

The Cultural Invasion and Its Impact on Security Breakthroughs of the Nation

Ali Madouni^a

^aSenior-Lecturer. Faculty of Law and PoliticalScience. University of Biskra, Algeria

Abstract

The idea of cultural invasion explains an indirect pattern and strategy of penetration within communities, especially in the old colonized states. Accordingly, this phenomenon knows a large spread since the launching of globalization principles amid the easy access and reach to information and thoughts through developed communication technologies. Thus, contextually, globalization has its cultural dimension, which means a culture with certain cultural boundaries through the worldwide spread of ideas, beliefs, values, convictions, tendencies of a Western character, through openness among world cultures through modern communication and the free transmission of ideas and information. The information revolution affected some elements of the cultural entity that have cracked down on the pretext of keeping pace with the changes of other countries, not to mention dependency in the educational process and cultural alienation as a hidden intellectual invasion, which takes away; many civilizations and their values. They become dependent on the resources of soft power in their negative way. Nowadays, communities or societal groups are consuming and adaptive entities with external and intrusive thoughts and tendencies. Thus, these contents' filtering and controlling processes are somehow tricky regarding their potential ramifications on the state and individuals, in parallel, for the short and long terms. Across this paper, we target exploring the cultural penetrations in nations and their possible security risks brought to the societal entities.

Keywords: Culture, identity, globalization, cultural invasion, security

Öz

Kültürel istila fikri, özellikle eski sömürgeleştirilmiş devletlerde, dolaylı bir model ve topluluklara nüfuz etme stratejisini açıklar. Buna göre bu olgu, gelişmiş iletişim teknolojileri ile bilgiye ve düşüncelere kolay erişim ve erişimin ortasında küreselleşme ilkelerinin ortaya çıkmasından bu yana büyük bir yayılım göstermektedir. Dolayısıyla, bağlamsal olarak, küreselleşmenin kültürel boyutu vardır; bu, Batı karakterine ait fikirlerin, inançların, değerlerin, inançların, eğilimlerin dünya çapında yayılması yoluyla, dünya kültürleri arasında modern iletişim ve özgürce aktarılması yoluyla belirli kültürel sınırları olan bir kültür anlamına gelir. fikirler ve bilgiler. Bilgi devrimi, kültürel varlığın bazı unsurlarını etkiledi, diğer ülkelerin değişimlerine ayak uydurmak bahanesiyle çöktü; eğitim sürecindeki bağımlılıktan ve kültürel yabancılıktan gizli bir entelektüel istila olarak bahsetmeye gerek yok; götürür; birçok medeniyet ve değerleri. Negatif şekilde yumuşak güç kaynaklarına bağımlı hale gelirler. Günümüzde, toplumlar veya toplumsal gruplar, dışsal ve müdahaleci

düşünceler ve eğilimlerle tüketen ve uyarlanabilir varlıklardır. Bu nedenle, bu içeriklerin filtreleme ve kontrol etme süreçleri, paralel olarak, kısa ve uzun vadede devlet ve bireyler üzerindeki potansiyel sonuçları açısından bir şekilde aldatıcıdır. Bu yazıda, uluslardaki kültürel penetrasyonları ve bunların toplumsal varlıklara getirdiği olası güvenlik risklerini keşfetmeyi hedefliyoruz.

Anahtar Sözcükler: Kültür, kimlik, küreselleşme, kültürel istila, güvenlik

Introduction

Along with the historical facts and events, it is given to our conscience an unquestionable impression that Western interest in the Eastern and Third World countries was primarily political and strategic in its purposes. The occupation of nations and colonizing states took long periods- decades and even centuries- that had generated undeleted traces and impacts on colonized communities even after determining their independence despite a continuous and modern colonization pattern. The new colonial patterns for the last century are taking indirect forms of domination over the former colonies. With changes in the balances of the world-leading powers and with the emergence of globalization notion; there was since then; an imposition of new orientations, ideologies, and other implicit aspects and strategies of invasion of the new world, through using media technologies and attempt to export global culture within globalization system. The incredible expansion and sweeping of media tools contributed enormously to create unusual backgrounds and tendencies, especially in the universal culture forms. The production and reception of community culture in the twenty-first century is a critical feature that conveys to communities, by either openness or closure and preservation, and risks and reflections on the other components and sectors of nations, mainly in the security aspect. Culture and nation identities are interrelated concepts and components in State-building, and any defect and fragility in one of these pillars may lead to potential vulnerabilities and external breakthroughs. Therefore, and amid the universal changes and new shifts due to a globalized world; and within the attempts to unify the global cultures, and over the last decades, interest in culture has grown in international politics in general, and national security in particular, with the open spread of space and advanced media communication. Culture itself remains unclear, as it grapples with openness, closure, and attempts at persistence in a diverse world of cultures, as well as integrating culture with security raises a range of issues about how they relate, thus, to what extent they affect each other, and how cultural security is achieved as a component of the national security system of states? What changes are brought within communities' identity and culture, and can the cultural invasion bring security risks to the nation?

Methodology

The tracking of a notion and novel concept and their circulating atmosphere and phenomenon, and bringing to intellectual community and public historical facts require a massive surrounding and accuracy of pursuit and provision of information. Thus, the current paper is prepared based on a descriptive method to extract facts and phenomenon interpretations.

