Globalization: some implications in the interpersonal relations of the organized community groups

Eldar Shahgaldiyev

Khazar University

Baku, Azerbaijan

Nowadays, it is not so easy to give an exhaustive answer to the terminology of globalization in our vocabulary. A part of scientists regard this as the highest level of the development of science and technology whereas there is an opposing group of scholars to refer it to a destructive force. Interestingly, the other clear cut line existing among the politicians and philosophers is confident to refer it to the search of finding an appropriate form of unity that is compatible with the national and cultural interests of the people. It says that, globalization cannot be wholly accepted or rejected, it simply argues. Such kind of controversies still are soaring in the international arena while contemplating over the possibility of finding more or less appropriate definition to characterize this inevitable and unavoidable process.   According to the "Key Concepts "of globalization developed by Fred W. Riggs, "contemporary globalization can be viewed as just the latest phase of a long-term process, and if we accept the existence of many world-systems located in different parts of our planet, we can see that globalization could have occurred in each of them, and that our contemporary world-system is truly planetary. Put differently, whatever happens, happens somewhere in a time/space continuum. Consequently, we need concepts that provide a time/space context for understanding the processes of globalization. However, our vocabulary gives us no convenient terms for viewing time/space as a single holistic context of action. Instead, we look at time/space as though its two major dimensions could be separated and our language reflects this analytic perspective when we talk about time and space. Academically, we have partitioned this concept into History and Geography. Despite this artificiality, we have

no choice but to develop separate temporal and spatial concepts to look at these two aspects of time/space".[1]

Globalization requires that people from all racial and ethnic backgrounds come to tight grips with radically new complexities and complementarities of the human experience. Such awareness will not be advanced by a pedagogy that emphasizes race and ethnic exclusivity. But psychologists cannot hide their point of views, adding their strength while they are eager to analyze the people's mood or disposition. That is why one of the major dimensions to measuer the rate and depth of globalization and its negative or positive traits lies in its contexual analyses of social and psychological atmosphere of the organized community groups (The term "organized community group" is to be distinguished from unorganized mass units which refers to separate field of discussion. E.Shahgaldiyev)

Moral psychological climate of the organized community, therefore, calls for a greater degree of subjectivity, feeling and introjection onec we seek objectivity and exhaustive answer. From one side, it embraces the fundamental socio-psychological values of the nation, and from another side it includes the community spesific social features peculiar for certain space and time.

By the changing situation, the socio-psychological attitude of the populace may also undergo some changes. By the words of William C.Daly "they can rise, spread and cement incompatible, diverse and indifferent attitudes into a powerful social culture or group attitude"[2] , or interact with the public mentality giving it strength to the new opinions and beliefs.

[1] Fred W. Riggs: Globalization. http://www2.hawaii.edu/~fredr/glocon.htm#psychoglobal#psychoglobal

[2] William C. Daly: A nation's socio-psychological climate: change, determinants and value shift. 2002 George Uhlig Publisher. Journal of Instructional Psychology, June 2002,

Once the society faces the transitions reflected in societal climate, it also affects the personal boundaries to change; it creates the new case of the summative individual interactions deepening into the new national cultural spirit. "While a frame of reference is highly individualized and distinct, a segment of that reference becomes communal with the close perceptions of other members of the group. Reactions then toward an external threat are very similar between members of the public although individual perceptions of that particular event".[3]

It is apparent that, a globalized world puts some essential problems in human interactions. One of them is "trapping in the multitude number of selves or personalities ". We have to consider each individiual behaviors highly dynamic. But for evaluation purposes they may phenomenologically also seem fixed rather than static. Henceforth, community relations in the globalized world seem more consistent to develop its potential and assume higher opportunities as they present themselves. By other words, it become a powerful element of the globalized society to impact the dynamics of interpersonal relations in aech organized community unit.

