This book focuses on the notion of citizenship in relation to the notions of human rights, identity and culture. It poses the question of the prospects of a liberal cosmopolitan order dealing with a number of interrelated themes: ethics, emancipation and what Derrida calls the "new humanities," identity, war and crimes against humanity; citizenship, and education rights within a knowledge economy; colonization, development and peace; changing notions of democracy within an information society; and culture, difference and otherness. These are the themes that make problematic aspects of the liberal cosmopolitan order. One of the main tropes...
Connecting these themes is how the primary liberal values of freedom, emancipation and equality work out in a globalized world. The interrelationship of these values are problematized in different settings as they relate to issues of global world order with a focus on the adaptability of the liberal framework of values and law in creating a genuine cosmopolitan order.
A citizen is a member of a political community who enjoys the rights and assumes the duties of membership. This broad definition is discernible, with minor variations, in the works of contemporary authors as well as in the entry “citoyen” in Diderot's and D'Alembert's Encyclopédie [1753].[1] Notwithstanding this common starting-point and certain shared references,[2] the differences between 18th century discussions and contemporary debates are significant. The encyclopédiste's main preoccupation, understandable for one living in a monarchy, was the relationship between the concepts 'citizen' a... A strong civic identity can itself motivate citizens to participate actively in their society's political life. Kant's cosmopolitan right stems from an understanding of all human beings as equal members of a universal community. Cosmopolitan right thus works in tandem with international political rights, and the shared, universal right of humanity.[10]. Kant's cosmopolitan right is fundamentally bound to the conditions of universal hospitality and the right of resort. It is important to mark a distinction between Beck's cosmopolitanism and the idea of a world state. For Beck, imposing a single world order was considered hegemonic at best and ethnocentric at worst. Rather, political and sociological cosmopolitanism rests upon these fundamental foundations: “Acknowledging the otherness of those who are culturally different”. Citizenship, Human Rights and Identity: Prospects of a Liberal Cosmopolitan Order Citizenship, Human Rights and Identity: Prospects of a Liberal Cosmopolitan Order. These are the themes that make problematic aspects of the liberal cosmopolitan order. One of the main tropes connecting these themes is how the primary liberal values of freedom, emancipation and equality work out in a globalized world. The interrelationship of these values are problematized in different settings as they relate to issues of global world order with a focus on the adaptability of the liberal framework of values and law in creating a genuine cosmopolitan order. Details. Contents. The European Convention on Human Rights is rapidly evolving into a cosmopolitan legal order: a transnational legal system in which all public officials bear the obligation to fulfill the fundamental rights of every person within their jurisdiction. The emergence of the system depended on certain deep, structural transformations of law and politics in Europe, including the consolidation of a zone of peace and economic interdependence, of constitutional pluralism at the national level, and of rights cosmopolitanism at the transnational level. Framed by Kantian ideas, the paper develops a theory. This cosmopolitan assertion essentially means that the human community is what ought to be supreme and thus pro-. DOI: 10.4236/ojps.2019.92018 Apr. 15, 2019. We currently face the resurgence of the idea of a cosmopolitan citizenship, proceeding mainly from the liberalist tradition, especially in light of the development of the global economy and the transformations of the loss of centrality of the national state. In this paper we develop the topic of cosmopolitan citizenship and its relation to democracy. In order to illustrate the nature and current reach of cosmopolitan citizenship, we have developed two fundamental topics to be understood in sections three and four.