

## Summaries

### **B.Venkat Mani: Cosmopolitanism and World Literature. Theses Against the Domination of the Ego**

This essay outlines the connections between cosmopolitanism and world literature. The concept of cosmopolitanism shifts from Greek and Sanskrit antiquity, through European modernity, down to contemporary theoretical debates within the context of globalization and mass-migration. Instead of evaluating cosmopolitanism as a privilege of the migratory elite, the author underlines the necessity of considering cosmopolitanism as political claims of the working class migrants and refugees. The author draws upon reflections on world literature, in order to unfold multiple meanings of world literature for the twenty-first century: as a philosophical ideal, a mode of reading, a conceptual arrangement of texts, a pedagogical strategy, and most importantly as a cosmopolitan enterprise that facilitates »the departure of a reader from the collective narcissism of national literature«.

### **Ottmar Ette: Convivence and Cosmopolitanism. On the Knowledge of World Literatures**

According to early documents (Old Testament, Gilgamesh) the expulsion from Paradise is connected to migratory processes, driven by the will to knowledge and trapped in a »vicious circle of violence« (Barthes). Knowledge of how to live together, which is necessary here, must meet two requirements: peace and difference. In times of the great speculation Humboldt tried to squeeze the real cosmos into one of his works. He put it in an order contrary to the reigning colonialism, while Kleist admitted the idea of a possible paradise beyond all efforts of order and opening. Contemporary insights into the contradictions between the »guest«—taken as a desire and treated in the form of an object (Oliver) or as the inner infection of spaces of exile by the deserted, as places of origin left to fratricide (Nadj Abonji)—reflect ceaseless changes in languages, always translating anew. They suggest a certain reduction on the levels of figure, of commentary and of the author: Beyond the borders of cosmopolitanism spaces of convivence are opened.

### **Andrea Bartl: World Literature and Cosmopolitanism in Times of Globalisation?**

#### **Durs Grünbein's Poem »Arcadia for all« in Context of the Essays »World Literature: a Panoramic Painting« and »The Bars of Atlantic«**

In a society in which globalization is dominant, concepts of cosmopolitanism and world literature—often tracing back to ideas of idealism—become again of particular interest. At the end of postmodernism and after the collapse of socialism, they modify cosmopolitan visions of early 18th and 19th century modernism, transforming them into a new ethics of cosmopolitanism. The literature of Durs Grünbein decidedly considers itself an aesthetic of the transitory and the cosmopolitan, without critically disregarding the negative consequences of globalization. Hence, Grünbein's texts constitute a new, highly topical and in itself decidedly paradox or ambivalent version of world literature.

### **Alexander Honold: »Worldwandering Wale Ships«: Pirates and Global Citizens in Melville's *Moby Dick***

In Melville's *Moby-Dick*, the white whale and his desperate human persecutor follow global migration routes that are part of the emerging structures of world capitalism. While 19th century whaling can be understood as America's first global industry, the workers assembled on the ship are a multitude of ethnic diversity, a kind of cosmopolitan working class united in the common endeavour of circumnavigating the world. The essay analyzes the novel as a narrative of cultural diversity under the sign of capitalist globalization and shows the entanglement of naval commercial ubiquity with the circulation process of labour and money.

**Julia Schöll: Travelling in Text. Critical Inquiries to the Term Migration Literature**

The study of so-called »migration literature« has primarily focused on biographical and paratextual information as well as migration as a topic in literary plots. By contrast, current research meets the challenge of combining these two with the criteria of aesthetics and text theory. The essay seeks to explore the potential of a narratology of migration literature by analyzing two novels: Terézia Mora's »Alle Tage« [All Days] (2004) and Olga Martynova's »Sogar Papageien überleben uns« [Even Parrots Outlive Us] (2010). It shows how the narrative structure of the literary text produces a poetics of movement linking the topical composition to the way the story is told. It offers a path through the real biographic experiences of the author, the narrated migration, and its aesthetical orchestration.

**Arnold Pistiak: »Never Again!« Hanns Eisler's Project of a Faust Opera**

In 1952/53 a campaign was staged over several months, known as the »Faustus-Debate« or »Faustus-Discussion«, that pursued the goal of discrediting Eisler and his opera libretto, Johann Faustus. Expanding upon previous readings, the article argues that the play presents an attack on »bureaucratic socialism« (Trotzki), Stalinism. If we regard Johann Faustus under this aspect and at the same time within the general context of the Svendborger cantatas, the Lenin-requiems or Eisler's sound recordings of Goethe und Majakowski, we are able to consider Eisler's concept of socialism anew.

**Wolf-Dieter Narr: The Endless Clash of Civilizations or Critique of Cultural Judgement. On Wolf Haug's *The Cultural Distinction. Elements of a Philosophy of the Cultural***

This Essay reviews Haug's book, in which he conceives of the multidimensional term »culture« on the basis of the productive and reproductive conditions of human beings and their respective societies. He relates it to the permanent strive in the struggle for one's own self-determination. Therefore all the immaterial pathos of values as such are perceived as pretentious hide-outs of class struggle. Among the numerous aspects he takes and theoretical excursions he considers, including the Gramscian, his interpretations of various expressions of art are outstanding.

**Dick Boer: The Longing for Freedom and Equality Can Never Be Extinguished**

In his book *Die Welt anders* [The world, differently] Ton Veerkamp offers a political reading of the Grand Narrative: From the Torah of a society in which there are neither slaves nor masters, via Messianism as the experiment of a community of freedom and equality within the Empire, to Christianity as the conservation of the Narrative in an alienated form. The result is ambivalent: (primarily) assimilation and (nevertheless) resistance. According to the author his book is »Trauerarbeit« (a work of mourning). But it is more: a magnificent attempt to keep the Grand Narrative alive.

**Sabine Volk: The »Voice of Experienced Reality«. Jean Améry between Sartre and Habermas**

Jean Améry was an extraordinary and engaged postwar intellectual among German-speaking audiences. Parallel to Jürgen Habermas, who remains Germany's »flagship-intellectual«, he published essays as an autodidact lacking academic degrees. His experience as a survivor of the holocaust constitutes the core of Améry's oeuvre. But despite prevailing popular and expert opinion that his works can be summarized as descriptions of victimhood and resentment, he published numerous political-philosophical essays on pivotal postwar issues. Drawing a line from Sartre, via Améry, to Habermas, offers the chance to characterize Améry's specific intellectual engagement: His work, inspired by Sartre, can find theoretical consolidation in Habermas' writings. Conversely, Améry's »voice of experienced reality« gives Habermas' philosophy and engagement not only a theoretical deepening, but also prior moral authority.