COSMOPOLITAN WORLD IN CONTEMPORARY ASIA: A PHENOMENON OF ASIAN DIASPORA

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Abstract

In the world challenge moving towards modernism era, western culture endorses the "cosmopolitan" ideas to fuse into the whole system of the global world. However, multiculturalism concept argued as one of the challenges to pursue a cosmopolitan world form due to its complexity. Otherwise, while dealing with domestic issues, Asian countries are viewing multiculturalism in different perspective related to the idea of cosmopolitanism itself. The problem is, western seems hard to accept this fact or even to understand it. Western tends to criticize and highlights the problems of Asian diaspora as one of the obstacles on the towards a more cosmopolitan world. Furthermore, many issues like racial issues, gender, norms and values are always became the "unfinished business" still looking for proper solutions. Yet, there this Eastern society which is capable of conforming, and co-existing within the western sarcasm towards them. Set in phenomenology method, this paper analyze the Cosmopolitan itself according to the western perspective, and multiculturalism phenomenon itself by using multiculturalism of Bhiku Parekh's perspective, and diaspora phenomenon, this paper seeks to offer some hypothesis of contra-productive preferences of the cosmopolitan world. This paper portrays

discrepancy among values and norms of western discourse to pursue their goal through cosmopolitanism ideas.

Keywords

Cosmopolitanism, Multiculturalism, Values, Norms, Asia, Diaspora

1. Introduction

From many literatures, it has been known that cosmopolitanism is the ideology that believes all human beings belong to a single community, based on a shared morality. Cosmopolitan multiculturalists such as Jeremy Waldron supports cultural diversity and identity politics, but he also views them as countries in transition and is basically more focused on the reconstruction of unitary agenda; as the only identity of humankind have. This situation allows humans to appreciate diversity by justifying it for the purpose of what can people learnt from each different culture.

Eric Brown (2006) in his book entitled Cosmopolitanism explains that humans are individuals who basically have an active role in cosmopolitan politics. Stoicism has the view that humans must work together to build a balance by minimizing the existence of crime to improve the good that remain exists. One way that must be taken by humans in creating that balance is by engaging in politics. Brown also explained that through politics, the promotion of peace carried out by humans through city-states with one another would be easily achieved (Brown, 2006).

People usually misperceive the cosmopolitanism with globalization and multicuralism since they are linked to each other. There is a fundamental difference between cosmopolitan and multiculturalism. Cosmopolitan tends to fuse identity in interacting internationally, while multiculturalism still maintains existing identities. Besides, one distinguishes between cosmopolitan and globalization is that globalization tends to be a process carried out infusion of identity towards a cosmopolitan society, while cosmopolitanism is the goal and the outcome of globalization.

However, cosmopolitanism has shifted its meaning as a form of increased interaction in the global era. The debate about cosmopolitanism has become normative by speculating on the shape of the global order in the future as well as about the global community. One of the first writings that refer to cosmopolitanism can be found in the writings of Diogenes de Sinope or known as Diogenes the Cynic. He made a cosmopolitan statement "*I am a citizen of the world*," (Gannaway, 2009, p. 11) of every question about the origin that was put to him. Diogenes de Sinope's statement then inspired others to further thinking of idea of cosmopolitanism. After Diogenes de Sinope, Socrates and his

followers emerged who became adherents of the cosmopolitan school. This authors began realized that they were a small part of the universe, and trying to inspire the others.

In its development, cosmopolitanism is more familiar with western culture since it is considered to carry the value of liberalist ideas, so both often assumed to be in line. Thus, westerns speculate that the birth of cosmopolitanism is the birth of their civilization, and must be disseminated for they assume the ideal form of the world they desire is the one that cosmopolitan. Meanwhile, In other parts of the world, there are the eastern people, or culture. In this case, there is always a sharp cultural dichotomy between East and West, and very often the East is considered inferior to the West, likewise in the cosmopolitan perspective as well. The term cosmopolitanism itself is not very familiar, considering that eastern people themselves already live in the midst of multicultural conditions for over thousand years.

