

Demology

Conceptual Analysis of Cosmopolitan and Local Orientations

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This research deals with cosmopolitan and local orientations using conceptual analysis. Such approach to this issue is due to the novelty of studying it, on the one hand, and, on the other hand, to the formation of the relevant concept. Conceptual analysis can be discussed along with the history of the study of the issue. It can be presented in different ways. It is important to follow a certain sequence and present a complete picture of this process and analysis. It should be noted that despite different concepts of conceptual analysis and conceptual research, they are often confused. There are cases when they are considered as parts of the overall process. Conceptual research considers a methodological principle when an observation and further analysis are made in relation to a given research question. Conceptual research consists of several steps, where it is necessary to: 1) select a research topic (issue); 2) collect and process relevant literature; 3) separate specific variables and process them; 4) consider and generalize the studied issue in one focus of the research. As a result, we get a certain kind of innovation, which we will substantiate with empirical research. Conceptual research is a cognitive process that deals with abstract concepts and ideas. Studying such issues changes the attitude toward the real world. It can solve many problems and, most importantly, change public attitudes. Conceptual analysis allows us to consider the research question in a novel way. © 2024 Bull. Georg. Natl. Acad. Sci.

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In the social sciences, it is very important to study the research question through conceptual analysis. Conceptual analysis and its application have been studied in several works. One of the publications explores the technical field [1] and the second – the social aspect [2], field of education [3]. These authors have generally singled out the issues that are very important when conducting conceptual analysis. Conceptual analysis is not reduced to

conceptual research. Conceptual analysis is its constituent part. Thus, it is possible to discuss the common methodological issues within which conceptual research and, therefore, conceptual analysis are placed. Thus, the issue concerns cosmopolitan and local orientations.

These concepts are considered in the framework of conceptual analysis in the following way, first – the social concept selected for research should be

correlated with the everyday meaning of the word. Conceptual analysis helps to consider broadly the asked questions and by answering these questions define the concept precisely. The concept should define those criteria, which are very important, but not clearly expressed. In such a case, the issue is discussed from a different angle and many questions arise.

Discussion of the concept of cosmopolitanism has always been an actual issue for Western philosophy and social sciences. Today the term “cosmopolitan” is used to denote world citizenship. Regarding the term “local”, this concept was formulated later and now it is used to refer to the local. In this case, the term “local” is used but in various works it is referred to its different meanings [4, 5]. As for the concept of “cosmopolitanism”, it is used in everyday life and is a key term for researchers in the different fields of sociology, politics, and culture. Thus, in this paper we dwell on cosmopolitan and local orientations, which are generalized attitudes that determine person's behavior. Riefler P. and Diamantopoulos A. point to the great potential of cosmopolitan orientation in environmental behavior [6]. They also distinguish global and local societies. Scientists use a specific scale developed by them for research. The cosmopolitanism scale was used in relation to the individuals who were exploiting the environment. The researchers studied their responses to environmental constraints. It was found that those with a high cosmopolitan orientation pay more attention to global issues. Thus, the orientation acquires a conceptual meaning. It is expressed by a characteristic dispositional response to the event. This is manifested in the form of certain instructions, where, apriori, the existence of a general plan for a certain action, is determined. Locality and cosmopolitanism appear in specific way in relation to this or that field. The fields may be different for the subject.

Discussion and Result

Since cosmopolitan and local orientations have not yet been studied in Georgia, the study was con-

ducted with the measurement scale of cosmopolitan and local orientations developed by me (the scale measures the relevant parameter, where the subjective attitudes of the person are taken into account). The research is about determining the attitude towards these variables in institutions of higher education (using U. Stephenson's Q-methodology and sorting method to identify the variables). During research, it was established that the expression of cosmopolitan and local orientations also depends on the inner nature of the person. Of course, acting with such attitudes also involves other factors. On the one hand, it is related to the parenting style and, on the other hand, the acquired knowledge about the outside world. First of all, it is important to mention a moral factor. Some of the authors point to cosmopolitan education, within which moral cosmopolitanism, among other things, occupies a large place. M. J. Hayden deals with moral and cosmopolitan education in his work [7]. The author considers that there is a clear difference between these two spheres. In his opinion, this is not only possible, but also necessary in the conditions of globalization. Such approach reduces conflicts between nations and promotes the development of democracy through the principle of contesting rather than through actual competition, where individuals are guided by moral principles. From the beginning, the issue of cosmopolitanism was considered a parallel to patriotism. For example, Marta Nussbaum deals with the issue of patriotism and cosmopolitanism in her work. According to her, traditionalism is related to patriotism, and it primarily represents moral ideals for some people. This is justice and equality. Cosmopolitanism indicates that a person wants to be a citizen of the world and protect her/his rights. The author points out a big difference between patriotism and cosmopolitanism. Cosmopolitanism needs more attention in terms of education. M. Nussbaum considers the prerogative of education to care for the creation of the unity of citizens [8]. This does not mean that people will give up their local identity. Finally,

