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GLOCALIZATION AS AN ELEMENT OF GLOBAL SOCIETY PROCESSES

Ildus I. Zaylalov (a)*, Venera R. Zaylalova (b)
*Corresponding author

(a) Ufa State Petroleum Technological University, Branch of the University in the City of Oktyabrsky, 54a,
Devonskaya St., Oktyabrsky, Republic of Bashkortostan, Russia, ildus.61@mail.ru
(b) Ufa State Petroleum Technological University, Branch of the University in the City of Oktyabrsky, 54a,
Devonskaya St., Oktyabrsky, Republic of Bashkortostan, Russia, venera-zajlalova@mail.ru

Abstract

The article examines the analysis of social and humanitarian studies associated with such a process of globalization in the modern world as "glocalization", which has an impact in countries with strong traditional values, changing the structure of intercultural interaction and forming the sphere of identity and self-identification of the individual. Global processes, the integration of various states, peoples, cultures and civilizations directly entailed changes in various forms of identities and self-identification arising in the process of intercultural interactions. One of the forms is glocalization, which determines the quality level of interethnic relations and is an indicator of global consensus and multicultural unity of representatives of different national cultures. In connection with the understanding of this process, the problem arises of increasing the ambiguous perception of glocalization, which arises as an alternative in solving international problems. The study of this problem makes it possible to objectively consider the personal psychological and social problems that occur with various forms of glocalization. This analysis can subsequently affect the awareness of their importance in the new socio-cultural conditions and the transformation of society.

Keywords: Glocalization, identity, intercultural interactions, self-identification, transformation of society

1. Introduction

In the 21st century, Western society is faced with new forms of social challenges, political contradictions, racial intolerance and, as a result, national problems. Migration processes have exacerbated not only national problems in Western states, but also countries with historically strong traditions. It becomes obvious that the construction of a single world space with liberal-democratic values, leveling national-state borders, free from intercultural alienation, latent confrontations and national conflicts, is postponed indefinitely.

Recently, new trends in the formation of identity and self-identification have appeared in the traditional and postindustrial world. Against the background of global changes, the desire of many states to preserve their national identity and uniqueness in combination with increased personal individualism, an expansion of a fragmentary complex of knowledge about other cultures, and an intensification of political processes has intensified.

Today's "interethnic renaissance" is mainly associated with a permanently increasing migration policy and the activity of representatives of different cultures and peoples, naturally leading to local and new intercultural ties.

By blurring interstate boundaries in their traditional understanding, the world community thereby opens the opportunity for local cultures to consolidate in the expansion of the political and economic life of any country involved in global processes.

It is easy to understand that the result of the emergence of the above-mentioned social phenomena is the actualization of the problem of interethnic communication and cultural interstate interaction, coexistence in one socio-territorial and cultural-communicative space of variable communities. Given the politicized nature of the development of most Western states, it would be quite legitimate to recognize the consensus nature of relations between national communities within a single society, taking into account equal respect for each other and the acceptance of cultural identity, on a parity basis for the realization of rights and legitimate interests.

2. Problem Statement

The real experience of interethnic communication in modern conditions often demonstrates the opposite tendency. The manifestation of ethnocentrism and xenophobia, structural discrimination based on ethnicity, interethnic tensions, interethnic conflicts, infringement of the rights of representatives of other faiths, unfortunately, continue to remain a "symbolic" attribute of world reality. Information technologies play a significant role here, being introduced into all spheres of human activity (Akhmetov et al., 2017; Mukhametshin & Kadyrov, 2017; Mukhametshin et al., 2017; Mukhametshin, 2018; Sergeev et al., 2017; Tyncherov et al., 2017), affecting the consciousness of people using digital technologies and the Internet. This is since this process psychologically erodes any traditional systemicity, where the boundaries of the state do not coincide with the boundaries of society, which leads to such a process as "glocalization".

Glocalization is a state when individual peoples are driven not only by the instinct to preserve their traditional values, but also by the instinct to advance them, sometimes aggressively, outside their culture.

