

## After Cosmopolitanism

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## Remembering Cosmopolitan Egypt

This anthology gathers Giuseppe Mazzini's most important essays on democracy, nation building, and international relations, including some that have never before been translated into English. These neglected writings remind us why Mazzini was one of the most influential political thinkers of the nineteenth century--and why there is still great benefit to be derived from a careful analysis of what he had to say. Mazzini (1805-1872) is best known today as the inspirational leader of the Italian Risorgimento. But, as this book demonstrates, he also made a vital contribution to the development of modern democratic and liberal internationalist thought. In fact, Stefano Recchia and Nadia Urbinati make the case that Mazzini ought to be recognized as the founding figure of what has come to be known as liberal Wilsonianism. The writings collected here show how Mazzini developed a sophisticated theory of democratic nation building--one that illustrates why democracy cannot be successfully imposed through military intervention from the outside. He also speculated, much more explicitly than Immanuel Kant, about how popular participation and self-rule within independent nation-states might result in lasting peace among democracies. In short, Mazzini believed that universal aspirations toward human freedom, equality, and international peace could best be realized through independent nation-states with homegrown democratic institutions. He thus envisioned what one might today call a genuine cosmopolitanism of nations.

## Studies in History, Economics, and Public Law

Remembering Cosmopolitan Egypt examines the link between cosmopolitanism in

Egypt, from the nineteenth century through to the mid-twentieth century, and colonialism. While it has been widely noted that such a relationship exists, the nature and impact of this dynamic is often overlooked. Taking a theoretical, literary and historical approach, the author argues that the notion of the cosmopolitan is inseparable from, and indebted to, its foundation in empire. Since the late 1970s a number of artistic works have appeared that represent the diversity of ethnic, national, and religious communities present in Egypt in the nineteenth and early twentieth centuries. During this period of direct and indirect European domination, the cosmopolitan society evident in these texts thrived. Through detailed analysis of these texts, which include contemporary novels written in Arabic and Hebrew as well as Egyptian films, the implications of the close relationship between colonialism and cosmopolitanism are explored. This comparative study of the contemporary literary and cultural revival of interest in Egypt's cosmopolitan past will be of interest to students of Middle Eastern Studies, Literary and Cultural Studies and Jewish Studies.

### **Mediated Cosmopolitanism**

The sesquicentennial of the birth of John Dewey is in 2009. In recognition of this occasion, *John Dewey at One Hundred-Fifty: Reflections for a New Century*, with contributors drawn from the members of the John Dewey Society, will be published as both a journal issue and a book. The papers will appear as an issue of the Society's journal, *Education and Culture*, in late fall 2009, and as a book by Purdue University Press.

### **After Cosmopolitanism**

### **Contemporary British Children's Fiction and Cosmopolitanism**

Seema Alavi challenges the idea that all pan-Islamic configurations are anti-Western or pro-Caliphate. A pan-Islamic intellectual network at the cusp of the British and Ottoman empires became the basis of a global Muslim sensibility—a political and cultural affiliation that competes with ideas of nationhood today as it did in the last century.

### **Iranian Identity and Cosmopolitanism**

*Transatlantic Literature and Culture After 9/11* asks whether post-9/11 America has chosen the 'wrong side of paradise' by waging war on terror rather than working for global peace. Analyzing transatlantic literature and culture, the book refocuses our view of Ground Zero through the lenses of imperial power and cosmopolitan exchange.

### **Cosmopolitanism in Twenty-First Century Fiction**

The majority of the world's population now lives in cities. The social, cultural and economic problems and opportunities that are generated by this extraordinary concentration of people have become symbolic of the contemporary human

condition. This has led to greater concentrations of demographic groups from ever greater cultural backgrounds.

