



Cultural Resilience within the Era of Globalization

Yusuf FIRINCI¹

Abstract

Globalization has been ever-evolving and affecting societies in various and in multi-dimensional ways. With this research work; the necessity of conducting researches for improving cultural resilience to examine, prevent or compensate the negative effects of globalization on the resilience of the societies is emphasized. Also, some of the opinions on the protection of national culture, identity and values against the globalization are evaluated and the importance of cultural resilience is highlighted.

Keywords: Cultural Resilience, Social Resilience, Globalization, Cultural Infiltration, Global Cultural Hegemony, Cultural Policies, Influence Building.

Küreselleşme Çağında Kültürel Dirençlilik

Öz

Küreselleşme her geçen gün evrimleşmekte ve toplumlar üzerinde çok boyutlu ve çok çeşitli etkiler oluşturmaktadır. Bu araştırma çalışması ile, küreselleşmenin toplumların dirençliliği üzerine olumsuz etkilerini gözlemlemek ve bu olumsuz etkilerin oluşmasını önlemek veya telafi etmek için kültürel dirençlilik geliştirme araştırmaları yapmanın gerektiği vurgulanmıştır. Ayrıca ulusal kültür, kimlik ve değerlerin küreselleşme karşısında korunmasına yönelik çeşitli görüşler incelenmiş ve kültürel dirençliliğin önemi belirtilmiştir.

Anahtar Kelimeler: Kültürel Dirençlilik, Toplumsal Dirençlilik, Küreselleşme, Kültürel Nüfuz Etme, Küresel Kültürel Hegemonya, Kültür Politikaları, Etki İnşası.

1. Introduction

Following the end of cold war, various kinds of challenges has been effecting the security policy research motivations due to the increasing amount of uncertainties. One of the unknown effective factors in security may be globalization which has been bringing various challenges to societies.

The early times of the twenty-first century has been identified by an obvious proliferation of protest and actions about Occupy together with its manifestations echoed in some senses to revive the anti/alter-globalisation campaign of the 1990s (O'Brien, 2015). This may be

¹ University of Edinburgh, MSc International and European Politics Alumni
*İlgili yazar / Corresponding author: yusuffirinci@ed-alumni.net

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interpreted as the continuity of various protests throughout the world, illustrate that the societies are not satisfied by and having problems with global governing principles. It is not clear how the governments solve the problems and prevent these kinds of huge protests.

The world of the 21st century no longer proposes seemingly balanced environment and foreseeable politics. Today, we witness unequal growth, disruptive technology, climate threats and chaotic politics and we are better off constructing a society which is transparent, diverse and able to look forward (Cascio, 2010). Consequently, states and socially aware peoples have to improve their capabilities for analysing forecasts of future. Also, understanding globalization and cultural resilience is an important aspect.

Studying, analysing resilience is a complex issue, even after limiting the concept to cultural resilience. Because, as Vrasti & Michelsen (2017) argues; “resilience is not one thing, but a cloud of associations, ideas, concepts, practices and strategies captured and assembled by diverse forces or agents at distinct points in history.” As a result, our evaluation will also consider various dimensions and approaches that may affect cultural resilience.

In popular discourse, one of the meanings of globalization is “the growing dominance of western (or even American) forms of political, economic and cultural life” (Stanford, 2014). This Americanization or westernization affects various societies according to various strategies, policies or uncontrolled developments. Cavelty argues that the vulnerability of contemporary societies has global origins and while admitting that certain disruptions are unavoidable, resilience refers to the ability of a system (including society) to rapidly and efficiently reorganize to recover from a possibly tragic circumstance (Cavelty, 2010). The main point of this research is focusing on vulnerabilities of societies, cultures and searching for resilience against their global origins and negative effects of globalization.

To explore the phenomenon of this inquiry, qualitative research has been conducted by evaluating the empirical case findings, interpreting relevant scholarly literature and proposing explanatory analyses.

2. Analyzing the Phenomenon of Cultural Resilience and Related Strategies

The core concept of this essay is resilience which has various definitions for various research fields. Cultural resilience concept has been chosen as the research topic because it is more realistic and contemporary considering the global system. The difference and speciality of resilience concept is in its way to deal with our questions, especially in social sciences.