Thus, during the period of migration processes, it is not at all necessary to have your own life support system; it is enough to have many your "respondents" (Americanization, Islamization, Arabization, Sinification, etc.). We have seen all these processes over the past decades in the Middle East and an attempt to destroy liberal values in Western Europe.

Is it possible in such a variety to find some sort of ordering moments and outline the interdependencies that exist between mental preferences in the process of glocalization? An example of such preferences can be various types of spiritual culture (music, literature, painting, applied art), which are constantly formed in the process of relations between peoples (Beskova, 1995).

The mixing of different cultures during the period of glocalization reveals something stably new in society, the very formation of the perception of other cultural values is the product of an interconnected, complementary process of primordial and social factors; at the same time, they should not be opposed to each other, they should be considered as moments reflecting the very logic of the formation of glocalization processes.

Glocalization itself is interested in the study of the very totality of objective differentiating features (language of communication, assimilation of cultural traditions, the formation of common interests, etc.). This fact connects the experiences of the individual in understanding his belonging to a certain community of people and even more in their dialectical relationship (Yakovleva & Gagarina, 2015).

3.   Research Questions

The core of glocalization is, first, elements of self-identification with one's people. These elements not only preserve the integrity of the entire glocalizing community, but also constantly oppose the global modernization of society and its social structural units. The differentiation of the social structure of society leads to the fact that the "small" states are offered mainly a socio-political niche, where, based on the uneven economic and technological development of the regions, as a result of the technological expansion of the "center" in relation to the "periphery", a "cultural" role is played a different global culture. Consequently, "small states" based in relatively economically backward regions of the world tend to concentrate in themselves primordially national modes, which contributes to their internal consolidation (Mukhametshin & Kuleshova, 2020).

4.   Purpose of the Study

The purpose of this work is to study this problem, which makes it possible to objectively consider the personal psychological and social problems that occur with various forms of glocalization. This analysis may subsequently affect the awareness of their importance in the new socio-cultural conditions and the transformation of society.

5.   Research Methods

With the increasing role of social competition in modern society, social and cultural values often become available to a wider range of consumers. More and more states are beginning to interact more

intensively with each other to achieve common economic and social goals, even though national interests are relegated to the background (the countries of Eastern Europe).

Recently, interest in glocalization processes has been growing, because they turn out to be a more effective "map" for achieving political goals in a post-industrial society than a social class or political grouping (protests of African Americans for their rights), uniting significant human and material resources, at the same time favorably distinguished by greater "polyfunctionality" (all social strata), which increases the chances of solidarity for the possession of spiritual and social values. The processes of functional racial differentiation, on the one hand, become conflictogenic. On the other hand, they act as centers of glocalization, allowing one to declare oneself as full-fledged players throughout the world space.

Glocalization processes play the role of an information filter, preventing globalization processes from increasing psychological pressure on the stable traditional values of nations and states. Yet hey often do not correspond to the new information situation in a multipolar world.

Consequently, glocalization allows an individual, without losing identity, to navigate in a multipolar society, where the volume of socially significant impulses requires an instant, almost cosmic reaction to the events taking place in the world. There are two reasons for this. First, identity with its relative stability, status of inheritance through primary socialization will always defend its traditional cultural values, covered with the "dust of centuries", trying to claim the role of "cultural beacon" in the turbulent informational and changing world. And the greater the discrepancy between the information presentation and the traditional perception of the situation, the stronger the emotional side of the feeling of belonging to one's people, the desire to use the national language, to the revival of aesthetic and moral values, which is directed towards the future.

Secondly, glocalization, playing the role of an "information filter", often in extreme situations puts forward its specific requirements for the individual in the form of "duty to his people", thereby imposing restrictions on universal norms of behavior, significantly narrowing the range of "adequate" reactions to this or that life situation, forming an egoistic habit. That is why differences and conflicts arise in the "social normative" cultures, which determine the characteristics of the economic and organizational culture.

