.
- Bennis, P. (2003), 'Bush Isolated, Launches Terrifying Attack', *War Times*, 9 April. <<http://www.war-times.org/issues/9art1.html>> [accessed 2 April 2014]
- Berat, L. (1993), 'Defending the Right to a Healthy Environment: Toward a Crime of Geocide in International Law', *Boston University International Law Journal*, 11: 327–49.
- Bergoffen, D. (1997), *The Philosophy of Simone de Beauvoir: Gendered Phenomenologies, Erotic Generosities*, Albany: State University of New York Press.
- Bernasconi, R. (2002), 'The Assumption of Negritude: Aimé Césaire, Frantz Fanon, and the Vicious Circle of Racial Politics', *Parallax*, 8 (2): 69–83.
- Berry, T. (2002), 'Rights of the Earth: Recognizing the Rights of All Living Things', *Resurgence*, 214: 28–9.
- Bhabha, H.K. (1990), 'DissemiNation: Time, Narrative and the Margins of the Modern Nation', in H.K. Bhabha (ed.), *Nation and Narration*, 139–70, London: Routledge.
- Biko, S. (1979), *I Write What I Like*, London: Heinemann.
- Bisnauth, D. (1996), *A History of Religions in the Caribbean*, Trenton, NJ: Africa World Press.
- Boler, M. (1999), *Feeling Power: Emotions and Education*, London: Routledge.

- Boler, M. (2004), 'Teaching for Hope: The Ethics of Shattering World Views', in D. Liston and J. Garrison (eds), *Teaching, Learning, and Loving: Reclaiming Passion in Educational Practice*, 117–31, New York: RoutledgeFalmer.
- Boltanski, L. and Honneth, A. (2009), 'Soziologie der Kritik oder Kritische Theorie? Ein Gespräch mit Robin Celikates', in R. Jaeggi and T. Wesche (eds), *Was ist Kritik?*, 83–116, Frankfurt: Suhrkamp.
- Booth, K. (2007), *Theory of World Security*, Cambridge: Cambridge University Press.
- Brantlinger, P. (2003), *Dark Vanishings: Discourse on the Extinction of Primitive Races, 1800–1930*, Ithaca, NY: Cornell University Press.
- Brenner, R. (1977), 'The Origins of Capitalist Development: A Critique of Neo-Smithian Marxism', *New Left Review*, 104: 25–92.
- Brodber, E. (1985), 'Black Consciousness and Popular Music in Jamaica in the 1960s and 1970s', *Caribbean Quarterly*, 31 (2): 53–66.
- Brodber, E. (1997), *Louisiana*, Jackson, MI: University Press of Mississippi.
- Brodber, E. (2012), 'Me and My Head-Hurting Fiction', *Small Axe*, 16 (3 39): 119–25.
- Brooke, C. and Frazer, E. (eds) (2013), *Ideas of Education: Philosophy and Politics from Plato to Dewey*, London: Routledge.
- Brown, W. (1999), *States of Injury: Power and Freedom in Late Modernity*, Princeton: Princeton University Press.
- Brunt, P.A. (1971), *Social Conflicts in the Roman Republic*, New York: Norton & Co.
- Buber, M. (1965a), *Between Man and Man*, New York: Collier Books.
- Buber, M. (1965b), *The Knowledge of Man*, trans. M. Friedman and R. Gregor Smith, London: George Allen & Unwin.
- Buck-Morss, S. (2000), 'Hegel and Haiti', *Critical Inquiry*, 26 (4): 821–65.
- Bull, H. (1995), *The Anarchical Society: A Study of Order in World Politics*, New York: Columbia University Press.
- Burke, V. (2005), 'Hegel's Concept of Mutual Recognition: The Limits of Self-Determination', *The Philosophical Forum*, 36 (2): 213–20.
- Burns, T. and Thompson, S. (eds) (2013), *Global Justice and the Politics of Recognition*, Basingstoke: Palgrave Macmillan.
- Burton, J. (1972), *World Society*, Cambridge: Cambridge University Press.
- Butler, J. (1986), 'Sex and Gender in Simone de Beauvoir's *Second Sex*', *Yale French Studies*, 72: 35–49.
- Butler, J. (1987), *Subjects of Desire: Hegelian Reflections in Twentieth-Century France*, New York: Columbia University Press.
- Butler, J. (1999), *Gender Trouble: Feminism and the Subversion of Identity*, New York and London: Routledge.
- Butler, J. (2004), *Precarious Life: The Powers of Mourning and Violence*, London: Verso.
- Butler, J. (2005), *Giving an Account of Oneself*, New York: Fordham University Press.
- Butler, J. (2008), 'Merely Cultural', in K. Olson (ed.), *Adding Insult to Injury: Nancy Fraser Debates Her Critics*, 42–56, London and New York: Verso.

- Buzan, B. (1993), 'From International System to International Society: Structural Realism and Regime Theory Meet the English School', *International Organization*, 47 (3): 327–52.
- Buzan, B. (2004), *From International to World Society? English School Theory and the Social Structure of Globalisation*, Cambridge: Cambridge University Press.
- Caputi, M. (2006), 'Beauvoir and Ethical Responsibility', in L.J. Marso and P. Moynagh (eds), *Simone de Beauvoir's Political Thinking*, 109–26, Chicago: University of Illinois Press.
- Card, C. (2010), *Confronting Evils: Terrorism, Torture, Genocide*, Cambridge: Cambridge University Press.
- Carpenter, C. (2005), "'Women, Children, and Other Vulnerable Groups": Gender, Strategic Frames, and the Protection of Civilians as a Transnational Issue', *International Studies Quarterly*, 49 (2): 295–334.
- Carter, B. et al. (2007), *International Law*, New York: Wolters Kluwer/Aspen Publishers.
- Chakrabarty, D. (2009), 'The Climate of History: Four Theses', *Critical Inquiry*, 35 (2): 197–222.
- Chayes, A. and Chayes, A.H. (1995), *The New Sovereignty: Compliance with International Regulatory Agreements*, Cambridge, MA: Harvard University Press.
- Clark, I. (2013), *The Vulnerable in International Society*, Oxford: Oxford University Press.
- Clark, R.P. (2000), *Global Life Systems: Population, Food, and Disease in the Process of Globalization*, Lanham, MD: Rowman & Littlefield.
- Clinton, H.R. (2011), 'Remarks in Recognition of International Human Rights Day', U.S. Department of State, 6 December. <<http://m.state.gov/md178368.htm>> [accessed 28 November 2014].
- Coelho, S. (2013), 'Dolphins Gain Unprecedented Protection in India', *Deutsche Welle*, 24 May. <<http://www.dw.de/dolphins-gain-unprecedented-protection-in-india/a-16834519>> [accessed 25 February 2014].
- Colas, A. (1994), 'Putting Cosmopolitanism into Practice: The Case of Socialist Internationalism', *Millennium*, 23 (8): 513–34.
- Combahee River Collective (1978), 'A Black Feminist Statement', in Z. Eisenstein (ed.), *Capitalist Patriarchy and the Case for Socialist Feminism*, 362–72, New York, NY: Monthly Review Press.
- Connolly, J. (2010), 'Love in the Private: Axel Honneth, Feminism and the Politics of Recognition', *Contemporary Political Theory*, 9 (4): 414–33.
- Connolly, W.E. (2014), 'Species Evolution and Cultural Freedom', *Political Research Quarterly*, 67 (2): 441–52.
- Conway, J. (2004), 'Citizenship in a Time of Empire: The World Social Forum as a New Public Space', *Citizenship Studies*, 8 (4): 367–81.
- Conway, J. (2011), 'Cosmopolitan or Colonial? The World Social Forum as 'Contact Zone'', *Third World Quarterly*, 32 (2): 217–36.
- Conway, J. and Singh, J. (2009), 'Is the World Social Forum a Transnational Public Sphere? Nancy Fraser, Critical Theory, and the Containment of Radical Possibility', *Theory, Culture & Society*, 26 (5): 61–84.

