

Cosmopolitanism Ethics In A World Of Strangers Issues Of Our Time Paperback 2007 Author Kwame Anthony Appiah

This book proposes a cosmopolitan ethics that calls for analyzing how economic and political structures limit opportunities for different groups, distinguished by gender, race, and class. The author explores the implications of criticisms from the social sciences of Eurocentrism and of methodological nationalism for normative theories of mobility. These criticisms lend support to a cosmopolitan social science that rejects a principled distinction between international mobility and mobility within states and cities. This work has interdisciplinary appeal, integrating the social sciences, political philosophy, and political theory.

Cosmopolitanism is a demanding and contentious moral position. It urges us to embrace the whole world into our moral concerns and to apply the standards of impartiality and equity across boundaries of nationality, race, religion or gender in a way that would have been unheard of even fifty years ago. It suggests a range of virtues which the cosmopolitan individual should display: virtues such as tolerance, justice, pity, righteous indignation at injustice, generosity toward the poor and starving, care for the global environment, and the willingness to take responsibility for change on a global scale. This book explains and espouses the values of cosmopolitanism, adjudicates between various forms of cosmopolitanism, and defends it against its critics. Cosmopolitanism has relevance for international distributive justice; peace; human rights; environmental sustainability; protection for minorities, refugees and other oppressed groups; democratic participation; and inter cultural tolerance. The book does not aim to impart factual information about global issues or to offer prescriptions for the solution of global problems. Rather, it highlights the ethical issues inherent in them and identifies the moral obligations that individuals, multinational corporations and governments might have in relation to them. While espousing a cosmopolitan form of global ethics, a liberal form of politics, sustainable and just forms of business practice, and an internationalist approach to global conflict and governance, it seeks to present as many sides of the ethical debates as can be supported by reasonable argument. Discussing the work of Kwame Anthony Appiah, Seyla Benhabib, Martha Nussbaum, Thomas Pogge, John Rawls, Amartya Sen, Henry Shue, Peter Singer and others, this book provides a clear and accessible survey of cosmopolitanism and analyses the reality of the rights and responsibilities that it espouses.

As a Jamaican immigrant arriving in the United States at the age of twenty, Jason Hill noticed how often Americans identified themselves in terms of race and ethnicity. He observed, for example, the reluctance of West Indians to join 'black causes' for fear of losing their identity. He began to ask himself what sort of world he wanted to live in, a quest that in time led him to the idea of the cosmopolitan. In *Becoming a Cosmopolitan*, Jason D. Hill argues that we need a new understanding of the self. He revives the idea of the cosmopolitan, the person who identifies the world as home. Arguing for the right to forget where we came from, Hill proposes a new moral cosmopolitanism for the new millennium.

An indispensable collection that re-examines what it means to belong in the world. "Where are you from?" The word cosmopolitan was first used as a way of evading exactly this question, when Diogenes the Cynic declared himself a "kosmopolites," or citizen of the world. Cosmopolitanism displays two impulses—on the one hand, a detachment from one's place of origin, while on the other, an assertion of membership in some larger, more compelling collective. Cosmopolitanism works from the premise that there is more than one kind of cosmopolitanism, a plurality that insists cosmopolitanism can no longer stand as a single ideal against which all smaller loyalties and forms of belonging are judged. Rather, cosmopolitanism can be defined as one of many possible modes of life, thought, and sensibility that are produced when commitments and loyalties are multiple and overlapping. Featuring essays by major thinkers, including Homi Bhabha, Jean Bethke Elshtain, Thomas Bender, Leela Gandhi, Ato Quayson, and David Hollinger, among others, this collection asks what these plural cosmopolitanisms have in common, and how the cosmopolitanisms of the underprivileged might serve the ethical values and political causes that matter to their members. In addition to exploring the philosophy of Kant and the space of the city, this volume focuses on global justice, which asks what cosmopolitanism is good for, and on the global south, which has often been assumed to be an object of cosmopolitan scrutiny, not itself a source or origin of cosmopolitanism. This book gives a new meaning to belonging and its ground-breaking arguments call for deep and necessary discussion and discourse.

