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NATION, COMMUNITARIANISM, PEACE AND GLOBALIZATION: A VULNERABLE RELATIONSHIP[1]

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Abstract

In general, human progress was achieved through accumulation from simple to complex. Nations appeared and were developed on their own basis then, there were communities (European, American, Asian, International, etc.), often stimulated by the need of progress, by the success in competition, by peace. The transition to globalization was obvious and reveals itself today as a natural process with multiple causes, mainly economic and especially it reveals the need for smooth movement activities. For example, the globalization of capital markets, labor market with incidences on development ever since antiquity but also the product market. What factors do such processes favor? What factors do hampers interpose? Do such developments manifest realities? What about the prospect? Here the object of my research is addressing some complex horizons such as nation, peace, war, integration, migration, globalization, terrorism; all this in a world, as troubled as ours.

Keywords: Nation, Integration, Globalization, Peace, War, Migration, Vulnerabilities

1. Introduction

Reading the French magazine L'Histoire issued on January 2015 or more precisely the group of articles *Les racines du nationalism [The roots of nationalism]* signed by Michel Winock, *Les nations africaines existent-elles? [Exist African nations?]* by Pap Ndiaye, *Amérique Latine. Des nations filles de l'independence [Latin America. Nations daughters of independence]* by Yves Saint Geours, *Français d'abord! [French First] by* Valerie Igounet and, *L'explosion des nations [The explosion of nations]* by Edward Vernon etc. (L'Histoire, 2015), I remembered the exchange of ideas I had in the 1980s with Professor Mircea Babeș from the University of Bucharest with whom I lead off a fundamental problem of our time, of our century and probably, of the century to come as "the relation between the national, communitarianism, peace and global, between nation, community and globalism". Therefore, wherever we are heading towards, is it to globalization or are we coming back to the national? Are the two "perimeters" opposed or do they coexist? Do we have a victory of the global? What is subsequent to globalization? There are other questions that arise from these themes, not just reflexive but also practical, pragmatic, economic and political, social. The answers are being with regard to every one of us living today, but also to those who will live tomorrow.

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[1] The study was written before the Referendum in UK. The result of British consultation – Brexit's victory – and, possibly, what might follow – fully confirm the ideas of this study.

However, categorical and straight answers to such questions are very difficult to give, although we have lots of books, studies and articles written, many approaching only perspectives. Points of view are many times contradictory. Only within UN there are 193 member states, each with its specific problems. Further on, we will try an outline of this matter, of course, essentially economic, efforts in such a direction pursuing to represent for us within our strength and a preoccupying subject.

2. The Becoming of Nations: A Complex Process

In Europe -of course, on other continents, things sometimes evince relatively, otherwise- as written by Michel Winock, the idea of nation was replaced by the eighteenth century and after that of the sovereign (Winock, 2015). It is a statement full of substance. Along centuries, although it had often embodied general aspirations, later on, such a process manifested as hesitating. There is not yet a single definition for nation. There are scholars and philosophers, many from Romania, who emphasized the idea of "contract"; the general will which is the basis of society, the willingness of people to live together and that lies at the foundations of society. In fact, in terms more close to modern society, it is the right of people in a given territory, the right of a people to dispose of him. Slowly, through revolution and by evolution, monarchs are considered more as delegates and trustees of nations, and less like their owners and masters. Several of the sovereigns that will not change, that will not do so, shall perish by the hand of the executioner wielding a hand ax, the guillotine, the bullet etc. Charles I Stuart in England and Louis XVI in France are only two significant examples but what about the ephemeral emperor Maximilian of Mexico? What matters was and is, ultimately, sooner or later the will of people. Winock emphasizes, still, that we are to do therefore with a definition not only revolutionary, but rather "subversive" (Winock, 2015) for kingdoms, empires, multinational entities.