- Cornell, D. (1995), 'What Is Ethical Feminism?', in L. Nicholson (ed.), *Feminist Contentions: A Philosophical Exchange*, 75–106, New York: Routledge.
- Coulthard, G.S. (2007), 'Subjects of Empire: Indigenous Peoples and the "Politics of Recognition" in Canada', *Contemporary Political Theory*, 6 (4): 437–60.
- Cox, R. (2012), 'Recognition and Immigration', in S. O'Neill and N.H. Smith (eds), *Recognition Theory as Social Research: Investigating the Dynamics of Social Conflict*, 192–212, Basingstoke: Palgrave Macmillan.
- Crawford, N. (2002), *Argument and Change in World Politics: Ethics, Decolonization, and Humanitarian Intervention*, Cambridge: Cambridge University Press.
- Crutzen, P. and Stoermer, E.F. (2000), 'The "Anthropocene"', *Global Change Newsletter* 41: 17–18.
- Cudworth, E. and Hobden, S. (2011), *Posthuman International Relations: Complexity, Ecologism and Global Politics*, London: Zed Books.
- Cunsolo Willox, A. (2012), 'Climate Change as the Work of Mourning', *Ethics and the Environment*, 17 (2): 137–64.
- Davidson-Hunt, I.J. and Berkes, F. (2003), 'Nature and Society through the Lens of Resilience: Toward a Human-in-Ecosystem Perspective', in F. Berkes, J. Colding and C. Folke (eds), *Navigating Social-Ecological Systems: Building Resilience for Complexity and Change*, 53–82, Cambridge: Cambridge University Press.
- De Sousa Santos, B. (2008), 'The World Social Forum and the Global Left', *Politics & Society*, 36 (2): 247–70.
- Declaration of Rights for Cetaceans* (2010), <<http://www.cetaceanrights.org/>> [accessed on 25 February 2014].
- della Portia, D. (2005), 'Making the Polis: Social Forums and Democracy in the Global Justice Movement', *Mobilization: An International Journal*, 10 (1): 73–94.
- Doeuff, M. le. (2006), 'Engaging with Simone de Beauvoir', in M.A. Simons (ed.), *The Philosophy of Simone de Beauvoir: Critical Essays*, 11–13, Bloomington, IN: Indiana University Press.
- Donaldson, S. and Kymlicka, W. (2011), *Zoopolis*, Oxford: Oxford University Press.
- Drichel, S. (2013), 'Introduction: Reframing Vulnerability: "So Obviously the Problem...?"', *SubStance*, 42: 3–27.
- Dryzek, J. (1999), 'Transnational Democracy', *The Journal of Political Philosophy*, 7 (1): 30–51.
- Dryzek, J. (2000), *Deliberative Democracy and Beyond: Liberals, Critics, and Contestations*, Oxford: Oxford University Press.
- Dubgen, F. (2012), 'Africa Humiliated? Misrecognition in Development Aid', *Res Publica*, 18: 65–77.
- Duffield, M. (2007), *Development, Security and Unending War: Governing the World of Peoples*, Cambridge: Polity.
- Dyer, G. (2008), *Climate Wars: The Fight for Survival as the World Overheats*, New York: Vintage.

- East African Community (EAC) (2014), 'Admission to the Community'. <[http://www.eac.int/index.php?option=com\\_content&view=article&id=769&Itemid=208?](http://www.eac.int/index.php?option=com_content&view=article&id=769&Itemid=208?)> [accessed 28 November 2014].
- Economic Community of West African States (ECOWAS) (1993), *Treaty of ECOWAS*. <<http://www.comm.ecowas.int/sec/?id=treaty&lang=en>> [accessed 28 November 2014].
- Erman, E. (2013), 'The Recognitive Practices of Declaring and Constituting Statehood', *International Theory*, 5 (1): 129–50.
- European Commission (2014), 'Steps towards Joining'. <[http://ec.europa.eu/enlargement/policy/steps-towards-joining/index\\_en.htm](http://ec.europa.eu/enlargement/policy/steps-towards-joining/index_en.htm)> [accessed 28 November 2014].
- Evans, T. (2011), 'The Limits of Tolerance: Islam as Counter-Hegemony?' *Review of International Studies*, 37 (4): 1751–73.
- Eze, E.C. (1997), 'The Color of Reason: The Idea of "Race" in Kant's Anthropology', in C. Eze (ed.), *Postcolonial African Philosophy: A Critical Reader*, 103–40, Cambridge MA: Blackwell.
- Fanon, F. (1968), *The Wretched of the Earth*, trans. R. Wilcox, New York: Grove Press.
- Fanon, F. (2008), *Black Skin, White Masks*, trans. C. L. Markmann, London: Pluto Press.
- Farbotko, C. and McGregor, H.V. (2010), 'Copenhagen, Climate Science and the Emotional Geographies of Climate Change', *Australian Geographer*, 41 (2): 159–66.
- Farr, J. (2008), 'Locke, Natural Law, and New World Slavery', *Political Theory*, 36 (4): 495–522.
- Fein, H. (1990), 'Genocide: A Sociological Perspective', *Current Sociology*, 28: 23–5.
- Fichte, J.G. (2000), *Foundations of Natural Right*, Cambridge: Cambridge University Press.
- Finlay, M.I. (1999), *The Ancient Economy*, Berkeley: University of California Press.
- Fischer, S. (2004), *Modernity Disavowed: Haiti and the Cultures of Slavery in the Age of Revolution*, Durham: Duke University Press.
- Forrest, W.G. (1966), *The Emergence of Greek Democracy*, London: Weidenfeld and Nicolson.
- Foster, R. (2011), 'An Adornian Theory of Recognition? A Critical Response to Axel Honneth's Reification: A New Look at an Old Idea', *International Journal of Philosophical Studies*, 19 (2): 255–65.
- Foucault, M. (1986), *The Care of the Self: The History of Sexuality, Volume 3*, trans. R. Hurley, New York: Vintage.
- Fraser, N. (1995), 'From Redistribution to Recognition: Dilemmas of Justice in a "Post-Socialist" Age', *New Left Review*, 1/212: 68–93.
- Fraser, N. (2003), 'Social Justice in the Age of Identity Politics: Redistribution, Recognition, and Participation', in N. Fraser and A. Honneth (eds), *Redistribution or Recognition? A Political-Philosophical Exchange*, trans. J. Golb, J. Ingram and C. Wilke, 7–109, London and New York: Verso.
- Fraser, N. (2005), 'Mapping the Feminist Imagination: From Redistribution to Recognition to Representation', *Constellations*, 12 (3): 295–307.

- Fraser, N. (2007), 'Feminist Politics in an Age of Recognition', *Studies in Social Justice*, 1 (1): 23–35.
- Fraser, N. (2008a), 'Heterosexism, Misrecognition, and Capitalism: A Response to Judith Butler', in K. Olson (ed.), *Adding Insult to Injury: Nancy Fraser Debates Her Critics*, 57–68, London and New York: Verso.
- Fraser, N. (2008b), *Scales of Justice: Reimagining Political Space in a Globalizing World*, Cambridge: Polity.
- Fraser, N. (2013), *The Fortunes of Feminism: From Women's Liberation to Identity Politics to Anti-Capitalism*, London: Verso.
- Fraser, N. and Honneth, A. (2003), *Redistribution or Recognition? A Political-Philosophical Exchange*, trans. J. Golb, J. Ingram and C. Wilke, London and New York: Verso.
- French, P. (1984), *Collective and Corporate Responsibility*, New York: Columbia University Press.
- Friskics, S. (2001), 'Dialogical Relations with Nature', *Environmental Ethics*, 23 (4): 391–410.
- Fuller, L. (1967), *Legal Fictions*, Stanford: Stanford University Press.
- Funke, P.N. (2008), 'The World Social Forum: Social Forums as Resistance Relays', *New Political Science*, 30 (4): 449–74.
- Garvey, M. (1967), *Philosophy and Opinions of Marcus Garvey or Africa for the Africans; Two Vols in One*, ed. A.J. Garvey, London: Frank Cass.
- Geggus, D. (1996), 'The Slaves and Free Coloreds of Martinique during the Age of the French and Haitian Revolutions: Three Moments of Resistance', in R.L. Paquette and S.L. Engerman (eds), *The Lesser Antilles in the Age of European Expansion*, 280–301, Gainesville: University Press of Florida.
- Gettell, R.G. (1922), 'Influences on World Politics', *The Journal of International Relations*, 12 (3): 320–30.
- Geuss, R. (2005), *Outside Ethics*, Princeton: Princeton University Press.
- Gibson, A. (2013), *The Strong Spirit: History, Politics, and Aesthetics in the Writings of James Joyce, 1898–1915*, Oxford: Oxford University Press.
- Gibson, K. (2001), *Comfa Religion and Creole Language in a Caribbean Community*, Albany, NY: State University of New York Press.
- Gibson, K. (2005), 'Guyana Comfa and Cultural Identity', in P. Bellegarde-Smith (ed.), *Fragments of Bone: Neo-African Religions in a New World*, 208–23, Urbana, IL: University of Illinois Press.
- Gibson, N. (2002), 'Dialectical Impasses: Turning the Table on Hegel and the Black', *Parallax*, 8 (2): 30–45.
- Gillan, K. and Pickerill, J. (2008), 'Transnational Anti-war Activism: Solidarity, Diversity, and the Internet in Australia, Britain and the United States after 9/11', *Australian Journal of Political Science*, 43 (1): 59–78.
- Gilligan, C. (1982), *In a Different Voice: Psychological Theory and Women's Development*, Cambridge, MA: Harvard University Press.