Uses of the Idea

Ethics in a World of Strangers

Idealization and Ideals

Canada and the World

Becoming a Cosmopolitan

A Philosophy for Global Ethics

The cosmopolitan political tradition defines people not according to nationality, family, or class but as equally worthy citizens of the world. Martha Nussbaum pursues this "noble but flawed" vision, confronting its inherent tensions over material distribution, differential abilities, and the ideological conflicts inherent to pluralistic societies.

In these two important lectures, distinguished political philosopher Seyla Benhabib argues that since the UN Declaration of Human Rights in 1948, we have entered a phase of global civil society which is governed by cosmopolitan norms of universal justice -- norms which are difficult for some to accept as legitimate since they are in conflict with democratic ideals. In her first lecture, Benhabib argues that this tension can never be fully resolved, but it can be mitigated through the renegotiation of the dual commitments to human rights and sovereign self-determination. Her second lecture develops this idea in detail, with special reference to recent developments in Europe (for example, the banning of Muslim head scarves in France). The EU has seen the replacement of the traditional unitary model of citizenship with a new model that disaggregates the components of traditional citizenship, making it possible to be a citizen of multiple entities at the same time. The volume also contains a substantive introduction by Robert Post, the volume editor, and contributions by Bonnie Honig (Northwestern University), Will Kymlicka

(Queens University), and Jeremy Waldron (Columbia School of Law).

Dr Erskine's 'embedded cosmopolitanism' embraces the perspective of local loyalties, communities and cultures in the theory of why we have duties to 'strangers' and 'enemies' in world politics. Taking examples from the 'war on terror', she examines duties to 'enemies' through norms of non-combatant immunity and the prohibition against torture.

In response to a renewed cosmopolitan enthusiasm, this volume brings together 25 essays in the development of cosmopolitan thought by distinguished cosmopolitan thinkers and critics. It looks at classical cosmopolitanism, global justice, culture and cosmopolitanism, political cosmopolitanism and cosmopolitan global governance.

Entrepreneurship and Global Cities

Ethics of Armed Conflict

Global Injustice, Relational Equality, and Individual Agency

Rooted Cosmopolitanism

A Noble but Flawed Ideal

Cosmopolitan War

Covering an important theme in Humean studies, this book focuses on Hume's hugely influential attempt in book three of his Treatise of Human Nature to derive the conclusion that morality is a matter of feeling, not reason, from its link with action. Claiming that Hume's argument contains a fundamental contradiction that has gone unnoticed in modern debate, this fascinating volume contains a refreshing combination of historical-scholarly work and contemporary analysis that seeks to expose this contradiction and therefore provide a significant contribution to current scholarship in the area. Sophie Botros begins by pointing out that a contradiction concerning whether reason can influence action, or is wholly powerless, occurs in the intermediary premiss. She then moves on to draw out the consequences for recent meta-ethics of the failure to acknowledge this contradiction. Finally, highlighting the root of the argument's power in an article of naturalistic dogma, she suggests how it may be possible to restore to our moral concepts their traditional and integral link with both truth and motivation. A significant and thought-provoking addition to this popular field of study, Hume, Reason and Morality is undoubtedly an important resource for moral philosophers interested in meta-ethics and practical reason, as well as Humean scholars.

This is the first comprehensive account of Kant's cosmopolitanism, highlighting its moral, political, legal, economic, cultural and psychological aspects. Contrasting Kant's views with those of his German contemporaries and relating them to current debates, Pauline Kleingeld sheds new light on texts that have been hitherto neglected or underestimated. In clear and carefully argued discussions, she shows that Kant's philosophical cosmopolitanism underwent a radical transformation in the mid 1790s and that the resulting

theory is philosophically stronger than is usually thought. Using the work of figures such as Fichte, Cloots, Forster, Hegewisch, Wieland and Novalis, Kleingeld analyses Kant's arguments regarding the relationship between cosmopolitanism and patriotism, the importance of states, the ideal of an international federation, cultural pluralism, race, global economic justice and the psychological feasibility of the cosmopolitan ideal. In doing so, she reveals a broad spectrum of positions in cosmopolitan theory that are relevant to current discussions of cosmopolitanism.