There is a certain mechanism of its formation during such kind of mutuality and permeability where "I" becomes unregognizable under the influnec of "Selves". Such dialectical oppositions create the "contiguum" and the interaction of "contiguously" interacted individuals establishing the pre requisites for further development of community groups and ecah personality. That is why we may sometimes call the process as a "diffuse touch" and it is easier to understand the certain personality changes if they become manifest. It makes easier to check any progress or the absence of progress while evaluating the personality implication in community groups. It also becomes possible to envisage personalities that each have some of the desired characteristics. If there are characteristics that are not easily combined into a single personality, one should list

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[3] Ibid

them under separate personalities in which they are better expressed. Here we should also inquire the type of "implex" as well: "How this interaction is going to happen among the personalities within the organized community groups"? To our opinion, the following extract can better shed light over the issue. The individual does not distinguish between themself and the community while functioning in the community groups. It assumes a special character when the modern globalized world urges the personalities to express themselves more "covertly" rather than overtly. Though the social values and contradictions in the globalized community units start affecting people on a more generalized way (so called, "general coverage") to create the "common principles", such a process still does not exclude the complexity of the nature of interpersonal relations in the community groups, their object and subject relations. From one side there emerge the transnational companies with all embracive and common features peculiar for all community members, but from another side the interaction of "I" and "Self" assumes more complexity and individualism. We see this type of consciousness expressed in Aristotle's definition of the Subject which means that the subject is an individual *of* the community, alike but independent. Thus, no reason to suppose that what goes inside someone else's head is any different from what goes on in her own, even if people are outwardly different (gender and age differences and the natural division of labor aside).[4]

This relationship is consonant with the I-me dialectic which is first discovered by Fichte, and taken up by the George Herbert Mead and others (Aron R,Earl Raab, Ganter G, Yeakel M, S. Herman, C. Richard, etc) where each subject in the relationship sees an image of themself in the material activity of the other subject. This is not to say though that the notion of "self-consciousness" is an inherently *individual* concept. Overall, introspective "self" as a process of

[4] By Fred W. Riggs: Globalization. http://www2.hawaii.edu/~fredr/glocon.htm#psychoglobal#psychoglobal

interaction of object and subject has a direct relation and interpretative power in evaluating moral-psychological climate of the organized community units in the globalized world. Because in moral - psychological climate of the organized units the personality itself (I), more concretely "the interactively-changing personality", acts in kind of Subject; but in relation to moral-psychological climate of the organized human group of post modernity, as a social factor, the personality plays the least role as an Object.

There is another interesting fact that, the practice of intercommunity and intergroup relations here acts as a "means" providing the development of personality in such globalized organized groups. Actually, this "means" is also realized through such kind of personality-in-action "qualities" as his/her more increasing demands and abilities, capacities and consciousness. The likely "general standing" is one of the major features of the intercommunity relations characterizing its socio-cultural level of improvement. By comprehending itself, the "I" also establishes the other "self", 'the generalized other". Thus, various viewpoints on globalization and its interpersonal implications may just be interpreted as followings:

1. Globalization is a complex notion that holds in itself some inner, even innate contradictions. Historically its contradictory nature manifests through the dialectical opposition of what has been called here the early and the late modernity, or post modernity. Our civilization lacks the historical background of the modernization of the Western type and its entrance into the globalized world has been basically a matter of contingency. Countries with globalized community units possess their own rich potential for globalization and this potential is to turn into an important correlation assuming complex globalizing tendencies. For example, Japan and China represent two different patterns of post modernity in globalization, especially in terms of community

interactions. The commonalities are that, in this world modernization is roughly corresponding to the early modernity and the post modernity of the Western world. This accounts for the initial success of Japanese society at an early stage of modernization and the difficulties it encounters at present when globalization has become the most pressing issue. On the contrary, Chinese people, after a prolonged crisis of identity, are successfully working out the globalized forms of their civilization. It should especially be underlined that, as V.V. Malivian resumed, this is more similar to what we call the "world *within* world, a model of discontinuity that generates essentially *globalized* – i.e. symbolical – *unity* of humankind.

2. The tendency towards globalization is making ever more urgent the appearance of the new type of morality in the interpersonal relations in the organized community groups that transcend norms imposed by cultural traditions or the rules defined by abstract rationality. Civilization can make a significant contribution to the development of such morality destined to highlight the very conditions of human communality and global ethos. But will they work it is an outstanding question. That is for, it can be suggested that the new types of intercommoned relations should include a strategic dimension – a philosophical correlate of a new symbolic hierarchy of sociality in the globalized world. However, the forms and the scope of this dimension as well as the ways of bridging the gap between ethics and religion are open to discussion.

References:

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