according to the author, a cosmopolitan education contributes to a better understanding of oneself. According to M.J. Hayden, in addition to moral cosmopolitanism, there are other types of cosmopolitanism and it is necessary to classify them: the first is a moral cosmopolitanism, the second – a cultural cosmopolitanism, the third – political and legal cosmopolitanism, the fourth is an economic cosmopolitanism, the fifth – a romantic/utopian cosmopolitanism, the sixth – an instrumental cosmopolitanism and the seventh is a mediated (or forceful) cosmopolitanism.

Cosmopolitan and local orientations that are expressed in behavior are also manifested at the cognitive level. It can be said that in a relevant situation, a person shows attitudes, which are reflected in his/her behavior. It also manifests itself in interpersonal relationships. The second – when we talk about the orientation sides of cosmopolitanism and localism, it is necessary to define the separated concepts unambiguously. First of all, it is necessary to find out what source these two constructions are based on. To assume that either one is better than the other is wrong in the first place. Here, the discussion is about their positive or negative nature. People today realize that they live in a global world and it is not the whim of any individual or any group. This was characteristic of a certain stage of the development of a society when capital conquered the world. Today, various organizations are developing, which are devoid of national colour. However, those working in them may be either cosmopolitan or local in their attitudes. Thus, on the one hand, the origin of such orientations was determined by public life, and on the other hand, by personal attitudes, in which their mobility and freedom of movement play an important role. In this way, based on the content of these concepts (where a cosmopolitan is considered a person who is open to the world, and a local is a person who shares a more limited area), if human development is looked at, that is, based on the example of economic globalization, cultural globalization may

be possible in the future. But it should not be raised to the level of ideology. The third – the study of the concepts of cosmopolitan and local orientations is important, and, therefore, it will touch on how realistic it is to study this in Georgia. It should be emphasized that today, depending on the conditions created in the country, in many areas, more often people are faced with individuals of local orientation, and less often with cosmopolitan ones. The commercial organizations developed in Georgia have, to some extent, created conditions where cosmopolitan orientation may become a priority. Such attitudes are becoming important for modern life. Many researchers have been working on this issue in developed foreign countries, since the twentieth century. J. Lindell divides the manifestation of cosmopolitanism at the individual level into three dimensions: 1) the moral dimension of cosmopolitanism, 2) the political dimension of cosmopolitanism, 3) the cultural dimension of cosmopolitanism [9]. The fourth – the formation of the concept should be done in such a way that it is expressed in general terms and has a connection with other social concepts. In this case, it is very important to relate the concept of identity with cosmopolitanism or localism, when cosmopolitanism and locality, as well as social, political, cultural, etc., are manifested relations. This may also be manifested in ethnic issues, because, in most cases, the issue of ethnic identity is related to locality. The fifth – cosmopolitan and local orientations also appear in organizations where there is a conflict between them. Let's discuss F. Glasl's view of organization development. According to this model, the first is the pioneering phase, where close relationships are still the focus. The second is differentiation phase – here it is important to pay attention to environmental factors. At this level, the conflict between cosmopolitans and locals may already exist latently. The next is an integration phase, where the relationship between those with these different orientations becomes more strained. The fourth is the association phase, where workers

are in close contact with each other and, perhaps, the conflict between these two orientations will decrease [10]. The sixth – when conceptual analysis reaches this stage, it is necessary to develop a discussed concept in such a way that it can be used practically. This means that it can be used to conduct empirical research. The practical meaning of the concept can also be achieved through verification. Here, it is necessary to develop a measuring device that will be closely related to the concept. By measuring, it should be possible to establish cause-and-effect relationships and determine their reflection in behavior through these relationships. The seventh – the concept developed through conceptual analysis must have practical meaning and be reflected in the relevant literature.