## **Cosmopolitanism in the Age of Globalization**

From climate change, debt, and refugee crises to energy security, environmental disasters, and terrorism, the events that lead nightly newscasts and drive public policy demand a global perspective. In the twentieth century the world sought solutions through formal institutions of international governance such as the United Nations, the International Criminal Court, and the World Bank, but present-day responses to global realities are often more provisional, improvisational, and contingent. Tracing this uneven history in order to identify principal actors, contesting ideologies, and competing rhetoric, *Negative Cosmopolitanism* challenges the Kantian ideal of cosmopolitanism as the precondition for a perpetual global peace. Uniting literary scholars with researchers working on contemporary problems and those studying related issues of the past – including slavery, industrial capitalism, and corporate imperialism – essays in this volume scrutinize the entanglement of cosmopolitanism within expanding networks of trade and global capital from the eighteenth century to the present. By doing so, the contributors pinpoint the ways in which whole populations have been unwillingly caught up in a capitalist reality that has little in common with the earlier ideals of cosmopolitanism. A model for provoking new and necessary questions about neoliberalism, biopolitics, colonialism, citizenship, and xenophobia, *Negative Cosmopolitanism* establishes a fresh take on the representation of globalization and modern life in history and literature. Contributors Include Timothy Brennan (University of Minnesota), Juliane Collard (University of British Columbia), Mike Dillon (California State University, Fullerton), Sneja Gunew (University of British Columbia), Dina Gusejnova (University of Sheffield), Heather Latimer (University of British Columbia), Pamela McCallum (University of Calgary), Geordie Miller (Dalhousie University), Dennis Mischke (Universität Stuttgart), Peter Nyers (McMaster University), Liam O’Loughlin (Pacific Lutheran University), Crystal Parikh (New York University), Mark Simpson (University of Alberta), Melissa Stephens (Vancouver Island University), and Paul Ugor (Illinois State University).

## **Chinese Identities, Ethnicity and Cosmopolitanism**

### **Cosmopolitanism in Mexican Visual Culture**

Following the demise of the USSR in 1991, and the ensuing collapse of communist regimes in Eastern Europe, widespread population movements took place across Central and Eastern Europe. Whole nations disappeared and (re)-emerged and diasporic transnational ties and belonging have experienced a revival. This book explores some of the many different facets of diasporic life and migration across Central and Eastern Europe by specifically employing the concept of cosmopolitanism. It examines aspects of migrants' everyday lives and identities, considers some of the difficulties faced by migrant minorities in being accepted and integrated in the host societies, but also examines questions of citizenship and

diasporic politics.

## **Educating for Cosmopolitanism: Lessons from Cognitive Science and Literature**

Since the colonial era, Mexican art has emerged from an ongoing process of negotiation between the local and the global, which frequently involves invention, synthesis, and transformation of diverse discursive and artistic traditions. In this pathfinding book, María Fernández uses the concept of cosmopolitanism to explore this important aspect of Mexican art, in which visual culture and power relations unite the local and the global, the national and the international, the universal and the particular. She argues that in Mexico, as in other colonized regions, colonization constructed power dynamics and forms of violence that persisted in the independent nation-state. Accordingly, Fernández presents not only the visual qualities of objects, but also the discourses, ideas, desires, and practices that are fundamental to the very existence of visual objects. Fernández organizes episodes in the history of Mexican art and architecture, ranging from the seventeenth century to the end of the twentieth century, around the consistent but unacknowledged historical theme of cosmopolitanism, allowing readers to discern relationships among various historical periods and works that are new and yet simultaneously dependent on their predecessors. She uses case studies of art and architecture produced in response to government commissions to demonstrate that established visual forms and meanings in Mexican art reflect and inform desires, expectations, memories, and ways of being in the world—in short, that visual culture and cosmopolitanism are fundamental to processes of subjectification and identity.