We consider, however, that the above-mentioned definition should be completed by that of the "objective nation." In this regard, nation, nationality in this case, not only is a voluntary act, but also a historical product of collective forces that form the "genius of nations", a genius of people that we find in songs, legends, epics, in the human mind, in writings, but not least in the language and, especially, in solidarity, in the configuration of some economic relations directed, more or less on the surface, towards a single market area. Therefore a phenomenon of cultural, social, economic (etc.) heredity is emerging. We might add - among other things – the "health" of a nation. The positive state may ensure progress, but the opposite case is also true. Of course, it is more difficult to reveal whether the national consciousness - kneaded from all these directions, from education, from custom - generated nation or this generated national consciousness. I feel that the elements, factors, directions intermingled, intertwined. Although, in a certain sense, national consciousness, or, in other words, nationalism seems to have generated the nation, nationalism, that political principle which states that political unity and national unity must be congruent.

In such a complex evolutionary key nations are not only natural creations but especially, evolutionary categories. National movements, coagulated by the invoking of ideals stemming from the past, from history, gave birth to or developed national consciousness, consciousness that, in turn, more and more set up the nation. It is hard to deny that an important role, therefore, it was and is attributed to cultural, social, economic, political elites, including the legendary and literature of some kind that will animate or follow the masses (Popescu, 1990, p.113-120). It is virtually impossible to submit in these lines, beyond such brief sketches, notes, definitions, the occurrence and development of nations. Either way, however, there is no denying of the fact that during the nineteenth century the nation-state principle was enforced. The example of Americans -the leading nation of the world, see how to obtain citizenship - of the American Revolution, of the War of American colonists against the British is significant. Even if the same people who fought for their freedom, exterminated Indians (Huges, 1983). Beyond works, documents etc., there are American Indians today in Missouri which - as I was convinced on the spot - want to talk to you for days about such problems. Later, the new American regarded the descendants of black slaves in the past as "primitive." They discredited Asian populations. They, Anglo-Saxon and Protestant, have marginalized a good time, Catholics and Jews, in fact all

migrants from Central and Southern Europe etc. Clearly, quality is not acquired from the beginning, but from the overlapping effects of successive situations.

Returning back to the subject, further on, behold, wars generated by the French Revolution of 1789 and the Napoleonic Empire that followed led to a movement of nationalities in a double sense. First, the French armies "exported" to Europe the ideas of the Revolution, in the famous and beautiful triptych "Liberté, Egalité, Fraternité" convulsing, even beyond France, the old feudal structures, generating a strong, collective feeling against the old regimes (Popescu, 1999). Secondly, they caused the invading national reactions against the alien invader, coagulating, behold, national feelings, nations. The Congress of Vienna in 1815 did not consist only in sprees and dances, in scenes of the alcove, but tried to reconstruct the world as it was before Napoleon with the English, Austrian and Russian empires, with Prussia in the foreground. They did not make it. But, the "thresholds" were cancelled; national ideas were acting with a force before which they could barely resist even antinational (Popescu, 1999), military efforts.

In fact, in 1815, not a few nations were integrated into empires. For example, the Austrian Habsburg consisted of many nations, as there were nations divided into empires – see the Poles between the Russians and Austrians. Also part of the Romanian nation, of Transylvania, which was a long time under the dominion of the Austrian and later of the Austro-Hungarian, the Romanians, a majority, effectively aimed to re-become the "motherland". In relation to such a situation, forcing the acquisition of another nationality, "imperial", sometimes nations wanted themselves separated and then regrouped. If possible, elements given by national criteria certainly came up. The Ottoman Empire, the "sick man of Europe" as it was called later, quickly falls apart, the Serbs already ripping in 1815 as a "debut of autonomy." Then, rather, about the same time, national emancipation is illustrated by the Greeks who will conquer independence, recognized by the major powers in 1830. Not long afterwards, in 1861 and under the influence of Peoples Spring in 1848, which stimulated movements for independence in Europe, the Kingdom of Italy is proclaimed independence despite the efforts of the Austrian to cancel it. In 1871, at Versailles, after winning the war with the French of Napoleon III, Wilhelm I was proclaimed the emperor of a unified Germany. In 1877, the Romanian Principalities that united since 1859 virtually under Romania would acquire political independence, removing Ottoman suzerainty without heavy bloodshed on the battlefield. Independence supported by the French, however, would be negotiated with the British and especially the Germans who would condition its recognition to Romania's renunciation to compensations it claimed from the company of Strousberg the crook (Popescu, 1999). Balkan wars of 1912-1913 are an important expression of emancipation from the Turkish domination of the Christian peoples of the Ottoman Empire, which encompassed still "living language" populations, framed in what was called "Turkey of Europe". The First World War in 1914 - 1918 would express the national aspirations of some peoples of the Balkans. In Europe, the principle of nation-states would indeed triumph, Romania, reunified being a significant expression of this event. Virtually every nation and obviously the majority in the respective national space would affirm their strong identity on behalf of its history, its language, its religion, and it's imaginary.