The world we live in is unjust. Preventable deprivation and suffering shape the lives of many people, while others enjoy advantages and privileges aplenty. Cosmopolitan responsibility addresses the moral responsibilities of privileged individuals to take action in the face of global structural injustice. Individuals are called upon to complement institutional efforts to respond to global challenges, such as climate change, unfair global trade, or world poverty. Committed to an ideal of relational equality among all human beings, the book discusses the impact of individual action, the challenge of special obligations, and the possibility of moral overdemandingness in order to lay the ground for an action-guiding ethos of cosmopolitan responsibility. This thought-provoking book will be of interest to any reflective reader concerned about justice and responsibilities in a globalised world. Jan-Christoph Heilinger is a moral and political philosopher. He teaches at Ludwig-Maximilians-Universität, Munich, Germany, and at Ecole normale supérieure, Port-au-Prince, Haiti.

Global cities with a largely cosmopolitan environment, such as Auckland, Berlin, Dubai, London, New York, Shanghai or Singapore, are successfully developing and attracting entrepreneurs from all over the world. This book elucidates the policy approaches related to the formation of the cosmopolitan environment that supports entrepreneurship in large urban areas. The book's core theme is the relationship between cosmopolitanism and entrepreneurship, with the latter viewed as a key driver of economic growth, sustainability and prosperity. The book argues that successful entrepreneurship rests on the two pillars of the cosmopolitan environment: diversity and the creation of business opportunities. In contrast to globalisation's standardised solutions in policy, commerce, banking and social issues, cosmopolitanism allows individualised value and solutions, whereby actors—entrepreneurs, businesses, families, interest groups, governments, non-governmental organisations and virtual communities—enjoy diversity as a norm. The book pays special attention to under-researched topics, such as threats to sustainability in cosmopolitan cities; why cosmopolitan cities attract immigrants with a highly independent mindset; the impact of religious norms on female and male entrepreneurs; varying experiences of local and expatriate entrepreneurs; and the differences in doing

business by female entrepreneurs, stemming from their nationalities and residence status. The book offers conceptual insights into the enablers of entrepreneurship in cosmopolitan cities and urban governance, complemented by case studies based on fieldwork in Dubai, Hamburg, Istanbul, Karachi, Kyiv, London, Moscow and Tel Aviv. The book will appeal to those who study or teach cosmopolitanism, globalisation or urban development concepts, and those professionals who are considering the possibility of doing business or working as an expatriate in a cosmopolitan city.

Global Education in Bioethics

The Ethics of Identity

Cosmopolitanism: Ethics in a World of Strangers (Issues of Our Time)

Cosmopolitan Global Politics

The Migrant's-Eye View of the World

Diversity, Opportunity and Cosmopolitanism

Idealization is a basic feature of human thought. We proceed "as if" our representations were true, while knowing they are not. Kwame Anthony Appiah defends the centrality of the imagination in science, morality, and everyday life and shows that our best chance for accuracy in reality is to open our minds to a plurality of idealized depictions.

Just war theory exists to stop armies and countries from using armed force without good cause. But how can we judge whether a war is just? In this original book, John W. Lango takes some distinctive approaches to the ethics of armed conflict. DT A revisionist approach that in generalising traditional just war principles, so that they are applicable by all sorts of responsible agents to all forms of armed conflict DT A cosmopolitan approach that features the Security Council DT A preventive approach that emphasises alternatives to armed force, including negotiation, nonviolent action and peacekeeping missions DT A human rights approach that encompasses not only armed humanitarian intervention but also armed invasion, armed revolution and all other forms of armed conflict Lango shows how these can be applied to various forms of armed conflict, however large or small: from interstate wars to UN peacekeeping missions, and from civil wars counter-insurgency and counter-terrorism operations.

