

GLOBALISM AND THE FUTURE OF NATIONAL CHARACTER

Rijan IZAIRI¹, Merime MUSTAFI², Rukije IBRAIMI³

Department of Geography-Faculty of Mathematical-Natural Sciences

**Corresponding Author: e-mail: rijan.izairi@unite.edu.mk*

Abstract

The word globalism is relatively new. But even as a world process, we can say that it is new. In the world, there has always been trade, but also politics, armies, and peoples who have united for different interests at different times for special interests. However, with the creation of a new ideology - communism in Russia in 1917 and in the rest of Europe after the First World War, several empires disappeared and democratic states with national character were established, which means two different systems. The biggest divisions appeared after the Second World War when the world was divided into two sides, the democratic and the communist. There was also a third group of non-aligned states, but their role or power was insignificant compared to the first two. Complete mistrust was created and cooperation between them, mainly in economy and culture, was almost impossible. Therefore, after the collapse of the former USSR and the former SFRY, a new era began in the world, the era of re-globalization. Rightfully so, many authors see the beginning of globalization as a process after the fall of communism or often say "After the fall of the Iron Curtain".

Communism, on paper at least, granted equal rights to all the people that were under its umbrella, but in practice, the opposite happened. Then the destroyed economy of the post-communist states gave people a completely different direction, an orientation towards democracy. However, unfortunately, this process from centralized economies to market economies or, in political-economic language, transition, brought many problems, in all areas, to the point that they took the bread out of people's mouths. In the meantime, various criminal groups, corrupt politicians, oligarchs who were almost nobody, and many other problems emerged. So many people lost hope, hating both the state and its past, which led to great changes in national, social, and individual character. Over time things began to change for the better.

Keywords: Globalism; National character; Corruption; Culture; Economy; Security.

Introduction

We live in the era of globalism but also globalization. The first is a process while the second is an obligation. Globalism is a process of modern times from which we cannot escape. However, we cannot avoid globalization if we want to join different political, economic, military, and cultural organizations. Each organization has its own rules, with minor changes depending on its character.

All governmental organizations aim to preserve the national character, regulate the state, and create better living opportunities for the population of its country. However, the changes of the state systems and their transition from one system to another go through great difficulties, until it adapts to the new system, which in contemporary science is called transition. These transitions bring great disturbances in politics, economy, and culture. But they also bring changes in the national and psychic characters of individuals. With ups and downs in different periods. Often the causes are job insecurity, low wages, inefficient health systems, huge corruption, and the disappearance of the middle class in many countries in transition. Often the "strong" has the last word while the scholars are ignored. All this leads to insecurity, to no human value of the individual, and destructiveness. Therefore, in such times the national character fades but does not die. After every transition comes better times in every aspect of life, and the national character takes a positive turn.

The national characteristic is a very sensitive topic and in certain cases, it is even very hot in various discussions. This presents a lot of issues, promotes especially the progress of thought, and gives opportunities to hide subtle issues and at the same time visibly for national psychic and socio-psychological problems, mainly for countries in transition and those peoples who have unresolved national issues (Albanians, Bulgarians, Irish, etc.) or do not have a national state (Kurds, Tatars, etc.).

We often hear and read about the nation, there are also different theories about it. The biggest problem for most people is to distinguish between the nation and the people. But more appropriately, I will present it like this: A people who managed to establish a state is called a nation. Whereas, a people that has special characteristics and features different from other peoples, such as: language, clothing, songs, etc., but has not managed to establish its state, represents the people.

I think that everyone will agree with the fact that globalization processes in the contemporary world promote fundamental changes in the national character. The national psychic problem is placed in front of the new economic, political, and spiritual realities, which essentially reflect on the character, rules, and social orientations of social groups, ethnicities, particular personalities, and above all the general socio-psychological synthesis.

