
COSMOPOLITANISM IN THE ERA OF GLOBALIZATION: EMBRACING DIVERSITY, CHALLENGING BOUNDARIES

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ABSTRACT

Cosmopolitanism is a complex, multifaceted concept and a social phenomenon that has taken on new relevance in the era of globalization. There is no single, agreed-upon definition of cosmopolitanism. Cosmopolitanism can manifest in various forms like moral, political, economic, and cultural cosmopolitanism. Cultural cosmopolitanism, which reflects openness to other cultures, has become particularly important. Researchers debate whether cosmopolitanism is an elitist phenomenon or if cosmopolitan ideas and sentiments are spreading to wider society through globalization. Different levels or types of cosmopolitanism like “high” and “low” are distinguished. The basis for cosmopolitan ideas stems from increased interconnectedness between peoples and cultures historically, but individual psychological factors also play a role. Cosmopolitanism relates to but is distinct from concepts like multiculturalism. While multiculturalism aims to preserve cultural differences, cosmopolitanism implies overcoming cultural particularities. The phenomenon of cosmopolitanism requires interdisciplinary study from philosophical, sociological, political and other perspectives to fully understand its complexities and manifestations in modern society. In essence, we can understand cosmopolitanism as an evolving idea and lived reality shaped by global integration processes, requiring nuanced examination across multiple dimensions. We may develop a conceptual framework for cosmopolitanism as an individual-level phenomenon situated at the intersection of the moral, political, and sociocultural perspectives. The framework explicates the interrelations between macrolevel dynamics and individual experiences in a globalized world. To conceptualize cosmopolitanism as an individual disposition manifested and enacted through identities, attitudes, and practices. Highlighting the diversity of individuals who can be considered as cosmopolitans and explore the implications of cosmopolitanism for global organizations and global leadership.

INTRODUCTION

Globalization is widely acknowledged as a transformative force affecting various aspects of society, including the global economy, business, state power, culture, and identity. It encompasses the intensification, expansion, and increasing complexity of global interactions, resulting in a highly interconnected and interdependent world. This phenomenon has spurred discussions on cosmopolitanism, which explores the moral, political, and socio-cultural implications of globalization.

Moral cosmopolitanism, rooted in ancient Stoic philosophy and Enlightenment thought, seeks to establish global ethics guiding the world community. It emphasizes the equal moral significance of every individual within the moral realm of humanity and advocates for a moral community where individuals have duties and obligations to one another. This perspective underscores the importance of universal principles and human rights, aiming to transcend distinctions such as class, nationality, or gender.

Political cosmopolitanism extends the moral principles of cosmopolitanism to the realm of politics, envisioning a cosmopolitan world order characterized by universal political principles and institutions. It emphasizes collective action and democratic participation on global issues, promoting concepts such as cosmopolitan democracy, global civil society, and cosmopolitan citizenship. This perspective advocates for global governance structures and institutions that transcend national boundaries to address transnational challenges effectively.

Socio-cultural cosmopolitanism focuses on the impact of globalization on everyday life and social interactions. It highlights the internalization of globalization processes, where global issues and risks become part of local experiences, shaping identities and consciousness. This perspective emphasizes the dynamic interaction between the local and the global, leading to cultural cosmopolitanism characterized by diverse cultural consumption and interactions. It emphasizes the constant interplay between different cultural systems and the personal and collective learning processes that result from encounters with alternative cultural models.¹

Overall, cosmopolitanism offers a framework for understanding and navigating the complexities of globalization, encompassing moral, political, and socio-cultural dimensions

¹ E. Anderson, "The cosmopolitan canopy" 595(1) *The Annals of the American Academy of Political and Social Science* 14-31(2004).

aimed at fostering global ethics, governance, and cultural understanding in an increasingly interconnected world.

Globalization and cosmopolitanism are seen differently around the world. Some people view them positively, especially those who are well-off and have access to the benefits of global culture and opportunities. However, for many people in less developed countries, globalization and cosmopolitanism don't bring the same benefits. They often face poverty and lack of opportunities, feeling left out of global processes. That's why many people in the world have negative views of globalization, and even those who know about cosmopolitanism might not see it positively.

COSMOPOLITANISM AS SOCIAL PHENOMENON VERSUS SOCIAL IDEAL

The concept of cosmopolitanism is complex, encompassing both its manifestation as a social phenomenon and its aspiration as a social ideal. However, the boundaries between these perspectives are often blurred, leading to conceptual ambiguities. Additionally, there is a reluctance among social theorists to precisely define cosmopolitanism, partly due to the belief that defining it definitively goes against its nature.