According to Vrasti & Michelsen, with resilience approach, the inquiry no longer seems to be: Do we accept the way the world is organised? Does it comply with our perception of the good life? And if not, how do we change it? The inquiry transforms into rather: How do we improve conducts or capabilities to challenge or withstand powerful forces outside our control? (Vrasti & Michelsen, 2017). In a similar way, cultural resilience may be searching how the nations may develop capabilities to resist against powerful global forces.

Cultural contexts effect human behaviour. Global culture can be dominant macro-culture with powerful macrosystemic influence that shapes the microsystemic goals, morals, orientations and socialization patterns. The culture of microsystem shapes children’s behaviour and how resilience is characterised (Theron & Liebenberg, 2015). After the global development of communication technologies, global entertainment companies have found access to the homes, and even individuals by TV, mobile phone internet media etc. Nearly in all around the world, children’s perceptions are subject to be influenced by media companies and social media. Considering the increasing influence power of global media and strategic

communications, the resilience characterisations of nations are heavily under global media influence. National identities and strengths may actually be controlled by influencing the core characterization of the children. Imposing role models may be one of undercover influence mechanism. In some countries, especially in developing countries, 'becoming rich as easily as possible' is promoted. In some cases, social segmentations promoted and cultural differences highlighted. Careless, disrespectful, amoral, lazy characters may be presented as the role-model for the young generations. These kinds of influence building operations must be accepted as attacks to the structure of nations and must be prevented.

As discussed above, Makhnach's finding regarding the role of global in effecting local can also be utilized to design precautions. Makhnach (2016) argues; the media has become one of the most influential academy for cultivation of person; their effect on the progression of world view positions, ideas and value orientations of a critical part of adolescents has risen in the recent decades. In this situation, it is rather ineffective to forbid youngster reaching to information which is accepted as harmful for their physical and mental health or moral evolution. The media is currently constructing the stereotype of making easy money in youngster, which is assisted by promoting expensive entertainment and leisure industry. Community is severely worried because the media is actively propagating ideas of violence and brutality, presenting organised crime, small- and large-scale swindling as heroic and legitimizing degeneration and depravity. Informing adolescents are, as a rule, uncontrolled, and young people are accepted by information producers as objects of influence (2016). It can be argued that what Russian young generation has been experiencing can also be the same kinds of experiences of young generations living in all around the globe. These hostile manipulative media policies have been causing social destructions worldwide and they may destroy nations if necessary resilience policies counteract against them.

Furthermore, one may ask about the purpose of these kinds of cultural infiltration to the nations and communities. There may not be a clear answer for this question but it can be suggested that cultural infiltrations, normative interventions, sociological manipulations may be planned according to hostile strategies to weaken the nations. There is a belief that countries have also destinies like humans; they born, they grow and they die. But we can suggest that likewise the humans, countries also have capabilities to shape their destinies to some extent. Cultural infiltrations may be the secret tools that have been utilized to direct the destinies of countries. Some may serve for divide & rule policies, some may serve for uprisings to change regimes, some may serve for chaining countries to some kinds of voluntary boss & slave engagements. The core reason for constructing national cultural resilience strategies may be countering ever-changing cultural infiltration strategies.

Additionally, recognizing culture as intersecting, challenging, or integral macro- and microsystemic influences may demonstrate how social ecologies are constructed in ways that assist/hamper resilience practices (Theron & Liebenberg, 2015). This is why culture is a key factor in resilience and globalization. Cultural resilience may function like a prism or a protective layer which protects nations from opponent influences and allows nations to utilize possibly positively contributing influences.

Meanwhile, the national security studies field has been focusing more and more on the importance of both globalization and culture in designing policy and strategies. Globalization may have cultural indicators like "Coca-Colonization and McDonaldization" (Pieterse cited in Magu). Also, Disneyfication serves for the imperialistic targets, desires and needs of multinational companies to increase their supremacy which will eventually lead to global cultural standardization (Matusitz & Palermo, 2014). It can be argued that globalization may affect the development of global peace in various positive ways. For example increasing communication and interaction opportunities among various different countries, cultures and

groups may assist mutual understanding building and increase solidarity for establishing trust. On the other hand, this optimistic point of view seems to have lost its credibility for too long. Developing countries have been experiencing various forms of economic, political and security problems, unrests or conflicts. Globalization has not brought the expected outcomes. In some parts of the world, freedom and democracy reminds only justification causes for military coercive invasions. Looking to the side of developed countries gives also the similar unsatisfying outcomes of globalization due its uncontrollable side effects like social exclusion of immigrants, rise of extremism and far right. Whereas Wrenn, argues that “Neoliberal identity is isolating, disconnected from any larger community, and as such leaves the individual alienated” (2014: 507). These kinds of negative outcomes, should force the political scientists focus more on examination and if possible transformation of globalization to a more socially and culturally sustainable system.