### **Theory after Derrida**

“Cosmopolitanism contains some of the most polished and enviably well-written chapters of literary criticism that have ever come my way. Shaw’s readings are critically informed and theoretically sophisticated, yet at the same time remarkably lucid and clear. This is a work of very fine, well-balanced, and – for a first book – astonishingly mature scholarship.” — Prof Berthold Schoene, Head of Research and Knowledge Exchange, Manchester Metropolitan University, UK “The first study to fully appreciate contemporary literature's engagement with cosmopolitanism. A persuasive and articulate engagement with questions of ethics, community, transnationalism and cultural identity, it's an essential read for anyone interested in the contribution of contemporary fiction to our world today”. — Dr Sara Upstone, Principal Lecturer in English Literature, Kingston University, UK. This study of cosmopolitanism in contemporary British and American fiction identifies several authors who forge new and intensified dialogues between local experience and global flows. The twenty-first century has been marked by an unprecedented intensification in globalisation, transnational mobility and technological change. The theories and values of cosmopolitanism will be argued to provide a direct response to ways of being-in-relation to others and answer urgent fears surrounding cultural convergence. The four chapters examine works by David Mitchell, Zadie Smith, Teju Cole, Dave Eggers and Hari Kunzru. The study will demonstrate how these authors imagine new cosmopolitan modes of belonging

and point towards the need for an emergent and affirmative cosmopolitics attuned to the diversity and complexity of twenty-first century globality. The study assumes an interdisciplinary approach and will appeal to literature academics, under-/ postgraduate students, and researchers interested in the culture and politics of contemporary life.

### **After Identity**

Including a stellar line-up of international scholars, this book is an ambitious analysis of cosmopolitanism that will push the debate into new arenas, open up new lines of inquiry and have an impact on the study of globalization and global processes for years to come.

### **Cosmopolitanism**

Bachelor Thesis from the year 2016 in the subject Politics - Political Theory and the History of Ideas Journal, grade: 1,0, University of Tübingen (Global Ethic Institute), course: Ethics in International Relations, language: English, abstract: It is the year 2016, and the Refugee Crisis is omnipresent in the media, public debates as well as in politics. The ethical challenge of refugees is being discussed even in university seminars. The topic is drawing big attention not in one European Union (EU) member state but across the entire EU. The discourse is not homogeneous—neither at the national nor the civil society level. The reactions range from wholehearted welcoming of asylum-seekers by governments and individuals to hostile, xenophobic counter-movements. What? Xenophobic movements? But, haven't quite a few scholars, Seyla Benhabib and Ulrich Beck among them, alluded to connections between the EU and cosmopolitanism? Why then are some member states rejecting refugees instead of welcoming them hospitably like they should do as cosmopolitan actors? This confusion leads to the following question: Is the Refugee Crisis a threat to, or could it be, in contrast, also be a driver of cosmopolitan Europe? This question has not been investigated in academia until now and shall be outlined in this paper. Research done in the fields of philosophy, sociology, political science, and law discusses certain aspects of the question this paper poses and will be put together to solve the puzzle.

### **The Nineteenth Century and After**

A critical anthology that re-examines Jacques Derrida's thought by way of theory and praxis, this volume reflects on his striking legacy and the future of theory. Among contemporary thinkers, Derrida challenges not only our ways of thinking but also hitherto methods of critical inquiry. In the attempt to renovate and re-energise philosophy, Derrida questions the fundamental assumptions of Western philosophical thought, and, in turn, exposes the intricate lie behind binaries, such as, speech/writing, nature/culture, male/female, black/white, literature/criticism, etc., which have continued to shape our worldview — where a hegemonic centre is always already in place dominating/marginalising the 'other'. This book explores not only the status of Derrida's contribution as a critical thinker but also the status of critical theory as such in the contemporary milieu. The central question that it asks is whether we should dismiss Derrida as a thinker who espoused an extreme

form of relativism, bordering on nihilism, or has he something fundamental to contribute to the future of theory. Could it be that deconstruction is not destruction but a possibility that casts doubts on whether the present can have faith in future? The volume addresses some important concerns of our times, such as, religious practice, art and aesthetics, translation, sociology of philosophy, and democracy, making a significant contribution to literary theory. Scholars of English literature, philosophy, sociology and cultural studies will find this work particularly appealing.

