Globalizing Society and the Cosmopolitan Personality

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Abstract

The global changes in the 21st century regarding human populations speak of the changed position regarding the nation-state and the attempts of its institutions to control social, economic, and political life, as it has been done for centuries. In itself, this is a symptom of serious changes in the relationship between man and the world. The process of globalization, related to the crisis that the nation-state is going through, does not necessarily mean a finding of its decline. Rather, it expresses the fact that in the state of globality, the nation-state finds itself in a completely changed environment to which it must find ways to adapt to be able to define itself anew. The process of cosmopolitanism can be accepted as one of the options for this self-determination. Regionalism as a socio-structural phenomenon is limited at certain times by the social space and the individuals in it. Rationalism is a form of glocalization, while cosmopolitanism allows for this mobility, both of and in the social, and for the formation of a specific, cosmopolitan worldview on the part of the individual. Today, we as "mobile people" are characterized not only by our technological mobility (owning and carrying with us various technological gadgets) but also by our extremely flexible and (if we wish) full awareness of what is happening around us. Another question is, however, whether the setting of internal limitations by the person himself in front of himself, and of what he will undertake as an action, will be realized as an intention or will have the strength to set before himself as a goal to overcome and extinguishes the risky situations that await him in the future. Even if cosmopolitan in spirit, individual human subjectivity will always be the bearer of concrete facts such as origin, bioanthropological characteristics, value, and moral specifics, but they are not the leading ones. The individual specifics are the individual nuances in the rich originality that represents the cosmopolitan personality. Cosmopolitanism as the current and future social trajectory of humanity must be and lead to the absence of antagonistic, separating boundaries that are embedded in our human nature.

Keywords: Globalizing society, the cosmopolitan personality, philosophy.

"Nationalism is an infantile disease.
It is the measles of mankind."

Albert Einstein

1. Introduction: The cosmopolitan outlook and its contours in global society

One of the ways that a variant of this self-determination can be adopted is the process of cosmopolitanism. With all the possible ideas about globalization and the contradictions of the accompanying anxieties and hopes, a common root can be recognized in them. It is related to the crisis of the main organizational form of and in the modern era – the nation-state.

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This form of unification in a globalized world encounters more and more contradictions arising from the ever-greater opportunities that globalization provides to the individual personality, in terms of individual, private life. These greater opportunities increasingly lead to non-compliance with the boundaries of the nation-state and a search for ways to overcome its hegemony. All this makes it difficult to conduct a closed cultural and social policy on the part of the national state and leads to the questioning of the extent to which its homogeneity is possible.

On the other hand, the ultra-aggressive nationalist movements of the late 20th and early 21st century show the randomness of any national ossification. In itself, it can be detrimental to the state itself, because it as a form is doomed to self-isolation.

The global changes regarding human populations speak of the changed position regarding the nation-state and the attempts of its institutions to control social, economic, and political life, as it has been done for centuries. This is a symptom of serious changes in the relationship between man and the world (Galily, 2023).

If we do not reduce the idea of globality to one or another of its dimensions, but understand it as a complete change in the conditions of human existence, let us allow ourselves to describe this change as a *state of globality*.

Martin Olbrow summarizes this state of globality as a readiness for a cardinal change in human beings as follows (Olbrow, 2001):

• Globality in terms of common human actions and facing environmental problems that problematize the future existence of man on Earth;

• Globality in the sense of losing the sense of security in the presence of weapons of mass destruction and the possibility of terrorist attacks;

• Globality of economic markets and processes beyond the control of individual countries or leading exchange centers;

• Globality in terms of the ability to quickly move to any part of the world (global transport) and global information technologies and communications (internet, online communication of any kind);

• Globality is the bearer of a specific value system in which people and social groups of all kinds perceive the globe as a field for the expression of their beliefs.

The important thing here is that none of the mentioned points represent the whole idea of globalization. That is, for it to be fully interpreted, the other points or moments in it must also be taken into account. Globalization presumptively carries each of these moments within it.