- Gilson, E. (2011), 'Vulnerability, Ignorance, and Oppression', *Hypatia*, 26 (2): 308–32.
- Gitlin, T. (1996), *The Twilight of Common Dreams: Why America Is Wracked by Culture Wars*, New York: Holt Articlebacks.
- Glendinning, L. (2008), 'Spanish Parliament Approves "Human Rights" for Apes', *The Guardian*, 26 June 2008, p. 5.
- Goehr, L. (2005), 'Reviewing Adorno: Public Opinion and Critique', in *Critical Models: Interventions and Catchwords*, trans. H. W. Pickford, xxiii–lxi, New York: Columbia University Press.
- Gong, G. (1984), *The Standard of 'Civilization' in International Society*, Oxford: Clarendon Press.
- Goodin, R.E., Pateman, C. and Pateman, R. (1997), 'Simian Sovereignty', *Political Theory*, 25 (6): 821–49.
- Gordon, L.R. (2005), 'Through the Zone of Nonbeing: A Reading of *Black Skin, White Masks* in Celebration of Fanon's Eightieth Birthday', *The C.L.R. James Journal*, 11 (1): 1–43.
- Gould, C.C. (2007), 'Transnational Solidarities', *Journal of Social Philosophy* 38 (1): 148–64.
- Gould, C.C. (2008), 'Recognition in Redistribution: Care and Diversity in Global Justice', *The Southern Journal of Philosophy*, XLVI: 91–103.
- Governor of British Guiana (1935a), 'Letter to H. Beckett, Assistant Secretary at the Colonial Office', 18 October, National Archives UK, CO 111/726/4.
- Governor of British Guiana (1935b), 'Telegram to Secretary of State for the Colonies', 17 October, National Archives UK, CO 111/726/4.
- Governor of British Guiana (1935c), 'Telegram to Secretary of State for the Colonies', 23 October, National Archives UK, CO 111/726/4.
- Governor of British Guiana (1935d), 'Telegram to Secretary of State for the Colonies', no.246 Confidential, 23 October, National Archives UK, CO 111/726/4.
- Gray, M.A. (1995), 'The International Crime of Ecocide', *California Western International Law Journal*, 26: 215–48.
- Griffiths, M. (ed.) (2013), *Encyclopedia of International Relations and Global Politics*, London: Routledge.
- Guha, R. (2002), *History at the Limit of World-History*, New York: Columbia University Press.
- Haacke, J. (2005), 'The Frankfurt School and International Relations: On the Centrality of Recognition', *Review of International Studies*, 31 (1): 181–94.
- Haas, E. (1975), 'Is There a Hole in the Whole? Knowledge, Technology, Interdependency, and the Construction of International Regimes', *International Organization*, 29 (3): 827–76.
- Habermas, J. (1973), *Theory and Practice*, trans. J. Viertel, Boston: Beacon.
- Habermas, J. (1984), *The Theory of Communicative Action. Vol. I: Reason and the Rationalization of Society*, trans. T. McCarthy, Boston, MA: Beacon.

- Habermas, J. (1994), 'Struggles for Recognition in the Democratic Constitutional State', in A. Gutmann (ed.), *Multiculturalism: Examining the Politics of Recognition*, 107–48, Princeton, NJ: Princeton University Press.
- Habermas, J. (1996), *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy*, Cambridge, MA: MIT Press.
- Habermas, J. (2002), 'Struggles for Recognition in the Democratic Constitutional State', in J. Habermas (ed.), *The Inclusion of the Other: Studies in Political Theory*, trans. C. Cronin, Cambridge: Polity.
- Habermas, J. (2012), *The Crisis of the European Union: A Response*, trans. C. Cronin, Cambridge: Polity.
- Hall, S. (2002), 'Political Belonging in a World of Multiple Identities', in S. Vertovec and R. Cohen (eds), *Conceiving Cosmopolitanism*, 25–31, Oxford: Oxford University Press.
- Hardt, H. and Negri, A. (2000), *Empire*, Cambridge, MA: Harvard University Press.
- Harlow, V.T. (1964), *The Founding of the Second British Empire, 1763–1793* (Vol. 2: New Continents and Changing Values), London: Longmans, Green & Co.
- Hau'ofa, E. (1994), 'Our Sea of Islands', *The Contemporary Pacific*, 6: 147–61.
- Hayden, P. (1998), *Multiplicity and Becoming: The Pluralist Empiricism of Gilles Deleuze*, New York: Peter Lang.
- Hayden, P. (2009), *Political Evil in a Global Age: Hannah Arendt and International Theory*, London and New York: Routledge.
- Hayden, P. (2012), 'The Struggle for Recognition and the Human Right to Health', *Review of International Studies*, 38 (3): 569–88.
- Heath Justice, D. (2010), 'Rhetorics of Recognition', *The Kenyon Review*, 32 (1): 236–61.
- Hegel, G.W.F. (1967), *Philosophy of Right*, trans. T. M. Knox, Oxford: Oxford University Press.
- Hegel, G.W.F. (1975), *Logic: Part One of the Encyclopaedia of the Philosophical Sciences*, trans. W. Wallace, Oxford: Oxford University Press.
- Hegel, G.W.F. (1977), *The Phenomenology of Spirit*, trans. A. V. Miller, Oxford: Oxford University Press.
- Hegel, G.W.F. (1991), *Elements of the Philosophy of Right*, A.W. Wood (ed.), trans. H. B. Nisbet, Cambridge: Cambridge University Press.
- Hegel, G.W.F. (2004), *The Philosophy of History*, trans. J. Sibree, New York: Dover Publications.
- Heidegger, M. (1962), *Being and Time*, trans. J. Macquarrie and E. Robinson, Oxford and Cambridge, MA: Blackwell.
- Heidegger, M. (1982), *The Basic Problems of Phenomenology*, trans. A. Hofstadter, Bloomington, IN: Indiana University Press.
- Heinamaa, S. (2003), *Towards a Phenomenology of Sexual Difference: Husserl, Merleau-Ponty, Beauvoir*, London: Rowman & Littlefield.
- Heins, V. (2012a), 'Saying Things That Hurt: Adorno as Educator', *Thesis Eleven*, 110: 68–82.

- Heins, V.M. (2012b), 'The Global Politics of Recognition', in S. O'Neill and N.H. Smith (eds), *Recognition Theory as Social Research: Investigating the Dynamics of Social Conflict*, 213–28, Basingstoke: Palgrave Macmillan.
- Heyes, C.J. (2002), 'Can There Be a Queer Politics of Recognition?', in R.N. Fiore (ed.), *Recognition, Responsibility and Right: Feminist Ethics and Social Theory*, 53–66, Lanham, MD: Rowman & Littlefield.
- Hill, R.A. (2011), *The Marcus Garvey and Universal Negro Improvement Association Papers. Volume XI, The Caribbean diaspora, 1910–1920*, Durham, NC: Duke University Press.
- Hilton, R. (1973), *Bondmen Made Free*, London: Methuen & Co.
- Hobden, S. (2015), 'Nature as an Actor in International Politics', in E. Kavalski (ed.), *Encounters with World Affairs*, Farnham: Ashgate.
- Honenberger, P. (2007), "'Le Negre et Hegel": Fanon on Hegel, Colonialism, and the Dialectics of Recognition', *Human Architecture: Journal of the Sociology of Self-Knowledge*, 5 (3): 153–62.
- Honneth, A. (1995), *The Struggle for Recognition: The Moral Grammar of Social Conflicts*, trans. J. Anderson, Cambridge: Polity.
- Honneth, A. (2001), 'Recognition or Redistribution: Changing Perspectives on the Moral Order of Society', *Theory, Culture and Society*, 18 (2–3): 43–55.
- Honneth, A. (2003), 'Redistribution as Recognition: A Response to Nancy Fraser', in N. Fraser and A. Honneth (eds), *Redistribution or Recognition? A Political-Philosophical Exchange*, trans. J. Golb, J. Ingram and C. Wilke, 110–97, London and New York: Verso.
- Honneth, A. (2007), *Disrespect: The Normative Foundations of Critical Theory*, Cambridge: Polity.
- Honneth, A. (2008), *Reification: A New Look at an Old Idea*, The Berkeley Tanner Lectures, New York: Oxford University Press.
- Honneth, A. (2009), *Pathologies of Reason: On the Legacy of Critical Theory*, New York: Columbia University Press.
- Honneth, A. (2012), *The I in We: Studies in the Theory of Recognition*, trans. J. Ganahl, Cambridge: Polity.
- Honneth, A. (2013), 'Education and the Public Sphere: A Neglected Chapter in Political Philosophy', Comenius University, Bratislava. <<http://www.heathwoodpress.com/axel-honneth-education-and-the-public-sphere-a-neglected-chapter-of-political-philosophy/>> [accessed 8 December 2014]
- Honneth, A. (2014), *Freedom's Right: The Social Foundations of Democratic Life*, New York: Columbia University Press.
- Hovden, E. (1999), 'As If Nature Doesn't Matter: Ecology, Regime Theory, and International Relations', *Environmental Politics*, 8 (2): 50–74.
- Hubbard, B. (2013), 'Saudi Women Rise Up, Quietly, and Slide into the Driver's Seat', *The New York Times*, 26 October. <<http://www.nytimes.com/2013/10/27/world/middleeast/a-mostly-quiet-effort-to-put-saudi-women-in-drivers-seats.html?ref=world>> [accessed 27 October 2013].