### **Patriotism, Cosmopolitanism, and National Culture**

What makes people cosmopolitan? How is cosmopolitanism shaping everyday life experiences and the practices of ordinary people? Making use of empirical research, *Cosmopolitanism in Practice* examines the concrete settings in which individuals display cosmopolitan sensibilities and dispositions, illustrating the ways in which cosmopolitan self-transformations can be used as an analytical tool to explain a variety of identity outlooks and practices. The manner in which both past and present cosmopolitanisms compete with meta-narratives such as nationalism, multiculturalism and religion is also investigated, alongside the employment of cosmopolitan ideas in situations of tension and conflict. With an international team of contributors, including Ulrich Beck, Steven Vertovec, Rob Kroes and Natan Sznaider, this book draws on a variety of intellectual disciplines and international contexts to show how people embrace and make use of cosmopolitan ideas and attitudes.

### **Cosmopolitanism**

Drawing upon wide-ranging case study material, the book explores the ever-changing personal and cultural identity of Chinese migrants and the diverse cosmopolitan communities they create. The various models of newly-forged communities are examined with the added dimension of personal identity and the individual's place in society. With particular emphasis on the changing face of Chinese ethnicity in a range of established places of convergence, Chan draws on extensive experience and knowledge in the field to bring the reader a fresh, fascinating and ultimately very human analysis of migration, culture, identity and the self.

### **Queen's Quarterly**

Thanks to advances in international communication and travel, it has never been easier to connect with the rest of the world. As philosophers debate the consequences of globalization, cosmopolitanism promises to create a stronger global community. *Cosmopolitanism in the Age of Globalization* examines this philosophy from numerous perspectives to offer a comprehensive evaluation of its theory and practice. Bringing together the works of political scientists, philosophers, historians, and economists, the work applies an interdisciplinary approach to the study of cosmopolitanism that illuminates its long and varied history. This diverse framework provides a thoughtful analysis of the claims of cosmopolitanism and introduces many overlooked theorists and ideas. This volume is a timely addition to sociopolitical theory, exploring the philosophical

consequences of cosmopolitanism in today's global interactions.

### **Law after Modernity**

Anthropology and the New Cosmopolitanism inaugurates a new, situated, cosmopolitan anthropology. It examines the rise of postcolonial movements responsive to global rights movements, which espouse a politics of dignity, cultural difference, democracy, dissent and tolerance. The book starts from the premise that cosmopolitanism is not, and never has been, a 'western', elitist ideal exclusively. The book's major innovation is to show the way cosmopolitans beyond the North - in Papua New Guinea, Indonesia and Malaysia, India, Africa, the Middle East and Mexico - juggle universalist commitments with roots in local cultural milieus and particular communities. Anthropology and the New Cosmopolitanism breaks new ground in theorizing the role of social anthropology as a discipline that engages with the moral, economic, legal and political transformations and dislocations of a globalizing world. It introduces the reader to key debates surrounding cosmopolitanism in the social sciences, and is written clearly and accessibly for undergraduates in anthropology and related subjects.

### **Cosmopolitan Style**

Liberty and freedom are frequently invoked to justify political action. Presidents as diverse as Woodrow Wilson, Franklin Delano Roosevelt, John F. Kennedy, Ronald Reagan, and George W. Bush have built their policies on some version of these noble values. Yet in practice, idealist agendas often turn sour as they confront specific circumstances on the ground. Demonstrated by incidents at Abu Ghraib and Guantánamo Bay, the pursuit of liberty and freedom can lead to violence and repression, undermining our trust in universal theories of liberalism, neoliberalism, and cosmopolitanism. Combining his passions for politics and geography, David Harvey charts a cosmopolitan order more appropriate to an emancipatory form of global governance. Political agendas tend to fail, he argues, because they ignore the complexities of geography. Incorporating geographical knowledge into the formation of social and political policy is therefore a necessary condition for genuine democracy. Harvey begins with an insightful critique of the political uses of freedom and liberty, especially during the George W. Bush administration. Then, through an ontological investigation into geography's foundational concepts—space, place, and environment—he radically reframes geographical knowledge as a basis for social theory and political action. As Harvey makes clear, the cosmopolitanism that emerges is rooted in human experience rather than illusory ideals and brings us closer to achieving the liberation we seek.