Currently, there are arguments that call the governments to action for national security. Keith Krause argues that as a matter of fact the role of the government has extended, because of the securitisation of non-traditional threats. Therefore, the responsibilities of the state today include saving society from the threat of brutality and constructing not only the conditions for economic and social prosperity, but also for the protection of their core values and identity (cited in Fjäder, 2014). Countries must not leave the core values and identity of societies into the conscious of ‘invisible hands’. It can be argued that similar to the wild nature of capitalism, globalization has wild nature regarding values and identities. Therefore, states have to beware and take necessary steps to protect their societies and also construct social and cultural resilience.

On the other hand, British Labour Party policy think tank, the Institute for Public Policy Research’s directors Graema Cooke and Rick Muir argue that; while enforcing a reductionist, one-size fits all comprehension, curbing creative responses and leaving government looking insufficient and defamed, neoliberal policy paradigm of new public management has become exhausted (Chandler, 2014). We can widen this argument to the global level and ask for new policy paradigms for global social development which supposedly include cultural resilience.

Besides, as Cummings (2013) argues; political leaders’ philosophies like traditional conservatism, liberalism and socialism, cannot cope with evolutionary epistemology and political framings, which profoundly shaped the standard social science model are no longer tenable (cited in Chandler, 2014). Considering the complex structure of the local, regional and global developments, societies need enlarged political visions. The importance of cultural assessments in formulating policies increase since the pre-formulated philosophies and limited frameworks can no longer cope with global zeitgeist’s challenges. Considering this uncontrollable nature of global interactions between societies and groups, getting prepared and taking a stand against the unexpected social retrogressions and failures seem reasonable and necessary.

There are various definitions of resilience for various study and policy fields. Our aim is to focus on social resilience, especially cultural resilience against the negative side effects of globalization. According to Vasu (2017) it is not an easy task to define the clear basis constituting social resilience because the resilience elements range from the psychological and social to the normative and also extend to the politics of both governance and culture. “For example, when discussing the social resilience exhibited by the British public, this resilience may be analysed from multiple vistas ranging from – but not limited to – the multiculturalism practised in Britain; the level of integration between different segments of British society; previous experience with terrorism; the ethnic and religious composition of society; and perhaps even the more elusive notion of a shared British national culture in the face of adversity” (Vasu, 2017).

Even though there are various definitions of resilience, our research can perfectly be based on resilience studies considering the definition and scope of social resilience phenomenon. The British example, mentioned above, is completely applicable for widening the scope to formulate a cultural resilience paradigm against negative impacts of the global cultural interventions and social interactions.

The core aspects of British resilience mentioned above are inspiring. It can be argued that according to the chosen policy pathway, multiculturalism policies may enforce social strength. Similarly, reducing the segmentation of society, strengthening integration, learned lessons on how to stand against terror attacks, increase social resistance.

British social resilience can also be shown against some of the British Government's intervention plans. Before the Invasion of Iraq, global demonstrations against US-led war on Iraq were the biggest protests since the Vietnam conflict. In February 2003, millions of people took to the streets across the globe to protest and in London, more than a million persons demonstrated within the biggest demonstration in British history to prevent UK from going to war. But unfortunately, according to a prominent report, British social resilience failed because the government deceived British public with phony evidences (Mandhai, 2016). This incident reminds what Daniel Dubuisson suggests: "we must not forget that for centuries the West imposed (often by force!) its models and categories on societies and cultures that it first subjugated and then 'occupied'" (Dubuisson, 2006).

Resilience perception, together with the mechanisms that assist adequate modifications to adversity, are in relation to, and shaped by, the repeatedly intersecting cultures that characterize social ecologies (Theron & Liebenberg, 2015). Globalization may be better instrumentalized by benefiting from the strong genes of various cultures under the umbrella of strong national culture.