Cosmopolitanism is commonly approached both descriptively, to depict current realities, and prescriptively, to propose theoretical perspectives or policy strategies for the future. This dual usage has led to distinctions between cosmopolitanism as a humanist ideal and as a grounded social category, or as an ideal versus a reality, or as normative-philosophical versus empirical-analytical. Authors often navigate between seeking empirical indicators of cosmopolitanism and incorporating moral principles into their definitions. This struggle to define cosmopolitanism's social reality, particularly regarding its moral dimension, is not new and resonates with early organizational research on cosmopolitanism, particularly regarding cosmopolitan attitudes and practices.²

In modern social theory, the natural possibility of numerous approaches to understanding cosmopolitanism and its definitions are emphasized, what predetermined its various interpretations, and the distinguishing of various characteristics, levels, etc. in this

² *Id.* at 4.

phenomenon.³ Many modern social theorists express deep doubts about the uniqueness of the evaluation of cosmopolitanism. Thus, the English culturologist R. Williams, analysing the theoretical studies of cosmopolitanism, has expressed his “suspicion” that in these studies, the concept of “cosmopolitan” hides, first of all, the “image of the West”. David Miller considers the perception of the world as “a kind of giant supermarket in which the place of residence is determined by an accessible set of goods (job, the benefits of civilization, climate, etc.)” to be the most important feature of the cosmopolitan world outlook. Professor of Political Sociology at the University of Sussex, Luke Martell emphasizes the need to take into account the various dimensions of cosmopolitanism for a holistic interpretation of the latter and analyses its various manifestations. In his opinion, cosmopolitanism includes such varieties as normative, philosophical, sociocultural, political and material.⁴

But such an attempt to “classify” the manifestations of cosmopolitanism looks very conditional and contradictory. The author of this approach himself states that if cosmopolitanism is viewed not simply as a philosophy but as a phenomenon rooted in the socio-economic foundations of society, then the policy of cosmopolitanism raises doubts, despite all its value attractiveness, and in this case, there is a certain utopianism in the realization of cosmopolitanism.

Martell sees a contradiction rooted in opposition to material interests in the world as the most important factor hindering its full implementation. Recognizing his scepticism in assessing cosmopolitanism as an integral phenomenon, one can be positive in assessing its social and political philosophy. Such a phenomenological representation may lead to the following conclusion: its interpretation assumes a cosmopolitan justice without a cosmopolitan policy, and cosmopolitan goals without cosmopolitan means. There are also distinguished such forms of cosmopolitanism as economic, political, moral, and cultural, but the most common is the approach within which moral, political and cultural aspects of cosmopolitanism are distinguished.⁵

EMERGENCE OF COSMOPOLITANISM

Cosmopolitanism, as a rejection of national isolation and an embrace of a global perspective,

³ O. Levy, Maury A. Peiperl & Karsten Jonsen, “Cosmopolitanism in a globalized world: An interdisciplinary perspective” (9) *Advances in Global Leadership* 279-321(2016).

⁴ G. Gizatova, O. Ivanova et. al., “Cosmopolitanism as a Concept and a Social Phenomenon”6(5) *Journal of History Culture and Art Research* 25-30(2017).

⁵ L. Martell, “Cosmopolitanism and Global Politics” 82(4) *Political Quarterly* 618-627(2011).

first emerged in ancient times. During this era, people's understanding of the world was not based on a globe but on a cosmic view. The concept of cosmopolitanism at that time can be seen as an early indication of globalization, even though true globalization as we know it did not exist then.

Ancient civilizations such as those in India, China, and the Mediterranean, where the first philosophical schools arose, existed within the borders of their known world. However, the depth of philosophical thought allowed them to envision ideas that were far ahead of their time. For instance, alongside cosmopolitan ideals, ancient philosophy also produced speculative concepts like the idea of atoms, thoughts on the universal interconnectedness of events, and even hypotheses about Earth being a rotating globe.

The emergence of cosmopolitan ideas was not random but deeply rooted in the historical developments and rational thinking of the "axial time", as described by K. Jaspers. This period saw the rise of world religions and philosophical teachings, as well as Alexander the Great's campaigns and the dissolution of traditional world orders. Mass migrations and interactions among different cultures led to a crisis in the ancient city-states, prompting Greeks to seek belonging in a unified humanity, identifying themselves as citizens of a world state, or cosmopolis. Later, during the Roman era, the universal nature of the Roman state further promoted and expanded cosmopolitan ideas.⁶

Ancient thinkers such as Socrates, Antisthenes, Diogenes, Cicero, Seneca, Epictetus, and Marcus Aurelius exemplified various aspects of ancient cosmopolitanism, each interpreting the concept differently based on their historical context and philosophical standpoint. For example, while the term "cosmopolitan" was coined by the Stoics, the idea of world citizenship was earlier championed by the Cynics, who proclaimed themselves "world citizens" owing allegiance to the laws of the cosmos over those of any particular city-state.