### **Literature After Globalization**

In a series of interviews this book explores the formative experiences of a generation of critical theorists whose work originated in the midst of what has been called 'the postmodern turn,' including discussions of their views on the evolution of critical theory over the past 30 years and their assessment of contemporary politics.

## Gender and Cosmopolitanism in Europe

The mingling of aristocrats and commoners in a southern French city, the jostling of foreigners in stock markets across northern and western Europe, the club gatherings in Paris and London of genteel naturalists busily distilling plants or making air pumps, the ritual fraternizing of "brothers" in privacy and even secrecy—Margaret Jacob invokes all these examples in *Strangers Nowhere in the World* to provide glimpses of the cosmopolitan ethos that gradually emerged over the course of the seventeenth and eighteenth centuries. Jacob investigates what it was to be cosmopolitan in Europe during the early modern period. Then—as now—being cosmopolitan meant the ability to experience people of different nations, creeds, and colors with pleasure, curiosity, and interest. Yet such a definition did not come about automatically, nor could it always be practiced easily by those who embraced its principles. Cosmopolites had to strike a delicate balance between the transgressive and the subversive, the radical and the dangerous, the open-minded and the libertine. Jacob traces the history of this precarious balancing act to illustrate how ideals about cosmopolitanism were eventually transformed into lived experiences and practices. From the representatives of the Inquisition who found the mixing of Catholics and Protestants and other types of "border crossing" disruptive to their authority, to the struggles within urbane masonic lodges to open membership to Jews, Jacob also charts the moments when the cosmopolitan impulse faltered. Jacob pays particular attention to the impact of science and merchant life on the emergence of the cosmopolitan ideal. In the decades after 1650, modern scientific practices coalesced and science became an open enterprise. Experiments were witnessed in social settings of natural inquiry, congenial for the inculcation of cosmopolitan mores. Similarly, the public venues of the stock exchanges brought strangers and foreigners together in ways encouraging them to be cosmopolites. The amount of international and global commerce increased greatly after 1700, and luxury tastes developed that valorized foreign patterns and designs. Drawing upon sources as various as Inquisition records and spy reports, minutes of scientific societies and the writings of political revolutionaries, *Strangers Nowhere in the World* reveals a moment in European history when an ideal of cultural openness came to seem strong enough to counter centuries of chauvinism and xenophobia. Perhaps at no time since, Jacob cautions, has that cosmopolitan ideal seemed more fragile and elusive than it is today.

## North American Critical Theory After Postmodernism

Since cosmopolitanism has often been conceived as a tenet of 'Western civilization' that emanates from its Enlightenment-based origins in a humanist age of modernity, *Iranian Identity and Cosmopolitanism: Spheres of Belonging* advances a highly innovative gesture by contemplating the implications and relevance of the idea in a so-called non-Western cultural territory. The particularities of the Iranian and Islamic context shed new light on advancements and obstacles to cosmopolitan praxis. The volume provides four principle disciplinary assessments of cosmopolitanism: philosophy, political science, sociology, and cultural studies, including literary criticism. The authors in this collection critically examine topics including the historical encounter between Iranian and Western thinkers and its impact on Iranian political ideals; the tension between maintaining a political-



theology rooted in metaphysical assumptions and the prerequisite of secularism in cosmopolitan and democratic philosophies. This highly innovative volume will be of interest to scholars and students of Middle Eastern and Iranian Studies, Islamic Studies, Globalization, Political Science and Philosophy.