The most important factor constituting British social resilience may be the British national culture against the hard times. But as Norman Vasu puts British national culture as elusive, defining the notion of national culture is generally a complex issue. To sum up, societies have to strengthen their national cultures, decrease social segmentation factors and adapt to cope with destabilizing strategies of the adversaries.

On the other hand, one crucial aspect on successful policies may be informing, planning and acting honestly. Otherwise, policymakers will lose credibility. For example in theory, EU emphasizes 'inclusiveness' to defeat the marginalization of peoples (Wagner & Anholt, 2016). But when we look to the real life practices things are very different. Only in Germany, 91 mosques were attacked in the year 2016 (Apnews, 2017). Besides, some European states do not take necessary precautions against institutional racism of the far right and terror groups like the National Socialist Underground in Germany (Burschel, 2016).

Moving on now to consider our main phenomenon, resilience is the new leitmotif in EU Global Strategy 2016 and EU Approach to Resilience suggests that resilience is a cost-effective policy. Resilience is adaptable enough to be utilized in various contexts with different approaches with diverse strategies (Wagner & Anholt, 2016). European Union focus on the resilience concept means, there will be growing numbers of research and implementations regarding this field. Regarding resilience policies, watching the developments in EU level, learning from best practices and policies will be contributing to constructing resilience.

As discussed earlier, an addition to the aforementioned negative outcomes may be arguing that, globalization via culture cause damages in national sovereignty. Gordon Nickesia argues; “Cultural sovereignty was being undermined by an unfair dominance that more industrialized countries wielded on the international communication scene” (cited in Magu). Industrialized countries may enjoy their strength in communication practices and utilize influence power upon other countries but these policies are mostly not fair and also not real remedies for real targets.

On the other hand, Roland Robertson (1992) argues that religion, in the most general sense of the term, is the critical factor in globalization (cited in Blendea: 58). Various states, groups and parties develop various strategies on religion politics. Globalization may also cause harm, destruction or conflict via transmitting these various strategy and policies to the vulnerable societies and peoples. On the other hand, Amadi and Egena argue that “globalization is designed to advance the culture of stronger nations at the expense of weaker ones.” (2015: 17). Regarding ‘developing’ states, designing social resilience strategies, precautions against negative global cultural and social side-effects are also necessary.

Considering these facts, it seems inevitable to search for necessary precautions and measures to ensure, sustain or improve strength of the society or communities. Waters (1996) argues; “national cultures must resist the trends of globalization , growing interdependencies between national systems through trade, military alliances, domination, and in the culture of so-called cultural imperialism” (cited in Blendea: 57).

Furthermore, Marc Stears, Oxford University Political Theory professor, has argued to accomplish governance not by traditional Left/Right considerations but through the rebirth of ‘everyday democracy’ which is about social resilience, existing enclosed and related competences of regular persons that are anticipated to be bypassed or silenced by instrumentalized neoliberal interferences (Chandler, 2014). When citizens question the promises, accomplishments and arguments of contemporary politicians, ideologies and institutions, a general dissatisfaction, distrust or illegitimacy feelings can widely be found within neoliberal global governing systems. Accordingly, to reach a satisfactory level of public governance for the sake of peoples, social resilience development strategies must be put on the top of the research agendas of universities, think tanks and governments.

On the other hand, Sonn and Fisher (cited in VanBreda: 2001) mainly address the issue of how oppressed cultures maintain a sense of cultural identity: “At a surface level, communities show signs of capitulation and assimilation, while at a deeper, internal level they manage to protect core community narrative and identities” (1998: 154,155). We can also add that this process may result as the “resistance draws on and constructs a critical conscience to challenge and rectify conditions of oppression and exploitation” (DeVerteuil & Golubchikov, 2016). One can adapt this argument to view global cultural hegemony, cultural imperialism or assimilationisms as wrong political and strategic decisions regarding culture. Cultures and identities must be protected and might not be seen as one of the competition or domination fields in global competition arena because of their roots coming from human rights and these cultures are the crucial parts of common heritage of humanity.