Cosmopolitanism: Uses of the Idea offers an illuminating and dynamic account of an often confusing and widespread concept. Bringing together both historical and contemporary approaches to cosmopolitanism, as well as recognizing its multidimensional nature, Zlatko Skrbec and Ian Woodward manage to show the very essence of cosmopolitanism as a theoretical idea and cultural practice. Through an exploration of various social fields, such as media, identity and ethics, the book analyses the limits and possibilities of the cosmopolitan turn and explores the different contexts cosmopolitanism theory has been, and still is, applied to. Critical, diverse and engaging, the book successfully answers questions such as: How can we understand cosmopolitanism? What is the relationship between cosmopolitanism and ethics? What is the relationship between cosmopolitanism and identity? How do cosmopolitan networks come into being? How do we apply cosmopolitanism theory to contemporary, digital and mediated societies? This comprehensive and authoritative title is a must for anyone interested in consumption, contemporary citizenship and identity construction. It will be especially useful for students and scholars within the fields

social theory, ethics, identity politics, cultural diversity and globalisation.

This book presents and elaborates on how the teaching of global ethics in healthcare contributes to furthering ideals of cosmopolitanism: solidarity, equality, respect for differences and concern with what human beings, and specifically patients have in common, regardless of where they live and who they are. Global problems such as pandemic diseases, disasters, lack of care and medication, homelessness and displacement call for global responses. The new area of global bioethics is providing answers by arguing that ethical discourse should first and foremost all criticize the structures of violence and injustice that underlie many threats to global health. Education of health professionals should articulate that they are 'citizens of the world', like their patients. This book first demonstrates that a moral vision of global education is necessary to gain a global dimension. It is argued that a global framework of ethical principles is available; the challenge is to elaborate and specify that framework into specific educational approaches and models. The book subsequently analyzes goals and challenges of global education in biomedicine and healthcare. It is shown how such challenges (e.g. inequities and cultural differences) can be overcome. Finally, the book presents concrete examples (cases, methods, and practices) of global education in bioethics. The unique feature of the book is that it addresses global education challenges specifically in the area of healthcare, medicine, and medical science. It combines two areas of research and experience that are usually not connected: global bioethics and global education. This book is written for all those involved in global ethics teaching in medicine, nursing, ethics, philosophy, law, and theology courses.

Citizens of Nowhere

Radical Cosmopolitics

Cosmopolitanisms

As If

Armed Forces and Human Security in the 21st Century

Embedded Cosmopolitanism

A Washington Post Notable Book of the Year As seen on the Netflix series Explained From the best-selling author of *Cosmopolitanism* comes this revealing exploration of how the collective identities that shape our polarized world are riddled with contradiction. Who do you think you are? That's a question bound up in another: What do you think you are? Gender. Religion. Race. Nationality. Class. Culture. Such affiliations give contours to our sense of self, and shape our polarized world. Yet the collective identities they spawn are riddled with contradictions, and cratered with falsehoods. Kwame Anthony Appiah's *The Lies That Bind* is an incandescent exploration of the nature and history of the identities that define us. It challenges our assumptions about how identities work. We all know there are conflicts between identities, but Appiah shows how identities are created by conflict. Religion, he demonstrates, gains power because it isn't primarily about belief. Our everyday notions of race are the detritus of discarded nineteenth-century science. Our cherished concept of the sovereign nation—of self-rule—is incoherent and unstable. Class systems can become entrenched by efforts to reform them. Even the very idea of Western culture is a shimmering mirage. From Anton Wilhelm Amo, the eighteenth-century African child who miraculously became an eminent European philosopher before retiring back to Africa, to Italo Svevo, the literary marvel who changed citizenship without leaving home, to

Appiah's own father, Joseph, an anticolonial firebrand who was ready to give his life for a nation that did not yet exist, Appiah interweaves keen-edged argument with vibrant narratives to expose the myths behind our collective identities. These "mistaken identities," Appiah explains, can fuel some of our worst atrocities—from chattel slavery to genocide. And yet, he argues that social identities aren't something we can simply do away with. They can usher in moral progress and bring significance to our lives by connecting the small scale of our daily existence with larger movements, causes, and concerns. Elaborating a bold and clarifying new theory of identity, *The Lies That Bind* is a ringing philosophical statement for the anxious, conflict-ridden twenty-first century. This book will transform the way we think about who—and what—"we" are.

