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WHERE DO THE BORDERS GO?

Abstract: Globalism, although it defines this definition somewhat, does not mean abolition of national boundaries nor the surrender and disintegration of national traits by something uncertain and abstract. Or, more precisely, it should not mean that.

But what does it mean when it does not already mean it? Where are the boundaries of the meaning of globalist phenomenology and where are they withdrawn, where do we follow them, at least in the rudiment, in the idea, starting from Confucian thought, through patristicism, and further, to focus on the history of ideas, through scholastics, or Hegelian and New Age thoughts?

We, I say, in Montenegro, a small country with original experience in the history of ideas and political fractures, with experience coming from the East and the West, can discuss this issue with a completely specific and concrete reason. I will not exaggerate if I say that we are fatefully bound to this reason and its implications, that is, to the question of where the borders are between national and global, as I will not exaggerate if I say that we have what to say and show, despite its minority on a global map understood in terms of geographic formats.

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Key words: *patristicism, national boundaries, new age thoughts*

THE COGNITIVE PATH

The contemporary circumstances of globalism, the truth is, mechanically and technologically altered. What remains the same, however, is the fact that culture is a cognitive path from the beginning to the end of the global idea. In the history of ideas, the path to globalism leads from culture. Only instruments are changed, or their adjustment.

That is why, at least in my opinion, national culture is the right path (read: contribution) on the way to global thinking and action. In the setting up of national

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cultural instruments, I see a creative challenge. Global thinking is what every national culture needs. National culture should always be a new force.

After the first question, where do the borders go from national to global, then, further, second: what are the borders, visible or invisible?

Someone who asks the question of where the boundaries are, can, and even must, set a reciprocal question: where do the borders do not lead? Or, at the very least, the question of semi-positive content: how to balance between nationalism and globalism with the goal of both the option and the social process in the right direction?

Finally, one who is on a global border, like us, at the border of civilizations, Byzantium and the West, or the Empire, Habsburg and Ottoman, or climate, Mediterranean and continental, etc. And so, he has to ask a hidden question: are the borders small, so do we increase them, or are they great, but we are reducing them?

In essence, I am most interested in the impression of this last question: how do we build borders between national and global? So, how do we destroy them?

If we build a cultural frontier, does it, in one way or another, imply economic, traffic, and, ultimately, the most dangerous, boundary of communication? I think that this is so, that the installation of cultural boundaries about nationalism, that is, the construction of an artificial framework is the most dangerous.

We say in Montenegro, a small country with original experience in the history of ideas and political fractures, with the experience coming from the East and the West, we can discuss this issue with a very specific and concrete reason. I will not exaggerate if I say that we are fatefully bound to this reason and its implications, that is, to the question of where the borders are between national and global.

Likewise, I will not exaggerate if I say that we have what to say and show, despite all minorities on a global map understood in terms of geographic formats. Today, global and small and large, territorial or otherwise.

THE DOUBLE MIRROR

We see globalization as a phenomenon. As a phenomenon that promotes cultural exchange through economics, trade, technology. And, on the other hand, as a phenomenon that promotes trade (technology) through cultural exchange.

Only in that light, in this double mirror, globalization can be regarded as the new identity of the modern world. Like communion, symbiosis, moral and material values. As a union that would not be possible, neither imaginative, without its past: without the accumulation of national values.

Again, I will ask the simple question: is the contemporary identity of the world an ideological, religious and cultural system?

Or, the opposing question: is modern identity a military, political, economic system?

Both of these questions, on the contrary, imply the question from the beginning of my address: where do the borders go?