- Hume, D. (1998), *An Enquiry Concerning the Principles of Morals*, Oxford: Oxford University Press.
- Hurrell, A. (2007), *On Global Order: Power, Values, and the Constitution of International Society*, Oxford: Oxford University Press.
- Hurston, Z.N. (1995), 'High John de Conquer', in *Hurston: Folklore, Memoirs, and Other Writings*, New York: The Library of America.
- Husserl, E. (1970), *The Crisis of European Sciences and Transcendental Phenomenology*, Evanston, IL: Northwestern University Press.
- Hutchings, K. (2008), 'Towards a Feminist International Ethics', *Review of International Studies*, 26 (5): 111–30.
- Ikäheimo, H. (2014), 'Hegel's Concept of Recognition – What Is It?', in C. Krijnen (ed.), *Recognition: German Idealism as an Ongoing Challenge*, 11–38, Leiden: Brill.
- Inayatullah, N. (2013), 'What Makes People Think They Know What Is Good for Others?', in J. Edkins and M. Zehfuss (eds), *Global Politics: A New Introduction*, 450–70, London: Routledge.
- Inspector-General of Police (1935), 'Report to Honourable Colonial Secretary', 15 November, National Archives UK, CO 111/726/4.
- International Criminal Tribunal for Rwanda (1998), *Prosecutor v. Akayesu*, Case No. ICTR-96-4-T, Trial Judgement, 2 September. <<http://www.unictr.org/en/cases/ictr-96-4>> [accessed 30 November 2014].
- International Criminal Tribunal for Rwanda (2003), *Prosecutor v. Nahimana et al.*, Case No. ICTR-99-52-T, Trial Judgement, 3 December. <<http://www.unictr.org/en/cases/ictr-99-52>> [accessed 30 November 2014].
- International Criminal Tribunal for Rwanda (2004), *Prosecutor v. Ndindabahizi*, Case No. ICTR-01-71, Trial Judgement, 15 July. <<http://www.unictr.org/en/cases/ictr-01-71>> [accessed 30 November 2014].
- International Criminal Tribunal for the former Yugoslavia (1999), *Prosecutor v. Jelisić*, Case No. IT-95-10, Trial Judgement, 14 December. <<http://www.icty.org/case/jelisić/4>> [accessed 30 November 2014].
- International Criminal Tribunal for the former Yugoslavia, *Prosecutor v. Krstić* (2004), Case No. IT-98-33-A, Appeal Judgement, 19 April. <<http://www.icty.org/case/krstić/4>> [accessed 30 November 2014].
- Irigaray, L. (1992), *Je, Tu, Nous: Towards a Culture of Difference*, New York: Routledge.
- Iser, M. (2013), 'Recognition', in E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy*, <<http://plato.stanford.edu/archives/fall2013/entries/recognition/>> [accessed 6 January 2015].
- Iton, R. (2008), *In Search of the Black Fantastic: Politics and Popular Culture in the Post-Civil Rights Era*, Oxford: Oxford University Press.
- Jaggar, A. (2001), 'Is Globalization Good for Women?', *Comparative Literature*, 53 (4): 298–314.
- Jahn, B. (2005), 'Kant, Mill and Illiberal Legacies in International Affairs', *International Organization*, 59 (1): 177–207.

- Jeffery, R. (2008), *Evil and International Relations: Human Suffering in an Age of Terror*, Basingstoke: Palgrave Macmillan.
- Joyce, J. (2000), 'Ireland: Island of Saints and Sages', in K. Barry (ed.), *Occasional, Critical, and Political Writing*, 108–26, Oxford: Oxford University Press.
- Kant, I. (1991), 'An Answer to the Question: What Is Enlightenment?', in H. Reiss (ed.), *Kant: Political Writings*, 54–60, Cambridge: Cambridge University Press.
- Kateb, G. (2011), *Human Dignity*, Cambridge, MA: Harvard University Press.
- Kavalski, E. (2009), 'Timescapes of Security: Clocks, Clouds, and the Complexity of Security Governance', *World Futures*, 65 (7): 527–51.
- Kavalski, E. (2011), 'From Cold War to Global Warming: Observing Complexity in IR', *Political Studies Review*, 19 (1): 1–12
- Kavalski, E. (2013), 'The Struggle for Recognition of Normative Powers: Normative Power Europe and Normative Power China in Context', *Cooperation and Conflict*, 48 (2): 247–67.
- Kavalski, E. (2014), 'The Shadows of Normative Power in Asia', *Pacific Focus*, 29 (3): 303–28.
- Kavalski, E. (ed.) (2015), *World Politics at the Edge of Chaos: Reflections on Complexity and Global Life*. Albany: State University of New York Press.
- Keene, E. (2002), *Beyond the Anarchical Society: Grotius, Colonialism and Order in World Politics*, Cambridge: Cambridge University Press.
- Kellner, E. (2006), 'Beauvoir's Idea of Ambiguity', in M.A. Simons (ed.), *The Philosophy of Simone de Beauvoir: Critical Essays*, 201–13, Bloomington: Indiana University Press.
- Kiernan, B. (2007), *Blood and Soil: A World History of Genocide*, New Haven, CT: Yale University Press.
- King, M.L. (1963), 'Letter from Birmingham Jail', 16 April, <[http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated\\_letter\\_from\\_birmingham/](http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/)> [accessed 17 January 2014].
- Klare, M. (2002), *Resource Wars: The New Landscape of Global Conflict*, London: Holt.
- Kleinberg, E. (2003), 'Kojève and Fanon: The Desire for Recognition and the Fact of Blackness', in T. Stovall and V.D.G. Abbeele (eds), *French Civilization and Its Discontents: Nationalism, Colonialism, Race*, 115–28, New York: Lexington Books.
- Klotz, A. (1995), *Norms in International Relations: The Struggle against Apartheid*, Ithaca: Cornell University Press.
- Kochi, T. (2009), *The Other's War: Recognition and the Violence of Ethics*, Abingdon: Birkbeck Law Press.
- Kochi, T. (2012), 'Being, Nothing, Becoming: Hegel and the Legal Order', in M. Stone, I.R. Wall and C. Douzinas (eds), *New Critical Legal Thinking: Law and the Political*, 128–43, London: Routledge.
- Kohn, M. (2013), 'Postcolonialism and Global Justice', *Journal of Global Ethics*, 9 (2): 131–44.
- Kojève, A. (1969), *Introduction to the Reading of Hegel*, New York: Basic Books.

- Kompridis, N. (2007), 'Struggle over the Meaning of Recognition: A Matter of Identity, Justice, or Freedom?', *European Journal of Political Theory*, 6 (3): 277–89.
- Kompridis, N. (2013), 'Recognition and Receptivity: Forms of Normative Response in the Lives of the Animals We Are', *New Literary History*, 44 (1): 1–21.
- Kristeva, J. (1986), 'Women's Time', in T. Moi (ed.), *The Kristeva Reader*, 188–213, New York: Columbia University Press.
- Kristeva, J. (1991), *Strangers to Ourselves*, New York: Columbia University Press.
- Kristeva, J. (1993), *Nations without Nationalism*, New York: Columbia University Press.
- Kruks, S. (1998), 'Beauvoir: The Weight of Situation', in E. Fallaise (ed.), *Simone de Beauvoir: A Critical Reader*, 43–62, London: Routledge.
- Kruks, S. (2001), *Retrieving Experience: Subjectivity and Recognition in Feminist Politics*, Ithaca and London: Cornell University Press.
- Kruks, S. (2012), *Simone de Beauvoir and the Politics of Ambiguity*, Oxford: Oxford University Press.
- Kurki, M. (2008), *Causation in International Relations: Reclaiming Causal Analysis*, Cambridge: Cambridge University Press.
- Labour Disputes Commission (1936), 'Sixth Sitting, Evidence of Leonard Augustin Hares', 6 January, National Archives UK, CO 111/739/2.
- Lackey, D. (1986), 'Extraordinary Evil or Common Malevolence? Evaluating the Jewish Holocaust', *Journal of Applied Philosophy*, 3: 141–55.
- Laitinen, A. (2014), 'Collective Intentionality and Recognition from Others', in A. Konzelmann Ziv and H.B. Schmid (eds), *Institutions, Emotions, and Group Agents*, 213–27, Dordrecht: Springer.
- Lang, B. (2005), 'The Evil in Genocide', in J.K. Roth (ed.), *Genocide and Human Rights*, 5–16, New York: Palgrave Macmillan.
- Larose, S. (1977), 'The Meaning of Africa in Haitian Vodou', in I.M. Lewis (ed.), *Symbols and Sentiments: Cross-Cultural Studies in Symbolism*, 85–116, London: Academic Press.
- Latour, B. (1999), *Pandora's Hope: Essays on the Reality of Science Studies*, Cambridge, MA: Harvard University Press.
- Lee, S.P. (2010), 'The Moral Distinctiveness of Genocide', *The Journal of Political Philosophy*, 18 (3): 335–56.
- Lemkin, R. (1946), 'Genocide', *American Scholar*, 15 (2): 227–30.
- Lemkin, R. (1947), 'Genocide as a Crime under International Law', *American Journal of International Law*, 41 (1): 145–51.
- Lemkin, R. (2005), 'Tasmania', *Patterns of Prejudice*, 39 (2): 162–96.
- Lemkin, R. (2008), *Axis Rule in Occupied Europe*, 2nd edn, Clark, NJ: The Lawbook Exchange.
- Levinas, E. (1969), *Totality and Infinity: An Essay on Exteriority*, Pittsburgh, PA: Duquesne University Press.
- Levy, J.T. (2007), 'Contextualism, Constitutionalism, and *Modus Vivendi* Approaches', in A.S. Laden and D. Owen (eds), *Multiculturalism and Political Theory*, 173–97, Cambridge: Cambridge University Press.

