
From Nationalism to Cosmopolitanism: The Evolving Interplay Between Ideology and Identity

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DOI: <https://doi.org/10.5281/zenodo.17805367>

ABSTRACT:

The discussion of nationalism and cosmopolitanism has shifted over time in tune with major trends taking place in the world today. This paper aims to discuss whether it is possible and under what circumstances two such ideologies which appear as antithetical on the surface – can be compatible during the process of globalization. The focus of nationalism are people united with the help of cultural and territorial bonds, which create a familiar and unified unity among them. On the other hand, cosmopolitanism supports a global citizenship that is in contrast to claiming local references with advocacy for liberalism, multiculturalism and world citizenship. This failure of the nation state to solve global problems like the global economic crisis, climate change and war has resulted in renewed focus on cosmopolitan values. This shift is defined by inclined population migration and widespread popularity of innovative technology and social media platforms that enable cross-cultural interaction and necessitate the development of new cultures that can be referred to as transnational. But, when globalization has made nationalism the key issue of today's politics, it shows that local patriotism does conflict as well as interfere with the global obligation of today's political regulations. In this article the author submits that a historical approach is needed in analysing the relationship between nationalism and cosmopolitanism, as the two may be complementary in an increasingly globalized world. Our position in this case is that such identities can be combined or a middle-level identity can be developed, where an individual can be patriotic but still uphold cosmopolitan values. At the same time, it can also be seen at the level of identity construction and as a result, impacts politico-discursive formations and features of global politics in contemporary globalised contexts. As such, this study hopes to advance existing literature in the exploration of identity processes in response to globalization threats by analysing the historical backdrop and current studies.

KEYWORDS:

Nationalism, Cosmopolitanism, Identity, Globalization, Transnationalism, Cultural Affiliation, Political Discourse, Hybrid Identity, Sovereignty, Global Citizenship.

Introduction

The two political and social ideas of nationalism and cosmopolitanism have for a long time featured in almost all political and social daily discourse especially with the rapidly evolving issue of globalisation. Nationalism, which is passion attached to a certain culture, race, or territory, has always been used to harmonize people in the nation with a common goal. It only concerns local culture, language, and history, often, it posits these cultural factors as the national culture of a particular nation-state. It has been foundational in the construction of the contemporary states and their policies affecting immigration, diplomacy to mention but a few.¹ On the other hand, cosmopolitanism supports an even more extensive vision regime beyond national frameworks. It operates on the notion of cosmopolis which states that there are worldwide problems in different nations that need to be solved with help from cosmopolitan citizens. This paper has argued that cosmopolitanism promotes a spirit where people should engage with other cultures and appreciate their similarity with other people in the world since such viewpoints are crucial in tackling problems which include, climate change, inequality, and injustice. The mobile global communication world that transmits information within the shortest time possible, cosmopolitan can be explained as the way of dealing with complex identities that do not be confined by geographically or culturally. It is crucial to view nationalism and cosmopolitanism as polar opposites not as two unrelated positionality as the one symbolism and anti-symbolism of identity in the modern society. With the deepening of globalization consequences, different sentiments of nationalists are emerging all over the World, which one can understand as a reaction to the challenges of globalizing processes. This tension triggers several important questions in relation to the way in which people manage to construct their identities in the environment that is characterized by a seamless interconnection between the local and the global. This article means to understand how nationalism and cosmopolitanism are developing this relationship: In response to the previously mentioned perceptive of these two ideologies as binaries, this text seeks to demonstrate how they can be intertwined and influential to each other. In this paper, through looking at the historical and present time contexts, an aim is made to explain how gradual development of hybrid selves occurs as an individual properly preserves nation's loyalty but also

becomes a global citizen at the same time. Awareness of such connection makes a sense for analyzing the phenomenon of individuals' identification in a globalized world and for developing discourses that link locus and cosmos.