The main causes that have influenced these changes are numerous, as they have strong ties to property, the culture where and how they grew up, personal and family economy. These were broken for several reasons such as:

- imperfection and low level of maturity, and psychic unpreparedness for new processes;
- incapable of economic and social reconstruction relations, out of expectations;
- instability for social security and unreliability for the future and the national ideal;
- negative political relations for many countries and mainly unresolved national problems;
- the influence of world factors for not solving the problems but only reducing the tensions or stopping wars without long-term solutions under any conditions;
- the unappealing conditions and systems and the proven consequences in the Balkan countries in the process of globalization, based on whose main interests are, and who leads them.

In reality, two basic facts come together - the imperfect social system, the sinking of more than thirty years in a difficult transition, and the total entry of foreign interests, now mostly of the USA, mainly in the countries of South-Eastern Europe. If this increase - the new trends in the Balkans and the role that is determined to be played as a link between Asia and Europe are added. It is clear that, the problem with the national idea of people's identities for spiritual food, the same psychic problem and I am convinced that it is dramatic and reprehensible.

What are the consequences of the globalization process on the national and psychic character?

Prof. P. Ganchev in his book "Battle for the Future" rightfully says that "The world in the era of globalism "shows that globalism is an objective and legislative process, a consequence of American interests. The fact that this process is subject to the interests of a single state subject, orders a new world order such as economic, political, cultural, and moral, in essence, many negative trends are born, and find expression, according to the author, in social inequalities, character, ecological, demographic imbalance, militarism, insecurity, terrorism, etc.¹

Prof. M. Draganov, in his book "Bulgarian, Become One..." defines this process as a necessary historical roller. The honorable colleague does not fail to notice that the sun of globalism has a stain, it appears in the gigantic manipulative authoritarianism, and it promotes total denationalization, the liquidation of the ethno-

¹Први. Том. " Народопсихология и глобализация". Универзитетско издателство "Св.Св.Кирили Методий ", Велико Търново, 2005.

cultural origin. This will not return us to unpleasant periods in history when thought was guided by standardization, unification, and typifying and led large human masses. Many post-communist nations (states) started on a new path, to free themselves from the past, but they retreated, because maybe again, due to their needs and efforts, many complexities, were contained in the national character, due to the Balkan frictions, the often profaned - secular political class, feelings of insecurity and responsibility, have been forced to live with psychic feelings, which later represents social melancholy, rather than optimism and social security.²

Global processes, as Prof. Vasil Prodanov in the book "Violence in the modern era" are the basis of social genocide, ethnic cleansing, murder and criminality, repression against children, demographic collapse, and virtual violence. These processes mainly reflect negativities in general, states in transition, peoples with deformations of national recognition, and people with a rich ethnic and religious palette. Here is the psychic situation best suited for the usurpation of the national character, for the imposition of values of a dubious character, especially in the spiritual space. The facts show that, all the internal and external realities, which set in motion the sinking in the recognition of the order in positive lines of the national character, such as love for the nationality-people, food and development of wealth, work, love for companionship, etc. On its account, the non-traditional that is foreign to us grows, narrow-mindedness, sense of responsibility, commitment, low degree of respect for parents, etc., influence us in our great ideals. Never has the national character changed so quickly, like these last thirty years (after 1990).³

Drastic changes in the social system, the breakdown of the social status of a large part of the countries in transition (mainly the middle class), the low degree of satisfaction of needs and interests, and uncertainty about the next day painfully reflect, unfortunately, the impact negative for the national psyche and popular character. It proves a philosophical word that says - the mouse determines the conscience of the people. But here is another page. Immediate changes, psyche, and character are directed towards that being and lead to its formation with negative tendencies, and its target with inadequate bases. Unfortunately, this is now a fact. The noble and social influence is the idea of becoming different and changing, to adapt more successfully from the values, which have universal and European meaning and significance. As thoughts so far they are all good, as a theoretical model. But the problem is in something else, very significant. It is about the technology in this whole process, about the way we do it, about the magic with which we enter the social values, the economic principles-bases of the society, which directly reflect on the psyche and character of the whole people. Here it is irreparable. It creates conditions for severe social deformations, persistently supporting social insecurity, ugliness, and lack of perspective. Consequently, the circumstances, the internal deforming determinations of national sentiments - its character - increase day by day.

