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

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Author Kwame
Anthony Appiah*

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BLAKE PEREZ

Experiments in Ethics OUP
Oxford

If boundaries protect us from threats, how should we think about the boundaries of states in a world where threats to human rights emanate from both outside the

state and the state itself? Arguing that attitudes towards boundaries are premised on assumptions about the locus of threats to vital interests, Rahul Rao digs beneath two major normative orientations towards boundaries- cosmopolitanism and nationalism-which structure thinking on questions of public policy and identity. Insofar as the Third World is

concerned, hegemonic versions of both orientations are underpinned by simplistic imageries of threat. In the cosmopolitan gaze, political and economic crises in the Third World are attributed mainly to factors internal to the Third World state with the international playing the role of heroic saviour. In Third World nationalist imagery, the international is portrayed as a realm of

neo-imperialist predation from which the domestic has to be secured. Both images capture widely held intuitions about the sources of threats to human rights, but each by itself provides a resolutely partial inventory of these threats. By juxtaposing critical accounts of both discourses, Rao argues that protest sensibilities in the current conjuncture must be critical of hegemonic variants of both cosmopolitanism and nationalism. The second half of the book illustrates what such a critique

might look like. Journeying through the writings of James Joyce, Rabindranath Tagore, Edward Said and Frantz Fanon, the activism of 'anti-globalisation' protesters, and the dilemmas of queer rights activists, Rao demonstrates that important currents of Third World protest have long battled against both the international and the domestic, in a manner that combines nationalist and cosmopolitan sensibilities.

Cosmopolitanism

Rodopi

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.

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

Walter de Gruyter GmbH
& Co KG

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.

*The Lies that Bind:
Rethinking Identity*

Harvard University Press

This book will be the first systematic examination of the role that ethics plays in international security in both theory and practice,

and offers the reader a concrete ethics for global security. Questions of morality and ethics have long been central to global security, from the death camps, world wars and H-bombs of the 20th century, to the humanitarian missions, tsunamis, terrorism and refugees of the 21st. This book goes beyond the Just War tradition to demonstrate how ethical commitments influence security theory, policy and international law, across a range of pressing global challenges. The book

highlights how, from patrolling a territorial border to maintaining armed forces, security practices have important ethical implications, by excluding some from consideration, presenting others as potential threats and exposing them to harm, and licensing particular actions. While many scholars and practitioners of security claim little interest in ethics, ethics clearly has an interest in them. This innovative book extends the traditional agenda of war and peace to consider

the ethics of force short of war such as sanctions, deterrence, terrorism, targeted killing, and torture, and the ethical implications of new security concerns such as identity, gender, humanitarianism, the responsibility to protect, and the global ecology. It advances a concrete ethics for an era of global threats, and makes a case for a cosmopolitan approach to the theory and practice of security that could inspire a more just, stable and inclusive global order. This book

fills an important gap in the literature and will be of much interest to students of ethics, security studies and international relations.

Cosmopolitanism

Cambridge 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.

Third World Protest

Princeton University Press
"[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 a in the

struggle against man's inhumanity to man. *Sovereign Justice* Liveright Publishing 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. Cosmopolitanism Versus Non-Cosmopolitanism Columbia University Press 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*. Oxford University Press "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. *Toward a Cosmopolitan Ethics of Mobility* Routledge 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. *Assertion and Conditionals* Springer 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.

Cosmopolitanisms John Wiley & Sons
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.
Avenging Angel NYU Press
Environmental Philosophy: A Revaluation 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.

Cosmopolitan Global

Politics Springer Nature
This book develops in detail the simple idea that assertion is the expression of belief. In it the author puts forward a version of 'probabilistic semantics' which acknowledges that we are not perfectly rational, and

which offers a significant advance in generality on theories of meaning couched in terms of truth conditions. It promises to challenge a number of entrenched and widespread views about the relations of language and mind. Part I presents a functionalist account of belief, worked through a modified form of decision theory. In Part II the author generates a theory of meaning in terms of 'assertibility conditions', whereby to know the meaning of an assertion is to know the belief it

expresses.

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

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. Global Justice British Academy Postdoctoral F 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.

The Honor Code: How Moral Revolutions Happen
Routledge

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.
Ethics of Armed Conflict
W. W. Norton & Company

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

Responsibility OUP Oxford
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. The Cosmopolitan Military W. W. Norton & Company 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, DeArmev 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.