Why is Nationalism the most enduring 'ism'?

R.M. Ensor-Kelly

Globalization is a term used to define the increased mobilization, fast communication, the advancement in technology, and weaponry, that has made way for a societal backlash which is promoting nationalist tendencies in many European countries and the U.S. In turn, globalization can be defined as the world becoming one entity, which is in some respects, throws off the hegemonic framework, i.e., a state that dominates all other states, which traditionally lies in the realist school of thought (Tiryakian, 1992). Nationalism can also be considered the most enduring 'ism' in the world today as it permeates many aspects of an individual's daily life, whether that be what they read; their religious leanings, who they vote for, how they educate their children, and how it is easy for them to find like-minded people, at work, in school, in the media and online, who, in turn, will help verify that they are correct in their perceptions of the country, or society that they reside in. Therefore, politicians can manipulate and influence communities by utilizing the micro influences that are experienced by a population.

Globalization has also promoted a transparent digital life, whereby social media and the media at large can promote, and reinforce nationalist identity, which also gives this 'ism' an enduring power (Bush, 2011). The aforementioned can help reinforce nationalism within a state that is understood to be predisposed to nationalist leanings to encourage citizens living within a particular country, like the U.K. or the U.S., to share and reinforce their traditional sensibilities that can unit them from a historical, cultural and ethnic perspective, while reasserting fears of outsiders and the unknown. Another example of reaffirming identity through history, culture and ethnicity is the ongoing *Israeli and Palestinian conflict*, which has long been determined by civil society and the state due to the influence of political and non-political institutions within the region. *ESRI: https://www.arcgis.com/apps/MapSeries/index.html?appid=d7513e4eb8534af9ae2b0349199132f5* This, in turn, has generated a rise in ethic identity amongst both the Palestinians and the Israelis, which has fueled the ongoing tensions within the territory. Moreover, the relatively small numbers, of regular and irregular migrants that have entered Europe have created a wave of hostility from the indigenous people in host countries (Appadurai, 2006). Or, another example can be demonstrated in the ongoing Israeli and Palestinian conflict, which has been determined by the civil society and the state that can influence political and non-political institutions within the region. In turn, the larger state populations feel that they have lost their identity to newcomers who are continually blamed for taking their jobs and changing the political, social and economic structure of their host country.

Small numbers, can also be a Gray Rhino, concerning liberal democracy, as they can raise the profile of the individual, whether that be a traitor, a dissident on a terrorist acting alone within a democratic system, which, in turn, can destabilize a community (Appadurai, 2006; Wucker, 2016). For example, in Europe, and the U.K. the likelihood of ethnic clashes will increase, as nationalist identity amongst many citizens who feel threatened by Muslim immigrants that do not share their identity, and who are broadly categorized as dangerous to the community at large, will emerge in support of anti-immigration laws. The threat of ethnic strife is undoubtedly present and a threat that simmers in many parts of the world today, as exampled in Germany, the U.K., and France, with respect to the hostility towards regular and irregular immigration, with most of the anger directed at Muslim migrants (Wucker, 2016). The migrants in Europe are an example with respect to how small numbers are thought to influence greater social issues, as politicians attempt to make the newcomers feel welcome, but instead, a murky political backdrop emerges as politicians continue their endeavors to welcome migrates without stirring civil unrest amongst citizens.

Nationalism can also be identified through the theories of ethnic identity that can include primordialism, constructivism, instrumentalism, and modernization. Primordialism argues that political identity is a result of inherent human nature that has been in place since birth, or emerged through early childhood experiences, and is historically formed and reinforced over time (Jesse & Williams, 2011). Today, globalization in the broader term has changed how the individual and the state interact, primarily, when the advancement of technology, and communication, alongside increased regular and regular migration, which can impact the history, culture, and language that is rooted into the very fabric of any given society (Jesse & Williams, 2011). Secondly, constructivism argues in retrospect, i.e., that identities are more autonomous, and they are not set in stone from birth, but rather the choice of the individual with respect to the molding and changing of behaviors that will enable ethnic, or political cohesion to a group over time (Jesse & Williams, 2011). To clarify, the aforementioned human behavior will change and evolve over time, rather than stay stagnant as opposed to the parameters set out in primordialism (Jesse & Williams, 2011). To a third point, instrumentalism is also a nationalist theory that serves as a means for political elites to benefit from ethnic conflict for their gains, especially when ethnic identities are manipulated to garner advantages by favoring one group over another (Jesse & Williams, 2011). For example, political instruments can be demonstrated by the use of rape, which happened during the Bosnian war when the Serbs raped Bosnian women as a way to

intimidate and degrade the enemy, or in Rwanda where genocide was the favored strategy, by the elite to buy loyalty of groups (Uduak Williams, 2015). Lastly, modernization, which is a theory based on the understanding that social construction manifests due to the advancement of the literacy, education, and mobility; it is a term that defines societies, which are not bound together through the traditional ethnic and historical roots that are outlined in constructivism and primordialism, which points toward how globalization is a relatively recent ideology that is western in its principles (Jesse & Williams, 2011; Tirakian, 1992).