- Lindemann, T. and Ringmar, E. (eds) (2011), *The International Politics of Recognition*, Boulder, CO: Paradigm Publishers.
- Linklater, A. (2011), *The Problem of Harm in World Politics*, Cambridge: Cambridge University Press.
- Linsenbard, G. (1999), 'Beauvoir, Ontology and Women's Human Rights', *Hypatia*, 14 (4): 145–62.
- Litfin, K. (1997), 'Sovereignty in World Ecopolitics', *Mershon International Studies Review*, 41 (2): 167–204.
- Lloyd, V. (2007), 'On the Use of Gillian Rose', *Heythrop Journal*, 48: 697–706.
- Lloyd, V. (2008), 'On Gillian Rose and Love', *Telos*, 143: 47–62.
- Lloyd, V. (2011), *The Problem with Grace: Reconfiguring Political Theology*, Stanford: Stanford University Press.
- Lloyd, V.W. (2009), *Law and Transcendence: On the Unfinished Project of Gillian Rose*, Basingstoke: Palgrave Macmillan.
- Lockward, A. (2006), *Schwarz-Black-Afro: Widerspiegelung eines Wortfeldes im Tagesspiegel*, Masters Thesis, Universität der Künste Berlin. <[http://www.derbraunemob.info/shared/download/Lockward\\_Master\\_Thesis.pdf](http://www.derbraunemob.info/shared/download/Lockward_Master_Thesis.pdf)> [accessed 26 November 2014].
- Lugones, M. (1987), 'Playfulness, "World"-Travelling and Loving Perception', *Hypatia*, 2 (2): 3–19.
- Luhmann, N. (1982), 'World Society as a Social System', *International Journal of General Systems*, 8 (3): 131–8.
- Luke, T.W. (2003), 'International or Interenvironmental Relations: Reassessing Nations and Niches in Global Ecosystems', *Alternatives: Global, Local, Political*, 28 (3): 393–422.
- Lundgren-Gothlin, E. (1996), *Sex and Existence: Simone de Beauvoir's Second Sex*, London: Athlone.
- Lundgren-Gothlin, E. (1998), 'The Master-Slave Dialectic in the *The Second Sex*', in E. Fallaise (ed.), *Simone de Beauvoir: A Critical Reader*, 93–106, London: Psychology Press.
- Mackinder, H.J. (1904), 'The Geographical Pivot of History', *The Geographical Journal* 23: 421–37.
- Macleod, C. (2012), 'An Alternative Approach to the Harm of Genocide', *Politics*, 32 (3): 197–206.
- Mann, M. (1986), *The Sources of Social Power*, Vol. 1, Cambridge: Cambridge University Press.
- Marable, M. (2011), *Malcolm X: A Life of Reinvention*, New York: Viking.
- Markell, P. (2003), *Bound by Recognition*, Princeton, NJ: Princeton University Press.
- Marso, L. (2012), 'Simone de Beauvoir and Hannah Arendt: Judgments in Dark Times', *Political Theory*, 40 (2): 165–93.
- Martin, G. (ed.) (2013), *Encyclopedia of International Relations and Global Politics*. London: Routledge.

- Marx, K. (1988), *Economic and Philosophic Manuscripts of 1844*, trans. M. Milligan, Amherst, NY: Prometheus Books.
- Marx, K. (1994), 'Toward a Critique of Hegel's *Philosophy of Right*: Introduction', in L.H. Simon (ed.), *Karl Marx Selected Writings*, trans. L. D. Easton and K.H. Guddat, 27–39, Indianapolis: Hackett Publishing.
- Marx, K. and Engels, F. (1969), *The Communist Manifesto*, trans. S. Moore, Harmondsworth: Penguin.
- May, L. (1987), *The Morality of Groups: Collective Responsibility, Group-Based Harm, and Corporate Rights*, Notre Dame, IN: University of Notre Dame Press.
- May, L. (2010), *Genocide: A Normative Account*, Cambridge: Cambridge University Press.
- Mayall, J. (2000), *World Politics: Progress and Its Limits*, Cambridge: Polity.
- McBride, C. (2013), *Recognition*, Cambridge: Polity.
- McCardell, J. (1979), *The Idea of a Southern Nation: Southern Nationalists and Southern Nationalism, 1830–1860*, New York: W.W. Norton & Company.
- McGrath, M. (2013), 'Typhoon Prompts "Fast" by Philippines Climate Delegate', *BBC News*, 11 November, <<http://www.bbc.com/news/science-environment-24899647>> [accessed 7 March 2014].
- McNay, L. (2008), *Against Recognition*, Cambridge: Polity.
- McQueen, P. (2011), 'Social and Political Recognition', *Internet Encyclopedia of Philosophy*. <[http://www.iep.utm.edu/recog\\_sp](http://www.iep.utm.edu/recog_sp)> [accessed 14 January 2014].
- Meyer, J. et al. (1997), 'World Society and the Nation-State', *American Journal of Sociology*, 103 (1): 144–81.
- Mignolo, W. and Vazquez, R. (eds) (2013), 'The Decolonial AestheSis Dossier', *Social Text: Periscope*. <[http://socialtextjournal.org/periscope\\_topic/decolonial\\_aestheSis/](http://socialtextjournal.org/periscope_topic/decolonial_aestheSis/)> [accessed 26 November 2014].
- Mitchell, A. (2014), 'Only Human? A Worldly Approach to Security', *Security Dialogue*, 45 (1): 5–21.
- Moazam, F. (2004), 'Feminist Discourse on Sex-Screening and Selective Abortion of Female Foetuses', *Bioethics*, 18 (3): 205–20.
- Moghadam, V.M. (1999), 'Gender and Globalisation: Female Labour and Women's Mobilisation', *Journal of World Systems Research*, 5 (2): 367–88.
- Mohanty, C. (2003), '"Under Western Eyes" Revisited: Feminist Solidarity through Anticapitalist Struggles', *Signs: Journal of Women and Culture in Society*, 28 (2): 499–535.
- Moorhead, A. (1987), *The Fatal Impact: The Invasion of the South Pacific, 1767–1840*, Melbourne: Mead & Beckett.
- Murphy, J.G. (1998), *Character, Liberty and Law: Kantian Essays in Theory and Practice*, Dordrecht: Kluwer.
- Mussell, S. (2013), '"Pervaded by a Chill": The Dialectic of Coldness in Adorno's Social Theory', *Thesis Eleven*, 117: 55–67.
- Nancy, J.-L. (2000), *The Restlessness of the Negative*, Minneapolis, MN: University of Minnesota Press.



