

Georg Cavallar, *Kant's Embedded Cosmopolitanism*, Kantstudien-Ergänzungshefte, Band 138, De Gruyter, Berlin/Boston 2015.

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The ethical and political connotations of cosmopolitanism have seen an upheaval in the philosophical thinking of the 20th and 21st century, promoted by such thinkers as Jacques Derrida (*On Cosmopolitanism and Forgiveness*, 1992; *Force of Law*, 1989–1990), Julia Kristeva (*Strangers to ourselves*, 1991), or Hannah Arendt (*The Origins of Totalitarianism*, 1951).

The reformulation and the refusal of a symptomatic binary thinking that created a categorical opposition of the friend and of the enemy (see: Carl Schmitt, *Theory of the Partisan*, 1962; and Jacques Derrida, *Politics of Friendship*, 1994) led to a new cosmopolitanism that forged a novel understanding of pardon, law and hospitality. This epistemological alteration could be seen as a rather optimistic answer to the events that define a democracy to come, the globalisation and the deterritorialisation of violence (see: Jacques Derrida, *Philosophy in a Time of Terror*, 2003), and inscribe the work of Kant into the current of new cosmopolitanism. Georg Cavallar, Professor of University of Vienna takes on a meticulous and unparalleled research by dismantling the discourses of cosmopolitanism before and after Kant, in order to determine his historical and philosophical status. The importance of this analysis is exemplary, given that Kantian philosophy, and particularly his 1795 discourse on *Perpetual Peace* became during the last century one of the most quoted texts that was ostensibly and anachronistically used to advocate for the new cosmopolitanism of a new era. This discourse, however, represents only one facet of the manifold cosmopolitanism of Kant: „Nowadays many interpreters pick out some of its elements as if they were independent from this system, and this is problematic. [...] This makes Kant attractive for contemporary philosophies, although a Kantian from the camp of system thinkers might argue that the result is a truncated Kant and an interpretation which follows neither the letter nor the spirit of his philosophy“ (p. 47).

Georg Cavallar prepares a systematic inquiry of Kantian thought, analysing its religious, moral, historical and educational aspects in order to reinstate the structure of cosmopolitan discourse in its contemporary, factual context. Therefore, the author carries out an epistemological work, and reveals areas of cosmopolitanism that seemed to be forged together beforehand, e. g. moral, commercial and juridical cosmopolitanism, the ethical commonwealth and secularized, rather plane idea of a „super-state“.

The historical interpretation of Kant's cosmopolitanism is followed by a review of his – contextualized – educational theory (p. 76–146). The cross reading of Kant with Rousseau and Basedow helps us reveal the influence of Enlightenment thinkers on the fabrication of new discourses targeting students and educators of their time. The need for critical thinking („Dare to think for yourself“) is indeed a key notion of the 18th century (and of Kant), but remains unravelled and truncated without its moral and civic implications that culminate in the notion of the *Bildung*. Again, the epistemological approach to the educational theory of Kant and to the moral disposition that it presupposes sheds a light on the complexity of cosmopolitanism („How one becomes a cosmopolitan?“). The historical interpretation, again, arrives to dissolve a familiar cliché that opposes cosmopolitanism and nationalism. Was the Enlightenment truly cosmopolitan? Did the 19th

century reject all cosmopolitan philosophy in favour of a nationalistic view of the communities? Was Rousseau promoting national-patriotic education, denouncing the impossibility of world-citizenry? By challenging these received ideas, the book reconstructs the history of a cosmopolitan thought that still maintained that civic patriotism is compatible with cosmopolitanism, and that did not promote the new, „shifting“ identities, we encounter in modern philosophy, but rather asserted that „the final destiny of human race is moral perfection“ (p. 174).

Instead of an uprooted cosmopolitanism, characteristic of our age with new forms of identities, vagabonds and strangers, Kant elaborated what Georg Cavallar labels „embedded cosmopolitanism“. A political and juridical form of cosmopolitan thought that is rooted in the Kantian approach to morality, religion, ethics and education.