### **The Refugee Crisis. Threat to or Driver of Cosmopolitan Europe?**

Gender and Cosmopolitanism in Europe combines a feminist critique of contemporary and prominent approaches to cosmopolitanism with an in-depth analysis of historical cosmopolitanism and the manner in which gendered symbolic boundaries of national political communities in two European countries are drawn. Exploring the work of prominent scholars of new cosmopolitanism in Britain and Germany, including Held, Habermas, Beck and Bhabha, it delivers a timely intervention into current debates on globalisation, Europeanisation and social processes of transformation in and beyond specific national societies. A rigorous examination of the emancipatory potential of current debates surrounding cosmopolitanism in Europe, this book will be of interest to sociologist and political scientists working on questions of identity, inclusion, citizenship, globalisation, cosmopolitanism and gender.

### **John Dewey at 150**

Contemporary Cosmopolitanism is the first, much-needed, introduction to contemporary political cosmopolitanism. Although it has its roots in classical philosophy and politics, Cosmopolitanism has undergone a major revival in the last forty years, stirring far-reaching and intense international debates. Cosmopolitanism is a way of thought and life which entails an identification of the individual with the whole humankind, and implies a moral obligation to promote social and political justice at the global level. Contemporary cosmopolitanism reflects a global state that is already in itself highly cosmopolitan, and represents an attempt to solve the new problems raised by this situation, to reappraise a number of traditional conceptual categories in the light of changes having already occurred or that are still taking place, to develop new ones, as well as to encourage and guide political-institutional reform projects. Taraborrelli provides clear descriptions of the three main forms of contemporary cosmopolitanism – moral, political-legal and cultural – described through the thought of various figures representative of the more significant approaches: Appiah, Archibugi, Beitz, Benhabib, Bhabha, Held, Kaldor, Nussbaum, Pogge, Sousa Santos. This book provides a sound and comprehensive basis for the study of cosmopolitanism, ideal as a starting point for the discussion of issues of widespread interest such as human rights, global justice, migration, multiculturalism.

### **After the Cosmopolitan?**

This ethnography of social life in Kingston, Jamaica, is also a study of the relationship between two major and often conflicting forces in current cultural experience: community and cosmopolitanism. People from the Caribbean - subject to slavery, the plantation economy, the labour migration - have experienced one of

the longest exposures to a global political and economic order of any social grouping. For centuries, Jamaicans have lived at a crossroads of transnational, economic, social and cultural dynamics. The Jamaican social milieu is characterized by massively heterogeneous and creative cultural activity. A central proposition of this book is that Jamaicans in the capital, Kingston, are still living out the aesthetic and moral consequences and contradictions of the Enlightenment and modernity.

### **Contemporary Cosmopolitanism**

Drawing on developments in cognitive science, Bracher formulates pedagogical strategies for teaching literature in ways that develop students' cognitive capabilities for cosmopolitanism, the pursuit of global equality and justice. Several staple classroom texts, such as *Things Fall Apart*, provide detailed examples for teaching practices.

### **Strangers Nowhere in the World**

The present collection of essays for Martti Koskenniemi provides a wide-ranging overview of the state of Nordic international legal scholarship. In addition to the more theoretical discussions, it engages with a variety of current debates (such as the war on terrorism, the criminalization of international law and the position of human rights in the European Union, for example). The collection, with a mixture of academics and practitioners, will prove useful to scholars in international law, international relations and related disciplines, as well as officials of states and international organizations.

### **Nordic Cosmopolitanism**

This book visits contemporary British children's and young adult (YA) fiction alongside cosmopolitanism, exploring the notion of the nation within the context of globalization, transnationalism and citizenship. By resisting globalization's dehumanizing conflation, cosmopolitanism offers an ethical, humanitarian, and political outlook of convivial planetary community. In its pedagogical responsibility towards readers who will become future citizens, contemporary children's and YA fiction seeks to interrogate and dismantle modes of difference and instead provide aspirational models of empathetic world citizenship. McCulloch discusses texts such as J.K. Rowling's *Harry Potter* series, Jackie Kay's *Strawgirl*, Theresa Breslin's *Divided City*, Gillian Cross's *Where I Belong*, Kerry Drewery's *A Brighter Fear*, Saci Lloyd's *Momentum*, and Julie Bertagna's *Exodus* trilogy. This book addresses ways in which children's and YA fiction imagines not only the nation but the world beyond, seeking to disrupt binary divisions through a cosmopolitical outlook. The writers discussed envision British society's position and role within a global arena of wide-ranging topical issues, including global conflicts, gender, racial politics, ecology, and climate change. Contemporary children's fiction has matured by depicting characters who face uncertainty just as the world itself experiences an uncertain future of global risks, such as environmental threats and terrorism. The volume will be of significant interest to the fields of children's literature, YA fiction, contemporary fiction, cosmopolitanism, ecofeminism, gender theory, and British and Scottish literature.