In the subsequent centuries, many prominent thinkers continued to espouse cosmopolitan ideals, including figures from Christian philosophy such as Tertullian and Erigena, as well as humanists of the Renaissance like Dante, Erasmus, Thomas More, and Campanella, whose ideas resonated with cosmopolitanism. The Enlightenment era saw a resurgence of

⁶ Thomas W. Pogge, "Cosmopolitanism: a defence" (5) *Critical Review of International Social and Political Philosophy* 86-91(2002).

cosmopolitan ideals, with thinkers like Immanuel Kant proposing theories of cosmopolitan law and advocating for global peace and cooperation among nations.

The devastation of World War II led to increased calls for international cooperation and the formation of institutions like the United Nations, which promoted cosmopolitan ideals of global governance and human rights. Summing up, one can say, that *civilization* is a basis for cosmopolitanism and the unity of the world community. It is the uniting element, the moving engine of the integration processes. At the same time, *culture* is a basis for individualism and difference. It separates and, in a way, disunites peoples, i.e. it is a basis for differentiation of the global humankind. And this state of things should not be evaluated in terms of “good” and “bad”. It is reality that should be recognized and learned to live with.

Thomas Pogge in his work, “Cosmopolitanism: A Path to Peace and Justice” defines Cosmopolitanism as the view that all human beings should be included as equals of moral concern, regardless of their nationality or citizenship. According to Pogge, there are four main kinds of cosmopolitan positions:

- i. Legal cosmopolitanism advocates a world state or cosmopolis that includes all humanity.
- ii. Social-justice cosmopolitanism holds that social institutions should be designed impartially for the benefit of all people.
- iii. Monistic cosmopolitanism seeks one common impartial goal to which all human conduct should be devoted.
- iv. Ethical cosmopolitanism requires impartial concern for all humans in one’s personal conduct.⁷

Pogge argues that social-justice cosmopolitanism is the most promising version, calling for institutional reforms to fulfil human rights and reduce socioeconomic inequalities globally. Pogge further argues that current global institutional arrangements, such as intellectual property rules enforced through the WTO and norms allowing unaccountable dictators to sell natural resources, foreseeably contribute to human rights deficits and extreme poverty

⁷ Thomas W. Pogge, “Cosmopolitanism: a path to peace and justice”4(2) *Journal of East-West Thought* 9-32(2012).

afflicting billions. He contends that powerful agents like affluent nations, corporations, and citizens bear moral responsibility for these unjust impacts insofar as they participate in shaping and upholding such institutional designs⁸. From a social-justice cosmopolitan perspective, Pogge proposes that the preeminent goal for guiding the design of global institutional order should be fulfilling human rights for all people and minimizing severe socioeconomic inequalities that are reasonably avoidable. While finding ethical cosmopolitanism too stringent if formulated as always giving equal/impartial consideration to all persons, Pogge suggests a moderate version. In essence, Pogge advocates pursuing institutional reforms driven by human rights fulfilment and socioeconomic equity as preeminent but not necessarily exclusive goals. This social-justice cosmopolitan program need not require a world state, ethical cosmopolitanism for individuals, or complete impartiality, but would obligate powerful actors to reshape unjust global institutional orders they impose or benefit from.⁹

COSMOPOLITANS IN A GLOBALIZED WORLD

The concept of cosmopolitanism has evolved, leading to a proposed new perspective that addresses its manifestations, reflexive disposition, and relationships in a globalized world. This perspective emphasizes identifying cosmopolitans within the social structure, conceptualizing cosmopolitanism as a reflexive disposition, and discussing the dynamics between cosmopolitans and locals.¹⁰

Historically, cosmopolitans have been studied primarily among individual professionals, particularly in academia and business settings. However, the emergence of globalization has diversified the types of cosmopolitans, leading to the identification of three broad groups: the global elite, highly mobile professionals, and ordinary cosmopolitans, all of whom are significant in international business.

Who are cosmopolitans?

The global elite represents a transnational capitalist class whose interests transcend nation-states. While predominantly male and wealthy, they are defined by their global identities and lifestyles. Studies have focused on their interlocking relations within corporate boards and

⁸ *Id.* at 8.

⁹ Thomas W. Pogge, "Cosmopolitanism and Sovereignty" 103(1) *Ethics* 48-75(1992).