Environmental Philosophy: A Reevaluation of Cosmopolitan Ethics from an Ecocentric Standpoint calls for a new approach to ethics. Starting from the necessity for all life of air, water, and food, the book revalues the relation of ethics and environmentalism. Using insights of the environmental ethicists, environmental ethics becomes the model for ethics as a whole. Humans are part of a larger environment. Cosmopolitanism should be revised in accord with environmental ethics. The book applies a new theory of values to the relation of value and obligation, and of duty, rights and virtue, to accord with ecocentrism. The book also critically evaluates Utilitarianism and the self interest theory. Other chapters address population, species preservation and a practical program for environmental policy.

The cosmopolitan idea of justice is commonly accused of not taking seriously the special ties and commitments of nationality and patriotism. This is because the ideal of impartial egalitarianism, which is central to the cosmopolitan view, seems to be directly opposed to the moral partiality inherent to nationalism and patriotism. In this book, Kok-Chor Tan argues that cosmopolitan justice, properly understood, can accommodate and appreciate nationalist and patriotic commitments, setting limits for these commitments without denying their moral significance. This book offers a defense of cosmopolitan justice against the charge that it denies the values that ordinarily matter to people, and a defense of nationalism and patriotism against the charge that these morally partial ideals are fundamentally inconsistent with the obligations of global justice. Accessible and persuasive, this book will have broad appeal to political theorists and moral philosophers.

This book sets out the case for a cosmopolitan approach to contemporary global politics. It presents a systematic theory of cosmopolitanism, explicating its core principles and justifications, and examines the role many of these principles have played in the development of global politics, such as framing the human rights regime. The framework is then used to address some of the most pressing issues of our time: the crisis of financial markets, climate change and the fallout from the wars in Afghanistan and Iraq. In each case, Held argues that realistic politics is exhausted, and that cosmopolitanism is the new realism. See also Garrett Wallace Brown and David Held's *The Cosmopolitanism Reader*.

The Lies that Bind: Rethinking Identity

Cosmopolitanism, Nationalism, and Patriotism

Moral Cosmopolitanism and Global Poverty

Identity and Violence: The Illusion of Destiny (Issues of Our Time)

Cosmopolitanism

Duties to Strangers and Enemies in a World of 'Dislocated Communities'

What does the basic right to subsistence allow its holders to do for themselves when it goes unfulfilled? This book guides the reader through the morality of infringing property rights for subsistence, in a global context.

Race, ethnicity, nationality, religion, gender, sexuality: in the past couple of decades, a great deal of attention has been paid to such collective identities. They clamor for recognition and respect, sometimes at the expense of other things we value. But to what extent do "identities" constrain our freedom, our ability to make an individual life, and to what extent do they enable our individuality? In this beautifully written work, renowned philosopher and African Studies scholar Kwame Anthony Appiah draws on thinkers through the ages and across the globe to explore such questions. The Ethics of Identity takes seriously both the claims of individuality--the task of making a life---and the claims of identity, these large and often abstract social categories through which we define ourselves. What sort of life one should lead is a subject that has preoccupied moral and political thinkers from Aristotle to Mill. Here, Appiah develops an account of ethics, in just this venerable sense--but an account that connects moral obligations with collective allegiances, our individuality with our identities. As he observes, the question who we are has always been linked to the question what we are. Adopting a broadly interdisciplinary perspective, Appiah takes aim at the clichés and received ideas amid which talk of identity so often founders. Is "culture" a good? For that matter, does the concept of culture really explain anything? Is diversity of value in itself? Are moral obligations the only kind there are? Has the rhetoric of "human rights" been overstretched? In the end, Appiah's arguments make it harder to think of the world as divided between the West and the Rest; between locals and cosmopolitans; between Us and Them. The result is a new vision of liberal humanism--one that can accommodate the vagaries and variety that make us human.