Historical Context of Nationalism

Some historians argue that nationalism emerged as an intense political force that single handedly redrew the political geography of Europe and the rest of the world by the end of the eighteenth and through the nineteenth centuries. This can be traced to enlightenment in which reason was understood as some political rights that are derived from sovereignty of the people. Without any doubt the French Revolution of 1789 can be considered as breakpoint for it was this revolution that shifted the object of loyalty from kings to the nation only. Republican leaders demanded such things as liberty, equality and fraternity in order to make French people understand that they are one nation.² That is the change of people from the subjects of crowns to the members of nations staked the base for the modern nationalism which put into motion similar movements throughout Europe all through the period 12. This was however reinforced by some activities of Napoleon Bonaparte as seen by Berghahn. His conquests throughout Europe and America set free not only contemporary radical ideas but also awaken nationalism among different ethnical groups. Even though the establishing of new sociopolitical order to replace the previously existing feudal system and application of Napoleonic Code unconsciously, the Emperor of the French inspired patriotism among individuals in the conquered territories. This made other countries like Germany and Italy to feel nationalist impulse to see that the various states in these areas were still disjointed on the bond of culture and language imperative. The Congress of Vienna meeting that was conducted in 1815 designed at slowing down the growth of nationalism and reviving pre-Napoleonic Europe's monarchy systems. But for this, it was not very successful; nationalism sentiments continued to grow and the year 1848 which was referred as revolutionary year saw social uprising throughout Europe. These revolutions were concerning demand for integrated nation States and emancipation from outside control therefore creating animosity toward traditionalist forces that had failed to appreciate the policy of national liberation. Thus, in the late nineteenth century nationalism emerged as one of the strongest movements that operate on international

level. It was one of the leading determinants of the unification of Italy and Germany since many of the key players such as Otto von Bismarck of Germany, Giuseppe Garibaldi of Italy hinged their state building endeavours on nationalism. Nationalism as an ideology intervention itself with liberalism and socialism here and was responsible for integration processes and tensions kinds within multinational states like Austria-Hungary, Ottoman Empire, etc. However, it also transformed into rivalry between states since nations sought to make their status on international relation and this resulted to territorial and resources competition, imperialism up to the first world war. Thus, nationalism was responsible not only for changes on political map, but also a cultural geography and a structure of relation between nations being an important part of today's political reality.

Origins and Development:

The Enlightenment and Revolution Beginnings

As far as how it relates to the movement, nationalism as a social and political movement is associated with the European and other eighteen-century enlightened ideas based on reliance on reason, recognition of rights of individuals, and the theory of people's sovereignty. John Locke and Jean- Jacques Rousseau give supreme thoughts about credence for current political theories since they advocated for the sovereignty of the sovereignty of the populace. This was more apparent during the French revolution in 1789 when nationalism as the new loyalty dethroned monarchy. Freedom, equality and brotherhood as a fight, which summoned individuals to struggle for national common idea, and not for a feudal regime, is the starting point of the formation of nation states.³ This enlightenment ideas initiated throughout Europe stirred nationalism of all types within the 19th century. The two unified-states of Italy and Germany were examples on how nationalism could be used to mobilize a population for the creation of strong nation states. Ladies and gentlemen like Giuseppe Garibaldi in Italy and Otto von Bismarck in Germany made sure that such feelings were channelled towards the formation of more nationalistic regions into unified nations and therefore it could be proved that nationalism could indeed be used as an agent of politics.⁴

19th-Century Nationalism and the Formation of Nation-States

The Impact of 19th Century Nationalism for the Emergence of

Modern Nation States This paper reveals that European history of the 19th century portrays nationalist movement that intended to construct or constructed nation states in Europe and other parts of the world. It is a time of imperial decline and the assertion of ethnicity, throughout various nations. Nationalism was not dismantled by the Congress of Vienna (1815) that attempted to restore the pre-Napoleonic system of monarchy; although this body suppressed nationalist movements. People in Europe revolted in 1848 for the desire of nation nationality and from oppression from foreign rule. But the colonial contexts were nationalist too since the colonized subjects began constructing their regard to the imperialistic governments as colonials. As people struggled to free themselves from colonization nationalist movements began to establish themselves.⁵ Two nationalist leaders who fought colonial power situations are the Mahatma Gandhi of India and the Kwame Nkrumah of Ghana employed nationalist discourses to fight colonialism employing strategy that amalgamated conventionalist African usage and modernism with imperialism.

