
While the paper was not accepted into Millennium, it was accepted for the conference and this counted as its review.

Best,

Shan

Mr. Shannon Brincat (BA (Hons) LLB (Hons), Phd Candidate)  
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----- Forwarded Message -----
From: "Millennium@lse.ac.uk" <Millennium@lse.ac.uk>
To: shannonbrincat@yahoo.com.au
Sent: Thu, 17 June, 2010 4:58:15 AM
Subject: Millennium - Decision on Manuscript ID MJIS-2010-0105

17-Jun-2010

Dear Mr. Brincat:

We write you in regards to manuscript # MJIS-2010-0105 entitled "Overcoming the Cosmopolitan/Communitarian Divide through Anarchism: La Via Campesina and the Principles of Anarchism" which you submitted to Millennium for consideration in the forum: ‘Anarchism in World Politics’.

We regret to inform you that, after careful consideration by the editors, and based on reviewer feedback, we have decided to reject your paper. Therefore, we will not be pursuing the editorial process in this case. Although we only have room for six papers in the forum, we initially selected seven for consideration so that we could give the better quality papers more reflection and feedback; it was a difficult decision, which was based on the limited space in the forum. We have also provided feedback below, which we hope will be helpful and constructive.

The paper suffered from some internal flaws and this is also the main basis on which it was rejected. The main argument of the first part of the paper was that an ideological commitment to the state framed the intractibility of the Cosmo/Communitarian debate. But this has since been superceded by all sorts of literatures about embedded cosmopolitanism and so on that are referred to but not discussed in sufficient detail. Richard Ashley's work on sovereignty was then used in an unconvincing way to open up the debate on the state, but his piece in the Czempiel and Rosenau book might be a better piece for the purposes of this paper.

Also, Walker's arguments about the liberal subject at the heart of communitarianism and cosmopolitanism are overlooked. Nigel Dower's work on global ethics and Clive Gabbay's work on anarchism and cosmopolitans are also overlooked.
In sum, the paper didn't adequately deal with the cosmopolitan/communitarian divide or with how anarchism or La Via Campesina relate to each other or to that central debate within the IR literature. The conclusion did not show how anarchism or LVC move beyond cosmo/communitarian debates and the little reference there to this debate is not linked to a full discussion in the opening pages because such a discussion is absent in the first place.

There were some inaccurate claims about the origins of mutualism, an overemphasised distinction between the various positions of the so-called classical anarchists on federalism and con-federalism (which seemed to show a lack of familiarity with the literature) and little attempt to look at how anarchists have already engaged with cosmopolitanism and the sub-national community; for example, Bakunin's work on Pan-Slavism or Proudhon's work on regionalism. Each of these and more would have been better linked to Ashley's piece on governance and then linked to cosmo/communitarianism, and LVC could have been used as a living example illustrating various arguments. Wolff was mis-characterised as an anarcho-capitalist and Proudhon's mutualism was misunderstood. Much of the paper seemed to be more of a literature review of anarchist principles, with little in the way of signposting, argument or real originality. On a stylistic point, it was also too clear that the paper was co-authored with little attention paid to consistency of style and diction.

We appreciate this will come as disappointing news, but we thank you again for your interest in Millennium and for submitting a paper for this forum. Please accept our best wishes for your future academic endeavours. We hope the outcome of this specific submission will not discourage you from the submission of future manuscripts.

Sincerely,

Jasmine Gani
Marta Iñiguez de Heredia
Paul Kirby

Editors, Millennium, Volume 39
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