The principle of nation-state would impose itself for a long period in the twentieth century, virtually worldwide, once with "decolonization". Thus, the world map will change according to the map of Europe. But for the most part, colonies did not represent national entities, but more opportunities capitalized by metropolis colonial conquests. The matter is especially true for Africa, for the former colonies, dominions, protectorates, trust territories on the African continent where the number of countries beginning to have more and more significantly increased problems both inside and outside. Such a condition is valid even if to a lesser extent, for Asia as well. It can be illustrated for example, by the Indian-Pakistani relations and beyond. South America, Latin America were manifest in another category; former colonists and their descendants, a national bourgeoisie, a national population becoming, fought admirably for winning independence from those whom they basically coalesced with, mingled with a few tens or hundreds of years ago. Here, initially, there was only a timid minimal integration of the indigenous peoples, these often being considered inferior (Popescu, 2002) populations. Later, things have turned. In other parts of the world a long time after removing the

political domination of the former metropolises, particularly in Africa, there broke a myriad of ethnic and national conflicts, most bloody, wild, and painful.

3. Let Us Leave in Peace, Getting Ready for Peace

Where did or does the world head? It's difficult answer to give even if a certain sense of general evolution may indicate the likely prospect. Behold, "Man cannot be alien to man only because a border between them becomes evident" written by the famous Romanian diplomat Nicolae Titulescu (Titulescu, 1994). Unfortunately, there is a Latin adage that says *Se vis pacem para belum (Let us live in peace preparing for war).* In other words, only wars are those that prepare peace. This dictum has survived ever since pre-ancient and ancient times, based more on instinct rather than reason, rather based on a shaky reason and the world, eager to develop, yearning for peace, opposed it by another; *Se vis pacem para pacem (Let us live in peace, getting ready for peace).* Peace might, therefore, perpetuate where there are negotiations, intelligence, balance more or less exist.

Certainly, compared to the recent past, when wars were local rather than general, when technique and weapons had limited power, today, serious contentious issues are attempted to be solved and sometimes using weapons of mass destruction or by their destructive threat of force, which questions the existence of civilization on Earth, even the very existence of Earth. Already having the experience of two atrocious world wars making real havoc on the planet, when, after World War I, the dream of peace fell apart after about two decades, incredible and unbelievable to many. The World War II following which was the worst, when we practically have a variety of local wars, wild and atrocious too - circumstances prove beyond doubt that peace must be built more than ever. No war should be the interval between two periods of peace and no peace should be the interval between two wars, but peace must pursue peace and prefigure peace all alone. The League of Nations, after 1920, as an expression of human solidarity to peace, has failed miserably especially in front of claims and target of the Germans. Then, on a larger scale, the United Nations (UN) starting from broad, generous, peaceful initiatives have demonstrated its helplessness along time, even more today - or its weak powers - before the "Law of Force", before embarrassing goals and some hybrid bellicose targets. But it can increase and have been going against the immense majority of humanity that wants peace, who cherishes peace which relates their hopes to it. However, for a long time, only fools believed that peace could, can and will be fixed in a sustainable way with relative ease. It hasn't been so. It has been clearly proved that peace; the ample trends in favor of peace have been almost a dream. Fortunately, our hope remains that peace may and should be extensively prepared and built, step by step, on schedule, involving as many countries and peoples. Let us turn this "may" with its inherent doubts in a real possibility. It is not easy but it is possible.