In Colonial and Post-Colonial Perspective

Nationalism is very close to colonialism; EU set up artificial barriers on ethnic and cultural differences of those domains to gain ruling power to improve their own benefit. Hence, nationalism as a factor in anti-colonial struggle was accepted as a way whereby the colonized would claim their rights and respect. As noted by scholars like Partha Chatterjee, this form of nationalism was characterized by a duality: It was implicated in political liberation from colonial powers, but its mesothelioma cultural nationalism was designed to write indigenous peoples and cultures into the regime of the modern. This kind of nationalism emerged in the colonial and decolonization processes after the second world war where new born states had to build identity among plural ethnic groups and with historical antagonism. The authors pointed out that the demands of the key stakeholders with respect to organizational culture and change remained precarious as managers and managers-designate grappled with a major conflict of values in which conflict between the values of traditional culture and that of pluralist administrative orders was still evidenced. In most of the post-colonial state, the ideology was nationalist, although this came with pre-rule intentions of reducing colonial effects and of building a developed economy and society. But again, it will be critical to note that in the postcolonial formation, there too the promise of nationality seemed

to have its contradictions since as many states discovered their nationality came with authoritarian regimes that had emerged in its name. This search for self-rule was mostly defined by Intrastate autonomy as different groups vied for who should control new states. Therefore, as we see, nationalism responds for an igniting role in the direction of liberation, on the same time offers problems that still dominate the present politics of the societies of the post-colonial states.

Impact on Identity:

The Development of National Identity

This paper mainly tried to show that the formation of the national identity is a historical process that depends on many factors such as history, culture and politics. National identity is a social construct that grows from a social psyche, which is a mental state that associate's people collectively with similar social experiences, beliefs and emblems. This process is in effect can be traced from the enlightenment where a believer in the rights of man and citizenship was advanced. As a matter of fact, the French Revolution which ever stood for the principle that people must embrace their countries rather than kings or empires was instrumental to this process. Nationalism in Europe during the nineteenth century united regions of small political units and created unit states such as Italy and Germany when an individual language, culture and history was developed.⁶

In the construction of the nation, this often had the twist of making minority feel inferior and erasing all other narratives of the nation. At the same time certain cultural characteristics became dominant and the phenomenon under consideration resulted in cultural assimilation. Similar dynamics may be identified in different phenomena when national identities draw upon historical experiences that sanction some elements as positive and exclude others. For instance, in postcolonial societies, the societies which have newly gained independence experienced a lot of challenges on how to develop the cultures of a newly formed country especially when there as many ethnic groups and other vices left behind by the colonial masters.

Nationalism and Cultural Homogeneity

To attain the goals of nationalism, the process often tends to make societies culturally more exclusive and require a common patriotic culture to be maintained in a society. Such attitudes are expressed through

educational systems, state-controlled media outlets and often through public performances within which reference to national symbols takes place. Even though cultural sameness paves the way to a realization of citizenship amongst the populace, it also stems out cultural prejudice which in extension discriminates minorities' cultures and languages. For instance, in most nation-states, policies that afford primacy to a particular language over others can prejudicially disadvantage those who did not grow up learning that particular language and hence, can emotionally marginalise racially or linguistically ostracized groups. The call for sameness also leads to conflicts between the ethnic groups in the same nation as those nationalist movements in various parts of Europe that sought to establish the dominance of their culture. This current compels some profound questions about the nature and extent of identification with a nation, and about nationality and multiple identities.