According to Jiyul Kim; cultural features or dimensions that direct political and strategic decisions are identified by The Analytical Cultural Framework for Strategy and Policy which stress the importance in policy and strategy formulation and outcomes. These dimensions can be summarised by Identity, Political Culture, and Resilience, or the capacity or ability to resist, adapt or succumb to external forces (2009: vii,viii). The arguments within this article are developed to search for pathways to understand and design cultural resilience.

This research aims to discover for possible cultural resilience factors or systems for nations to control the negative effects of globalization. “If a resilient system is one that has a stable identity, then to characterize resilience it is necessary to identify those stable elements of the system that are core to identity. It is these elements, pivotal in this instance to cultural resilience, that we have identified in this study and called resilience pivots” (Rotarangi & Stephenson, 2014). Consequently, this reseach aims to discover cultural resilience pivots.

In summary, “Resilience is the response to globalization, openness to transnational institutions, and coping with environmental pressures, and refers to the capacity or ability of a culture to resist, adapt, or succumb to external forces. It is a test of the culture’s stability and coherence and a measure of the endurance of its identity and political culture. ... Probably the greatest external force affecting cultures around the world and testing cultural resilience is globalization” (Kim, 2009: 23).

Globalization presents various negative unexpected problems. This research aims to examine the negative cultural effects of globalization and search for possible resilience factors or systems to counter or transform these affects for the sake of societies. One of the recent global crisis topics is immigration crisis. While the numbers of arms sale profits of ‘developed’ countries are rising, the immigration numbers from Asian, Middle Eastern and North African countries are also rising. Vulnerable people have been running away from bombs while abandoning their homes and identities.

A resilient state can be described as having capacity to provide opportunity for its citizens to live their lives according to their standards set by their identity, culture and values. However, displacement may be an indicator that a community is facing disintegration, the thought being that if the system had been more resilient, the displacement would not have happened. Accordingly, migration turns into a sign of the disintegration of social resilience (Thorén, 2015). Even in some sovereign states, for economic interests or for political expectations like formulation of diasporas, some states support immigration of their own citizens, own elites, own human capital. Thinking deeper on immigration issue with a resilience aware perspective, it can be argued that states and nations better keep trying to attract the hearts and minds of their citizens and promote working and staying at home country.

Prominent philosopher Edward Said has stated that cultural efforts are factor and segment of ‘a culture of resistance’, in that they sketch cultural terrain - the ‘reclaim[ing], renam[ing], and reinhabit[ing] [of] land’ that goes before ‘the recovery of geographical territory’. The course of accumulating these marginalised consciousness is one that searches out to discompose stereotyped knowledge-power asymmetries, notably those related with professional endeavours, by constructing their own reservations of memories, i.e. archives required to hold their collections (Beel, et al., 2015).

In international politics field, the use of the terms liberalism and democracy has been very popular. Liberation of peoples from economic, legal, political limitations and improving synergies between peoples of the world sounds inspiring and acceptable. But, after the establishment of global terror networks, after the invasions of sovereign states, and continuing global media manipulated islamophobia (anti-Islam) campaigns, increasing arms sales, developed and ‘developing’ states has returned to the protectionism in various ways. On the other hand, Professor Jonathan Haidt argues that after the rise of Donald Trump and right-wing parties in Europe, right-wing populism is dangerous and ugly. He sees right-wing populism as the Zika virus of politics (Haidt, 2016). It can be argued that sustainability of cultural resilience must always be adjusted to the transformations and modifications of

contemporary global politics like the resilience researches against ever-changing global pandemic viruses.

Interestingly, the collapse of the Western Roman Empire can be interpreted as a consequence of her resilience to barbarian invasions being eroded (Thorén, 2015). Similarly various war-torn countries have been divided, collapsed or still suffering as a consequence of their eroded resilience to inter-ethnic provocations, inter-religious division strategies, promotion of sectarian differences, identity and nation-building narrations. To prevent these happening, states, peoples and individuals have to be strong and ready to defend cultural and social resilience against these hostile strategies.

Nowadays, global media illustrates various crimes related with immigrants. Most of the immigrants experienced bitter traumas and they are still vulnerable thanks to continuous wrong assimilation policies and far right mentality oppressing them. Abadian (1999) argues that "...if the number of people with emotional vulnerability is too high in a community, they will view the world with distorted perceptual filters and a subculture of trauma ...". Considering this fact, it may be better idea for some of the 'developed' countries to stop complaining about the traumatised people and focus on ending the factors that nourishing traumas. As a first step to improve their societal resilience, they may ensure equality, they may improve social justice, they may stop selling arms to the conflict zones and also they may stop supporting far-right media and groups.