¹⁰ M. Abrahamson, "Cosmopolitanism, dependence-identification, and geographical mobility" 10(1) *Administrative Science Quarterly* 98-106(1965).

global policy organizations, highlighting their cosmopolitan orientation and way of life. However, their concentration of economic and political power has raised concerns about democracy and social welfare, as their cosmopolitanism often aligns with a neoliberal capitalist agenda.

In recent times, there has been a significant increase in the movement of skilled professionals across borders due to changes in global economic structures and competitive job markets. These professionals include organizational expatriates, adventurous self-initiated expatriates, and highly skilled individuals like consultants and scientists who travel extensively for work.

While it's commonly believed that being mobile doesn't automatically make someone cosmopolitan, recent studies show that many highly mobile professionals develop a cosmopolitan mindset. They often prioritize their professional identity over their national identity and feel a sense of belonging within their professional networks rather than to any specific country. However, there are different perspectives on highly mobile professionals. Some see them as politically disengaged and indifferent to local issues, while others view them as part of a global elite that is disconnected from the concerns of their home countries.

On the other hand, there is a growing trend of "ordinary" cosmopolitans who may not have extensive international experiences but embrace cultural diversity in their everyday lives. These individuals seek out diverse experiences through friendships, media, and consumption of global culture, and they value tolerance, empathy, and ethical living both locally and globally.

Virtual cosmopolitans, particularly among younger generations, are another group who are comfortable collaborating across boundaries in the digital world but may face challenges when it comes to engaging with multiculturalism in physical environments. Overall, ordinary cosmopolitans come from diverse backgrounds and can be found in various social settings, demonstrating an openness to global flows and a willingness to engage with cultural diversity.

Cosmopolitanism Disposition

Cosmopolitanism can be seen as a way of thinking and acting that involves being aware of different cultures and having the ability to adapt to changing social situations. We use the idea of "disposition" which means a set of habits and ways of thinking that affect how people behave

in different situations. While these habits are usually deeply ingrained, people can also change them, especially when society is changing a lot.

People who have a cosmopolitan disposition are able to learn how to be cosmopolitan, especially when they're exposed to different cultures and ways of thinking. This can happen as people's lives become more mobile and boundaries between countries become less clear.

Cosmopolitan Identities

There are different kinds of cosmopolitan identities. For wealthy people and professionals who travel a lot, being cosmopolitan has historically been associated with their social class or profession. But nowadays, more and more ordinary people are becoming cosmopolitan too, thanks to things like international travel, work, and relationships. These identities can be complex and changeable, reflecting the different parts of a person's life and the places they're connected to.

Contemporary cosmopolitan identities can be influenced by many different factors, including personal choices and global trends. We identify three main types of cosmopolitan identity: moral (related to values), political (related to beliefs about how society should be run), and personal-cultural (related to personal experiences and connections).¹¹

- **Moral-** There are two main ways to see cosmopolitanism as a moral identity. One view sees it as a radical rejection of national and racial labels, focusing on a shared human identity. The other view sees cosmopolitan identity as a mix of different affiliations, including ethnic and national ones, but still emphasizing our connections to all humanity.
- **Political-** Cosmopolitanism as a political identity means shifting away from being defined by nationality and territory to a broader sense of citizenship. While older generations still tend to identify more with local identities, younger people are more likely to see themselves as cosmopolitan citizens. Political cosmopolitanism can also involve being connected to different communities around the world, like immigrants involved in politics both in their home country and where they live now.

¹¹ T. G. Palmer, "Globalization, Cosmopolitanism, and Personal Identity" (2) *Ethics & Politics* 1-15(2003).

- Personal-Cultural- Cosmopolitan identity can also be about personal growth and cultural exploration. For example, expatriates may actively pursue a cosmopolitan identity through travel, adapting to new cultures, and exploring different ways of living. However, for many people, cosmopolitanism might just mean enjoying cultural experiences without necessarily challenging themselves. This kind of cosmopolitan identity can also be seen as a way to gain social status and opportunities in a globalized world.

Cosmopolitan Attitudes

Understanding cosmopolitan attitudes requires examining a range of practices and behaviours related to engaging with different cultures. It involves openness, engagement, rootedness, and moral commitment to a wider social community.

Early research into cosmopolitanism, particularly Goldner's model in 1957, initially framed it as a singular attitude, positioned along a spectrum from local to global orientations. According to this model, cosmopolitans were characterized by lower loyalty to their employing organization, a higher commitment to specialized skills, and a greater inclination towards external reference groups. Conversely, locals exhibited higher loyalty to their organization, lower commitment to specialized skills, and a preference for internal reference groups.¹²

In today's globalized context, cosmopolitanism is no longer solely tied to professionalism. Instead, it encompasses a broader understanding of the world and one's place within it. Scholars like Hanner describe cosmopolitanism as a perspective, a state of mind, or a mode of managing meaning. It involves an openness to diverse cultural experiences, a willingness to engage with the Other, and a constant examination of taken-for-granted assumptions.

