Yet we should not overstate the closeness of the family relationship. In the first place, sometimes the relationship may actually develop an inverse quality, in that the reaction against the growth of inter-state authority, with its attendant encouragement of constitutional pluralism, may involve a revival of assimilationist or otherwise monist attitudes *within* affected states. The recent opposition of national populist leaders in Hungary and Poland to the supranational strength of the EU is a case in point (Sadurski, 2019). In the second place, even where do see questions of individual and group autonomy familiar from the internal constitutional context arising in the external domain of constitutional pluralism, and suggesting some of the same answers, we should be slow to draw general conclusions. The sheer novel diversity and open-ended proliferation of that external domain, ranging as it does from a relatively state-like polity such as the EU with its expansive conception of the range and depth of its supranational jurisdiction and citizenship, to restricted functional domains such as ICANN and FIFA with their narrowly interest-specific constituencies of stakeholders, should counsel prudence. The very fact that there are so many contending theories of constitutional pluralism suggests a significant gap between the perceived significance of the puzzle(s) before us and the adequacy of our present solution-finding practice. It would not be an exaggeration to say that many of the most pressing and consequential questions of the legitimate design of global governance in an increasingly post-national world may be gathered under this wide umbrella of constitutional pluralism. That the task is so great and stakes are so high offers one reason why we might be tempted to reinvest heavily in answers that have long been considered appropriate to a state-centred world, but also cautions us to give pause before doing so.

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