War, as said before, the conquest since pre-ancient times which has "filled" all centuries as a means of deterrence. Similarly to the means that made cemeteries overflow, places, one sort or another, of eternal rest, that filled the world with widows and orphans, exhausted and destroyed legacies and made brothers die in the same battle, brought, finally and essentially, just ruin, misery, disease, dashed hopes. A fatality? Many have invoked it, but many, perhaps most, even if some, not very vocal, refused it. Sometimes "pacifism" was branded a bad foretoken, it was appreciated as the preserve of mediocrity, while war, its promotion, gave birth to "radiance and intelligence". But here goes the unprecedented diligence of the "Grim Reaper". Among pacifists, not long ago, I remembered and analyzed Jean Jaurès, this complex personality (Popescu, 2014c). We are now trying to express some reflections on peace as a great dream, rather, as a great hope of the European century - and not just European - XIX. A dream, a hope however dramatically dashed in the twentieth century. I got more details into this framework, joining them to ours, from the study by Professor Christophe Prochasson (Prochasson *et al.* 2015), published in "L'Histoire" last year, along with several articles devoted to peace. At the same time, we meet with those whom we studied, not long ago, namely the founders of the economic solidarism doctrine, Frédéric Passy, Charles Gide and Leon Bourgeois (Popescu, 2011b, 2014b, 2015).

Thus, we have the nineteenth century. After the "Enlightenment" in the eighteenth century, we may regard it as "the enlightened century". From a certain point of view, it did not start in 1800 or 1801 - when Europe, especially but not *only*, was dominated by the very strong and impetuous personality of Napoleon Bonaparte. The eighteenth century was virtually continued during those years. With this experience and with the Congress of Vienna trying to revive from ashes a painful world that could never be resurrected, we can say that the nineteenth century began in 1815. To an extent and to the level of an intellectual minority with overflowing rationalist optimism, convinced that the progress of reason will one day ensure future universal peace, this was a relatively pacifist century finished, I think, not in 1900 but in 1914, on the eve of the First World War. Indeed, previous war generations were gone, and new generations knew very little about their terrible dramas, having, however, for peace, "superficial attention diverted by daily concerns" (Prochasson *et al.* 2015, p.44).

This nourished the essence of major conflicts in 1870, and foreshadowed the great cataclysm of 1914 - 1918. Certainly, in my opinion, the world was unprepared, with a capacity of reduced responsiveness to embrace appropriately, effectively, the pathetic message for peace of the great French writer and scholar Victor Hugo. In the Congress of Peace of 21 August 1849 he said:

> One day will come when cannonballs and shells will be replaced by votes, by the universal suffrage of the peoples, by the venerable arbitration of a great sovereign Senate that will be for Europe what Parliament is to England, what the Diet is to Germany and what the legislative Assembly is to France. A day will come when we will show cannon only in museums, as today we present an instrument of torture, marveling that such a thing could exist. A day will come when we will see these two massive groups, the United States and the United States of Europe, facing each other, holding hands over the sea, trading their products, their industries, their art, their geniuses (Hugo, 1849).