Recent efforts to reconceptualize cosmopolitanism have included integrating it into broader constructs like global mindset, global competencies, and global leadership. However, there's a need to delineate the dimensions of cosmopolitan attitude for empirical assessment.

Drawing from sociology and anthropology, scholars have identified four key dimensions of cosmopolitan attitude within the context of globalization¹³

¹² *Supra* note 10 at 9.

¹³ *Supra* note 11 at 11.

- i. Openness- This dimension captures a person's receptivity to cultural diversity. It involves being open-minded towards people, places, and experiences from different cultures. While foundational to cosmopolitan disposition, some argue that the concept of openness may be too vague and rudimentary to account for significant variations in cosmopolitanism.
- ii. Engagement- While cosmopolitans are open to cultural diversity, the level of their engagement can vary widely. Engagement ranges from superficial and consumerist interactions with other cultures to deep, reflexive engagements that involve a genuine appreciation and understanding of cultural differences.
- iii. Rootedness- This dimension reflects the extent to which individuals are connected to their own culture or locale. Traditionally, cosmopolitanism was associated with rootlessness, suggesting a low attachment to local spheres. However, contemporary perspectives acknowledge the possibility of "*glocalized*" cosmopolitanism, where individuals maintain connections both locally and globally.
- iv. Moral commitment- Cosmopolitan attitude often includes a moral obligation to others beyond kinship or nationality-based ties. This involves a sense of responsibility and concern for the well-being of humanity as a whole.

While there is an ongoing debate about whether cosmopolitanism is unidimensional or multidimensional, recent studies suggest that it encompasses multiple dimensions. Some scholars argue for a bidimensional model, while others propose distinct domains for cosmopolitan and anti-cosmopolitan dispositions.

Cosmopolitan Practices

Cosmopolitanism encompasses not only attitudes but also tangible practices observed in various contexts, with mobility and cultural boundary-crossing as central components. Analysing these practices along different dimensions helps in understanding their complexity and diversity. While much of organizational research has focused on cosmopolitanism as an attitude, it's also important to consider it as a mode of practice or performance grounded in real-life experiences. This includes a wide range of activities observed across different social

and political contexts, such as international organizations, neighborhoods, global cities, and human rights organizations.¹⁴

There is disagreement regarding whether transnational practices are an integral part of cosmopolitanism or conceptually distinct from it. Additionally, the broad occurrence of cosmopolitan practices often leads to undifferentiated lists of individual behaviours associated with cosmopolitanism.

Despite the complexity, two fundamental practices of cosmopolitanism stand out: mobility and crossing cultural boundaries. Mobility involves physical, imaginative, and virtual forms, while crossing cultural boundaries entails recognizing, understanding, and transcending cultural distinctions. These practices can be analysed along four dimensions:

- i. Degree of Intentionality: Some practices are consciously cosmopolitan, while others are unintended or coerced.
- ii. Engagement: This dimension varies from superficial to deep engagement with the cultural Other.
- iii. Duration: Practices can be short-lived, long-term, or lifelong.
- iv. Distance: Reflects the geographical and cultural span of cosmopolitan practices.

Through this analytical lens, distinctions can be made regarding the purposefulness, engagement level, duration, and distance travelled in cosmopolitan practices like geographic mobility and crossing cultural boundaries. While mobility and cultural boundary-crossing may overlap, distinguishing them along these dimensions helps provide analytical clarity in understanding cosmopolitan practices.

This sheds light on cosmopolitanism across multiple domains, including moral, political, and socio-cultural aspects. It defines cosmopolitanism as a reflexive disposition formed in contemporary social conditions, encompassing cognitive and cultural structures of thought and action. However, the interplay among cosmopolitan identities, attitudes, and practices remains unclear, with each potentially being multidimensional.

¹⁴ *Supra* note 9 at 9.

The discussion on cosmopolitan identities reveals their embeddedness in various social domains, influenced by social relations and structures in a globalized world. While social class and occupation still shape cosmopolitan identities, people also derive them from less stable social markers. This complexity highlights the need for research to examine whether different facets of cosmopolitan identity align or conflict.

Describing cosmopolitanism as a disposition sheds light on its attitudinal and practice elements, including openness, engagement, rootedness, and moral commitment. These dimensions, though identified, are largely unexplored in terms of their interrelationships and whether they function as threshold conditions or independent dimensions.

In synthesizing cosmopolitan practices, two fundamental behaviours, boundary crossing, and mobility, are identified. However, these practices require further description across dimensions such as intentionality, engagement, duration, and distance to gain deeper insights into cosmopolitan disposition formation.