2. Analysis

The research analyses were discussed in two sessions, namely multiculturalism and nationalism for Asian people, and Asian Diaspora. Through these two sessions, this research is limited to analyze the phenomenon of diversity for Asian people and a view of nationalism of themselves so that cosmopolitanism becomes less desirable to them.

2.1 Multiculturalism and Nationalism in Asia

Asia is a multicultural region where various cultures survived to co-exist. As is known, multiculturalism itself is identical with the diversity of cultures, races or ethnic groups, and there are often clashes between cultures or these existing entities, resulting in difficulties in developing mutually agreed values (Parekh, 2000). However, it does not necessarily make Asian countries divided because of conflicts. Existing conflicts can be mentioned to emerge then fade away, so constantly, especially considering that each region or even country has a different custom in handling conflict.

We may see several countries and even cities in the Asian region as representations rather than multiculturalism (Varshney, 2001). By following Post-World War II, the spirit of self-determination from the colonies greatly dominated Asian and African countries such as India, the Philippines, Turkey, and Egypt. This passion for self-determination also spreads to East Asian and South East Asian countries. The decolonization process of Asian and African countries then became the dominant phenomenon at the end of World War II (Weiss, 2008). Asian's economic and political conditions also experienced various significant changes.

The collapse of colonial power in Asia was the beginning of a change in the structure of global politics. The number of countries becoming more developing. Recorded in post World War II the number of countries reached 51 countries and currently has reached 192 countries. The decolonization process was triggered by nationalist movements that developed in each country in Asia and Africa (Kedourie, 1968). Noted such as the Young Turkish Movement, Phillippines Nationalism Movement, Chinese Nationalism Movement, Indian Nationalism Movement, and various similar movements that emerged in countries such as China, Japan, Egypt, Libya, India, and others.

It is at this level that social elements such as language, historical similarity, past identity, and social solidarity become a tight binder of the nationalism power of African and Asian as multiculturalism countries (Hobsbawm, 1992). This not only makes Asian countries a multicultural civilization, but homes of various social entities, as well as world destinations that store a variety of unique values that cannot be found in other regions (Appiah, 1994). Thus, made Asia has its own charm and uniqueness where this various places become interesting by their values, such as Bali, Hongkong, Dubai, and Singapore. Asia has many tourism destinations that identify true Asian culture in several regions. As in Southeast Asia, cultural assimilation is common among countries such as Indonesia, Singapore and Malaysia (Pitsuwan, 2018, p. 14). In East Asia, there are Japan, Korea, and China which also still keep their ancestral culture and still adapt to the increasingly global world (Goellnicht, 2012, p. 122). Although the world has become so global and westernized, Confucian culture is still viscously identified, not only in China, even in some other countries it is still visible by the presence of Confucius in various cities like China Town in Malaysia, Pondok Cina in Indonesia, also in another countries with different names, like in Philippines, Singapore, Thailand, South Korea, even in western countries like in United Kingdom and France (Lever-Tracy; Ip; Tracy, 1996, p. 21). Aside from Chinese culture, there are Indian and Arabic cultures as well as Asia's diversity in various regions due to their both physical and cultural characteristics that made them easily recognized.

One needs to be underlined here is that multiculturalism is important in the lives of Asian. As an embodiment of postcolonialism, Asian countries understand multiculturalism as a bond that indeed unites them rather than dividing Asian society into parts. For example, ASEAN was established from 1967 until now, not as a political integration, but rather as a forum for delegation between fellow ASEAN citizens, and due to this concern, the unification of the cultural level is stronger among ASEAN countries. On the level of each state, one of the manifestations of nationalism existence in Asia is as a form of resistance of Asian multicultural societies against colonialism, this is supported by

the fact that nationalism emerged as a response to poor governance under colonialism by exploitative treatment and oppression by the colonizers. Indeed, nationalism is a political movement. But nationalism in Asia is also a process of spreading ideas and shared awareness of a community group (nation) to realize the ideals of the formation of a nation (Wimmer & Feinstein, 2010), to unite, and this is triggered by several determinants. One in Asia was colonialism, which was the least form of resistance to colonialism in its period, inspiring other nations or countries in Asia to rise against it.

