
Globalisation redefined: citizen-of-the-world nullifies nation-state parochialism

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Abstract

A conceivable world-order could be just thinking about world as a polis, as Diogenes of Cynope in the fourth century BC asserted 'I am a citizen of the world [kosmopolitês]'. Diogenes worldview, currently propagated by Anthony Appiah, suggests the human society should live in accordance with nature and reject what is conventional – ethnocentrism, limiting within the cartographers' drawn up national boundaries, or upholding any sense of nationalism as a phenomenon that requires the structural conditions of modern society to exist. At the heart of this discourse is the cosmopolitanism that views the global capital as a challenge to the notion of 'nation-state' and places it within a meta-power game in which global capital, states and civil society are its players. Since the core of cosmopolitanism is the recognition and mutual respect of the 'other' (obligation to a stranger does not supersede obligation to a person familiar to the subject) it poses multiple questions such as Judith Butler asks, "at what cost do I establish the familiar as the criterion" for valuing others? However, answers are being found in both theories and practices as Paul Gilroy points out that the alternative to this emphasis on familiarity is a 'methodical cultivation of a degree of estrangement from one's own culture and history ... might qualify as essential to a cosmopolitan commitment'.

The paper investigates that how in the face of mounting economic and political challenges the human race needs to be transformed into a cosmopolitan community based on an inclusive morality, a shared economic relationship, or a political structure that encompasses different states. The discourses centres around 'the metaphysics of identity', 'the saying and the said', 'the constitutive other as opposed to same' and multiple forms of 'nationalism' such as 'ethnic nationalism', 'anti-colonial nationalism', 'pan-nationalism' and 'civil nationalism.'