While supporting the cosmopolitan pursuit of a world that respects all rights and interests, James D. Ingram believes political theorists have, in their approach to this project,

compromised its egalitarian and emancipatory principles. Focusing on recent debates without losing sight of cosmopolitanism's ancient and Enlightenment roots, Ingram confronts the philosophical difficulties of defending universal ideals and the implications for ethics and political theory. In morality as in politics, theorists have generally focused first on discovering universal values and second on their implementation. Ingram argues that only by prioritizing the development and articulation of universal values through political action in the fight for freedom and equality can theorists do justice to these efforts and cosmopolitanism's universal vocation. Only by proceeding from the local to the global, from the bottom up rather than from the top down, on the basis of political practice rather than moral ideals, can we salvage moral and political universalism. Ingram provides the clearest, most systematic account yet of this schematic reversal and its radical possibilities.

War is about individuals maiming and killing each other, and yet, it seems that it is also irreducibly collective, as it is fought by groups of people and more often than not for the sake of communal values such as territorial integrity and national self-determination. Cécile Fabre articulates and defends an ethical account of war in which the individual, as a moral and rational agent, is the fundamental focus for concern and respect—both as a combatant whose acts of killing need justifying and as a non-combatant whose suffering also needs justifying. She takes as her starting point a political morality to which the individual, rather than the nation-state, is central, namely cosmopolitanism. According to cosmopolitanism, individuals all matter equally, irrespective of their membership in this or that political community. Traditional war ethics already accepts this principle, since it holds that unarmed civilians are illegitimate targets even though they belong to the enemy community. However, although the traditional account of whom we may kill in wars is broadly faithful to that principle, the traditional account of why we may kill and of who may kill is not. Cosmopolitan theorists, for their part, do not address the ethical issues raised by war in any depth. Fabre's *Cosmopolitan War* seeks to fill this gap, and defends its account of just and unjust wars by addressing the ethics of different kinds of war: wars of national defence, wars over scarce resources, civil wars, humanitarian intervention, wars involving private military forces, and asymmetrical wars.

Global Justice

A Revaluation of Cosmopolitan Ethics from an Ecocentric Standpoint

What It Means to Be a Human Being in the New Millennium

Cosmopolitanism Versus Non-Cosmopolitanism

The Cosmopolitan Military

The Right of Necessity

Gillian Brock develops a viable cosmopolitan model of global justice that takes seriously the equal moral worth of persons, yet leaves scope for defensible forms of nationalism and for other legitimate identifications and affiliations people have. Brock addresses two prominent kinds of skeptic about global justice: those who doubt its feasibility and those who believe that cosmopolitanism interferes illegitimately with the defensible scope of nationalism by undermining goods of national importance, such as authentic democracy or national self-determination. The model addresses concerns about implementation in the world, showing how we can move from theory to public policy that makes progress toward global justice. It also makes clear how legitimate forms of nationalism are compatible with commitments to global justice. Global Justice is divided into three central parts. In the first, Brock defends a cosmopolitan model of global justice. In the second, which is largely concerned with public policy issues, she argues that there is much we can and should do toward achieving global justice. She addresses several pressing problems, discussing both theoretical and public policy issues involved with each. These include tackling global poverty, taxation reform, protection of basic liberties, humanitarian intervention, immigration, and problems associated with global economic arrangements. In the third part, she shows how the discussion of public policy issues can usefully inform our theorizing; in particular, it assists our thinking about the place of nationalism and equality in an account of global justice.