Interpreted in this way, globalization processes will say that they do not happen by themselves, in the sense that they are not independent of human thought and action.

The targeted processes are perceived as conditions for the independent existence of man and his understanding of his Self in the modern world.

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The process of cosmopolitanism can be accepted as one of the options for this self-determination. Regionalism as a socio-structural phenomenon is limited at certain times by the social space and the individuals in it. Rationalism is a form of glocalization, while cosmopolitanism allows for this mobility, both of and in the social, and for the formation of a specific, cosmopolitan worldview on the part of the individual.

Cosmopolitanism is a state of mind that challenges any territorial, nation-state, or geographical confinement. It denotes a sense of belonging to the world and empathy for universal values. About the nation-state, cosmopolitanism today in the world is presented in the form of transnational corporations, markets, social and non-governmental organizations, etc., which form a new transnational civil society.

Transnational civil society steps on the foundations of already established civil societies in liberal democracies, especially in terms of the defense of private civil interest outside state power, as well as the defense of civil rights.

Cosmopolitanism, projected by global changes, turned the individual into a citizen of the world, a so-called cosmopolitan. In what way is this cosmopolitanism presented in the individual human being, in what way is this cosmopolitanism presented in the individual human being?

Ulrich Beck writes the following: "The nationalist perspective – which equates society with the nation-state – blinds us to the nature of the world in which we live. To truly understand the interconnectedness of people and populations across the globe, we need a cosmopolitan perspective. The terminological common denominator of our densely populated world is "cosmopolitanization", which means the blurring of distinct boundaries separating markets, civilizations, cultures and, last but not least, the life worlds of different peoples. To be sure, the world is still not without borders, but the borders themselves are becoming blurred and unclear, permeable to flows of information and capital. However, they are significantly less permeable to flows of people: tourists – yes, immigrants – no. In national and local life worlds, as well as in institutions, a process of internal globalization is taking place. This changes the conditions under which social identity is formed – it is no longer so necessary that it be defined by the negative opposition between "us" and "them". For me, it is important to emphasize that cosmopolitanization does not take place on some abstract or global level, outside and above people's heads, but in their everyday lives ("secular cosmopolitanization"). The same is true of domestic policy operations, which are already global at any level, even at the level of domestic politics, because they must constantly take into account the global dimensions of various political dependencies, currents, networks, threats, etc. ("global domestic politics," see Beck, 2006).

Baumann states the following thesis. The nation-state loses its functions. Its status is breaking down to be a shaping factor in terms of accounting reports and a source of effective political initiatives to facilitate a transnational exchange. He calls the current state of the world a "new world disorder." All these problems in all human spheres of action and interaction causing global disorder are the fruit of a changing intelligent humanity.Bauman accepts that the most distinct role of the nation-state today is characterized by purely administrative functions, or that it has become simply an instance that has the right to impose laws and norms, sanctions, and rules. The main task of the national state is to prepare a working budget that ensures stronger state intervention in support of business and the protection of the population from the consequences of the more tangible market anarchy.

Bauman is skeptical about the cosmopolitan future of the nation-state to the extent that Beck presents his expectations.

2. Does being universalized mean being globalized?

With all the definitions and conclusions about "what is globalization?" it is necessary to present the conclusion that: it is a process in which things and events are left or out of control. The idea of universalization to a certain extent brings hope for the introduction of the sought "order" or the finding of a "sustaining center," but the positive pole of universality in dynamic global processes cannot be found everywhere. We don't all always act together or in tandem in a

positive direction. Precisely because of the fact of its total multidirectional and polarity, the effects of globalization can be negative and retrograde – in the words of Giddens: "wildness after conquest and domestication."

Beck outlines this cosmopolitanism in terms of a "polygamy of place." "The globalization of personal biography means that the world's contradictions and dilemmas are not happening outside, but at the center of our own lives – in our multicultural marriages, relationships, families, in the enterprise, in our circle of friends, in the microworlds we form with the people around us" (Beck, 2002).