Expert agrees that these processes are closely interrelated how the Multiculturalism and Nationalism perform in Asia, although they differ about how the sequence of processes is realized. Benedict Anderson (1983), for example, understands that nationalism encourages the realization of lofty ideals to form national ties. This can be interpreted that both are related in supporting developments in Asian society. But on the other hand, Asian countries have also insisted on refusing to grant permanent residence permits or national citizenship, this is related to migration issues. Besides, Asian countries, unlike Western European countries, refuse to let their guest workers bring their families, making it far less likely that they will try to stay permanently. In this case, Asian countries do learn from the European experience, but the lesson they draw is how to prevent new metic groups from getting the foothold needed to mobilize citizenship and multiculturalism (Kymlicka, 2001).

Rousseau complained that cosmopolitans were too proud about the value of they loved everyone [*tout le monde*, which means "all over the world", *to have rights to love no one* "(Geneva Manuscript version of The Social Contract, 158). Johann Georg Schlosser, in his critique poem "*Der Cosmopolite*" writes, "It is better to be proud of the nation, than not to have it," which assumes that cosmopolitanism is the same as anti-nations. This is in line with the countries of Asia and Africa which rose from colonialism thanks to the high nationalism to date. For them, nationalism as a product of modernity whose development is at the point of intersection between politics, technology, and their social transformation of the world. The same thing supports the multiculturalism and nationalism of Asian people who still prioritize the values of great nationalism.

2.2 Asian Diasporas

There are three major ethnicities that are most easily identified, which have migrated in almost all regions in the corners of the earth. As mentioned in the previous section, they are Chinese, Indians, and Arabs. Even so, it does not mean that other ethnicities do not carry out diaspora. Many ethnicities from southeast Asia and East Asia also have diaspora even to the continents of Europe and America. Not even a small amount of them even became influential people on their era.

The role of Diaspora is profoundly important to accelerate the development of science in the destination country to be applied in the country of origin, both applied science and basic science. In general, the diaspora lives and has a career in a country where technology and science are growing faster to reach and develop. With their existence abroad, they can absorb and spread the knowledge directly to partners in their home countries, and then it is gradually expanded from people to people, until it is developed for further study or social development. For instance, the diaspora generally has obtained advance information from conducting research that is needed, so that the development will be more focused, for example, the Chinese and Indian diasporas in developed countries such as America, United Kingdom, France and Germany through educational scholarships or even scientific research. We may cited several names like Pan Jian-Wei[1], He Jiankui[2], an Indian politician Shashi Tharoor[3], and Novelist Salman Rushdie[4]. Although several diasporas in very specific fields, in some cases it can be proven that they either will adapt or willing to develop new knowledge by making their expertise the root for the development of the field. Because of this, it can be interpreted that the diaspora actors are indeed active in showing their participation in collaborating with scientists and practitioners to jointly conduct research that impacts can be felt directly by the Asian people themselves.

According to research from Poston, D. L., & Wong, J. H., the Chinese diaspora population in the world agreed about 36.8 million in the early 1990s. In 1983, the number of overseas Chinese tripled in 1948, and in 1990, quadrupled from 1948. The annual growth rate was an average of more than 3 per cent, and the average economic growth was pretty high by 1990s were increased 2.7 per cent. From the early 1990s, between Europe and America, the continents had relatively high growth rates, medium growth rates in Africa, and low growth rates in Asia. Each country also has a different rate of change in the Chinese diaspora population. Around 1982, and the early 1990s, Western European countries, the United States, Canada, Australia, New Zealand, and several Asian countries had higher average growth rates. Although overseas Chinese in the early 1980s lived in almost all parts

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[1]Pan Jianwei is a Chinese quantum physicist known for his work in the field of quantum attachment. He has been called "the father of quantum" and was named one of the 10 Nature in 2017. Derived from Martin Giles, "The man turning China into a quantum Superpower". MIT Technology Review, Dec. 2018, https://www.technologyreview.com/s/612596/the-man-turning-china-into-a-quantum-superpower/, last accesed on November 2019.

