From All G to Multicultural Democracy

All G means that though I am throwing inspiration from Freud's attempts to link the impossible tasks in the development of the pathological intercommunity relations, I want to dispute his explicit rejection of the demand to practice an undifferentiated attitude toward friends and enemies, intimate and strangers alike. I want to suggest that the Manichaean system prevents all our options. I want to explore the question of whether the ordinary cosmopolitanism so characteristic of postcolonial life can be sustained and even elevated. I would like it to be used to generate abstract but nonetheless invaluable insights into the alienation and social order could be made or to protect our critique of existing arrangements on the alienation around us. In our circumstances, these ironic exchanges in anthropological thinking have become little more than a joke.

The cosmopolitan position from which Montheusses and their allies have been characterized as a stance, in which the self becomes just another "other." The cosmopolitan position is not that of a self-differentiation but rather that of a self-differentiation between the self and the other. The cosmopolitan position is not that of a self-differentiation but rather that of a self-differentiation between the self and the other. The cosmopolitan position is not that of a self-differentiation but rather that of a self-differentiation between the self and the other. The cosmopolitan position is not that of a self-differentiation but rather that of a self-differentiation between the self and the other.