Man today is socially, politically, and economically mobile. Our status is no longer settled, it is life on the road and somehow it seems that our homes are supposedly furnished, but in "refugee style."

Today, more than any other time, a person can feel like he is "at home" everywhere, because the things he uses, which somewhat create this feeling of home comfort, are found both in the space of the hotel room and in the boarding house, both in remote underdeveloped countries and in highly developed social market economies. Our lives on the road are supported, both emotionally and materially, by mass media communication: from the cell phone, through the Internet, to our credit cards.

On the other hand, this polymerism, transnationality, and the globalization of our biography are the main reasons for the undermining of the nation-state and the revival of nation-state sociology: the connection between place and community/society is breaking down.

According to Beck (2002), mass media technologies are everyday mediators for overcoming time and space. The main reason why personal biography is not tied to a specific place is advanced modernization.

In contrast to external mobility, internal mobility refers to a degree of mental and physical mobility that is necessary or desirable to master everyday life between different worlds. The limits of internal mobility are also expressed in this: they arise not only due to difficulties of social coordination and mastering everyday life but are predetermined by age, disability, illness, etc. These different worlds are potentially present in one place, depending on the available sources of information, on the diversity of intercultural relations, on migration, on foreign laws, etc.

When one's own life is stretched between several places, it can mean that this biography takes place in the common space, for example, stations, subways, airports, and hotels, which are everywhere the same or similar, therefore deprived of place, of specific individuality. These common spaces carry an emerging universality. One keeps liking new and new places, but they seem to start to resemble each other, which helps one not to have to get used to the differences. Thus, places become renewed spaces for trying out chances to reveal and try out some particular sides of one's personality that one could not realize before. Living in many places means rather something new that awakens or can awaken a curiosity to decipher his world, as well as to form a cosmopolitan worldview.

3. How did cosmopolitanism create a global culture in a global social space?

The path that will lead us to the answer to this question starts with postmodern culture and its reminiscences in the overall socio-ideological world of modern man. As the most characteristic feature of postmodernism, we can point to the mixing, or mash-up, of "high" and mass culture with elements heterogeneous in spirit and origin. Anthony Smith writes: "On the one hand, we are flooded with a torrent of standardized mass goods, uniformly packaged for mass consumption; on the other hand, these commodities – from furniture and construction to television films and advertisements – derive their content from revived or earlier peoples or

national motifs or styles, removed from their authentic context, anesthetized, or presented in a fantastical or satirical spirit. From Stravinsky and Poulenc in the 1920s to Hockney and Kittage today, this pastiche of parodied styles and themes defends the possibility of a postmodern, even pseudo-classical culture" (Smith, 2006: 212).

In contrast, however, to the above-described post-cultural modernism, for which the most characteristic thing is that, nevertheless, at its core, its ideas before being collaged into any forms, have their roots as arising in a certain ethnic time and place, the new cosmopolitan global culture is universal and timeless. Because of its eclecticism, this culture is indifferent to spatial place and time. It is fluid and formless Although currently centered in the West, this cosmopolitan culture is broadcast by mobile and multimedia communications around the world. It is here and now, everywhere in space, with no time limits on access to it. It is not historically encumbered and thus cannot serve as a background for one or another political ideology, scientific or technical culture oriented towards today or tomorrow.

This cosmopolitan global culture differs from all others so far not only in our instantaneous mode of dissemination but also in its self-awareness (in the sense of self-determination and self-sufficiency), criticality, and even self-parody.

Cosmopolitanism is eclectic in spirit: its forms of expression are constantly changing; it is decentered, i.e., the self is present in the concrete discourse with and as a kind of conventional center; the self is a center that is also in constant motion.