## **Anthropology and the New Cosmopolitanism**

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 Skrbis 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 cultural consumption, contemporary citizenship and identity construction. It will be especially useful for students and scholars within the fields of social theory, ethics, identity politics, cultural diversity and globalisation.

## **East European Diasporas, Migration, and Cosmopolitanism**

Choice Outstanding Academic Title 2014 Literature after Globalization offers a detailed study of recent literary and theoretical responses to technology, globalization, and national identity. Focusing on texts of the the 1990s and 2000s, particularly novels and other writing by Mark Danielewski, Hari Kunzru, Indra Sinha, and Neal Stephenson, it charts a departure from narratives of globalization which declare the collapse of national cultures, and it considers how national sovereignty has been reinvented and reasserted in the face of technology's transnational effects. Drawing upon recent theoretical responses to technology and culture (including work by Yochai Benkler, Manuel Castells, Gilles Deleuze, Jacques Derrida, N. Katherine Hayles, Paul Virilio, and McKenzie Wark) this book will explore how, in these novels, the notion of an inclusive globalization has been replaced by a sense of national globalism.

## **Negative Cosmopolitanism**

Traces the beginnings of German colonialism from the first fifteen years of the empire. Includes a focus on the government reaction to commercial colonialism and the appearance of a colonial party.

## **A Cosmopolitanism of Nations**

Media power in the global era has to do with how people understand the world, their place in it, and their relation to the others who populate it. Making connections with distant places and people is the work of cosmopolitan imagination, which involves seeing the world through the eyes of others. In this book, Robertson engages with the growing literature on cosmopolitanism to address these issues, combining theoretical debates with an innovative empirical

portal. Based on the analysis of over 2000 news reports broadcast on national and global channels and interviews with journalists and audience members, Mediated Cosmopolitanism illustrates that the same everyday stories about the world can take on different meanings in different cultures. It argues that if we are to understand how media actors may help people to make the connections that underpin a cosmopolitan outlook, attention must be paid to evidence that some actors may not, and that national broadcasters could be more active agents of cosmopolitanism than global channels. Accessibly written, the book will be essential reading for advanced undergraduate and masters students, particularly of media studies, but also of sociology, politics and international relations.

### **Cosmopolitanism in Practice**

DIVFourth volume of the Millennial Quartet./div

### **Origins of Modern German Colonialism, 1871-1885**

At a time when social and political reality seems to move away from the practice of cosmopolitanism, whilst being in serious need of a new international framework to regulate global interaction, what are the new definitions and practices of cosmopolitanism? Including contributions from leading figures across the humanities and social sciences, After Cosmopolitanism takes up this question as its central challenge. Its core argument is the idea that our globalised condition forms the heart of contemporary cosmopolitan claims, which do not refer to a transcendental ideal, but are rather immanent to the material conditions of global interdependence. But to what extent do emerging definitions of cosmopolitanism contribute to new representative democratic models of governance? The present volume argues that a radical transformation of cosmopolitanism is already ongoing and that more effort is needed to take stock of transformations which are both necessary and possible. To this end, After Cosmopolitanism calls for an understanding of cosmopolitanism that is more attentive to the material reality of our social and political situation and less focused on linguistic analyses of its metaphorical implications. It is the call for a cosmopolitanism that is also a cosmopolitics.