[2] He Jiankui is a Controversial Chinese Biologist who developed genetic engineering technology

[3] Sashi Tharoor is an Indian politician, writer and a former career international diplomat who is currently serving as Member of Parliament, Lok Sabha.

[4] Salman Rushdie is a famous and controversial British-Indian Novelist who became influential in the era of 20th century.

of the world, the distribution was unequal; from the early 1980s to the early 1990s, they constituted a small minority in most countries. More than 90 per cent lived in Asia in the early 1980s, and almost 88 per cent lived in Asia in the early 1990s. In this second period, more than 80 per cent of Chinese living outside Asia lived in more developed countries (Poston, D. L., & Wong, J. H, 2016).

Otherwise, there is a significant difference in Indian diaspora. Unlike the Chinese Diaspora, at present that the global diaspora will be welcomed back to the national family, blocking India's idea. The shifting of territorial boundaries first sought to separate and then join members of the Indian nation-state and their counterparts abroad, nowadays known as *non-resident Indians*, *overseas citizen of India*, and *people of Indian Origin* (Abraham, 2014, p. 74). The next point, territoriality between India and its diaspora since the 1990s and can be accepted by the need to get a response to neoliberal globalization. Following the crisis which, in the end, returned to its history, India turned to the state-led development model and began to liberalize its economy. By "Opening up" the economy, it is a process towards deterritorialization of India with the outside world, including the diaspora. In that era until now, India has explicitly sought to support China's experience, post-liberalization, by taking advantage of the financial resources of its population abroad. In other words, this change can lead to policy changes that are supported by the expectations and needs of economic benefits, not just limited political or economic territorial limits (Abraham, 2014, p. 77).

Meanwhile about Arab Diaspora, there are many literatures that discuss about Diaspora, like *The Arab Diaspora: Voices of an Anguished Scream* (Zahia Smail Salhi, and Ian Richard Netton, 2006), *Arab Voices in Diaspora: Critical Perspectives on Anglophone Arab Literature* (Layla Al Maleh, 2009), *Between Arab and White: Race and Ethnicity in the Early Syrian American Diaspora* (Sarah M. A. Gualtieri, 2009) and many. In this literatures, Arab diaspora is identified with exiles, related to historical backgrounds such as Iraqi Jewish, Lebanese, Iranian, Egyptian, and other nations. However, as the Arab Diaspora's contribution to world literature and art in general, which represents the enlightenment aspect of their presence in the Western lifestyles (Zulfqar, 2018), it does not overshadow the political reality that immigration is at the top of the political agenda in the West, especially after the 9/11 tragedy that causing intolerance reappears. Many right-wing parties such as the National Front in France gained more terrain and spread anti-immigrant and racist sentiments (Salhi and Netton, 2006, p. 7-9). This proves that the exclamation for multiculturalism among the intellectual elite and the enjoyment of cuisine, ethnicity and music, and literature in the world can easily coexist with the neglect of political, religious or cultural claims made by the Arab Diaspora and

others. Some figures such as Yasir Suleiman discussed the literary identity of the Arab Diasporic, which he called 'trans-national'. Jewish-Iraqi novelists such as Sami Michael, Shimon Ballas and Samir Naqqash and about the memoirs of Iraqi-Jewish intellectuals such as Anuwar Shaul and Sasson Somekh. These works also refer to theories relating to exile and marginality, which has developed by Theodor Adorno and Edward Said (Salhi, and Netton, 2006, p. 8).

3. Findings and Discussion

The research findings were discussed as a result of how the Asian diaspora faced the western dynamics. Through this session, the research is limited to analyze how European treat Asian migrants in an example of Charlie Hebdo Case, and the phenomena of British Exit from the European Union as a reference that the world is not ready to accept cosmopolitanism.

