# The Dialectic of the Global and Local Relationships in the Context of Contemporary Global Processes

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**Abstract:** The study is devoted to the search of theoretical regularities in the life activity of the universal states. The study notes that universal states were created by conquest. However, their main purpose was to stop the war and to start the cooperation among peoples and different regions. This is the highest type of political genesis for that time. According to the example of historical destinies of various empires, the reasons of ideological paradigm inevitable change are disclosed, leading eventually to the death of universal states. One of the main causes of universal state decay was a religious factor. In the study, this fact may be traced shortly according to the example of the Roman Empire death. The study shows that these laws are fully traceable according to the example of contemporary ethnic, national and global processes. Within the global aspect the ideology of consumer society is criticized-consumerism which has a decelerated impact on the development of "high culture". The strongest factors of the universal state transformation will be glocalization processes. The growth of ethnic identity is closely related to the psycho-mental aspect of modern people socialization. This factor may be the underlying cause of future transformations.

**Key words:** Universal state, empire, globalization, glokolization, ethnicity, polycentricity, psycho-mental aspect

## INTRODUCTION

The modern ethnic, national and global processes are going through a very complex and multifaceted transformation stage. There are several levels of interaction within these processes. So, a one-sided treatment or interpretation of certain global and local events is very wrong and dangerous. This may lead to unpredictable and undesirable consequences. Especially, when we live during the period of fairly severe transformations in the framework of national states which are currently the subject of numerous revisions, not only from the standpoint of territorial but also because of more vulnerable and soft spiritual and value factors. And this is a different level, characterized by the peculiarities of culture, values, norms, customs, traditions, etc., that is the national ethnic factor in the large states is going through a very difficult adaptation stage.

What caused this sudden revival of ethnicity? And how may we relate it to the process of globalization? Lets try to answer these questions. Moreover, at the present stage of existing civilization directives the abovementioned issues become more urgent ones.

## MATERIALS AND METHODS

The study is devoted to the development of the world civilization. According to Toynbee (1991), the term civilization is the key to the whole course of concrete historical development. In his research "Study of History" civilizations are divided into 3 stages. Of course, the civilizations of 1st generation are very primitive ones. The signs of a state are absent there. The state, according to Chernilovsky (1999) shall have certain social institutions. However, the defining features of a state are still legal relationships. At the same time, Golovatenco (1994) understands the historical process from the perspective of region development diversity based on their natural and climatic conditions and mental characteristics of the population living there. Semennikova (1999) in his book "Russia in the world community of civilizations" continues the thought produced by Golovatenco (1994). In her opinion, Russia has a special role in the development of civilization. Besides, Semennikova (1999) looks for the causes of the cultures and civilizations heterogeneity. In the collective research "Ethnosociology" Aratyunyan et al. (1999) used a multiparadigmatic approach to the concept of ethnicity. The information concept of ethnicity was a very

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interesting one for the study. Sadokhin (2000) explores contemporary ethnic processes and displays some general patterns of ethnic development in his research. Epstein (2003) also brings the idea of a common development identity in an indisputable absolute. He tried to identify general patterns in the development of civilizations. The climax and finale of all civilization processes in his opinion, should be the emergence of some global civilization.

## RESULTS AND DISCUSSION

Human history had a long way of formation and self-identification. A man always questioned himself: Who am I? Why do I live? On the arena of history some nations were replaced by others. This process was a continuous one. The reasons for the decline and fall of states and civilizations were very different. But one thing is clear, the loss of a state gave an impetus to further development of new nations. Sometimes, it is important to note that the momentum is strong enough to restore many elements in a new state instead of dying old one. This happened with the Hellenistic, Chinese, Sumerian State. There were cases in history when the life of a state came to an end and the time of unrest came but the momentum is still strong, there is some time still until the final fall. A striking example is the Ancient Egypt, Byzantium which kept on the power of conquered people for a long time. Undoubtedly, a perishing state despite its agony looks for value grounds to continue its existence. And the citizens sincerely wish that the established world order was an eternal one, as they perceive their country as a ray of hope and light in the surrounding darkness of ignorance, cruelty and deceit. The shock experienced by the inhabitants of the Roman Empire from the barbarians in 410, is comparable to the shock that had the residents of the Arab Caliphate in 1258, when it was conquered by the Mongols. And this continued during the next centuries. Universal states were created to stop wars and to start cooperation among peoples and different regions. This is the highest type of politogenesis of that time. A universal state was initially involved in the construction and creation. In the early days of a universal state, its security is assured. The high level of life potential and the novelty of institutions do not allow the collapse of these states. This is showed by the example of Napoleon's empire. In fact, a universal state which was created by him, made great efforts to erase the traces of the replaced states as small state formations contradicted the very idea of a univeral state. In this case, we see the antagonism of social consciousness and historical memory values that are strongly opposed to each other.

However, other examples may be found by history. The creators of Inca universal state on the contrary built the institutions of conquered peoples in its political system, without destroying them. This example shows us that the motive of universal social institutions self-preservation is not the main one (Chernilovsky, 1999). The main universal state is concerned about the preservation of the original ideological institutions from the devastation of troubled times or other social upheavals. This real danger makes a universal state to move away from the initial settings and intentions. The creation of protective agencies preserving the "cultural code" of an empire becomes the most important activity. This is the only way of society preservation. A classic example of this is the history of the Roman Empire.