The modernization that has occurred in many western societies has seen a rise in civilizational malaise. Modern society has propelled the rise of consumerism, which has been brought on by the constant need to achieve material wealth and a higher standard of living. In turn, financial security never manages to satiate the need for personal acknowledgment within society, so individuals seek to unite through other variables that make up modern living, i.e., political beliefs, education, communication and competitive consumerism. As material wealth and economic achievement are aligned with one another, the importance of self can also be defined by the economic threats to their material wealth. Therefore, immigrants, who threaten the financial welfare of individuals by taking their jobs, or if the jobs are taken outside the country can create a sense of anxiousness amongst the individual and the community. Additionally, it has been ascertained that countries with higher rates of economic inequality are more predisposed to acts of violence (Bremmer, 2018). Moreover, individuals are mostly part of a larger entity, in modern society, that no longer acknowledges the importance of self, but merges everyone into a single state unit with terms like 'the public' widely acknowledged in describing the ordinary people. For example, not identifying people, with respect to their ethnic groups, can create tensions as individuals who might see themselves as primarily British, do not want to be treated, in an equivalent sense, as those that are not from the U.K. (Bremmer, 2018; Green, 1978).

Therefore, the ethnic and national identity that are derived from the variables that make up the individual, and society i.e. history, traditional ideals, culture and language, can be compromised as individual ethnic groups are not recognized within a state but amalgamated into one unit that has to accommodate regular and irregular migrants that do not subscribe to what is perceived as the norm. For example, many EU countries have refused to accommodate refugees, as the leaders are confident that their citizens will support the lack of compliance with respect to the EU laws regarding accommodating the displaced people (Bremmer, 2018). The aforementioned is an example regarding fear of small numbers as groups struggle to see

themselves within the broader context of the global community, with respect to countries in the EU, as they are afraid of the changes concerning ethnic identity and economic opportunity that migrants might threaten (Appadurai, 2006; Stinson, 2014). Moreover, by applying the concept of primordialism, we can comprehend that nationalist identity has emerged in the U.K. and Europe due to the inherent ethnic identities that solidify communities and the individual identity; bound by established historical and cultural history, which, in turn, is now challenged by the ethnic and religious make up of minority communities that are economically dependent on the state (Bremmer, 2018). Additionally, the mobilization of ethnic identity, alongside ethnic nationalism often unifies when it comes to engaging a particular group that is united regarding a political struggle, which can be exampled with the U.K.'s decision to remove itself from the EU (Jesse & Williams, 2011).

Other aspects of globalization, concerning the economy, and the rise in technology and communication have also encouraged an increasing nationalism in Europe and the U.S., as people are insecure when it comes to their identity being challenged by outsiders (Bremmer, 2018). For example, the rise of non-EU immigrants in the U.K. generated enough ethnic tension in the U.K. for Brexit to become a reality. Additionally, the recently revived Tony Blair assessed that 'tensions occur within the U.K. when the indigenous population, are not sure that newcomers share the same values that they do' (Kilcoyne, 2018). The implication being that the influx of Muslims in the U.K. has created an ongoing tension, and represents how small numbers can be acknowledged as influencing larger social, and political issues (Appadurai, 2006). Furthermore, individuals fear that their identity will be lost, especially if an influential minority, takes control of political, or social situations. Moreover, globalization and the enduring 'ism' of nationalism can no longer be categorized merely within the context of 'fear of small numbers', especially when technology and communications can mobilize populations domestically and internationally, which, in turn, have created global movements regarding anti-Muslim sentiments, or anti-immigration, that might have far reaching implications across the globe regarding the increase of ethnic tensions (Appadurai, 2006). For example, the media, and fast communication makes it far easier to cast negative aspersions on a feared minority, which, in turn, can exacerbate the differences rather than the similarities between two groups of people.

Today, globalization has increased the uncertainty amongst ethnic groups, which, in turn, has propelled the increase in nationalist identity, as people feel intimidated by the emergence of an evolving and ever-changing ethnic landscape. From this we can understand that social

insecurity can evoke emotional responses that at best is purely political, and at worst can incite ethnic cleansing or genocide as exampled in Rwanda; the Yugoslav wars, and the Holocaust, which saw the death of 6 million Jews (Appadurai, 1996). With the above being said nationalism within the context of current global issues, as exampled by Brexit, and the rise of the far-right in many European countries remains a cause for concern, especially in light of the various violent ethnic conflicts that have taken place historically. Therefore the historical foreshadowing of ethnic conflicts in the past is likely to reemerge as the divisions between rich and poor get wider, and resentment of the outsider grows; alongside the social anxiousness caused by a modern globalized world that conflicts with another world that is resource poor, politically corrupt, and ravaged by war.

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