3.1 Dynamics in Western World

Cosmopolitanism is divided into two parts; politics and culture. Interestingly, these two things cannot be separated from the lives of humanity, given the history of cosmopolitanism and human history are narrated as if "inline". In understanding cosmopolitanism with one's own politics, we can move from the ideas of Immanuel Kant. Immanuel Kant advocated a form of international legal order that was far weaker in his time, one of which was the "national league" or League of Nations. In Perpetual Peace (1795). Kant argues that true peace and throughout the world are only possible when countries regulate themselves internally according to "republican" principles and the diffusion of the values of "liberalism", when they organize themselves externally in voluntary leagues for the sake of maintaining peace, and when they respect human rights not only their citizens but also foreigners. Kant argued that the national league should not have force military force because it would violate the country's internal sovereignty. Kant's thought thus reminds us of the state of the world which was still Stoicism in the era of approximately 342 BC, where the condition of the nations at that time could be said to be no policy, only common law, which meant that there were no small countries, let alone nation-states, but people of that era were subject to generally applicable law.

By looking at Kant's thoughts, it can be concluded that cosmopolitan believes that the state of the world must be cosmopolitan first, only then does military intervention get justification for entering into various affairs. Cosmopolitan believes that statism results in terms such as refugees, asylum, etc., as written by Jacques Derrida in On Cosmopolitanism and Forgiveness (2001). Some critics argue that Kant's opinion is inconsistent because in their view the only way to completely overcome the state of

the world among the many countries in the world is to enter the federation's union by relying on coercive force. Fichte changed the concept of sovereignty and this reinforces the view that states must transfer a portion of the legitimacy of their sovereignty to the federal level, but only the part that concerns their external relations with other countries, while maintaining state sovereignty regarding their internal affairs. On the contrary, Friedrich Schlegel felt that the ideal state did not have to involve coercion at all (coercive action), and therefore also cosmopolitan ideals were non-authoritarian republics; about "brotherhood" throughout the world.

Agree with Schegel, where the ideal form of cosmo offered sounds lucrative and promising, considering that people are getting tired of the narratives of war, and turning their attention to peace and culture so that cosmopolites take advantage of this opportunity to promote their ideals. But there are irregularities which can then be criticized through the perspective of post-structuralism, where cosmopolitanism revives certain values by turning off other ethics, or in other words; discrimination. This can be seen as an example when the 2015 Charlie Hebdo staff shooting incident in Paris (Gandolphe, 2016, p.20), which happened to be in Paris or France was described by Derrida as an ideal form of a country that promotes values where morals, politics, and culture "blending" with "good". One that we can see how European society is led to see non-European societies as carriers of terror, not civilized. In fact, the shooting incident would not have happened if Charlie Hebdo had not made caricatures of important figures of Islam; Prophet Muhammad (Vasilopoulos, Marcus, abd Foucault, 2018). Here, this can be indicated that there is a value that is intentionally "turned off" to reach another. The problem is, this deactivated value is a fundamental value for immigrants who incidentally are Asians. Here is what is feared by Boulos Sarru (Maleh, 2009, p. 121), when mankind faces times and miseries on its way to self-realization, humanity is overwhelmed by muted blindness that suffocates the sound of guiding lights; when all human kindness, compassion and solidarity diminishes in the face of hatred, deception, and dissent; and when all hope seems lost, sentiments and prejudices emerge in the existence, making itself manifest in the disastrous statement of the will of the race which declares continuity and inevitable progress toward achieving its destiny.

This is the chaos in the mind of the Nature into order, life, beauty, and harmony to suffering to the promise of salvation; from ignorance and hatred is martyrdom and resurrection; and the cycle continues in fierce regression, resulting in the slow ascent of humanity. This is the lower level of social life: where a sense of love and mutual co-existence with the presence of scrouge that deliberately made the issue of mutual respect. But those who provoke, even at a higher level than other humans who are

victims of misunderstanding between individuals. As a result, harmonious multicultural discourse is smeared (Yack, 2002).