Splendid foreshadow of some achievements and intentions of our world today in its desire, yet little accomplished to find peace. As compared to Napoleon with a purpose, however generous, to ultimately promote the essential ideas of the French Revolution of 1789, namely liberty, equality, fraternity, who wanted to do by force of arms and under the hegemony of France, not actually a global project, but referred especially to the United States of Europe. Victor Hugo wanted, more than this, peace and understanding in the way of reason, tolerance, wisdom, and no one's hegemony. We should however return to the subject. After 1815, more and more scientists, philosophers, writers and artists would regularly cross the borders of Europe, thinkers of the "New World" rallying to them; communication, but also meetings, debates, agreements, etc. In the second half of the nineteenth century, the number of scientific congresses had grown, more universal exhibitions had been organized, and the ideal of humanity had been promoted, all of these being forbearers of peace. In England, since 1866 the "London Peace Society" has been working and in continental Europe, during the Universal Exhibition in Paris in 1889, the first Universal Congress of peace and inter-parliamentary conference would take place. However, especially promoting the legal principles, peace was hardly associated with revolutions. In France, as written by Christophe Prochasson, 1860 and after are the years that will see people, networks and institutions organized to defend the old idea of peace, even beyond the lyrical illusions (Prochasson *et al.* 2015).

A good time, the liberal lawyer Frédéric Passy would manifest his ideas as such and as a founder of the Permanent International League for Peace in 1867 then of the French Society for arbitration between nations. He also received the Nobel Prize for peace in 1901 together with the Swiss Henri Dunant, founder of the Red Cross. The idea coagulated by the high number of wounded and sufferers after the battle of Solverino in 1859. More and more, the idea of peace will be compared with that of the Republic, and with socialist antimilitarism of the type promoted by Gustave Hervé. No war and yes peace, especially by force of law, calls mainly on education, an education founded on the brotherhood of peoples and apprenticeship of languages, including Esperanto. Obviously, the role of general communication, certainly, there was a plead, among other things, it could not have been otherwise, against abuses of

colonialism and for profit economy but solidarity and social, not only within countries but also in the world, a prerequisite to a lasting peace.

Charles Gide, Leon Bourgeois and, of course, the great apostle of peace, the tribune Jean Jaurès (Popescu, 2014c) would express their opinions in favor of peace, with conviction and determination. There was a very valuable German School in this context, with Kant, the one dealing with rational pacifism, but also with the brilliant followers of Cooperativism including essentially Raiffeisen which we wrote about more broadly (Popescu, 2010). We have similarly referred to this and we'll refer to it on another occasion as well.

Charles Gide will emerge initially as a promoter of Cooperativism as well, of cooperative associations. Convinced that wars are caused on superficial level or in depth, especially by economic rivalries, Gide considered cooperatives to be based on agreements, regulations and harmony as a possible peacekeeping effective instrument of companies. Demanding - and strictly necessary therefore - were solutions from the point of view of international law. And a step forward in that context was represented -further on we refer to France - by the League of education, the League of Human Rights, the Masonic Lodges or by free-thinking companies that started to multiply. The Congress in September 1905 of Free thinking associates who will vote a Motion of peace, especially in terms of the law, asking for the promotion of international arbitration given that the education of men was based especially on the idea of brotherhood of peoples and countries not on the domination of some countries by others. The invoking of social and solidarity economy which did not exclude profit, on the contrary, in itself, was delivered with a striking growth. Therefore, education and economy, economic resources, their proper management are the key factors for peace. It is scenery that decisively depicted Leon Bourgeois' ideal; his pacifism was, basically an echo of his doctrine of economic solidarism. Bourgeois several times Minister and even the President of the Council of Ministers in many international conferences held in Hague, was a supporter of prior non-equivocal warnings before the outbreak of any hostilities, the prohibition of using marine mines etc., but the basic idea was economic solidarism. In this regard L. Bourgeois would say from the same perspective from which individuals are united with each other, from the same perspective from which individuals are heirs of their predecessors and bound to their contemporaries without which they will not benefit from aggregated goods offered by society, that nations depend also from each other. However, that solidary is not only a national business, but triggers, activates international relations, calls for understanding between countries (Bourgeois, 1910; Prochasson *et al.* 2015).