- Narayan, U. (1995), 'Colonialism and its Others: Considerations on Rights and Care Discourses', *Hypatia*, 10 (2): 133–40.
- Nash, K. and Bell, V. (2007), 'The Politics of Framing: An Interview with Nancy Fraser', *Theory, Culture & Society*, 24 (4): 73–86.
- Neiman, S. (2002), *Evil in Modern Thought: An Alternative History of Philosophy*, Princeton: Princeton University Press.
- Neumann, I. (2011), 'The English School and the Practices of World Society', *Review of International Studies*, 27: 503–7.
- Neumann, I. and Sending, O. (2010), *Governing the Global Polity: Practice, Mentality, Rationality*, Ann Arbor, MI: University of Michigan Press.
- New Partnership for African Development (NEPAD) (2014), *Frequently Asked Questions*. <<http://www.nepad.org/nepad/frequently-asked-questions>> [accessed 18 February 2014].
- Ngan-Ling Chow, E. (2003), 'Gender Matters: Studying Globalization and Social Change in the 21st Century', *International Sociology*, 18 (3): 443–60.
- Nicholson, L. (1996), 'To Be or Not to Be: Charles Taylor and the Politics of Recognition', *Constellations*, 3 (1): 1–16.
- Nietzsche, F. (2000), *Basic Writings of Nietzsche*, trans. W. Kaufman, New York: Modern Library.
- Nunberg, G. (2003), 'As Google Goes, So Goes the Nation', *New York Times*, 19 May. <<http://www.nytimes.com/2003/05/18/weekinreview/the-nation-search-engine-society-as-google-goes-so-goes-the-nation.html>> [accessed 2 April 2014].
- Nussbaum, M.C. (1997), *Cultivating Humanity: A Classical Defense of Reform in Liberal Education*, Cambridge, MA: Harvard University Press.
- O'Connor, B. (2012), 'The Neo-Hegelian Theory of Freedom and the Limits of Emancipation', *European Journal of Philosophy*, doi:10.1111/j.1468-0378.2012.00524.x
- Ogbar, J. (2005), *Black Power: Radical Politics and African American Identity*, Baltimore, MD: Johns Hopkins University Press.
- Olav Edland-Gryt, S. (2014), 'When NGOs Attack!', *Al Jazeera*, 10 March 2014. <<http://america.aljazeera.com/opinions/2014/3/making-fun-of-westernaid.html>> [accessed 12 December 2014].
- Oliver, K. (2001), *Witnessing: Beyond Recognition*, Minneapolis, MN: University of Minnesota Press.
- Oliver, K. (2009), *Animal Lessons*, New York: Columbia University Press.
- O'Neill, S. (2012), 'The Politics of Ethno-National Conflict Transformation: A Recognition-Theoretical Reading of the Peace Process in Northern Ireland', in S. O'Neill and N.H. Smith (eds), *Recognition Theory as Social Research: Investigating the Dynamics of Social Conflict*, 149–72, Basingstoke: Palgrave Macmillan.
- O'Neill, S. and Smith, N.H. (eds) (2012), *Recognition Theory as Social Research: Investigating the Dynamics of Social Conflict*, Basingstoke: Palgrave Macmillan.
- Onuf, N. (1989), *World of Our Making: Rules and Rule in Social Theory and International Relations*, Columbia, SC: University of South Carolina Press.

- Onuf, N. (2013), 'Recognition and the Constitution of Epochal Change', *International Relations*, 27 (2): 121–40.
- Osterweil, M. (2005), 'Placed-Based Globalism: Theorizing the Global Justice Movement', *Development*, 48 (2): 23–8.
- Owen, D. (2007), 'Self-Government and "Democracy as Reflexive Co-operation": Reflections on Honneth's Social and Political Ideal', in B. van den Brink and D. Owen (eds), *Recognition and Power: Axel Honneth and the Tradition of Critical Social Theory*, 290–322, Cambridge: Cambridge University Press.
- Pacific Islands Forum (PIF) (2013), *Pacific Plan Review 2013*. <[http://www.pacificplanreview.org/resources/uploads/embeds/files/Pac%20Plan%20Review%20Rpt%20Vol1\\_final%281%29.pdf](http://www.pacificplanreview.org/resources/uploads/embeds/files/Pac%20Plan%20Review%20Rpt%20Vol1_final%281%29.pdf)> [accessed 28 November 2014].
- Patterson, M. (2005), 'Global Environmental Governance', in A. Bellamy (ed.), *International Society and Its Critics*, New York: Oxford University Press.
- Penn, D. (2013), 'Human Rights Office Launches Free & Equal Campaign to Raise Awareness about LGBT Discrimination', *United Nations Radio*, 26 July. <<http://www.unmultimedia.org/radio/english/2013/07/human-rights-office-launches-free-equal-campaign-to-raise-awareness-about-lgbt-discrimination/>> [accessed 28 November 2014].
- Pettenkofer, A. (2010), *Radikaler Protest: Zur soziologischen Theorie politischer Bewegungen*, Frankfurt and New York: Campus.
- Pillay, N. (2010), 'Ending Violence and Criminal Sanctions Based on Sexual Orientation and Gender Identity: Statement by the High Commissioner', *United Nations Human Rights: Office of the High Commissioner for Human Rights*, 17 September. <<http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=10717&LangID=E>> [accessed 3 September 2013].
- Pitkin, H. (1998), *The Attack of the Blob: Hannah Arendt's Concept of the Social*, Chicago: University of Chicago Press.
- Pocock, J. (2003), *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition*, Princeton: Princeton University Press.
- Pollack-Eltz, A. (1993), 'The Shango Cult and Other African Rituals in Trinidad, Grenada, and Carriacou and Their Possible Influence on the Spiritual Baptist Faith', *Caribbean Quarterly*, 39 (3/4): 12–26.
- Porter, E. (2007), *Peacebuilding: Women in International Perspective*, London: Routledge.
- Price, C. (1969): 'The Study of Assimilation', in J.A. Jackson (ed.), *Migration*, 181–237, Cambridge: Cambridge University Press.
- Radi-Aid: Africa for Norway. <<http://www.africafornorway.no/>> [accessed 12 December 2014].
- Rajagopal, B. (2003), *International Law from Below: Development, Social Movements, and Third World Resistance*, Cambridge: Cambridge University Press.
- Reilly, N. (2007), 'Cosmopolitan Feminism and Human Rights', *Hypatia*, 22 (4): 180–98.
- Ricoeur, P. (1992), *Oneself as Another*, trans. K. Blamey, Chicago: University of Chicago Press.

- Ricoeur, P. (2004), *Evil: A Challenge to Philosophy and Theology*, trans. J. Bowden, London and New York: Continuum.
- Ricoeur, P. (2005), *The Course of Recognition*, trans. D. Pellauer, Cambridge, MA: Harvard University Press.
- Riedel, M. (1984), *Between Tradition and Revolution: The Hegelian Transformation of Political Philosophy*, trans. W. Wright, Cambridge: Cambridge University Press.
- Ritter, J. (1982), *Hegel and the French Revolution: Essays on the Philosophy of Right*, trans. R. D. Winfield, Cambridge, MA: MIT Press.
- Roback, J. (1974), 'The White-Robed Army: An Afro-Guyanese Religious Movement', *Anthropologica*, 16 (2): 233–68.
- Robinson, F. (1999), *Globalizing Care: Ethics, Feminist Theory and International Relations*, Boulder: Westview Press.
- Robinson, F. (2003), 'Human Rights and the Global Politics of Resistance: Feminist Perspectives', *Review of International Studies* 29 (S1): 161–80.
- Robinson, F. (2011), *The Ethics of Care: A Feminist Approach to Human Security*, Philadelphia: Temple University Press.
- Roelvink, G. and Zolkos, M. (forthcoming), 'Posthumanist Perspectives on Affect: Framing the Field', *Angelaki: Journal of the Theoretical Humanities*.
- Rogers, M.L. (2009), 'Rereading Honneth: Exodus Politics and the Paradox of Recognition', *European Journal of Political Theory*, 8 (2): 183–206.
- Rogers, W., Ballantyne, A. and Draper, H. (2007), 'Is Sex-Selective Abortion Morally Justified and Should It Be Prohibited?', *Bioethics*, 21 (9): 520–4.
- Rose, G. (1981), *Hegel Contra Sociology*, London: Athlone Press.
- Rose, G. (1992), *The Broken Middle: Out of Our Ancient Society*, Oxford: Blackwell.
- Rose, G. (1993), *Judaism and Modernity: Philosophical Essays*, Oxford: Blackwell.
- Rose, G. (1995), *Love's Work: A Reckoning with Life*, New York: Schocken Books.
- Rose, G. (1996), *Mourning Becomes the Law: Philosophy and Representation*, Cambridge: Cambridge University Press.
- Roth, M.S. (1988), *Knowing and History: Appropriations of Hegel in Twentieth-Century France*, Ithaca, NY: Cornell University Press.
- Rowe, J.K. (2003), 'States of Nature, Environing the Political', *Alternatives: Global, local, Political* 28 (5): 637–55.
- Ruda, F. (2013), *Hegel's Rabble*, London: Bloomsbury.
- Ruiz, L.E.J. (2000), 'Culture, Politics, and the Sense of the Ethical: Challenges for Normative International Relations', in P.K. Wapner, L.E.J. Ruiz and R.A. Falk (eds), *Principled World Politics: The Challenge of Normative International Relations*, 322–48, Lanham, MD: Rowman & Littlefield.
- Ryan, L. (1996), *The Aboriginal Tasmanians*, 2nd edn, St Leonards, NSW: Allen & Unwin.
- Said, E. (1978), *Orientalism*, London: Routledge.
- Sartre, J.-P. (2003), *Being and Nothingness*, London: Routledge Classics.