M. Murray's study concerns the population of Ringsend (Ireland), where the main problems were caused by the segregation of cosmopolitan and local stereotypes. The researcher studied the attitude of the population towards the garbage processing furnace ("incinerator") in their settlement. In his paper the author notes that "the perceived polarity between cosmopolitan and local attitudes centers on the idea that the cosmopolitan is open, inclusive and dynamic, while the local is conceptualized as closed, 'traditional' and 'isolationist'." These attitudes can be about very influential topics, starting from the point of view of trade, ending with support for fundamentalist organizations, attitudes towards religion or culture, and expressions of tolerance or hostility towards immigrants [11]. This

localism is a defensive formation against "global chaos and the imposition of uncontrolled, rapid change..." [12]. The issue of class plays a major role in public perception. "Place of residence, in itself, affects social opportunities" [13]. Within working class communities and/or communities where there have always been conflicts between 'insiders' and 'outsiders', these struggles are political, whether between 'black and white', rich and poor, local and global (cosmopolitan), etc. [14]. However, attributing such characteristics to working-class communities itself once again disrupts former cosmopolitan/local, "open/closed", or even "dynamic/traditional" polarities [15]. In his work M. Murray concludes that "community" or "locality" are never fixed in the sense that the cosmopolitan thesis suggests, which means that their meaning can be fully agreed upon [15]. In this way, the researcher is given the opportunity to consider cosmopolitan and local attitudes as a qualitative relation and not as absolute. Moreover, it allows researchers to keep reasoning about the results [11].

Cosmopolitan-local orientation is a general attitude that characterizes modern human. Undoubtedly, there are those whose identity is much less defined by place or national identity. The study of cosmopolitan-local orientation should be done according to the areas in which such attitude is visible, because this is completely new phenomenon in the society.

დემოლოგია

კოსმოპოლიტური და ლოკალური ორიენტაციების კონცეპტუალური ანალიზი

მ. დევიძე

ივანე ჯავახიშვილის სახ. თბილისის სახელმწიფო უნივერსიტეტი, სოციალურ და პოლიტიკურ მეცნიერებათა ფაკულტეტი, თბილისი, საქართველო

(წარმოდგენილია აკადემიის წევრის ვ. ლორთქიფანიძის მიერ)

ნაშრომის მიზანია კოსმოპოლიტური და ლოკალური ორიენტაციების განხილვა კონცეპტუალური ანალიზის საშუალებით. ასეთი მიდგომა განპირობებულია, ერთი მხრივ, საკითხის შესწავლის სიახლით და, მეორე მხრივ, შესაბამისი კონცეფციის ჩამოყალიბებით. კონცეპტუალური ანალიზი, შესაძლოა სხვადასხვა სახით იქნეს წარმოდგენილი. მნიშვნელოვანია, რომ აღნიშნული ანალიზის შესაბამისი პროცესის თანამიმდევრობა დავიცვათ და აღვწეროთ. გასათვალისწინებელია, რომ კონცეპტუალური ანალიზისა და კონცეპტუალური კვლევის განსხვავებული ცნებების მიუხედავად, ხშირად მათი აღრევა ხდება. არის შემთხვევები, როცა მათ საერთო პროცესის ნაწილებადაც განიხილავენ. კონცეპტუალური კვლევა არის მეთოდოლოგიური პრინციპი, როდესაც მოცემულ საკვლევ საკითხთან დაკავშირებით ხდება დაკვირვება და შემდგომი ანალიზი. კონცეპტუალური კვლევა შემეცნებითი პროცესია და აბსტრაქტულ კონცეფციებსა და იდეებს ეხება, ის შედგება რამდენიმე საფეხურისაგან, სადაც აუცილებელია: 1) შევარჩიოთ საკვლევი თემა, 2) გავცნოთ და დავამუშავოთ შესაბამისი ლიტერატურა, 3) გამოვყოთ სპეციფიკური ცვლადები და დავამუშავოთ, 4) კვლევის ერთ ფოკუსში განვიხილოთ და განვაზოგადოთ შესასწავლი საკითხი. რაც შეეხება კონცეპტუალურ ანალიზსა და მის გამოყენებას, კონცეპტუალური ანალიზი საშუალებას იძლევა, ახლებურად განვიხილოთ საკვლევი თემა, განსაკუთრებით, გლობალური გამოწვევების ფონზე, ის არ დაიყვანება კონცეპტუალურ კვლევამდე. კონცეპტუალური ანალიზი მისი შემადგენელი ნაწილია. ამგვარად, შეგვიძლია ვიმსჯელოთ საერთო მეთოდოლოგიურ საკითხებზე, რომელთა ფარგლებში თავსდება კონცეპტუალური კვლევა და, შესაბამისად, კონცეპტუალური ანალიზი.

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