On the other hand, the idea of a global cosmopolitan culture has been heavily criticized on its very foundations as a possibility, and hence the very idea of cosmopolitanism:

> • The attempt to build a global culture would fail because it would emphasize the multiplicity of folk memories and traditions, customs, manners, memories, and identities, which in the global culture are "almost" "looted" to realize the cosmopolitan global cultural collage;

> • Behind the idea of global culture stands the idea of culture as a construct of human imagination and art, ie of the limits of human possibilities for "construction" and "deconstruction".

This means the following, on the one hand, we have argued up to this point that whatever cultures they have some kind of root, and with it the history and historicity belonging to it, and however mixed up they are in the postmodern pastiche, they could still be layered, separated or reduced to their sources. Applied to the social space, this would mean the following: no matter how mixed today's communities are, in all the variety of their multiculturalism, these same communities could under certain conditions be stratified, rezoned, or even extremely localized to their historical roots, even if not to there, but to some encapsulated communities under a more symbolic principle. Here is one of the manifestations of mobility in mobile citizenship.

On the other hand, comparing the global cosmopolitan culture that uses this mixing of ethnocultural reminiscences (which are somehow never connected to anything from the previous world, and have their own identity) translated and projected in space using telemass media technologies, and science, it turns out that this global cosmopolitan culture seems to "stand in the air." I.e., what this culture could give as a filling to a cosmopolitan society would not be fully identified with anything. This is also one of the criticisms regarding the nascent cosmopolitan culture. In turn, this culture continues to be the same myths, values, memories, symbols, and traditions that form the cultures and discourses of each "nation" and ethnic community.

The thesis that it is precisely these myths, values, memories, symbols traditions, etc. that set the historical limits and feed the national discourse, which is supported by the nation-

state, is fully justified. Yes, the nation-state is also supported by another major mediator in society, and that is the common language as a code of communication that feeds cultural identity.

The criticism of the global cosmopolitan community is that it is not enough to simply imagine it, to give it volume with an imagined shaped cosmopolitan culture that is propagated by the various tele, info, and mass media mediators. And humanity must lay the serious foundations of wider political associations in more and different types of cultural communities.

Indeed, the process of cosmopolitanization is in its infancy and, in general, it is irreversible in its idea. This process is and will be accompanied by inevitable contradictions and difficulties in many directions. Some of the issues are related to:

• Post-nationalist movements and the confrontation they instill in social communities;

• Ethnic xenophobia;

• Insurmountable and uncharacteristic prejudices on a historical basis for people living in the 21st century;

• With the fact that in reality globalization in its economic aspect is not so fully applicable to the whole world. Unfortunately, one of the negative features of the globalization process is that the distance between rich and poor societies is increasing more and more drastically. Or we can talk about globalization at different speeds, and that because of the speed with which events are happening in the richer societies, a large part of the poorer regions remain completely isolated, or become depopulated as the population living in them immigrates, but not every time its integration where it decided to "stay" is successful.

For Bauman, about the process of cosmopolitanism and globalization, there is another important term that affects globalization processes. The term is "space-time contraction," which encompasses the complete transformation of the human life situation in modern times. Global processes generally lack the universally assumed unity and equal power in their degree of influence. The approach and mechanisms for the use of space and time are sharply differentiated and differentiating. "Globalization divides as much as it unites; it divides, uniting the causes of division coincide with the causes that contribute to the unification of the world. Along with the emergence of the planetary dimension of business, of the financial, commercial, and informational flow, a "localizing", the place-fixing process was also set in motion. Between these two closely related processes, the existential conditions of whole generations and the various segments in each of them are sharply distinguished. What appears as globalization for some is localization for others; signaling a new freedom for some, for many others, it becomes an uninvited and cruel lot." (Bauman, 2000: 22).

Bauman also notes one of the most important characteristics of globality about the human being, and that is its mobility (change of residence, work, ability to travel).

Bauman emphasizes the fact that in the globalization process, to remain "local" or "native" means to socially degrade or suffer unjustified deprivation.

When the personality is excluded from the public space, it loses its ability to reflect on what is happening in real life. This leads to the conclusion that against the backdrop of increasingly unified intellectual or financial elites, to localize or to be "native" is to suffer deprivation.