- Schaap, A. (2004), 'Political Reconciliation through a Struggle for Recognition?', *Social and Legal Studies*, 13 (4): 523–40.
- Schaap, A. (2005), *Political Reconciliation*, London: Routledge.
- Schabas, W.A. (2009), *Genocide in International Law: The Crime of Crimes*, 2nd edn, Cambridge: Cambridge University Press.
- Schell, J. (2003), 'The Other Superpower', *The Nation*, 27 March. <<http://www.thenation.com/doc.mhtml?i=20030414&s=schell>> [accessed 3 April 2014].
- Schick, K. (2012), *Gillian Rose: A Good Enough Justice*, Edinburgh: Edinburgh University Press.
- Schlosberg, D. (2004), 'Reconceiving Environmental Justice: Global Movements and Political Theories', *Environmental Politics*, 13 (3): 517–40.
- Schlosberg, D. (2007), *Defining Environmental Justice: Theories, Movements, and Nature*, Oxford: Oxford University Press.
- Sharpe, J. (2012), 'When Spirits Talk: Reading Erna Brodber's Louisiana for Affect', *Small Axe*, 16 (3 39): 90–102.
- Shaw, M. (2007), *What is Genocide?*, Cambridge: Polity.
- Shepperson, G. (1953), 'Ethiopianism and African Nationalism', *Phylon*, 14 (1): 9–18.
- Shilliam, R. (2011), 'Decolonising the Grounds of Ethical Inquiry: A Dialogue Between Kant, Foucault and Glissant', *Millennium*, 39 (3): 649–65.
- Shilliam, R. (2013a), 'Intervention and Colonial-Modernity: Decolonising the Italy/Ethiopia Conflict Through Psalms 68:31', *Review of International Studies*, 39 (5): 1131–47.
- Shilliam, R. (2013b), 'Who will provide the West with Therapy?', in A.R. Beattie and K. Schick (eds), *The Vulnerable Subject: Beyond Rationalism in International Relations*, 133–48, Basingstoke: Palgrave Macmillan.
- Shklar, J. (1982), 'Putting Cruelty First', *Daedalus*, 111 (3): 17–27.
- Simmons, W.P. (2011), *Human Rights Law and the Marginalized Other*, New York: Cambridge University Press.
- Sinha, S. (2013), 'Derrida, Friendship and Responsible Teaching in Contrast to Effective Teaching', *Educational Philosophy and Theory*, 45: 259–71.
- Smith, A. (1999), *The Wealth of Nations*, ed. A. Skinner, London: Penguin.
- Smith, K.B. and Smith, F.C. (1986), *To Shoot Hard Labour: The Life and Times of Samuel Smith, an Antiguan Workingman 1877–1982*, Toronto: Edan's Publishers.
- Smith, R. (2007), *Being Human: Historical Knowledge and the Creation of Human Nature*, New York: Columbia University Press.
- Smith, R.M. (1996), 'The Unfinished Tasks of Liberalism', in B. Yack (ed.), *Liberalism without Illusions: Essays on Liberal Theory and the Political Vision of Judith N. Shklar*, 241–60, Cambridge: Cambridge University Press.
- Smith, R.T. (1976), 'Religion in the Formation of West Indian Society: Guyana and Jamaica', in M. Kilson and R.I. Rotberg (eds), *The African Diaspora: Interpretive Essays*, 312–41, Cambridge, MA: Harvard University Press.
- Snyder, G.F. (2012), 'Multivalent Recognition: Between Fixity and Fluidity in the Politics of Identities', *The Journal of Politics*, 74 (1): 249–61.

- Soper, K. (2010), 'Unnatural Times? The Social Imaginary and the Future of Nature', in B. Carter and N. Charles (eds), *Nature, Society, and Environmental Crisis*, 222–35, London: Wiley-Blackwell.
- Southern African Development Community (SADC) (2012), 'SADC Common Agenda' <<http://www.sadc.int/about-sadc/overview/sadc-common-agenda/>> [accessed 20 February 2014].
- Spelman, E. (1990), *Inessential Woman*, London: Beacon Press.
- Sperling, V., Ferree, M.M. and Risman, B. (2001), 'Constructing Global Feminism: Transnational Advocacy Networks and Russian Women's Activism', *Signs: Journal of Women and Culture in Society*, 26 (4): 1155–86.
- Sprout, H. and Sprout, M. (1956), *Man-Milieu Relationship: Hypotheses in the Context of International Politics*, Princeton: Princeton University Press.
- Sprout, H. and Sprout, M. (1965), *The Ecological Perspective of Human Affairs with Special Reference to International Relations*, Princeton: Princeton University Press.
- Sprout, H. and Sprout, M. (1971), *Toward a Politics of the Planet Earth*, New York: Van Nostrand Reinhold Co.
- Stavro, E. (2007), 'Rethinking Identity and Coalitional Politics: Insights from Simone de Beauvoir', *Canadian Journal of Political Science*, 40 (2): 439–63.
- Steele, B.J. (2010), *Defacing Power: The Aesthetics of Insecurity in Global Politics*, Ann Arbor, MI: The University of Michigan Press.
- Sterio, M. (2013), *The Right to Self-Determination under International Law: "Selfstans," Secession, and the Rule of the Great Powers*, New York: Routledge.
- Stewart, D. (2004), *Three Eyes For the Journey: African Dimensions of the Jamaican Religious Experience*, Oxford: Oxford University Press.
- Stone, B. (1987), 'Simone de Beauvoir and the Existential Basis of Socialism', *Social Text*, 17: 123–42.
- Stone, C. (1974), *Should Trees Have Standing? Toward Legal Rights for Natural Objects*, Los Altos, CA: William Kauffman Inc.
- Strömbom, L. (2014), 'Thick Recognition: Advancing Theory on Identity-Change in Intractable Conflicts', *European Journal of International Relations*, 20 (1): 168–91.
- Stutzin, G. (2002), 'Nature's Rights: Justice Requires that Nature Be Recognized as a Legal Entity', *Resurgence*, 210: 24–6.
- Taiwo, O. (1997), 'Exorcising Hegel's Ghost: Africa's Challenge to Philosophy', *African Studies Quarterly*, 1 (4). <<http://web.africa.ufl.edu/asq/v1/4/2/>> [accessed 26 November 2014].
- Taminiaux, J. (1997), *The Thracian Maid and the Professional Thinker: Arendt and Heidegger*, trans. M. Gendre, Albany, NY: SUNY Press.
- Taylor, C. (1994), 'The Politics of Recognition', in A. Gutmann (ed.), *Multiculturalism: Examining the Politics of Recognition*, 25–74, Princeton: Princeton University Press.
- Taylor, P. (1986), *Respect for Nature: A Theory of Environmental Ethics*, Princeton, NJ: Princeton University Press.
- Teitel, R. (2011), *Humanity's Law*, New York: Oxford University Press.

- Tharoor, I. (2014), 'Viewpoint: Why Was the Biggest Protest in World History Ignored?' *Time.com*, 15 February. <<http://world.time.com/2013/02/15/viewpoint-why-was-the-biggest-protest-in-world-history-ignored/#ixzz2tndGfrw6>> [accessed April 4, 2014].
- Thompson, J.E. (1995), 'State Sovereignty and International Relations: Bridging the Gap between Theory and Empirical Research', *International Studies Quarterly*, 39 (2): 213–33.
- Thompson, M.J. (2013), 'Enlarging the Sphere of Recognition: A Hegelian Approach to Animal Rights', *Journal of Value Inquiry*, 45 (3): 319–35.
- Thompson, S. (2006), *The Political Theory of Recognition: A Critical Introduction*, Cambridge: Polity.
- Thornton, J. (1998), *Africa and the Africans in the Making of the Atlantic World*, Cambridge: Cambridge University Press.
- Titus, N. (2002), 'Reassessing John Smith's Influence on the Demerara Slave Revolt of 1823', in A. Thompson (ed.), *In the Shadow of the Plantation: Caribbean History and Legacy*, 223–45, Kingston: Ian Randle.
- Tocqueville, A. de (2003), *Democracy in America*, trans. G. Bevan, London: Penguin.
- Tripp, C. (2013), 'Performing the Public: Theatres of Power in the Middle East', *Constellations*, 20 (2): 203–16.
- Tronto, J.C. (1993), *Moral Boundaries: A Political Argument for an Ethic of Care*, New York: Routledge.
- Tronto, J.C. (2013), *Caring Democracy: Markets, Equality and Justice*, New York: New York University Press.
- Trouillot, M.-R. (1995), *Silencing the Past: Power and the Production of History*, Boston: Beacon Press.
- True, J. (2011), 'Feminist Problems with International Norms: Gender Mainstreaming in Global Governance', in J.A. Tickner and L. Sjoberg (eds), *Feminism and International Relations: Conversations about the Past, Present and Future*, 73–88, New York: Routledge.
- Tuana, N. (2006), 'The Speculum of Ignorance: The Women's Health Movement and Epistemologies of Ignorance', *Hypatia*, 21 (3): 1–19.
- Turner, B.S. (2006), *Vulnerability and Human Rights*, University Park, PA: The Pennsylvania State University Press.
- Tyler, P.E. (2003), 'Threats and Responses: News Analysis; A New Power in the Streets', *New York Times*, 17 February.
- United Nations (1948), UN Convention on the Prevention and Punishment of the Crime of Genocide, A/RES/260 A (III), 9 December.
- Vallièrès, P. (1971), *White Niggers of America*, trans. J. Pinkham, New York: Monthly Review Press.
- van Der Molen, I. and Hilderling, A. (2005), 'Water: Cause for Conflict or Co-operation?', *Journal on Science and World Affairs*, 1 (2): 133–43.
- Van Stipriaan, A. (2005), 'Watramama/Mami Wata: Three Centuries of Creolization of a Water Spirit in West Africa, Suriname and Europe', *Matatu: Journal of African Culture and Society*, 27: 323–37.

