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DICKSON ALIJAH

The Ethics of Identity Cambridge University Press

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.

Cosmopolitanism: A Philosophy for Global Ethics Columbia University Press

Is it possible and desirable to translate the basic principles underlying cosmopolitanism as a moral standard into effective global institutions. Will the ideals of inclusiveness and equal moral concern for all survive the marriage between cosmopolitanism and institutional power? What are the effects of such bureaucratisation of cosmopolitan ideals? This volume examines the strained relationship between cosmopolitanism as a moral standard and the legal institutions in which cosmopolitan norms and principles are to be implemented. Five areas of global concern are analysed: environmental protection, economic regulation, peace and security, the fight against international crimes and migration.

The Cosmopolitanism Reader SAGE

In the past few decades, scientists of human nature—including experimental and cognitive psychologists, neuroscientists, evolutionary theorists, and

behavioral economists—have explored the way we arrive at moral judgments. They have called into question commonplaces about character and offered troubling explanations for various moral intuitions. Research like this may help explain what, in fact, we do and feel. But can it tell us what we ought to do or feel? In *Experiments in Ethics*, the philosopher Kwame Anthony Appiah explores how the new empirical moral psychology relates to the age-old project of philosophical ethics. Some moral theorists hold that the realm of morality must be autonomous of the sciences; others maintain that science undermines the authority of moral reasons. Appiah elaborates a vision of naturalism that resists both temptations. He traces an intellectual genealogy of the burgeoning discipline of "experimental philosophy," provides a balanced, lucid account of the work being done in this controversial and increasingly influential field, and offers a fresh way of thinking about ethics in the classical tradition. Appiah urges that the relation between empirical research and morality, now so often antagonistic, should be seen in terms of dialogue, not contest. And he shows how experimental philosophy, far from being something new, is actually as old as philosophy itself. Beyond illuminating debates about the connection between psychology and ethics, intuition and theory, his book helps us to rethink the very nature of the philosophical enterprise.

Sovereign Justice Routledge

This book offers a unique reconceptualization of cosmopolitanism. It examines several themes that inform politics in a globalized era, including global governance, international law, citizenship, constitutionalism, community, domesticity, territory, sovereignty, and nationalism. The volume explores the specific philosophical and institutional challenges in constructing a cosmopolitan political community beyond the nation state. It reorients and decolonizes the boundaries of 'cosmopolitanism' and questions the contemporary discourse to posit inclusive alternatives. Presenting rich and diverse

perspectives from across the world, the volume will interest scholars and students of politics and international relations, political theory, public policy, ethics, and philosophy.

Ethics and Global Security NYU Press

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.

Cosmopolitanism versus Non-Cosmopolitanism W. W. Norton & Company

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. In this book, Ingram provides the clearest, most systematic account yet of this schematic reversal and its radical possibilities.

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

The debate between cosmopolitans and non-cosmopolitans flourishes. Contributors continue to disagree over at least fourteen core issues analyzed in this work, including these questions: What is distinctive about a cosmopolitan approach to matters of justice? What does the commitment to the ideal of moral equality entail for global justice? Does membership in associations, especially national ones, matter to our duties to one another in the global context? Does the global economic order violate the rights of the poor or harm their interests in ways that require reform or redress? What is it to be a good "world citizen" and is this in conflict with local duties and being a good citizen of a state? To what extent are cosmopolitan and special duties reconcilable? Do cosmopolitan or non-cosmopolitan theories provide a better account of our obligations or a more useful framework for mediating the interests of compatriots and non-compatriots? This timely volume advances the discussion on many of the questions over which cosmopolitans and non-cosmopolitans continue to disagree. All the chapters explore new work and contribute to advancing the debate, and none has been published previously. Together, they demonstrate how nuanced and sophisticated some of the debate has become. The variety of topics that the debate encompasses suggests that mastering the issues is important to understanding much contemporary moral and political theorizing.

Cosmopolitan Global Politics Duke University Press

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, DeArmy 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, DeArmy 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.

Communication Ethics Rowman & Littlefield

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 "kosmo-polites," 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.

Kant and Cosmopolitanism NYU Press

Vernacular Worlds, Cosmopolitan Imagination brings together essays on literary and artistic practice involving cross-cultural transactions in the post-colonial world. The essays explore broad questions of ethics and aesthetics in the productive tension between language, culture, and the polis.

Becoming a Cosmopolitan Oxford University Press

We've had 20 years of government-level conferences at Kyoto, Copenhagen and Cancun, but greenhouse gas emissions continue to rise. Taking a cosmopolitan approach to climate change in this excellent and timely book, Paul Harris and his contributors argue that citizen action is an essential complement to state action. The challenging, unsettling and absolutely vital argument of these high quality essays is that distance makes no moral difference in our globalised world; individual high emitters have a duty to reduce their emissions, wherever they are. - Andrew Dobson, Keele University, UK This collection of provocative essays re-evaluates the world's failed policy responses to climate change, in the process demonstrating how cosmopolitan ethics can inform global environmental governance. A cosmopolitan worldview points to climate-related policies that are less international and more global. From a cosmopolitan perspective, national borders should not delineate obligations and responsibilities associated with climate change. Human beings, rather than the narrow interests of nation-states, ought to be at the centre of moral calculations and policy responses to climate change. In this volume, expert contributors examine questions of individual and global responsibility, burden sharing among people and states, international law and environmental justice, capitalism and voluntary action, pluralist cooperation and hegemony, and alternative approaches to climate action and diplomacy. The book helps to illuminate new principles for global environmental policy that can come from cosmopolitan conceptions of climate change.