On the other hand, there appears to be an acceleration in the growth of fear-mongering policies. In his article *What Witch-Hunters Can Teach Us About Today's World*, Boston University religion professor David Frankfurter illustrates how leaders use fear to create popular anxiety to increase their popularity by portraying themselves as a leader who can detect and eliminate a pervasive and subversive evil. He compares witch-finders to contemporary terrorist-finders. For example, "President Donald Trump plays to fears of immigrants and Muslims. Benjamin Netanyahu inflames Israeli fears by constantly reminding citizens about the threats around them" (Frankfurter, 2017). It can be argued that these kinds of charisma building strategies damage cultural resilience because of their role in the creation of popular anxiety.

The strategy to strengthen the sovereignty of a nation state may be summarized as wisely sustaining and utilizing professionally constructed phenomena like 'intercultural dialogue', 'interfaith dialogue', and 'alliance of civilizations' while being aware that these policy instruments may be used by adversaries in accordance with hidden hostile agendas who may also instrumentalize professionally constructed notions like 'clash of civilizations'.

In addition, the importance of unifying social systems is another point to be considered. Gunderson and Lowell Pritchard consider resilience as a 'unifying concept in both ecological and social systems (cited in Thorén, 2015). Nowadays, witnessing the bitter lessons from the conflict zones illustrate the importance of national unity. Opponent forces target firstly the national unity of nations to weaken them. Throughout the history, divide and rule policies have always targeted unity. Because of this fact, nations, nationals, states, communities and even families and individuals have to search for the construction, protection and improvement of cultural, social resilience of their nations.

In this manner, local ownership is vital to the effectiveness of any resilience-building policy (Wagner & Anholt, 2016). Resilience construction programs must be planned with incentives for local ownership and every level of the nation.

Local Russian example is also interesting for analysing societal change. It can be argued that the perceptions of young generations have been effected by the changes in sub-culture due to the lack of resilience. Based on the findings of a survey, Makhnach illustrates the changes of beliefs among Russian young generation. The whole number of school students, who accept the value of prosperous family life and nice interactions with persons as their life priorities, has crucially declined. Over the recent years, the stereotype of 'a person who can create a stable family' has been clearly forced out of the youngster culture. This decline in the significance of this social stereotype in the youngster milieu shows that the subculture of the young people is responsive to the social and cultural modifications of the foundation of the family in Russian society (Makhnach, 2016).

It can be argued that the ancient ruins of the previous glorious civilizations are still surviving to give us lessons. They teach us that even the most powerful and most sophisticated civilizations has doomed, due to various reasons. Resilience construction strategies have to be planned by utilizing lessons from previous nations. If we look to the world religions, moral rules or governing legislations in general, it is obvious that protection of family constitutes one of the most important foundation principles. It can be argued that globalization damaged individual's perceptions on marriage and expectations from the family institution. Cultural resilience must be formulated to reconstruct and develop the belief in family, the importance of trust, the value of wisdom, the necessity of communal solidarity, the unity in interpreting memory and national destiny perception.

There are also, however, further points to be considered by evaluating the analysis of Tousignant & Sioui (2009) on Aboriginal Communities. They argue that Aboriginal cultures have the specific characteristics like spirituality, holism, resistance and forgiveness and cultural identity is central to resilience. The challenge for these communities is presented as; to defeat the historical burden of colonization (due to the historical policies aiming to annihilate their culture), to recover their communal structure (damaged from explicit ethnocide) and to assert pride in their culture.

The collective trauma, originating from the church and the government demolished the people's energies because at the same time Aboriginals had been stripped off the tools of resiliency like beliefs, rituals and institutions (Tousignant & Sioui, 2009).

Today, it can be argued that some of the European countries still considering policies to cause the immigrants to forget their cultures, some of their policies are targeting the pride of immigrants' cultures and sometimes immigrants' beliefs are being subject to defamation. This interpretation may seem exaggeration. But since the right-wing populism is rising, European states will more and more converge to these kinds of policies and diverge from widely propagated European values.