Cosmopolitanism is the answer to the question: What kind of society should man build for his future? Whether he will be able to do so is the dilemma that will predetermine the existence of humanity in the future.

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The cosmopolitan personality will have to deal with or limit the processes related to environmental problems, and the dramas surrounding finding ways to build a cosmopolitan identity.

4. The cosmopolitan identity

According to Jason Damian Hill, the main characteristics of this identity are the cosmopolitan spirit, which is the bearer of independence, and moral responsibility to one's own "I" and to the world as a whole.

Bauman gives another relevant example of the dimensions of globalization, of the emerging new sociality of (part of) modern people. He quotes Agnes Heller, who in turn tells of a businesswoman who speaks five languages and owns three apartments in three different locations. "The kind of culture he participates in is not the culture of the place, it is the culture of the time. This is the culture of the absolute present. Let us accompany her on her constant travels from Singapore to Hong Kong, London, New Hampshire, Tokyo, Prague, etc. She stays at the same Hilton hotel, eats the same sandwiches for lunch, or, if she wants, eats Chinese food in Paris and French food in Hong Kong. It uses faxes, telephones, computers, watches the same movies, and discusses the same problems with the same people" (Bauman, 2000: 114-115).

Modern man, although perhaps not on the scale of Bauman's character, frees himself from the locality and his "statehood", gradually acquiring a cosmopolitan consciousness. I.e. such a state of consciousness that challenges any territorial, nation-state, or geographical confinement.

Cosmopolitan identity is a sign of the moral maturity of humanity, which has overcome the limitations and intolerance of its antipodes racism, irrational patriotism, and nationalism. The cosmopolitan personality is committed to common human causes, on the other hand, this worldview is a sign of deep respect and recognition of existing diverse cultural practices.

A major problem towards and before the achievement of cosmopolitan identity is the insurmountable ethnocentrism and disregard for foreign cultural values, knowledge, and achievements.

In modern times, we are talking about an emerging cosmopolitan society; for a global culture that is transmitted and reaches every point on the planet where homo sapiens live through the virtual space of the global network (Internet); we are also talking about the emerging mobile man.

Cosmopolitanism is not necessarily a theory of national nihilism, kinshiplessness, or indifference to local achievements and characteristics of individual human subjectivity. This is a progressive idea of the functioning of the global social space, and more importantly: a suitable and sufficiently accessible way for the individual human subjectivity to feel unrestricted, but responsible and open to the new.

Will these global societies of ours manage to keep their "open societies" or will they fail to overcome their selfishness and continue to encapsulate themselves in self-eating communities, conquered by the spirit of consumerism and national-political-religious extremism? These are questions that we will be able to answer in the future. Positive answers in this direction will be possible only when humanity finds the balance in relationships, manages to overcome differences, and turns the borders between different societies into bridges.

5. Conclusion

Today, we as "mobile humans" are characterized not only by our technological mobility (owning and carrying with us various technological gadgets) but also by our extremely flexible and (if we wish) full awareness of what is happening around us.

We also have one of the most important characteristics for the modern man – to move in space without problems (with the help of fast-moving means of transport), saving part of his time and using the latter more fully for other activities, thanks to the high speeds, and with the incredible freedom to be present wherever he wishes in the world without feeling politically, religiously, territorially or emotionally bound, by any territoriality. All this is possible thanks to the common will of humanity for a single, global world.

Another question is, however, whether the setting of internal limitations by the person himself in front of himself, and of what he will undertake as an action, will be realized as an intention or will have the strength to set before himself as a goal to overcome and extinguishes the risky situations that await him in the future.

Even if cosmopolitan in spirit, individual human subjectivity will always be the bearer of concrete facts such as origin, bioanthropological characteristics, value, and moral specifics, but they are not the leading ones. The individual specifics are the individual nuances in the rich originality that represents the cosmopolitan personality.

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