The Socialists will link the war mostly to the capitalist system, in 1889 such a sentence being clearly stated: "... war, fatal product of current economic conditions will not permanently disappear but only once with the capitalist order itself, with the emancipation of international labor and the triumph of socialism" (Prochasson *et al.* 2015, p.52; Anon, 1889). Jean Jaurès will customize himself certainly exaggerated, showing more moderate views in defense of peace, and recognizing to the political elite in action a significant role in the fight against the risks of war. As prestigious professor and prominent intellectual, he couldn't have been strictly intransigent, but something more balanced, affirming even about capitalism that it is an open door through which businesses can pass but through which also peace must go in. He would show, however, to support peace, the meaning of independence and nation integrity. It must be said that Jaurès, the tribune of peace, denied the conquest wars, and not the ones in which people defended their independence, their national identity etc. there are a few words of Jean Jaurès that impress -even more today. It is not at all about dishonoring war because of the past. It was part of the great human actions, and the man ennobled it by thinking and courage, by exalted heroism, by the grandeur of contempt in the face of death. War was undoubtedly for a long time, in the chaos of a messy world and full of brutal instincts, the only means to resolve conflicts. It was also the harsh force, referring to tribes, peoples, races, mixed human elements and prepared larger groups. But a day will come -and we all understand that it is near - when humanity is going to be quite organized, pretty self-confident to solve through reason, negotiation and law, conflicts of its group and its forces. And war, detestable and long-lasting as long as it was necessary, proves to be heinous and vile when it starts to seem pointless (Jaures, 1903). It is a significant example of what being visionary means even if Jaurès paid for his deep and wise thinking with his own life.

4. Globalization with Positive Effects on All of Us

First it was the individual, taking into account its primitivism; it did not resist as such but lived in separate bands. Subsequently, in this context, as things have evolved, families out shaped. They grouped, especially from the angle of economic criteria, social, even of an inchoate solidarity outlining localities, regions, provinces and gradually, countries, united around a sovereign who embodied many group aspirations. Obviously, it is the general opinion, there could be exceptions. In such a framework, nations, structures that were deepened and strengthened over time were established. Again, subsequently, economic criteria, competition, social, cultural, prevention of serious conflicts acted, but also other criteria of some kind, and communities appeared, so as to form and strengthen the nation with a wider base than the original foundations of related nations, for example, for the European Union and the European nation (Popescu, 2013).

Further, now, once with the deepening of global problems in the world and with the exclusive complex horizon in which such problems may resolve at all. In fact, financial markets, the capital market, the labor market, the money market have become global. Pollution is also a global problem, similarly, we see with our eyes every day overheating and climate change on the Earth. In parallel with this, the issue of non-renewable resources and acute exacerbation usage issues - implementation, techniques, opportunities, costs – of resources and renewable energies and as well as the war for resources and then food crises result directly or mediated in the death of tens of millions of people. Terrorism through subsidies and targets has also become a global problem. Last but not least, natural disasters that seem related to each other by a chain more or less visible and affecting everywhere is similarly a global problem. Therefore we can discuss globalization, but globalization for human good, with respect for each country or community integrated this way, with respect to any individual. But not globalization dictated toughly by the international capital, the international metropolis, with large deep hunger for profits favorable to a strict international, supranational, transnational (Beaud, 1990) section of people. Globalization in the latter sense was clearly losing for billions of people who generally have landlocked, suffering from hunger, thirst, cold and lacking almost any perspective. What kind of global development model of the Planet becomes evident given that more than half of the over 7 billion people on Earth live below or to the poverty limit? Even if thresholds are relative, habitat is usually miserable, lacking functionality, lack of education is overwhelming, so is ignorance; in general, serious diseases without treatment cause terrible havoc. The desolate picture of the world in megacities and colonies with a handful of super-rich, with a relatively small middle class and a huge base of "super-poverty" is generalized on extensive spaces or large enclaves. A scenery that is likely to blow out.