- Vetlesen, A. (2005), *Evil and Human Agency*, Cambridge: Cambridge University Press.
- Vidal, J. (2013), ‘“We Are Fighting for Survival”: Pacific Islands Leader Warns’, *The Guardian*, 1 September 2013, p. 3.
- Vidmar-Horvat, K. (2013), ‘A Wandering Paradigm, or Is Cosmopolitanism Good for Women?’ *Querelles: Jajrbuch fur Frauen-und Geschlechterforschung*. <<http://www.querelles.de/index.php/qjb/article/view/3/5>> [accessed 6 January 2015].
- Vincent, R.J. (1986), *Human Rights and International Relations: Issues and Responses*, Cambridge: Cambridge University Press.
- Vintges, K. (2006), ‘Simone de Beauvoir: A Feminist Thinker for the Twenty-First Century’, in M.A. Simons (ed.), *The Philosophy of Simone de Beauvoir: Critical Essays*, 214–27, Bloomington: Indiana University Press.
- Waggoner, M. (2010), ‘Adorno and the Reminders of Reason’, *Constellations*, 17 (1): 107–19.
- Walker, M.U. (1998), *Moral Understandings: A Feminist Study in Ethics*, New York: Routledge.
- Wallerstein, I. (2003), ‘US Weakness and the Struggle for Hegemony’, *Monthly Review*, July-August. <<http://monthlyreview.org/2003/07/01/u-s-weakness-and-the-struggle-for-hegemony/>> [accessed April 6, 2014].
- Wallerstein, I. (2011), *The Modern World System, Vol. 1*, Berkeley: University of California Press.
- Walzer, M. (1977), *Just and Unjust Wars*, New York: Basic Books.
- Ward, J. (2006), ‘Reciprocity and Friendship in Beauvoir’s Thought’, in M.A. Simons (ed.), *The Philosophy of Simone de Beauvoir: Critical Essays*, 146–62, Bloomington, IN: Indiana University Press.
- Waterman, P. (2000), *Globalization, Social Movements, and the New Internationalism*, New York: Continuum.
- Weber, H. and Berger, M.T. (eds) (2009), *Recognition and Redistribution: Beyond International Development*, London and New York: Routledge.
- Weinert, M. (2007), *Democratic Sovereignty: Authority, Legitimacy, and State in a Globalizing Age*, New York: University College London Press.
- Weinert, M. (2015), *Making Human: World Order and the Global Governance of Human Dignity*, Ann Arbor, MI: University of Michigan Press.
- Weir, A. (2008), ‘Global feminism and Transformative Identity Politics’, *Hypatia*, 23 (4): 110–33.
- Weisbord, R.G. (1970), ‘British West Indian Reactions to the Italian-Ethiopian War: An Episode in Pan-Africanism’, *Caribbean Studies*, 10 (1): 34–41.
- Weiss, G. (2006), ‘Challenging Choices: An Ethic of Oppression’, in M.A. Simons (ed.), *The Philosophy of Simone de Beauvoir: Critical Essays*, 241–61, Bloomington, IN: Indiana University Press.
- Weitzenfeld, A. and Joy, M. (2014), ‘An Overview of Anthropocentrism, Humanism, and Speciesism in Critical Animal Theory’, in A.J. Nocella II, R. Kahn, C. Gigliotti, and L. Kemmerer (eds), *Defining Critical Animal Studies: An Intersectional Social Justice Approach for Liberation*, 3–27, New York: Peter Lang.

- Weldon, S.L. (2006), 'Inclusion, Solidarity, and Social Movements: The Global Movement against Gender Violence', *Perspectives on Politics*, 4 (1): 55–74.
- Welzer, H. (2012), *Climate Wars: What People Will Be Killed for in the 21st Century*, Cambridge: Polity.
- Wendt, A. (1999), *Social Theory of International Relations*, Cambridge: Cambridge University Press.
- Wenzel, H.V. (1986), 'Interview with Simone de Beauvoir', *Yale French Feminist Studies*, 72: 5–32.
- Westmaas, N. and de Barros, J. (2011), 'Historical Commentaries: British Guiana', in R.A. Hill (ed.), *The Marcus Garvey and Universal Negro Improvement Association Papers. Volume XI, clxvii–clxxiv*, Durham, NC: Duke University Press.
- Westwood, S. (2001), 'Complex Choreography: Politics and Regimes of Recognition', *Theory, Culture and Society*, 18 (2–3): 247–64.
- Wieviorka, M. (2012), *Evil*, Cambridge: Polity.
- Williams, J. (2005), 'Pluralism, Solidarism, and the Emergence of World Society in English School Theory', *International Relations*, 19 (1): 19–38.
- Williams, R. (1983), *Keywords: Vocabulary of Culture and Society*, Oxford: Oxford University Press.
- Williams, R.R. (1992), *Hegel's Ethics of Recognition*, Albany, NY: State University of New York Press.
- Wolfe, C. (ed.) (2003), *Zoontologies: The Question of the Animal*, Minneapolis, MN: University Of Minnesota Press.
- Wolfe, C. (2009), 'Exposures', in S. Cavell, C. Diamond, J. McDowell, I. Hacking and C. Wolfe (eds), *Philosophy and Animal Life*, 1–42, New York: Columbia University Press.
- Worth, O. and Buckley, K. (2009), 'The World Social Forum: Postmodern Prince or Court Jester?', *Third World Quarterly*, 30 (4): 649–61.
- Yar, M. (2002), 'Recognition and Difference: Recognition and the Politics of Human(e) Desire', in S. Lash and M. Featherstone (eds), *Recognition and Difference*, 57–76, London: Sage.
- Youatt, R. (2014), 'Interspecies Relations, International Relations: Rethinking Anthropocentric Politics', *Millennium: Journal of International Affairs*, 43 (1): 203–23.
- Young, I.M. (1985), 'Humanism, Gynocentrism and Feminist Politics', *Women's Studies International Forum*, 8 (3): 173–83.
- Young, I.M. (1990), *Justice and the Politics of Difference*, Princeton: Princeton University Press.
- Young, I.M. (1993), 'Together in Difference: Transforming the Logic of Group Political Conflict', in J. Squires (ed.), *Principled Positions: Postmodernism and the Rediscovery of Value*, 121–50, London: Lawrence and Wishart.
- Young, I.M. (1994), 'Gender as Seriality', *Signs*, 19 (3): 713–38.



- Young, I.M. (1997), *Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy*, Princeton, NJ: Princeton University Press.
- Young, I.M. (2005), *On Female Bodily Experience: 'Throwing Like a Girl' and Other Essays*, Oxford: Oxford University Press.
- Zahan, D. (1983), *The Religion, Spirituality and Thought of Traditional Africa*, Chicago: University of Chicago Press.
- Zakin, E. (2006), 'Beauvoir's Unsettling of the Universal', in L.J. Marso and P. Moynagh (eds), *Simone de Beauvoir's Political Thinking*, 31–54, Chicago, IL: University of Illinois Press.
- Zane, W.W. (1999), *Journeys to the Spiritual Lands: The Natural History of a West Indian Religion*, New York: Oxford University Press.
- Zurn, C. (2003), 'Identity or Status? Struggles over "Recognition" in Fraser, Honneth and Taylor', *Constellations*, 10 (4): 519–37.