In a similar way, Aboriginal example may be widened and it can be argued that globalism and the Americanization culturally target societies to vacuum their culture, communal values and beliefs to weaken these peoples' cultural resilience.

As a result; it can be argued that nations and peoples have to grab their cultures, beliefs and national prides strongly, so as to protect their cultural resilience against the influence of the other's complex interactions and strategies.

To increase social strength and resilience, we may again utilize the lessons from Aboriginal case. Tousignant & Sioui, argue that spirituality gives a community a sense of self-respect or self-esteem, without that it could not end up its situation of everlasting crisis. This may be accomplished by transformation of the public spaces with symbols of the culture,

celebrations and rituals. Correspondingly, the hope of change will assist initiatives of different groups and committees to confront adversity. Implanting optimism and extending attachment to culture is crucial. However, these initiatives may not succeed if they are coordinated without interconnections (Tousignant & Sioui, 2009). It is an undeniable fact that cultural resilience is interconnected to spirituality, belief and cultural pride.

Consequently, for a more civil, more secure and more prosperous globe, it become obvious that nation states need to protect their societies from manipulation, misuse or abuse of cultural, religious and social notions, phenomenons. For this target, Said's cultural resistance by cultural efforts like reclaiming, renaming and collecting memories may be widened and designed for constructing resilient consciousness of nations. For the strength of nations, protection, development and promotion of own cultures, values and reservations of memories seem to have crucial importance. It can be argued that for the prosperous and sustainable utilization of geographical territory, securing strong and resilient national culture and identity will become more and more necessary, especially for the 'developing' states.

Another crucial aspect for cultural resilience can be about resilience of political narratives of togetherness. Cultural resilience cannot be achieved without the required level of political sovereignty. With political sovereignty, nations may implement their own cultural policies according to their own interests.

On the other hand, the assessment of Hannah Arendt's ideas about the role of politics on solidarity and resilience is inspiring for cultural resilience. Vrasti & Michelsen (2017) argue that, politics function at the intersection between resilience & solidarity and political behaviour is an endless creative re-construction of narratives of solidarity that establish the life – world survival and stability. Political action that creates solidarity, needs some resilience to counter dissolution which is acquired through constant narrativisations. Arendt's creative myth-making political praxis requires societies to struggle, sometimes to the death to maintain their own stories. Politics may be accepted as storytelling for collective solidarity within risks and uncertainties. Resilience of political narratives of togetherness for Arendt is like the labour to maintain and continuously deliver rebirth to solidarity against its unpredictability (Vrasti & Michelsen, 2017).

Reconsidering Hannah Arendt's arguments, it can be argued that global world consists of various narrativisations which affects national cultures in a positive or negative ways. Globalization brings various risks and uncertainties. For sustaining cultural resilience, politics of creative reconstruction or modification of narratives of solidarity can be acceptable. It can be argued that sustaining cultural resilience also requires resisting to the adversaries' destructive distortion narratives against national solidarity.

Also, to emphasize the difference between resilience and resistance, one hint in the construction of the system is worth mentioning. Cultural resilience construction must also be designed on the basis of resilience-thinking. Inspired by Chandler (2014), it can be argued that cultural resilience may reconstruct complex life: which will not be an exterior outer limit to liberal forms of knowing and of governing anymore and alternatively will become internalised as an ontological reality allowing governance to evolve into self-aware and self-reflexive.

By suggesting culturally resilient nations, constructing culturally self-aware and culturally self-reflexive societies may be among the most important aspects of the process. It can be argued that a resilient nation must built mechanisms to transform globally exported forms of knowing and governing by internalization of knowing and governing by the unique filters of national culture and identity.

In addition, resilient systems are commonly explained as self-learning, self-organising and inventive, an amalgamation of which accommodates them with the capability to keep on operating, rather than to be safeguarded against disorder or being compromised in another manner (Fjäder, 2014). Considering this argument, it can be argued that construction of cultural resilience mechanisms must be carefully and professionally programmed from institutional level to even local electronically communication groups. This target may be accomplished by carefully planned bottom-up knowledge-building educations and cultural education trainings.