The many indicators in this relationship-attitude are the results of the research, made during the year 2003 by the Center for Research from BAN (name of the organization) and the Agency after the start of activity of the Parisian Institute for Research on contemporary societies. From 1989 to 2003, jobs were reduced by nearly 50% (even now it is no different from that period). Then the global crisis of 2008. The offer in countries for professional achievements fell significantly while the prices increased drastically compared to the monthly salaries. Prices rose again in 2022 and are still going as a result of the war in Ukraine.

The deterioration of economic conditions and the need for material and financial resources obscured the youth's interest in the family. Many young people did not want to have children because of the difficult economic conditions.

²Po aty.

³Po aty.

The facts mentioned in different variants are commented, on and analyzed by different specialists, sociologists, psychologists, political scientists, and geographers and the conclusion is clear and categorical. The character of people has changed when the conditions in which they live, work and act have changed. And the problem is unfortunately with these changes, the way they do it. Here is the tragedy. One we love, the other we do - increasing personal interest. All this, dressed in a garment, always affects the national idea and the hope for self-strengthening as a people with many achievements and opportunities.

However, the trends, that now model, reinforce, and form the national character after a period can motivate and stimulate the emotional spheres and other thoughts, which will affect a deep sinking or rise in the sub-recognition of many people, which makes us such, with which we are acting and which makes or defines them as peoples. As for the psyche and character, emotional experiences, and continuity of relations with the world and oneself, many people are "too modest". These require realization, work, and security.

Then some people (states), mainly post-communists, hoped that stronger states from the West would help them and wait for their aid and not from their states (political) and their economic activities and do their work by themselves. But there are also many such (big businessmen) who, if some conditions in their countries improve, are ready to invest their capital in the countries where they come from (their country). While in the current policies that operate, in many people they create negative psychic beliefs about their countries that will later have very big consequences for many people and mainly individuals who have the opportunity to offer help in their countries. In reality (deed) we cannot create a rich class, that will reinforce national ideals and create material and spiritual values with national significance. Today's bourgeois, if we can call them that, the wealthiest ones smell of criminality, clientelism, and propensity for giants, not known throughout history for abuses. These social groups prematurely age mentally, degrade morally, and unfairly stay on the social scene, as early capitalism reminds us at the end of the 19th century. With few exceptions, modern, knowledgeable, with a clear national identity, wealthy class.

Analogous are the reasoning judgments for other social strata in many countries, "Who is the modern worker", "Who is the simple peasant", and "What intelligence do we have".

The dream of reconciliation with the worker was to participate in mass privatization, to choose one, even a small part of the large part of state wealth. Dreams were struck, despair engulfed a large part of many peoples (of states in transition), and barriers were raised in the characters of people, who received and participated in the establishment of great material and spiritual values. Unemployment, systemic poor nutrition, the cost and deformation of the health system, and the need for social security strengthened (increased) the despair, skepticism, meanness, alienation, and self-isolation of many people. The reasons for them are historical and contemporary.

This closure in itself and anonymity induces or presents unique reactions - weak social activity, harshness, social melancholy and expresses severe/strong "allergy" against political subjects and national problems, criminalization of relations, up to a young age. Frustration/disappointment in the active phase are before people, dreams of a better and fairer future were broken. This whole process was catalyzed and took new measurements in progress and total measures of global processes.

It is a great illusion to think that we will lift the simple farmer spiritually. Now social processes are measured differently than in the past. The dramas and concerns of the population and farmers after the Second World War (WWII) were great and irreparable. New industrial and technical-technological developments bring great psychological changes to the rural or agricultural population. Going back to agriculture or the countryside is just a utopia and unrealistic policy. What should be done? A more accurate answer to this should be given by politicians or state leaders of countries, mainly those in transition.

Many pages and researches are necessary for the character of state intelligence. Here the punch is unique - to belittle, destroy, and mistreat the people of the country such as scholars, writers, poets, actors, etc., is equal to treason. Irresponsibility, despair, hunger, and pain are part of transitioning and poor people. When it is known that these are the wealth of every people.