The stability of identity as an element of glocalization, in principle, does not mean the stability of the individual's self-awareness. Unfortunately, it will not be possible to fully preserve national diversity, constantly tested by the challenges of human history. The stability of each national community will be determined, firstly, by the extent to which their cultural values correspond to the realities of life; secondly, by how stable its microstructure and mesostructure will be - the basis of any people (Shaidullina et al., 2017).

These processes, combined with each other, create new combinations in the structure of global world processes, depending on what is really happening now with this or that nation and state, that is, its cultural and spiritual reproduction. The change in economic formations presupposes a different form of functioning of traditional values. These functions are beginning to be taken over by such social institutions as schools, media, literature, art, etc. Such a repeated influence of social dynamics on self-identification cannot but affect the sphere of production of a new form of self-awareness. This impact on

self-awareness is characterized mainly at the level of cultural and professional activity, since self-awareness does not affect new areas of activity, but only on its emotional perception. In this case, the basis of personality self-awareness will be the storage of cultural information, and its broadcast at a professional level - various art forms, social activities, management activities, etc.

Subsequently, this process begins to dominate over traditional institutions, and a different scheme of reproduction of cultural information comes to replace it. This mainly applies to small states, where the younger generation most quickly absorbs global changes in society, while losing knowledge of their native language, traditional norms of behavior, and moral values characteristic of their people (Zaripov & Zaylalov, 2017). As a result, this leads to such a global process as assimilation.

6. Findings

The study of the influence of glocalization characteristics on the formation of personality self-identification showed that this process cannot be treated unambiguously. It has both a significant positive impact on an individual and a negative impact on the "world order". Glocalization today is a real space that affects all spheres of life in many states. On the one hand, the task of glocalization at the present stage of the development of society is to level the negative impact of globalization on traditional communities and their representatives. On the other hand, social transformations that transform national values make the most of the advantages of global culture over traditional values.

Various interethnic and interethnic conflicts arise as a result of clashes of interests of different levels and content. The complex deep processes of the globalizing world give rise to new relationships between various social communities and national states due to various changes that have affected the socio-economic, political, historical, psychological, territorial and cultural-linguistic space. These changes affect the social structure of society, affecting not only the general, but also the private interests of many people and states, which can cause various kinds of opposition to globalization (glocalization, globalization, localization). Modern processes not only destroy the familiar traditional world, but transform the consciousness of the individual, thereby eroding the value semantic foundations that determine the basis of self-identification. In order to somehow preserve the basic basis of traditional values, the main role here is assigned to glocalization, which, using the proposed high technologies, supplies a new national "mythology" to the human mind, and through emotional "physiology" - stereotyped impulses and reactions that help individuals to seek new forms of identity, while maintaining identification with their people (Guseinova, 2018; Mukhtasarova & Safin, 2018; Tyncherov et al., 2018; Zaylalova & Zaylalov, 2019).

It should be noted that with the growth of glocalization processes, the interdependence of states in a pluralistic world becomes mutually permeable. Sociocultural and regional self-determination in specific situations can be inextricably linked. Moreover, the pronounced confessional self-identification of the individual is no longer a significant obstacle to the search for new forms of identity for representatives of different communities. Rapid changes in the world, associated primarily with the growing and very contradictory processes of globalization, sharply increase the importance of glocalization as a space for preserving its cultural uniqueness.

7. Conclusion

In the context of global changes in society, the search for self-identification and identity is not just a philosophical or psychological problem, but a vital issue of an individual's determination of his position in the system of human relations. Based on the identification of various forms of opposition to globalization (glocalization, globality, localization), we tried to identify the general socio-psychological disposition in the field of transformation of society and its changes under the influence of various socio-economic and political situations. The study of the influence of glocalization features on the formation of identity showed that this process cannot be treated unambiguously. It has both a significant positive impact on representatives of various communities and a negative impact on the life of the world community. Glocalization today is a real space that affects all spheres of life in various communities. And this will have to be reckoned with. Glocalization is the marker that highlights the problems arising in various processes, proposed and sometimes imposed by the supporters of globalization. But one thing is clear - glocalization is one of the processes of globalization of modern society.

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