

## EDITORIAL NOTE

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Cosmopolitanism in the Greek sense has been replaced by cosmopolitics. What is cosmopolitics? Contemporary cosmopolitics deals with the effects of global capitalism, and relates to competing universalities played upon the global stage with cosmic effects on the planet. This includes cultural clashes, shifts in educational paradigms, environmental degradation, nuclear disasters, immigrant crises, among other emerging issues.

The core of the problem in cosmopolitics, as Bruno Latour points out, ‘is the extent to which we are ready to absorb dissents not only about the identity of humans but also about the cosmos they live in.’ He adds, this would include ‘plant sociology’ and ‘stellar societies’ as well (Latour 2004: 450). In other words, non-state and non-human actors such as ordinary people, animals, plants are all important in understanding the terrain of cosmopolitics. The paradigm shift is not between a humanist and post-humanist phase, but one in which the two coexist. Isabelle Stenger’s argument that any politics divorced from the cosmos, or, not related to the cosmos are irrelevant, is to be considered seriously in our understanding of cosmopolitics (2010).

In this whole debate feminists and post-colonial scholars insist on their position that the experiences of subjects marginalized by societal and political structures have to be foregrounded. Their claim is that the cosmopolitical programme should not supercede oppositional politics that go with social movements.

Volume three of *The JMC Review* addresses the diverse aspects of contemporary cosmopolitics in a nuanced way. The contributions by scholars and activists from India, and abroad, enable us to be aware of the relevance of this debate today.

#### References

- Latour, Bruno. 2004. ‘Whose Cosmos, Which Cosmopolitics?’ Comments on the Peace Terms of Ulrich Beck. *Common Knowledge*, 10 (3): 450-62. <https://www.muse.jhu.edu/article/171401>
- Stengers, Isabelle. 2010. *Cosmopolitics I*. Minneapolis: University of Minnesota Press.