The analysis of the mental state of different social groups in transition countries requires deep research and, naturally, this is a very necessary social topic. Here, the traditional way should be rejected, while the object of attention should be not only the internal social situations but the larger extent of social systems of global processes. Utopia is to think that with character we can remain in the mind of the past. We live in mutual dependence with others. Globalization processes also include the Balkan countries.

The saturation of material, and spiritual values, psychic character, mass entry into the economy, and contemporary information technology put national values, self-originality, and character to the test. Optimists are categorical - the character remains sound, hardening before new troubles and again we will endure in provocative situations. It is not worth forgetting, but the realities are now quite different. The whole world was redistributed again. Of course, after three decades (after the fall of communism) giant economic centers will grow in Asia. Russia struggled but drastically came out of the crisis. In the US, the crisis grows.

Consequently, globalism, especially affecting economic and political interests, will change its subjects, its bearers, while this will also increase the radical differences, the hitherto unknown psychic realities, which on their account reflect in the character of small peoples and it is understood not only by them.

In essence, pessimism stands out even in people with better abilities in social and psychic realities. "Many peoples will merge/disappear. It will liquidate ethnic and demographic processes. We are drowning in the great sea of values presented/proposed by others. Do we have a future"? In science, and again in general conduct, there are similar injuries to spiritual nourishment and parents.

Something is reliable. Life takes its course. The way of life changes, and then we change too. But when the changes are positive, they act on the national psyche more essentially, there is nothing wrong with that. The bad thing is that the growth of material and spiritual social existence, which will give positive energy to the psychic world of people, is missing. This energy, which systematically affects and regenerates a collection of characters and rehabilitations, enriches the lines of the national form. Let's not forget the situation that, in the psyche, perceiving the influences of the social factor on itself, it feeds its content, forces the balance of its subcontract, and often even the known layer of energy in the body, with a satisfactory level of elementary human needs and occupying needs, strongly influences global processes.

Here is also the drama of the psyche or the national problem. For this reason, we live in mental anxiety and uncertainty, with no perspective for the future, with serious emotional and character deviations. Here the rules came into force: "When you can't attract support from outside when they manipulate you and don't give you security, save yourself". However, this is the position of many people. But this by itself brings alienation, anonymity, and escape from social position. The contradictions between the so-called "macro" and "micro" are murderous for us. It again gives birth to dramas of a national character. According to certain laws, the problem arises - will the national psychic problem stand under the pressure of unfavorable situations and facts, in which the transition people live.

Other realities are very convincing and strong, with which we must study the future from the national character, from the national psyche. Thoughts are colors/shades. For many reasons - historical, political, cultural, etc. minorities of other peoples also live in different states. In national literature, special attention should be paid to the "national issue" or to national problems, in which in a special/defined and convincing manner, elements and features will be presented along the lines of the national character, formed by

settlements-displacements or the great movements of ethnicities, their influences on religion and spiritual values. Globalization encompasses this entire process.

The movement of all human masses, the fusion of human systems, the construction of powerful international economic societies, and the almost collapse of geographical borders in the framework of united trade relations create objective and real conditions for fusion, for the strengthening of mutual influence for overcoming and mutual opportunities in characters and psychic survival. In other words, new psychic possibilities are created, which are a synthesis from a collection phenomenon of new thoughts, which in essence arise in many different countries. The facts are compelling in these references.

In contemporary France, there is a large reflection of the Arab population from the former French colonies. The Arabizing variant is in the spirit of many young "Frenchmen". The so-called "American character" is a unique matter, in which the "pure" character is completely absurd. The Spanish-speaking population in the US is getting a spiritual climate in this country. The strong presence of the black population and many other specifics and factors for the USA associated with these creations and developments build unique psychic synthesizing activity. The same happens in the United Kingdom with the population of the Indian race.