Language, Religion, and Tradition in the Context

Language is important to any nation's identity because it is way through which cultures of nations are expressed the decisions to protect languages are a result of the recognition of the importance of languages in the formation of national identity. The strategic policies about language in any country can make a formidable difference in how individuals begin to construct and/or are constructively known in public domains of that nation. Other language policies that accept several languages in a country's environment shall help improve social integration and unity and also regional pride among the various groups. On the other hand, certain language policies such as the provision of exclusive language, may result in increase of division and the isolation of individuals on the basis of language. Another way through which religion and nationalism intertwine is that the former may organize a society based on certain set of beliefs and noble principles to which everyone within a nation belongs to. Religion and nationalism seem to be linked in many occasions in such a manner that religious minorities may be forced to adhere to the nationalist religious offerings or else be excluded from the nationalist frame work. Culture and tradition as another characteristic support the concept of nationally because they intertwine people with their traditions.⁷

The Rise of Cosmopolitanism

The historical origins of cosmopolitanism are easily explainable

while trying to link it back to its Greek roots: cosmopolites, when literally translated means citizen of the world, was embraced by Diogenes of Sinope. This early notion aimed towards the global human communication interloping over the sectional and cultural barriers. Diogenes/other part of Stoic philosophers, when advocating their moral agenda, need to know how in general people are, as members of world-city, they ought not be restricted to a particular city state but must embrace cosmos. But all of this idea was prepared for future philosophical evolutions within the cosmopolitics thinking. They were then advocated by the Enlightenment that embraced reason, rights and the assumed culture of liberty, equality and fraternity. Probably there were intellectual theorists who put forward the idea of cosmopolis world order, such those who claimed that the international relations have to be based on justice and duty regarding human beings as according to Immanuel Kant. In his essay for example “Perpetual Peace” Kant addresses the issue of nations that have complied to a federation that helps to promote peace globally despite people’s freedom. Of such philosophical foundations, cosmopolitanism was positioned as an ethic-political regulative that is pointing to world citizenship and obligations that are not confined by the nation-state.

20th-Century Revival in the Context of Globalization

Globalization processes played a major role in the notable resurgence of cosmopolitan thinking in the late 20th century. Traditional ideas of identity and belonging started to change as technological, communication, and transportation breakthroughs increased global interconnection. Ulrich Beck and other academics have emphasized how globalization promotes a new kind of cosmopolitanism that is open to many cultures and viewpoints. Global issues like migration, climate change, and international conflict all of which call for collaborative solutions that go beyond national interests are frequently used to define this comeback. In the modern world, cosmopolitanism has developed into a complex concept with multiple political, cultural, and economic facets. It has been used to support transnational justice, international democratic institutions, and inclusive citizenship models that take into account a variety of identities. In the modern world, cosmopolitanism has developed into a complex concept with multiple political, cultural, and economic facets. It has been used to support transnational justice, international democratic institutions, and inclusive citizenship models that take into

account a variety of identities. However, discussions on this revival's compatibility with nationalism have also been triggered; some contend that the two philosophies may coexist, while others view them as essentially at odds.

The Emergence of Global Identities

Hybridization of Cultures

The fusion of cultures in hybridization significantly impacts the development of global identities, resulting in the creation of new, syncretic forms. Globalization has sped up this trend by making it easier for people, ideas, and goods to travel between countries. When cultures come into contact, they share customs, convictions, and principles, giving rise to blended identities that incorporate various influences. In cities globally, there is a blending of culinary, musical, and artistic traditions that goes beyond their original cultures. This blending of cultures questions the concept of stable identities and emphasizes the flexibility of cultural connections in a globalized society. The mixing of cultures also prompts inquiries about genuineness and possession. Local cultures may experience tensions between preserving traditional practices and adopting new ones as they come into contact with global influences. This phenomenon is especially noticeable in post-colonial situations where native cultures work to preserve their traditions while dealing with the challenges of globalization. The outcome frequently involves a intricate combination of identities on both a local and global scale, allowing individuals to align with various cultural stories at the same time.