COSMOPOLITANS AND GLOBAL ORGANIZATIONS

On exploring how the expansion of global systems and transnational cultures has led to a larger and more diverse group of cosmopolitans, three primary groups of cosmopolitans can be identified- elite, mobile professionals, and ordinary, each embodying different forms of cosmopolitanism. Within global organizations, highly mobile professionals and ordinary cosmopolitans play distinct roles.

Highly mobile professionals move between firms, building cross-border networks that provide access to knowledge and business opportunities. While they are often seen as quintessential cosmopolitans valued for their international experience, some may use cosmopolitanism as cultural capital to assert status distinctions rather than bridging cultural divides. This challenges the perception of highly mobile professionals as cultural bridges and calls for a re-evaluation of their role in fostering non-hierarchical dialogue within multinational corporations (MNCs).

Ordinary cosmopolitans, on the other hand, excel in traversing cultural and organizational boundaries within global organizations. Positioned across various social classes, they possess higher empathetic abilities, enabling them to bridge cultures and races effectively. Their presence within organizations facilitates connections, social engagement, and corporate social

responsibility initiatives, aligning with the demands of the contemporary global marketplace.

A broader perspective on “global talent” within businesses, acknowledging macro-environmental changes and the transformative potential of a cosmopolitan ethos can be advocated instead. In place of relying solely on expatriates from corporate headquarters, recognizing and nurturing local executives with a cosmopolitan outlook, such as ordinary cosmopolitans, can fill the gap in global talent. Moreover, ordinary cosmopolitans, rooted primarily within organizations, offer a dual identity of high organizational loyalty and cosmopolitan insights, benefiting MNCs in multiple ways.

COSMOPOLITANISM AND GLOBAL LEADERSHIP

Global leadership is characterized by traits like reflection, competencies in cultural sensitivity and responsiveness, global skills such as cultural literacy, and a mindset comfortable with cultural complexity and contradictions. Managing complexity and cultural paradoxes is crucial for global leadership, encompassing aspects like performance, relationships, culture, morality, agility, and orientation.

Cosmopolitanism aligns well with the demands of global leadership. Cosmopolitans possess a reflexive and agile identity, coupled with openness, engagement, and moral commitment to the world. These characteristics mirror those required for effective global leadership, particularly in navigating the multiplicity, interdependence, ambiguity, and flux of the global environment.¹⁵

The cosmopolitan practice of boundary-crossing equips individuals to handle interdependence, multiplicity, and paradoxes inherent in global leadership roles. Cosmopolitans are adept at managing uncertainties, respecting alternatives, and contextualizing their behaviours, all essential skills for dealing with dynamic changes in global contexts.

Moreover, elite and highly mobile professionals, often cosmopolitans themselves, possess experiences and skills enabling them to influence social processes crucial for global leadership. Their ability to bridge diverse networks and create linkages is invaluable in global management scenarios. Theoretical evidence suggests a positive link between cosmopolitanism and global

¹⁵ Thomas W. Pogge, “Cosmopolitanism: a defence” (5) *Critical Review of International Social and Political Philosophy* 86-91(2002).

leadership. Future research should empirically test this relationship to gain deeper insights into its dynamics.¹⁶

INTERCONNECTEDNESS OF GLOBALISATION AND COSMOPOLITANISM IN MODERN ERA

Globalization is usually seen as a threat to national interests, first of all, in the sphere of economy, politics, culture, language. In cosmopolitanism, its separated facets are often emphasized and exaggerated what is harmful for general humanistic direction of the idea of world citizenship. There is no doubt, that the ideas of cosmopolitanism, their directedness towards understanding the common destiny of humankind will also become more attractive and acquire broader audience if we concentrate attention not on the extravagant behavior, for example, of the first “world citizens”- cynics or contemporary “*antiglobalists*”, but on their concern for reduction of human rights and dignity.¹⁷

In the early 21st century, as the world has become increasingly interconnected across all aspects of social life, some countries and peoples have no choice but to participate in globalization. The natural course of events dictates their integration into the global community, as avoiding it is practically impossible. Those who resist globalization, prioritizing national sovereignty above all else, risk isolationism and falling behind. This not only leads to negative consequences for these societies but also poses a threat to global stability, fostering conditions ripe for interethnic conflicts, organized crime, and international terrorism.

Globalization itself is neither inherently good nor bad; its impact varies among different populations. For less developed countries and marginalized groups, globalization often poses more threats than opportunities, while wealthy and developed nations tend to benefit more.¹⁸ However, the root cause lies not in globalization itself but in the sociopolitical and economic conditions of modern society, characterized by disunity and uneven development. Cosmopolitan ideals are not artificially engineered concepts but rather a natural and necessary condition for the coexistence of diverse peoples in a globalized world.