The Balkan countries are also convincing evidence. There is hardly, or no territory in the world, with close coexistence with so many peoples and religions. The mixture of Muslims and Christians, different peoples with very common historical roots, similar cultural values, and common historical destinies. But also with different cultures and characters at the same time. The cultural values of the Balkans, national feelings, general rights, and lines of character pass from one to the other, are defined and represent reciprocity. It is enough to accept contemporary musical culture in ethnostyle.

Creative folk music is a manifestation, a celebration, not only of national culture but also the opposite, an expression of national character and thought. During the musical creativity of a people on a large scale, we can express the emotional feelings and intelligence of an entire people, social groups, and ethnos. Indeed, the current musical environment is not the fruit of other influences; it is born simply non-cultural and represents personality/spiritual feelings.

It is generally accepted that music and dance are powerful pleasures, and these are attestations/feelings for the psychic world of people. Here, in addition to the rational impulse, many irrational piles of the human psyche are also benefited. The psyche does not have the character of a strong spiritual order. In these: spontaneity, non-systematization, the traditional presence appears active especially in the society as the only one, in which there are no rules for behavior and social activity, a society in which the norms and customs are destroyed to the lowest level. There is a complete basis for talking about "unified psychic synthesis", a trend, a belief that has appeared that now in the period of intense globalization are drastic trends even in societies with historical data and motivated by the contemporary new type of ethnic relations. There are no isolated spiritual manifestations, they are all interconnected. However, this is a development, an expression of a general dialectic.

In this sense, the character of many peoples in transition mainly the Balkan peoples will continue to endure and feel in themselves the specific influence, the lines of characters, and mainly of the large ethnos (minorities in the state) that live in those countries such as Macedonia with Albanians, Bulgaria with Turks and Roma, Romania and Serbia with Hungarians, etc. as well as the religious influence such as Muslims and Christians in these spaces. Characters, behaviors, or habits mix, thoughts accept/take many simple lines, lifestyles accept new dimensions, and people change. Of course, things do not go in straight lines, as these tendencies will not be defeated, they will not liquidate the individuality from separate lines of people from different peoples. The models, which are built here, have no such purpose. But on the contrary, the only one, generally as a national

and psychic character, strengthens individuality and enables conditions for the manifestation of its success. The cooperation between the general, the particular, and the unity is at the basis of the "unique" national psychic synthesis. It talks about the national and psychic character, which is based on the general basic lines, born from the settlements and the historical past of the Balkan peoples, from their genetic determination. But in the past periods of historical developments and especially in contemporary times, depending on an objective development, called "globalism", generally takes new lines, dimensions, and manifestations under the influence of interaction and influences between peoples, ethnic groups, and the general geographical region. This is full of developments and is part of the development of humanity, quite expressed in the Balkan countries. The wealth of the psyche as a spiritual reality lies in the ability, it does not depend on conservatism and stereotypical elevations, to perceive, accumulate, or nurture the passes from external influences, to take care of the presence of the environment, of the conditions, in which it exists.

This feature of hers increases the synthesizing character, having the ability, to feed the general in itself, modify it, and adapt it for a new real social activity. Nurturing identical national lines, the individual's character takes on new measures/influences such as thought, interaction, simplicity, and desire for change. The openness to national influences vis-à-vis other peoples and countries is the fact that many people work and act outside their countries (birthplace), channels new spiritual feelings and understanding about the meaning of life, about work/worker. For the majority, it is clear that a person must believe in himself, that he must choose his life problems, and that his personal activity and social position are necessary to survive. This will rather draw lines in the sense of national character. The deep self-sufficiency of the past and contemplative waiting changed with initiative, research, activity, and activity. Work takes on new characteristics. It is understood that all this is a process in which the only psychic synthesis is realized within us in the interaction of individuals and special lines of ethnos and the unification of the total globalizing interaction between all peoples and states. Here the dramatic problem is the national identity, which would feed into the preservation of the lines of the national character. Fear and full expression of alarm, which during certain political situations, instigated by the so-called "main" globalizer of the world, the USA, in Europe, even the Policy of the European Union, the ethnic problem of the Balkan countries, can be optimizing and catalyzing up to the level of objections and national diseases. This was done a few years ago, but why not repeat it, while it is now part of our everyday life. Be that as it may not be, I think that, except as the basis of globalism, the political interests of only a state machine, can choose military/military "humanitarian" activities in all parts of the world in the name of freedom and democracy. Why should this not be done in the Balkan countries as well? However, this is a started process, the consequences of which are visible and convincing for some peoples and ethnic groups living in the Balkan countries. For some ethnic groups they are positive and for some negative. We have no basis not to talk about and not to research the national characters of other ethnic groups, which affect and sometimes determine not only the quantity but also the quality. Consequently, the so-called "Everyone in his own time" is formed naturally, and slowly, and motivates a new type of behavior and way of thinking. According to some thinkers, there contain new and interesting national psychological problems, which must be analyzed, to provide forecasts for future leadership for states in transition to the new economic, demographic effect and national psychological reality. The examined problems are necessary for wider research. Here the problems are examined, which have not only national psychological content and meanings/thoughts but also problems with significant practical content for the future of people in transition and others in general, such as psychic features and character.