In the period after the Battle of Actium in 31 BC, the main method of Roman administration was the principle of indirect ruling (Chernilovsky, 1999). The founders of Roman state made the mechanism of territorial control as an association of self-governing city-states alternating by autonomous regions as the basic one for a universal state. This system worked. Roman administration coordinated the work of local authorities and was intended to ensure that local governments do notconflict with each other. In the case of need, they defend against an enemy attack. However, the Roman Empire fell not by external factors but by internal and primarily ideological ones. Hellenistic gods were not a moral authority of the people of that epoch. Take a look at Olympus mountain, it resembles a communal apartment: gods betray, take away men and women, causing moral and material damage to each other. Gods are not revered, they are not an example to follow. Romans had a pragmatic attitude towards gods: "I give you a basket of olives; you tell me the weather and the catch of the sea". The cult of body and sex, orgy, gladiatorial slaughter did not contribute to the development of morality. Slavery replaced all the free labor, thousands of lumpens tired of idleness and satiety of life and demanded "bread and shows". Christianity which arose at the periphery of the Roman Empire, originally incorporated the disadvantaged layers of society, regardless of ethnicity. The ideas of equality, mercy, God's mercy and justice become a beacon of light and hope in the earthly existence of people. The refusal to offer sacrifice before the statue of an emperor and the persecution of early Christians by the authorities created an aura of martyrdom, contributing to further spread of the new religion. With the collapse of the Roman Empire, there were dramatic changes in the political map of Europe and the population lived there. It is interesting, the Latins, so proud of their "citizenship" are not presented on the ethnic map. Latin as the last monument to the disappeared people remained only as the language of medicine.

The most important ideological basis of any empire propaganda is the power claim to universality, eternity and infallibility. For example in the history of the Roman Empire, we continually meet with the universal belief in the immortality of the Empire. Even after the capture and the sack of Rome by Alaric still the sayings of the city eternity are still heard (Chernilovsky, 1999). But there is nothing eternal on this sinful earth, as we know.

The consistent implementation of any imperial idea assumed an uncompromising struggle against any competing nations or forces, claiming the status of equal partners. This was an internal dialectics of such state developments. As Golovatenco (1994) writes "Ideally, there can't be two or three empires". All empires fought uncompromisingly for the implementation of their imperial idea most consistently, destroying its rivals. There are numerous examples in history: the war between Parthia and Rome, the Soviet Union and the United States during the Cold War.

It is noteworthy that modern empires develop their ideologies on the principles of postmodern which denies any ideology at an official level but allows it at an individual level. However, as the Russian proverb says: a holy place is never empty. The ideology of consumer society "buy and be happy!" is developed by mass media, standardizing tastes, needs and desires. The ideology of transnational companies, showing the world a new empire, is absolutely easy "get rich!"

The ideology of consumerism does not set any highest goals and values even for their own elite, as a man in such a society reproduces his desires only as material ones. Only one thing follows from this "high" culture in such a society ceases to develop and dies. Olga Korzheneva noted: "If in a narrow context of new technology development concerning the production of new consumer goods, it is still possible and even encouraged (the development is meant here DM), all these trends exclude the cultural development" (Aratyunyan *et al.*, 1999). But every action has a reaction. If a classical Empire as well as a global one, starts to inhibit the development, it gives rise to an accelerated development of local cultures which are able to "filter" the achievements of any global civilization and take out there only a valuable and necessary for himself and ethnicity becomes a splendid "brand" of any locality. Thus, the processes of globalization and localization are related internally. They erode the values of classical empires on both sides. M. Epshteyn writes: "The banner of the XXIst century will comprise neither "globality" nor "locality" but "glocality". Noting in his essay the death of national states, he explains the process by the absence of necessary functions that are performed by a universal

state. He writes: "The need for intermediaries, slowing a signal, decreases. If any process of development takes place, it touches immediately both parties the global and the local one, as the process of these poles convergence" (Semennikova, 1999).

## CONCLUSION

Thus, along with the processes of globalization, the erasure of the differences between peoples and cultures and we observe the processes of glocalization an accelerated development of local cultures, ethnic groups, emphasizing their originality and difference. These aspirations cannot be explained purely by utilitarian purposes of ethnic elites. The growth of ethnic identity in apost-industrial age is explained, among other things, by the needs of people to overcome the alienation of mass culture, consumer values and pragmatism for a modern society. An ethnic culture may encourage people's desire for equality, dignity, goodness and justice. This may explain the "explosion of ethnicity" worldwide. An ethnic sociologist L.M. Drobizheva writes: " the main function of ethnicity in the modern world is the "information security" of ethnic group members from the instability and the uncertainty of life; such information protection is necessary for "an average person due to the limited information capabilities of each individual. In a nutshell, if "an average person could respond to the changes in the social and natural environment at any arbitrary speed, he would be the part of the "worldwide" civilization and would not need in any information security, i.e., in ethnos" (Aratyunyan *et al.*, 1999). A modern man is forced to enter simultaneously into a variety of loosely connected groups, each of which requires a corresponding conduct accepted by this society (the theory of multiple identities). A man gets emotionally tired because of this. The most effective remedy for this are the traditions and values of a native ethnic culture in which a person receives a certain sense of security. "An appeal to deep ethnic values and traditions is a protective reaction of a person's psyche on complexity, anonymity, vanity and instability of modern life" says the ethnologist (Korzhenova, 2015). Today, a person goes through a personal crisis on the background of public relation crisis. First of all civilization crisis is the product of the spiritual crisis which a modern society faces. Mankind had a long way in search of ideals. At first civilizations emerged and then came the heyday where a particular set of ideals caused some euphoria in society and considered even as the Absolute. But over time, the ideals were reviewed repeatedly, turning from the Absolute to a "relative ideal". Thus in the course of the historical process, a universal

human ideal was developed continuously. The modern world is also the arena of values and ideals revaluation. Sure, it's not a pointless process. During the re-evaluation of ideals and values the waste of history course is discarded. At that the universal ideals and values continue to be developed further, preparing a "fertile soil" for future generations.

## ACKNOWLEDGEMENT

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