Here comes another example; Brexit or British Exit. The European Union is a political and economic partnership involving 28 countries in Europe. Its history began at the end of World War 2 to strengthen economic cooperation, with the thought that countries which were interconnected with trade would be better able to avoid war among themselves. Since then the EU has grown into a "single market" that allows the traffic of goods and people among its members, as if they were in the same country. They also have their own currency, the euro, which is used in 19 member countries, the parliament itself, and is now also trying to expand the scope of integration to other fields such as the environment, transportation, consumer rights, and even to mobile phone tariffs (Wahyono, Amalia, & Ranteallo, 2017). British membership in the European Union has actually been a debate in its own country for decades. British supporters remain in the European Union assume the the British will be beneficial and even stronger if they remain in the EU membership. On the other hand, skeptics argue that Britain's presence in the EU undermines its own sovereignty. One of the targets of the pro-Brexit camp is the proliferation of workers and immigrants who are considered to take up local community work. They argued that the state budget would be better allocated for domestic needs, not the European Union. In this Brexit case, it is clear how a country's sovereignty is still a concern which indicates that there is no readiness to accept the unity and cosmopolitanism ideas, regardless of the pride of a particular nation.

4. Conclusions

Many of us dreaming of a world hat is so harmonious, where peace can indeed be realized, all citizens obey the leaders and high institutions that uphold justice. Cosmopolitanism, as if offering something similar, is often used as a solution by various parties in the study of international relations. But actually, cosmopolitanism itself viewed from the perspective of political understanding, it still returns to the demand that all people understand the basis of their respective ideas, but still in one institution that will then move towards foundationalism and even neo-foundationalism. In the condition that the world community already has the expected "awareness", it can be assumed that the world no longer needs law enforcement or other institutions as regulators and observers (such as legal institutions, etc.), which are loaded with postmodernist world conditions.

But for non-western cultures, they are given no other choice that we are all already trapped and even lulled by the globalization process which tends to evoke modern values typical of western

culture, coupled with seeing the conditions of Asian and African countries where they still need regulation which is clear and still upholds statism, by keeping abreast of the dynamics of the world system movement from time to time, with the hope that each new regulation will facilitate them to take the path that is considered "ideal" for these liberals.

To truly create a cosmo world situation is not an easy work. Even the European Union is considered a failure with the exit of the UK from the European Union, especially Asian and African countries which are still overwhelmed to "fix" their internal affairs, let alone try to pursue cosmopolitan ideals. Not all countries are ready with cosmopolitan that directs the world to a "borderless" state that obscures geographical boundaries in a real way, given that they are still trapped by a global situation that forces them to move forward (which actually is certainly good for the development of world society, but for some examples, like: Arab spring) based on expectations that are considered to over-impose liberalist objectives behind cosmopolitan ideas which is not really recommended for Asian's Development since it may lead to new conflicts.

Multiculturalism in Asia is in line with strong nationalism in each country and will remain that way because both of them do need a place. Multiculturalism and Nationalism are also relevant as the identity of Asian nations, and if we want political integration it might be difficult because we have to eliminate one of the two's. This is getting difficult, especially after "Brexit" in the EU. The EU itself is an example of the forerunner to the political cosmopolitan, yet remain failed with the Brexit. When it comes to Asia related to cosmopolitan, these three nations have always practised cosmopolitanism with the presence of multiculturalism in many cities and even countries in Asia. Here we can see that in Asia it is more possible to influence cosmopolitanism, which is still only cultural, whereas political integration in one forum will be difficult.

Besides, the issue of human rights is also in the spotlight considering that Asian countries still finding difficulties in management of human rights, even for the western. But the contrast is the issue of human rights which is held in high esteem by the cosmo themselves sometimes clashing with other moral ethics, there must be another ethics that are weakened to uphold the opposites, which is in many racial cases, the eastern always positioned as the less advantaged side. For example the issue of freedom of expression that is commonly exemplified by western culture, which actually gives an output in the form of disrespect on some moral values, for example certain religions and cultures that are held in high esteem by non-western countries, bearing in mind the history and development of both values originate from the non-west. It is not entirely to blame, but what needs to be underlined is not

all countries in the world adhere to a liberal ideology so that the basic ideas are contrary to the cosmo ideals, and these Asian countries are still able to co-exist even though some of these values intersect with liberal's values and cosmopolitan ideals, they even emigrated and areable to live in western countries despite being minorities. The process of unification of identity which did not succeed resulting the dilemma among British citizens who were divided into those who still wanted to be incorporated in their identities as European society and on the other hand still survived with the assumption of strong nationality towards their identity as British society.

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