

Sample essay on cosmopolitan introduction

[Sociology](#), [Community](#)



Cosmopolitan is derived from Greek word kosmopolities; it means a citizen of the world. People use cosmopolitan to describe about their important views about social and moral philosophy. All human beings regardless their affiliation politically should be citizens of a single community. There are many versions of cosmopolitanism; some focusing shared markets or forms of cultural expressions, some of them focusing moral norms, one of them focusing political institutions. Cosmopolitanism takes as a positive ideal to be cultivated to the citizens of the world community, but in some versions of cosmopolitanism special obligation of local forms of political organization denied primarily. Depending upon the notions of citizenship versions of cosmopolitanism varies, whether world citizenship notion use as metaphorically or literally. There is a concept of culture of cosmopolitanism that is emerging massively. There are some components of this culture that has developed by some authors. They took some data and based on that data concluded that publically screened cosmopolitan culture in future decades is emergent likely to orchestrate much of social and political life (Urry).

The bourgeoisie over the whole surface of the globe, changing market chases constantly. In every country bourgeoisie through exploitation world market, give a cosmopolitan character to production and consumption. It has become common property the individual creations of individual nations. It has become impossible narrow-mindedness and the national one-sidedness (ENGELS).

Cosmopolitan concept, there are views of three authors about this concept. First, did not complain about the sound of the railway on the banks of

Walden Pond his evocative return to nature in mid-nineteenth century. Added more that freight train past him, feel refreshed, and expanded. From Long Wharf to Lake Champlain, smell dispensing stores that remind of foreign parts and extent of the globe. Therefore, the railway made first author feel a citizen of the world because relations can positively transform connections. Second Author writing about another technology that is radio. Life becomes apathetic and rusty and having hectic life. This little world is transformed when a good radio set comes into this monotony. TV has transformed our entire little world in one's home without moving corporeally. Third author, under cosmopolitanism Trees, Mountains, and meadows will only be a spectacle and we shall receive no help from the earth. Quintessentially cosmopolitan some places i. e. certain local places. In addition, some other places the physical environment and some places come to be detached from nature. In cosmopolitan spectacle, nature gets transformed itself. Since around 1989 globalization have grown exponentially, global governance in multiple new forms due to media and industries those are increasingly involving globally interlocking ownership patterns. Turning into culture of cosmopolitanism aesthetic stance of openness towards places, people, and experiences of different cultures and involving cultural disposition. Societies contrast, superiority, and uniformity involved in the search of cosmopolitanism. Cosmopolitanism generating new forms of critical knowledge that especially emphasizes on openness importance. Making ways through looking, sensing, listening and reflecting into other cultures for the personal ability needs to be readiness state for cosmopolitan.

However, suggesting there are various problems because cosmopolitan is a specific type of culture that distinguishable from tourists and locals. As they present many terms and particular concepts in the Primacy of practice, the first term going to discuss is Local Agreements that help readers to further appreciate conversations need for Munoz and Marants. This research is based on some data that shows why individuals see themselves in local agreements for their political views, frequently political issues committed by students that are inclined to see more disparities between their own partisan views and their father's political views. To maintain harmonious primary group relations they consider changing their ancestors, political beliefs are disposed. The other concept going to discuss in primacy of practice is changing of minds, people more likely make decisions what to do rather than what is right thing to do. The writer believes rather convincing by particular principle people naturally change their minds if there is any point of moral disagreement. There are characteristics that become a point of entry into conversations that make us all different. He also believes that the crucial factor to maintain peaceful coexistence is conversation between communities and individuals. Eliminate differences and bring the world together in a greater context it is easy for some to see cosmopolitanism. The next concept is fighting for good. Under Muslim rule in medieval Spain Jews and Christians were lived. The writer is trying to create a picture that we should learn from past and try to live with learning from others. There are believers to live without borders. Muslims are neo-fundamentalists as counter cosmopolitan's writer specially mentioned because they intent to share their efforts potentially coercive. There is a writer trying to conceive

readers that the concept of saying outsiders as them and people with them as us is wrong. Specially quoted the references of 9/11 in his passage and then wrote US to United States and them to the enforced people of 9/11. There are many fretful discussions about this them and us division. From conflicts between values, conflict arises ultimately. The writer wants to say that we are unique, and we are all human beings.

Assimilation is a process where group of people resemble to another group, and this term refers both individuals and groups both. It may refer gradual change that is required because of circumstances of the group. When members become indistinguishable with another group then, full assimilation occurs. It is desirable for an immigrant group to assimilate by both, member's dominant society and members of the group. In 18th century, the assimilation first wave carried Jews toward the a-historic society. In addition, this society did not insist on national or religious definitions. Jews to attaining advancement and individual emancipation used the assimilation as shortcut. However, in the first half of 19th century when an eschatological message developed ideology of assimilation gained momentum. State prevailed in Europe with Romantic Movement when intense nationalistic society projected with a new direction of assimilation. Their attachments with land in which their ancestor lived stressed from people of assimilation when looking for Erez Israel .

The challenges those are difficult to overcome in boundaries of cosmopolitanism, Cosmopolitan knows people in a different way because there is much to learn from the differences. Because if we percept that every society or individuals are courage to live on one single mood of life that is

wrong. In addition, obligations of people are different to others, and that is why they have right to go their own way. As cosmopolitan says, people should care and must care how to understand others that are very difficult in this globalization process as every person is busy to overcome their own problems. The legitimacy of differences denied by a breed and another breed denies legitimacy of universe both of them are enemies of cosmopolitanism. Moreover, these breeds are out of boundary of cosmopolitan. There are many values that cosmopolitans think are worth living, but it also thinks that it is not possible to live with all of them. That is why different people and different societies embody with different values. There are Philosophers call fallibilism to cosmopolitanism. We think our knowledge is not perfect, provisionally, and we face of new evidence from the people in other societies for the revision of the subject. In this world, American has the largest foreign aid budget so they can donate for poverty crises and health crises. When charitable gave, tsunami in 2004 was remarkable, but millions of people die with malaria each year, AIDS take 240, 000 lives each year. These issues truly need cosmopolitan conversation. Countries should organize summits on this international aid system. United Nations in 2002 organized a summit on international aid Monterrey, Mexico that the writer called that it was a truly cosmopolitan conversation on the matter of central cosmopolitan concern. In that conversation, the writer emphasis on basic entitlements and there are billions of people living without basic entitlements and everyone knows that we are not meeting our obligations properly.

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