Regardless of the changes of today and the future, regardless of the globalization and internationalization processes, through all these coercive processes, I am convinced that the people will succeed and exist.

Much should be said about self-knowledge and national consciousness. National psychological knowledge with great activity should be included in secondary school plans and programs and mainly in the textbooks of higher educational institutions. Not only from the historical point of view, but also culturally and psychologically.

Optimism feeds many people, because, at a certain stage, globalism turns into its own opposition and/or hopefully, especially of small people, into self-strengthening towards its presence in choosing the problems of the contemporary world. This is evidenced by the recent events in the European Union and by the birth of new tendencies of the countries of the Western Balkans for membership in this union with all the national features they possess.

Discussion and Conclusions

The national issue has always been, is, and will remain in the head and heart of every person on Earth. Although many people in the world live far from the nation-state, they probably do not know even a word of the language of their ancestors. Again, at certain moments he expresses or defends its origin.

Above we presented different opinions about the national character mainly in the current era of globalization, both positive and negative sides. Who directs global policies and in what direction they go, optimism and pessimism. The influence of foreign policies or world powers and the lack of ability or bad management of the state by local policymakers. With hope or without hope. Life goes on, generations change, lifestyles change, technical-technological changes and advances move forward. So, everything changes. However, the love for the nation or the people will always remain in each generation, each in its way.

There are hard times and golden times for every nation, people's characters change, but the nation always remains something of the blood and divine. It will continue to exist despite all the storms that people go through but also as an individual. Unfortunately, the mediums or now even the portals, often play a negative role in their degenerate programs of their cultures and the opposite of this orient's certain groups towards nationalism or even extremism.

References

- [1]. Хони. Ферн. Хејбер. "Отаде постмодерната политика", "Институт за демократија, солидарност и цивилно општество" Скопје 2002.
- [2]. Бауман. Зигмунд. "Глобализацијата – последиците за човека". Книгоиздателската књига. "Труд". Сфиа. 2013.р
- [3]. Семов. Марко. "Глобализација и Националната судба", "Македонија прес", Сфиа, 2004.
- [4]. Први. Том. " Народопсихологија и глобализација". Универзитетско издателство "Св.Св.Кирили Методиј ", Велико Търново, 2005.
- [5]. Волтерс. Малком. "Глобализација". "Институт за демократија, солидарност и цивилно општество" Скопје 2003
- [6]. Мандер.Цери, Голдсмит.Едвард. "Глобализација", "СЛИО".2003.
- [7]. Легендл.Марк. "Зошто Европа ќе управља XXI век", "Обсидиан". Сфиа.2005.
- [8]. Meidani.Rexher. "Globalizmi, integrimi dhe kombi shqiptar", "Тоена", Tiranë. 2002
- [9]. Rubai.Amër. "Globalizmi dhe bota islame". "Furkan ISM". Shkup. 2009
- [10]. Kardavi. Jusuf. "Mesazhi ynë në epokën e globalizmit", "Furkan ISM". Shkup. 2005