This book analyses five forms of transnational evils and offers cosmopolitan recommendations for reducing their occurrence. With civilisation in crisis it is crucial, now more than ever, to attempt to mitigate the catastrophes that face us in the decades to come. In a compelling and frightening account of transnational evil, DeArme identifies and explores in depth the dark side of human behaviour, from genocide, slavery, torture and terrorism, to the greatest disaster of our time: the worldwide destruction of the earth's biosphere. Building on Kant's theory of a new world organisation designed to eliminate the evil of war and strengthen the world community, DeArme develops a biotic and value-based theory of dignity, reconstructing a cosmopolitan world order that supports the Kantian theories of respect, care and hospitality. Cosmopolitan changes to the United Nations are proposed, including a bicameral assembly and, crucially, an environmental council with legal powers. In each chapter, cosmopolitan recommendations are made that will reduce the occurrence of the transnational evil in question; it is through these recommendations that the dignity and world citizenship of humanity can be protected and strengthened. Without them, we are headed towards the collapse of civilisation and mass extinction in the biosphere. As the final installment of Public Culture's Millennial Quartet, Cosmopolitanism assesses the pasts and possible futures of cosmopolitanism—or ways of thinking, feeling, and acting beyond one's particular society. With contributions from distinguished scholars in disciplines such as literary studies, art history, South Asian studies, and anthropology, this volume recenters the history and theory of translocal political aspirations and cultural ideas from the usual Western vantage point to areas outside Europe, such as South Asia, China, and Africa. By examining new archives, proposing new theoretical formulations, and suggesting new possibilities of political practice, the contributors critically probe the concept of cosmopolitanism. On the one hand, cosmopolitanism may be taken to promise a form of supraregional political solidarity, but on the other, these essays argue, it may erode precisely those intimate cultural differences that derive their meaning from particular places and traditions. Given that most cosmopolitan political formations—from

the Roman empire and European imperialism to contemporary globalization—have been coercive and unequal, can there be a noncoercive and egalitarian cosmopolitan politics? Finally, the volume asks whether cosmopolitanism can promise any universalism that is not the unwarranted generalization of some Western particular. Contributors. Ackbar Abbas, Arjun Appadurai, Homi K. Bhabha, T. K. Biaya, Carol A. Breckenridge, Dipesh Chakrabarty, Ousame Ndiaye Dago, Mamadou Diouf, Wu Hung, Walter D. Mignolo, Sheldon Pollock, Steven Randall

"[Appiah's] work reveals the heart and sensitivity of a novelist. . . Fascinating, erudite and beautifully written."—The New York Times Book Review In this groundbreaking work, Kwame Anthony Appiah, hailed as "one of the most relevant philosophers today" (New York Times Book Review), changes the way we understand human behavior and the way social reform is brought about. In brilliantly arguing that new democratic movements over the last century have not been driven by legislation from above, Appiah explores the end of the duel in aristocratic England, the tumultuous struggles over footbinding in nineteenth-century China, the uprising of ordinary people against Atlantic slavery, and the horrors of "honor killing" in contemporary Pakistan. Intertwining philosophy and historical narrative, he has created "a fascinating study of moral evolution" (Philadelphia Inquirer) that demonstrates the critical role honor plays in the struggle against man's inhumanity to man.

Cosmopolitanism and the Evils of the World

Another Cosmopolitanism

Environmental Philosophy

Literary Cosmopolitanism in the English Fin de Siècle

A Cosmopolitan Just War Theory

The Honor Code: How Moral Revolutions Happen

This volume explores the significance of cosmopolitanism for literary studies and argues that the English fin de siècle witnessed an intense debate about cosmopolitanism which in turn influenced literary representations of individual and national identity, and shaped attitudes towards the idea of world literature.

This revised edition of Kimberly Hutchings's best-selling textbook provides an accessible introduction to the field of Global Ethics for students of politics, international relations and globalization. It offers an overview and assessment of key perspectives in Global Ethics and their implications for substantive moral issues in global politics. These include the morality of state and non-state violence, the obligations of rich to poor in a globalizing world, and the scope and nature of international human rights. The second edition contains expanded coverage of pressing contemporary issues relating to migration, changes in the technologies of war, and the global environment. Hutchings's excellent book helps non-specialist students to understand the assumptions underpinning different moral traditions, and enables them to formulate their own views on how to approach moral judgement and prescription - essential

in a world which, though it is shared by all, possesses massive cultural differences and inequalities of power.