Such a picture has changed very little as compared to the situation presented more than 60 years ago by C. Levi Straus, in his famous work Sad Tropics. Moreover, with the regular differentiations, tropics expanded consistently, they are largely about everywhere. It is right the poor must, too, prove propensity to work, initiative, not just wait for the others, but be educated and stimulated as such. We actually have to do with a model of development which, largely, seems wrong. Such improper globalization will generate - and generates -, will determine - and determines -, even in the short term, extensive social conflicts that result in immense damage, virtually stranded for humanity. Humanity regarded as gender, but also as individuals. Given that such a stance of globalization referred to shows itself stronger in the confrontation with a particular equity, solidarity, based on economic criteria and especially on long-term perspective, what might there happen? Will the world return to the nation-state? Arguments, not insubstantial, even more so in conditions of global economic crisis, when the general folding for the national becomes more than obvious, both for strong states and for those less powerful, weaker, seem to shape, to confirm such scenery.

In extreme, doctrines especially economic, of some super-nationalist parties from the European Union countries, for example, win more and more numerous votes. What are the arguments? It's especially about a defense of national values and interests. These national values and interests being defended on behalf of identity protection in front of a triple invasion which a country with a strong economy must face, otherwise become a victim. An invasion of

capital, of outside finances is mentioned, would destabilize the capital market structure of the economy of the State concerned. Then, an invasion of consumption products manufactured at despicable prices beyond the borders of that country, which makes it poor. Finally, a demographic invasion profoundly changes the country image and makes it tiers-monde. The arguments, in this respect, seem pretty thin, even populist, even more so when we speak about France or other countries with strong economies that have the most significant advantages of globalization not about losses. There is also frequently mentioned for strong states the need to protect against internal threats, similar to the North-African immigration especially for France and the Islamist one after 2010. We may remember here external threats, again invoking the invasions we have referred to, particularly demographic. This is a framework in which a part of Europe is included -Eastern Europe, especially - which is characterized by cohorts of immigrants, weary and hoping for better, but also globalization which favors and even amplifies the same type of emigration, thin considerations as well.

Miserable people in desperate search of better material circumstances have been fleeing killings and destruction, have been fleeing death. Certainly, these are serious problems. But under the shield of words difficult to challenge, namely the nation as a beneficent irreplaceable reality, here we may have wedges that enlarge breaches against globalization as such. Is isolation in a world becoming increasingly interdependent? In conclusion, are nationalists against globalists? In judicious, it is difficult to admit such adversity, although it reveals to be true in France and in Italy, Greece, and the United Kingdom etc. The arguments are rejected even more when campaigning for globalization, a globalization from which everyone should benefit. I think that things should be specified: some errors, some restrictions manifested at EU level or at the level of institutions that promote globalization, favoring, sometimes, the strong, a certain autocratic domination of international capital must not only transform the international communities such as EU but also globalization as such, synonymous with lack of patriotism, love of country, love for the nation even if the countries, the nations are also in an evolutionary process as it has been clearly revealed for thousands and thousands of years. It should also be considered that a united, brilliant, peaceful construction as Europe, but also a world of interests and accepted. Common policies cannot meet all interests all of a sudden and all at once, that we have to do with a dynamic process which however, indicates the sense in which the world works. It is also necessary to differentiate the prophets of unhappiness from good faith nationalists. They slowly, have amplified their horizon their look at the level of Europe and of the world a lot of stuff still being needed to be done about this.

5. Conclusions

Our world, especially the economic one, unavoidably evolves towards integration and globalization. However this is a long process, with impediments and with vulnerabilities. Things are going to be more adequate when politically and socially coherent necessary progress will display. Much time will pass until that moment. Altogether, not only on short term but on medium term and even on long term nations will not disappear. What was constituted along centuries cannot be erased through the few international treaties, no matter how ample they are. We need a lot more. Nevertheless, we must remember what Albert Einstein, conscious of the progress in destructive means, visionary stated: "one world or no world at all."

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