The Role of Transnational Institutions and Networks

Transnational institutions and networks are essential in influencing global identities through promoting collaboration and communication among different countries. Groups like the UN, WTO, and different NGOs work towards common objectives that go beyond individual countries' interests, encouraging a feeling of worldwide unity. These organizations offer opportunities to tackle worldwide issues like climate change, human rights abuses, and economic inequality, promoting united efforts that embody a global perspective. Additionally, cross-border connections are made possible by transnational networks created by migration, diaspora groups, and online communication. Social media platforms enable the quick spread of ideas and cultural expressions,

providing online spaces for diverse identities to coexist and engage. This interconnection promotes a feeling of being part of a wider global society while still preserving individual cultural identities.⁸ Nevertheless, the impact of international organizations can result in conflicts with patriotism. States are dealing with challenges concerning their sovereignty and identity in a world that is becoming more interconnected, leading to pushback against perceived infringements on national independence. This stress highlights the intricate connection between nationalism and cosmopolitanism in influencing modern identities.

Nationalism and Cosmopolitanism in the Modern Era

Nationalism and cosmopolitanism are in a constant tension in today's society, mirroring larger social shifts. While nationalism focuses on loyalty to the country and aims to maintain cultural unity, cosmopolitanism promotes embracing various cultures and global citizenship. This duality is apparent in several political movements across the globe at present. The increase in nationalist feelings due to globalization has caused certain groups to emphasize their cultural identities more strongly, sometimes presenting these assertions as a protection against perceived external threats.⁹ This response can result in actions that limit immigration or prioritize national culture over minority groups. These actions emphasize the challenge of establishing identity in a time when global interconnectedness is questioning traditional ideas of belonging. On the other hand, cosmopolitanism is becoming more popular as people start to acknowledge their interdependence with individuals worldwide. The increasing global citizenship movements highlight common human rights and duties that go beyond country borders. Supporters advocate for policies that embrace diversity and promote unity in multicultural communities. In the end, the interaction of nationalism and cosmopolitanism greatly influences how identity is formed in today's society. People navigate these conflicting forces while shaping their identities in more intricate social environments. The rise of worldwide identities shows how individuals blend national connections and cosmopolitan beliefs to form complex identities that adapt to the effects of globalization. In summary, the development of global identities is defined by cultural blending supported by globalization, the impact of international organizations and connections promoting common objectives, and the continuing conflict between nationalism and cosmopolitanism. Grasping these dynamics is

crucial to understanding how people manage their identities in a globalized world characterized by diversity and conflict.¹⁰

Conclusion

The interaction of nationalism and cosmopolitanism is a key aspect of current identity development in a more interconnected world. As globalization evolves, people face the challenge of balancing their identities that are influenced by both local ties and global interactions within cultural environments. Hybrid identities are on the rise due to interactions and cultural exchanges, which are redefining traditional ideas of belonging tied to national stories. Throughout the course of history, nationalism has been instrumental in nurturing collective identities and bringing people together through common histories, languages, and cultural customs. Nevertheless, focusing on cultural uniformity may result in the marginalization of varied voices and the exclusion of minority communities. On the other hand, cosmopolitanism supports a wider concept of identity that goes beyond national borders, endorsing values of openness, inclusivity, and global citizenship. This viewpoint promotes the acceptance of various identities and interaction with different cultures, cultivating a feeling of belonging to a global human community. The increasing presence of transnational institutions and networks adds complexity to the interaction between nationalism and cosmopolitanism. These organizations aid in fostering collaboration internationally and tackling worldwide issues that demand joint effort. Nevertheless, they also trigger conflicts as countries struggle with matters of autonomy and selfhood in the presence of globalization. The dynamics that ensue show that nationalism and cosmopolitanism coexist in a complex relationship, rather than being mutually exclusive, influencing individuals' self-perception and global outlook. In summary, the shift from nationalism to cosmopolitanism mirrors larger societal shifts and the continual navigation of identity within a globalized world. As people begin to incorporate national and cosmopolitan values more and more, they add to a diverse range of identities that honor differences and promote unity. It is crucial to comprehend this interaction in order to manage the difficulties and advantages that come with a linked world, where the search for identity is constantly changing within the context of globalization.

End Notes:

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Funding:

This study was not funded by any grant.

Conflict of interest:

The Authors have no conflict of interest to declare that they are relevant to the content of this article.

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