Canadians take pride in being good citizens of the world, yet our failure to meet commitments on the global stage raises questions. Do Canadians need to transcend local attachments and national loyalties to become full global citizens? Is the very idea of rooted cosmopolitanism simply a myth that encourages complacency about Canada's place in the world? This volume brings together leading scholars to assess the concept of rooted cosmopolitanism, both in theory and practice. In Part 1, authors examine the nature, complexity, and relevance of the concept itself and show how local identities such as patriotism and Quebec nationalism can, but need not, conflict with cosmopolitan values and principles. In Part 2, they reveal how local ties and identities in practice enable and impede Canada's global responsibilities in areas such as multiculturalism, climate change, immigration and refugee policy, and humanitarian intervention. By examining how Canada has negotiated its relations to "the world" both within and beyond its own borders, Rooted Cosmopolitanism evaluates the possibility of reconciling local ties and nationalism with commitments to human rights, global justice, and international law.

Cosmopolitanism has relevance for international distributive justice; peace; human rights; environmental sustainability; protection for minorities, refugees and other oppressed groups; democratic participation; and intercultural tolerance. The book does not aim to impart factual information about global issues or to offer prescriptions for the solution of global problems. Rather, it highlights the ethical issues inherent in such problems and identifies the moral obligations that individuals, multinational corporations, and governments might have in relation to them. While espousing a cosmopolitan form of global ethics, a liberal form of politics, sustainable and just forms of business practice, and an internationalist approach to global conflict and governance, it seeks to present as many sides of the ethical debates as can be supported by reasonable argument. Discussing the work of Kwame Anthony Appiah, Seyla Benhabib, Martha Nussbaum, Thomas Pogge, John Rawls, Amartya Sen, Henry Shue, Peter Singer and others, this book provides a clear and accessible survey of cosmopolitanism and analyses the reality of the rights and responsibilities that it espouses.

Critiques, Defenses, Reconceptualizations
The Cosmopolitanism Reader
Global Ethics
The Ethics and Politics of Democratic Universalism
Kant and Cosmopolitanism
The Cosmopolitan Tradition

What role should national militaries play in an increasingly globalised and interdependent world? This book examines the often difficult transition they have made toward missions aimed at protecting civilians and promoting human security, and asks whether we might expect the emergence of armed forces that exist to serve the wider human community.

Cosmopolitan conceptions of justice in global politics are gaining in importance in the field of international political theory.

Cosmopolitanism claims that we owe duties of justice to all the persons of the world and thus that normative theories of global politics should focus first on the interests or welfare of persons rather than of states. Providing a thorough analysis of relevant literature and covering issues such as war and conflict, peace and human security, accountability for gross violations of human rights, environmental degradation, and the democratic deficit in transnational political actions and institutions, Patrick Hayden deftly examines the connections between accounts of cosmopolitanism and the part they play in contemporary global politics. He identifies competing theories of cosmopolitanism and defends them as strategies for serving the aims of justice in world affairs. Furthermore, he explores how cosmopolitan theories can function positively in processes of shaping international norms.

“A brilliant and humane philosophy for our confused age.”—Samantha Power, author of A Problem from Hell Drawing on a broad range of disciplines, including history, literature, and philosophy—as well as the author's own experience of life on three continents—Cosmopolitanism is a moral manifesto for a planet we share with more than six billion strangers.

“One of the few world intellectuals on whom we may rely to make sense out of our existential confusion.”—Nadine Gordimer In this sweeping philosophical work, Amartya Sen proposes that the murderous violence that has riven our society is driven as much by confusion as by inescapable hatred. Challenging the reductionist division of people by race, religion, and class, Sen presents an inspiring vision of a world that can be made to move toward peace as firmly as it has spiraled in recent years toward brutality and war.

The Philosophical Ideal of World Citizenship

An Introduction

A Cosmopolitan Account

Toward a Cosmopolitan Ethics of Mobility

Justice Without Borders

A Legacy of Contradiction

This volume demonstrates that the debate between cosmopolitans and non-cosmopolitans has become increasingly sophisticated. It advances the discussion on many of the questions over which cosmopolitans and non-cosmopolitans continue to disagree.

Ideals and Realities

Hume, Reason and Morality

Cosmopolitan Responsibility