### **Transatlantic Literature and Culture After 9/11**

### **European Cosmopolitanism in Question**

### **Cosmopolitanism and the Geographies of Freedom**

The essays assembled in this volume grew out of a conference held at Cornell University in November 2001. The goal of the conference was to examine the claim that the city-state of Hamburg had a unique status in the cultural landscape of eighteenth and nineteenth-century Germany, a status based upon the city's republican political constitution. Hamburg's independence and its tolerant and cosmopolitan political traditions made it a focal point for progressive cultural

developments during the period of the Enlightenment and after. The contributions collected here transcend traditional disciplinary boundaries by giving equal attention to literature, music, and theater, as well as to architecture and city planning. Key essays address the role that figures as diverse as C. P. E. Bach, Lessing, Klopstock, Heine, Brahms, and Thomas Mann played in shaping Hamburg's exceptional quality as a center of culture. This volume will be of interest not only to scholars doing research on Hamburg, but also to anyone with an interest in the cultural history of eighteenth, nineteenth, and early twentieth-century Germany.

### **An Ethnography of Cosmopolitanism in Kingston, Jamaica**

In this broad-ranging and ambitious intervention in the debates over the politics, ethics, and aesthetics of cosmopolitanism, Rebecca L. Walkowitz argues that modernist literary style has been crucial to new ways of thinking and acting beyond the nation. While she focuses on modernist narrative, Walkowitz suggests that style conceived expansively as attitude, stance, posture, and consciousness helps to explain many other, nonliterary formations of cosmopolitanism in history, anthropology, sociology, transcultural studies, and media studies. Walkowitz shows that James Joyce, Joseph Conrad, Virginia Woolf, Salman Rushdie, Kazuo Ishiguro, and W. G. Sebald use the salient features of literary modernism in their novels to explore different versions of transnational thought, question moral and political norms, and renovate the meanings of national culture and international attachment. By deploying literary tactics of naturalness, triviality, evasion, mix-up, treason, and vertigo, these six authors promote ideas of democratic individualism on the one hand and collective projects of antifascism or anti-imperialism on the other. Joyce, Conrad, and Woolf made their most significant contribution to this "critical cosmopolitanism" in their reflection on the relationships between narrative and political ideas of progress, aesthetic and social demands for literalism, and sexual and conceptual decorousness. Specifically, Walkowitz considers Joyce's critique of British imperialism and Irish nativism; Conrad's understanding of the classification of foreigners; and Woolf's exploration of how colonizing policies rely on ideas of honor and masculinity. Rushdie, Ishiguro, and Sebald have revived efforts to question the definitions and uses of naturalness, argument, utility, attentiveness, reasonableness, and explicitness, but their novels also address a range of "new ethnicities" in late-twentieth-century Britain and the different internationalisms of contemporary life. They use modernist strategies to articulate dynamic conceptions of local and global affiliation, with Rushdie in particular adding playfulness and confusion to the politics of antiracism. In this unique and engaging study, Walkowitz shows how Joyce, Conrad, and Woolf developed a repertoire of narrative strategies at the beginning of the twentieth century that were transformed by Rushdie, Ishiguro, and Sebald at the end. Her book brings to the forefront the artful idiosyncrasies and political ambiguities of twentieth-century modernist fiction.

### **Muslim Cosmopolitanism in the Age of Empire**

How can we characterise law and legal theory in the twenty-first century? Law After Modernity argues that we live in an age 'after Modernity' and that legal theory must take account of this fact. The book presents a dynamic analysis of law,

which focusses on the richness and pluralism of law, on its historical embeddedness, its cultural contingencies, as well as acknowledging contemporary law's global and transnational dimensions. However, *Law After Modernity* also warns that the complexity, fragmentation, pluralism and globalisation of contemporary law may all too easily perpetuate injustice. In this respect, the book departs from many postmodern and pluralist accounts of law. Indeed, it asserts that the quest for justice becomes a crucial issue for law in the era of legal pluralism, and it investigates how it may be achieved. The approach is fresh, contextual and interdisciplinary, and, unusually for a legal theory work, is illustrated throughout with works of art and visual representations, which serve to re-enforce the messages of the book.

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