Interestingly enough; when we examine international peace-building interventions, we usually cannot see the expected outcomes. Coning (2016) argues that “when international peace interventions try to engineer specific outcomes, they produce the opposite effect of that which sustaining peace aims to achieve; they generate on-going instability, dependence and fragility, because such interventions undermine self-organisation and thus resilience”. Considering this fact, it can be argued that if the international peace-building interventions honestly targeting social rehabilitation, reconstruction of resilience mechanisms must not be ignored.

To look at this another way, it is noteworthy to consider research agendas about the role of neurophysiology and social relatedness. Scientists examine oxytocin, dopamine and endorphin receptor densities to understand social reward mechanisms. Clinicians inspecting the size and signalling of the anterior insula and cingulate the amygdala, and prefrontal cortex but more important is focusing on socioemotional intelligence (Cacioppo, Reis & Zautra, 2011). Considering the fact that humans have been subject to increasing amounts of artificial food products that include neurochemicals and increasing amounts of radiation, polluted air etc. it can be argued that clinical support about socioemotional intelligence will also contribute increasing resilience in all social fields including culture.

Another key point that destroys cultural resilience may be the missions and roles of autocratic leaders. These leaders sustain the division of societies and destruction of cultural resilience against greater countries. The societies in these states may have same language, mostly same religion, mostly same race, history etc. But their leaders keep them separated and weak. For example 2008 Arab League meeting (Aljazeera, 2008) clearly illustrates how autocratic leaders compete each other while ruining cultural and societal unity, brotherhood and cultural resilience.

In his article; *Why the Arab Spring Turned into Arab Winter*, Mihaylov (2017) quotes Václav Havel as : “the salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness, and in human responsibility.” Mihaylov argues that Middle East has been experiencing disastrous times because ruling elites and oppositions lack of what Havel describes. As a result, it is vital to investigate how the ruling elites lost their cultural values and the destructive role of globalization on their corruptness. Also, it can be argued that national cultural resilience mechanism construction must be designed to ensure cultural resilient characterization of elites and other groups that have effects on the future destinies of the countries.

Moreover, another problematic development may be seen in the European Union’s approach. Juncos (2017) points out that; new European Union Global Strategy (EUGS) suggests ‘principled pragmatism’ as a new operating principle of its foreign policy and he argues that the attachment of liberal values to the constituents of resilience-building plans implies that those that have alleged EU policies of being another form of neo-liberal governmentality or neo-colonialism, will consider the EUGS as a continuation of these discourses and practices. Considering this fact, principled pragmatism can be disastrous for

normative power Europe concept and harmful for constructing a good reputation of EU about resilience studies.

3. Conclusion

So far, this research illustrated analyses of various perspectives and strategies regarding the importance of cultural resilience and the negative factors like some of the effects of globalization. Different approaches and different cases illustrated to contribute to formulation of ideas for the construction of cultural resilience.

Going back to 1871, the ideas of Charles Darwin, an alumnus of the University of Edinburgh, may attract attention for thinking on cultural resilience;

“a tribe including many members who, from possessing a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to aid one another, and to sacrifice themselves for the common good would be victorious over most other tribes; and this would be natural selection.”

Specially, I'd like to emphasize that none of the above mentioned ideas and findings must never be abused to construct racist or fascist ideas or ideologies in any way.

We, humans, may be as only big as a point, when we consider the greatness of universe which may be considered as only big as a point, when we consider the greatness of galaxies. Nevertheless, we have been created with a potential to discover knowledge to improve our living conditions. Scientists so far have been achieving immense successes like the discoveries about the planet, Mars. But, on the other hand, we cannot see this level of success in social sciences. It can be argued that humanity is continuously losing its values which have been accumulated and transferred to us by previous generations.

DeVerteuil & Golubchikov (2016) argue that resilience can be at the forefront of guarding former, present and future social and economic gains, gains that can no longer be taken for granted. And Edward Said argued that cultural ties have been of much greater significance than 'direct domination and physical force' both in building territorial empires and in perpetuating forms of neo-colonialism (Porter, 1997).

The idea of constructing cultural resilience suggests to responsibly utilize our potential to protect the cultural gains of our societies while working for the improvement our economic welfare and development of scientific knowledge sustainably. However, the complexity of understanding how to formulate resilience considering differentiating variables and ever-changing effects of globalization, requires continuous professional research and analyse efforts.

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