Cosmopolitanism Springer

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.

Hume, Reason and Morality Princeton University Press

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.

The Cosmopolitan Tradition Oxford University Press

Sovereign Justice collects valuable contributions from scholars of both continental and analytic tradition, and aims to investigate into the relationship between global justice and the nation state. It deals therefore especially with the moral relevance of national boundaries and cosmopolitanism. It is organised in four sections. The first section deals with cosmopolitan approaches to global justice, with regard to which Kok-Choi Tan's article presents an overview over the current state of the art, the challenges that cosmopolitanism is currently facing, and its relationship and contrasts with other theoretical strands. Etninson's article attempts to clarify the concept of cosmopolitanism. De Angelis's contribution aims to assess the current argumentative state of the art. The second section discusses more specific normative issues. The contributions included in this section deal with global egalitarianism, the moral relevance of national boundaries, global moral and political obligation, and the relationship of national sovereignty and global justice. The third section deals with the contribution of Rawls's work to the current debate on global justice. It also contains an article that deals with the Kantian "aesthetic judgement" - a topic already developed and made famous by Hannah Arendt - and its relevance in the context of international political theory - recently pointed out by Alessandro Ferrara's increasingly influential work. Finally, section four deals with economic justice and discusses principles of economic equality in times of globalisation and Pogge's idea of a global resources dividend. The book presents both a useful assessment of the state of the art and valuable contributions to its advancement. The articles will be of great use both for scholars and for students.

Kant's Embedded Cosmopolitanism Cambridge University Press

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).

Cosmopolitanisms British Academy

A bold vision of liberal humanism for navigating today's complex world of growing identity politics and rising nationalism. Collective identities such as race, nationality, religion, gender, and sexuality clamor for recognition and respect, sometimes at the expense of other things we value. To what extent do they constrain our freedom, and to what extent do they enable our individuality? Is diversity of value in itself? Has the rhetoric of human rights been overstretched? Kwame Anthony Appiah draws on thinkers through the ages and across the globe to explore such questions, developing an account of ethics that connects moral obligations with collective allegiances and that takes aim at clichés and received ideas about identity. This classic book 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.

Cosmopolitanism as Nonrelationism Walter de Gruyter GmbH & Co KG

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 "kosmo-polites," 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.

Experiments in Ethics Peter Lang

Covering an important theme in Humean studies, this book focuses on Hume's hugely influential account of the relation between reason and morality, found in book three of his 'Treatise of Human Nature'.

Perpetual War Routledge

This volume occasions a dialogue between major authors in the field who engage in a conversation on cosmopolitanism and provinciality from a communication ethics perspective. There is no consensus on what constitutes communication ethics, cosmopolitanism, or provinciality: the task is more modest and diverse and began with contributors being asked what the bias of their work suggests or offers for understanding the theme *Communication Ethics: Between Cosmopolitanism and Provinciality*. Rather than responding authoritatively, each essay acknowledges the contributor's own work. This book offers no answers, but invites a conversation that is more akin to a beginning, a joining, an admission that there is more than «me», «us», or «my kind» of people, theory, or wisdom. The book will be an excellent resource for instructors and for upper-level undergraduate and graduate courses in communication.

Embedded Cosmopolitanism Walter de Gruyter

Wim Vandekerckhove and Stan van Hooft The philosopher, Diogenes the Cynic, in the fourth century BCE, was asked where he came from and where he felt he belonged. He answered that he was a "citi- 1 zen of the world" (kosmopolitês) . This made him the rst person known to have described himself as a cosmopolitan. A century later, the Stoics had developed that concept further, stating that the whole cosmos was but one polis, of which the order was logos or right reason. Living according to that right reason implied showing goodness to all of human kind. Through early Christianity, cosmopolitanism was given various interpretations, sometimes quite contrary to the inclusive notion of the Stoics. Augustine's interpretation, for example, suggested that only those who love God can live in the universal and borderless "City of God". Later, the red- covery of Stoic writings during the European Renaissance inspired thinkers like Erasmus, Grotius and Pufendorf to draw on cosmopolitanism to advocate world peace through religious tolerance and a society of states. That same inspiration can be noted in the American and French revolutions. In the eighteenth century, enlig- enment philosophers such as Bentham (through utilitarianism) and Kant (through universal reason) developed new and very different versions of cosmopolitanism that serve today as key sources of cosmopolitan philosophy. The nineteenth century saw the development of new forms of transnational ideals, including that of Marx's critique of capitalism on behalf of an international working class.

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