¹⁶ *Ibid.*

¹⁷ A.N. Chumakov, “Globalization and Cosmopolitanism in the context of Modernity” 22(2) *World Congress of Philosophy* (2008).

¹⁸ *Ibid.*

The discussion about cosmopolitanism and globalization intertwines because humanity, influenced by global processes, is transitioning from localized expressions of civilization towards a unified global civilization. This evolution gives rise not only to a singular global civilization but also to a global, universal mass culture. In this context, cosmopolitanism ceases to be merely philosophical speculation and becomes a necessary condition for human survival in an interconnected and interdependent world. As globalization advances, so does the importance of cosmopolitanism, as it is intricately linked with a global worldview and becomes a fundamental aspect of social life in a globalized world.

However, this is only one aspect of the reality. Despite the trend towards greater uniformity in social life brought about by globalization, cultural diversity persists. Each people, and each individual within them, is unique and irreplaceable. Just as one cannot occupy multiple seats simultaneously, one cannot belong to multiple cultures at once. The cultural development of any group, rooted in its language, traditions, religion, and mentality, necessitates cultural autonomy and the defence of the nation-state, as it strives for self-determination and independence.

As the Polish philosopher Tadeus Kotarbinsky noted, embracing cosmopolitanism alone can lead to a sense of alienation in the modern world. However, it is within the cultural context that the roots of nationalism, isolationism, and chauvinism lie. These ideologies, when taken to extremes, stand in opposition to cosmopolitanism, a global outlook, and the concept of a unified humankind. It is within the cultural sphere that these opposing forces emerge, highlighting the tension between the development of separate nations and the broader civilizational evolution towards global unity.¹⁹

Globalization, in its multifaceted form, represents a concrete manifestation of this civilizational development. Regardless of the desires of individual groups, globalization inevitably shapes the trajectory of world civilization, emphasizing the interconnectedness of all peoples and the necessity of navigating the tensions between cultural autonomy and global integration.

To understand the complexities of the modern global world, there is a need to adopt a new conceptual framework that goes beyond traditional notions of civilization. The idea of multiple civilizations or cultures existing separately is a myth that obscures the intertwined nature of

¹⁹ U. Beck, "The cosmopolitan perspective: Sociology and the second age of modernity" 51(7) *British Journal of Sociology* 79-105(2000).

cultural and civilizational development. Instead of viewing cultures and civilizations as distinct entities, it should be seen as complementary components of social systems. This principle of complementarity highlights the diverse yet interconnected nature of cultural and civilizational systems. Each cultural and civilizational system produces a distinct fusion of achievements, norms, and values, creating a unique identity for each society. Understanding these dynamics is essential for addressing the challenges of the modern globalized world.²⁰

INFLUENCE OF GLOBALIZATION ON COSMOPOLITANISM

Globalization influences cosmopolitan attitudes, identities, and practices by facilitating cultural exchange, economic interdependence, and transnational connections, leading to significant impacts on social, cultural, and economic dynamics worldwide.

Cultural Hybridization- Globalization facilitates the exchange of ideas, values, and cultural practices across borders, leading to the emergence of hybrid identities and cosmopolitan attitudes. Individuals are exposed to diverse cultural influences, leading to a more open and inclusive worldview.

Transnational Connections- Globalization strengthens transnational networks and connections, enabling individuals to engage with people from different parts of the world. This fosters cosmopolitan identities that transcend national boundaries and emphasize shared humanity and global citizenship.

Economic Interdependence- Globalization integrates economies through trade, investment, and labour mobility, leading to increased economic interdependence. This influences cosmopolitan attitudes by highlighting the interconnectedness of global economic systems and the need for cooperation and solidarity to address economic challenges.²¹

Technological Advancements- Globalization is facilitated by technological advancements, such as the internet and social media, which enable instantaneous communication and information exchange across the globe. This exposure to diverse perspectives and cultures contributes to the development of cosmopolitan attitudes and practices.

²⁰ *Ibid.*

²¹ *Supra* note 15 at 16.

Migration and Mobility- Globalization leads to increased migration and mobility, as people move across borders in search of better opportunities or to escape conflict and persecution. This creates diverse and multicultural societies, fostering cosmopolitan attitudes through interaction and exchange between different cultural groups.

Challenges to Traditional Identities- Globalization challenges traditional notions of identity based on nationality, ethnicity, or religion, leading to the emergence of more fluid and inclusive identities that encompass multiple affiliations. This contributes to the development of cosmopolitan attitudes that emphasize the common humanity of all individuals.

