and IOCs (treated as separate chapters) in their relationship with SSA countries despite rhetoric to the contrary.

The methodology of a country-by-country analysis helps to contextualise the discourse. More significant is the analytical framework which harnesses non-state variables in the analysis of SSA’s relations with the wider world. The insights offered by such an approach should enlighten the development set that spurns workable solutions to SSA’s multiple problems. Indeed, this work comes as a handbook for students of politics and international relations as well as ‘development merchants’ active in SSA.

The book’s framework, though refreshing with its eclectic mix of non-state actors, including criminal gangs, is not new. It has been applied in the analysis of human rights diplomacy by some scholars in the field. Also, there is an enduring perception that Africa is problematic to the developed world. A narrative showing Africa to be a honey pot for the imperial powers might have been of value. However, this shortcoming is compensated for by the key argument that the national interest of the key players does shape SSA’s international relations.

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The idea of cosmopolitanism is grounded in the notion of a world society. The phenomenon is characterised by the increasing convergence across borders. Questioning Cosmopolitanism is a compilation of essays that presents wide-ranging conceptual justifications of ethical and political cosmopolitanism. It makes a central argument that global convergence does not hinge upon constituting a world state or world government, but is rooted in the sensibilities of the individual in connection with his or her community and the interaction with domestic and international institutions. Thus it presents foundational arguments in defence of cosmopolitanism in the contemporary world.

The book divides the discussion into two broad sections. The first part deals with the moral and ethical subjectivity of cosmopolitanism, considering all subjects as having equal moral worth, where the harm against anyone is taken as harm against humanity. It presents ethical notions of global citizenship in an effort to preserve identity and solidarity in modern societies. In response to how equal worth can be realised, Tom Campbell and Holly Lawford-Smith foreground important contrasting claims: Campbell argues for a conception based on humanity which takes into account human well-being, where suffering results in a moral duty to minimise it. Smith, however, constructs a practical argument based on justice which is stronger and enforceable. However, the rest of the arguments in this section move in a non-linear fashion and do not address in any elaborate detail the scepticism of a universal ethical standpoint that gives rise to global moral duties.

The second section adduces insightful perspectives about political and institutional cosmopolitanism. It raises two connected questions: the possibility of a cosmopolitan democracy and the role of the state in global governance. Carol Gould instructively argues that increased democratic participation across associations and institutions opens deliberative channels. But can affected people truly participate at the global level? Steven Slaughter extends a state-centred rationale to fill the ‘democratic deficit’. At the moment the nature of the problem constraining the international community is more of legal than political legitimacy; the authors could have importantly discussed their views on the transformation of international law to cosmopolitan law as an essential condition of global political self-determination.¹

The project of cosmopolitanism assumes that the world is moving in one direction. In this manner it takes for granted that civilisations are singular. Yet this claim of universal experiences is seriously contestable and future works defending cosmopolitanism will have to overcome this challenge in the face of pluralism. Overall, Questioning Cosmopolitanism succeeds in mapping the debates surrounding global justice and provides a useful starting analysis for students of political philosophy and international relations.

**Note**


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