Cultural Homogenization and Resistance- While globalization promotes cultural exchange and hybridization, it also leads to concerns about cultural homogenization and the erosion of local traditions and identities. This has sparked resistance and efforts to preserve and promote cultural diversity, influencing cosmopolitan attitudes by highlighting the importance of respecting and preserving cultural differences.

ROLE OF COSMOPOLITANISM IN ADDRESSING GLOBAL CHALLENGES

Cosmopolitanism plays a crucial role in addressing various global challenges by promoting principles of inclusivity, empathy, and shared responsibility across national boundaries. Here are some ways cosmopolitanism contributes to tackling these challenges-

Promoting Cultural Understanding- Cosmopolitanism encourages appreciation for cultural diversity, fostering dialogue and understanding between different communities. This helps reduce conflicts based on cultural misunderstandings and promotes peaceful coexistence.

Advocating for Human Rights- Cosmopolitanism emphasizes the inherent dignity and rights of all individuals, regardless of nationality. It provides a framework for advocating for human rights globally, including issues such as gender equality, freedom of speech, and minority rights.²²

Addressing Global Inequality- Cosmopolitanism recognizes the interconnectedness of the global economy and the disparities it creates. It calls for addressing issues of poverty,

²² P. McCormick, "Globalization and cosmopolitanism: Criteria, approaches, and life experience" *Journal of Sociology and Social Anthropology* (2014).

inequality, and social injustice through international cooperation and solidarity.

Fostering Environmental Sustainability- Cosmopolitanism highlights the importance of protecting the environment for the well-being of current and future generations worldwide. It promotes collective action to address environmental challenges such as climate change, biodiversity loss, and pollution.

Managing Migration and Refugees- Cosmopolitanism advocates for the rights of migrants and refugees and emphasizes the moral obligation to provide assistance to those in need, regardless of their nationality. It encourages policies that promote integration, inclusion, and respect for the rights of migrants and refugees.

Promoting Peace and Conflict Resolution- By emphasizing common humanity and shared interests, cosmopolitanism contributes to efforts to prevent conflicts and promote peace through diplomacy, dialogue, and reconciliation. Overall, cosmopolitanism offers a moral and ethical framework for addressing global challenges, highlighting the importance of cooperation, empathy, and solidarity in building a more just and sustainable world.²³

CONCLUSION

It is time to redefine “cosmopolitanism” and remove its negative associations. Being cosmopolitan does not mean abandoning national identity, just as prioritizing universal interests does not negate patriotism. The key lies in striking the right balance. While it may be unrealistic to expect everyone to adopt this stance immediately, the future of humanity depends on a shift towards this kind of social consciousness, at least to some extent. There is a need to explore the interplay between cosmopolitan identities, attitudes, and practices, considering whether practices foster attitudes or vice versa.

Climate Activism being one of the recent examples of how cosmopolitanism impacts globalisation, movements like Fridays for Future and Extinction Rebellion mobilize people globally to address climate change, emphasizing collective action beyond borders. Initiatives like COVAX aim for equitable access to COVID-19 vaccines worldwide, reflecting cosmopolitan principles of solidarity in tackling global health challenges. Transnational Social Movements like Black Lives Matter and MeToo Movement transcend borders, advocating for

²³ *Id.* at 20.

issues like racial justice and gender equality on a global scale. Digital Connectivity and Social media platforms enable cosmopolitan dialogue, fostering global solidarity and awareness of social issues. International Education and Exchange programs like study abroad promote cross-cultural learning, preparing individuals to navigate a globalized world with empathy and cultural competence. This suggests that cosmopolitanism is not only the purview of an elite class but increasingly lived by ordinary citizens making contact with worldwide diversity through culture, communication, activism, and education.

But cosmopolitanism is not tension-free, it must be ceaselessly mediating between the universal and the particular, between localness and unity. Rather than dissolving national identities, a mature cosmopolitanism complements them, so that one has an equipoised allegiance both to one's local community and to the global human group. Therefore, the focus should not be on opposing globalization and cosmopolitanism but on addressing the existing flaws in the world order and rectifying unjust social relations. In the face of unprecedented world interdependence typical of our era, cosmopolitanism is no longer merely a philosophical aspiration but a necessary model for brokering contemporary existence.

Lastly, as the world confronts shared problems, varying from pandemics and global warming to inequality and conflict, the cosmopolitan imagination gives a powerful vision of oneness. By transcending frontiers in the mind as well as action, cosmopolitanism calls for a reshaping of justice, leadership, and cohabitation in the world's age. It is less a response to globalization but a necessary guide for the construction of a fairer, more inclusive, and more human global world.