Understanding the culture

The concept of culture still attracts and gathers researchers, theorists, and academicians in their research and visions. Since it is the universal competency for cultural affairs, UNESCO sponsors and supports many projects around cultures and civilization heritages to preserve world civilization and natural heritage through global cooperation agreements. In addition, the organization seeks to spread its ideas among the peoples of the world. It emphasizes the need for the development and quality of education, the exchange of cultures, and the increased peaceful use of scientific knowledge, amid these core cultural interests. According to UNESCO, culture is a collection of a society's or social group's distinctive spiritual, material, intellectual, and emotional characteristics, which includes not only art and literature but also lifestyles, ways of living together, value systems, traditions, and beliefs (UNESCO, 2009).

Hence, the concept of culture has been used with different meanings. It is viewed through social, psychological, political, and economic dimensions. In Politics regard, Political culture is regarded as the particular pattern of orientations to political action. (Chilton, 1988)

In the same way, culture is perceived by the English anthropologist Edward Tylor - his definition is considered as a referential understanding of the targeted concept, and it is the most circulating definition in this literature-. He stated that culture is a complex holistic unit that includes knowledge, faith, art, ethics, law, customs, and any other abilities and customs acquired by man as a society member. (Tylor, 1871)

In his view, culture was a product of acquisition that required long passage. It has likened culture to plants that spread among societies but without development.

Culture is perceived to be the basis for universal knowledge, and it contextually has helped humans to create all the means of evolution, which also helps individuals to invent and develop social networks to them, which are based on the same basic concepts of culture, so that both growth and progress traced significance on different aspects of social life.

Émile Durkheim, a French sociologist, sees culture as an emergent web of representations that encompasses the most profound value, belief, and symbolic systems of a natural collectivity, such as the tribal societies he studied so closely (James, Lincoln & Guillot, 2004). According to Durkheim, there is no reason to believe that different people follow the same path. Therefore, those taking more diverse ways must draw human development rather than lines in which societies are shunned behind each other as if the more advanced is only a complement to the more primitive. The building and function of culture are necessary for every social life. That is why culture is included in the fabric of the social system.

The Algerian theorist Malek Bennabi has his proper historically and theoretically marked philosophy around the concept of culture, through his presentation and examination of culture, as having a presence from primitive societies to empires. However, it was undefined and diagnosed with social reality, and it was not defined in detail. For him, culture is the total sum of ethical characteristics and social values attained by the individual since his birth as a primary resource within the environment in which he was born. So, culture in Bennabi Thought is the social environment that incorporates outer components, like measures, tunes, and movements and culture and inside components, for example, tastes, customs, and advancement of society (Boayo, 2011).

As he extends this concept to add that culture is a mutual relationship that determines individuals' social behavior with life patterns in society, it defines life pattern to the individual's behavior (Lu' Lua, 2003). In the same context, Bennabi realized that culture is the originating cradle of the human personality in any civilization. The situation then is the constant work on valuing the cultural complex of the individual; which we seek to enrich his ideas and form without creating a gap or a dichotomy in all of his gains so that the optimal pillar of each revival is the principle of benefiting from the previous mistakes that go too far in marginalizing values and civilization gains.

The concept of cultural identity

Amid the extension of cultural identity, it explicitly reveals part of a whole among other extractions from the concept of culture. Moreover, culture through components; is an understood theme that represents a status of shaping the societal entities history, and this leads to questioning their identity; this last describe the way individuals and groups recognize themselves and recognized by others based on race, ethnicity, religion, language, and culture (Mikail & Aytakin, 2016). The cultural identity and globalization shift between adaption with foreign cultures and preserving local and civilization identity. It is a core component of globalization in communities' history and existence, reflecting any entity's culture. Thus, globalization is difficult to erase or exclude because it has the necessary immunity to resist. Cultural identity is the fundamental pillar and core of the historical features and criteria of an existing group, nation, and view of the universe. So, cultural identity is several cultural and historical packages that stem from traditions and customs.

Nevertheless, in the modern age, identities are more exposed to melting and distorting risks; this is caused by the entry and reception of customs and traditions new to societies. Thus, culture finds itself embedded in customs, ideas, and values that have distorted their features and erased many of their long-sought-after features; through homogenization of culture, local beliefs and cultural values might become universalized, demolishing the distinctiveness of local identity (Koç, 2006). The use of identity in several sociological studies, particularly. They resulted in the formation of individual and collective identity that is questionable and under research. Bauman confirmed that individualization consists of transforming human identity from a given into a task and charging the actors responsible for performing that task and the consequences of their performance. (Bauman, 2008).

The relationship between identity and culture

Within the general social context, culture constitutes a distinct and independent system, and it contains a whole range of social norms and values that rule the societal community. Therefore, it is perceived as a sum of values, norms, customs, and traditions that generate a moral and socially responsible awareness to maintain the balance and stability of social unity. The matter of identity represents a core component of social identity. Hence, identity is a social dimension, reflecting the outcome of different interactions between individuals and their social environment. The sum of their integration characterizes the social identity of the individuals into the social system. In the constructivist perspective, identity is a shared set of

ever-changing meanings or cultures relating to the togetherness continually made and remade in the public sphere. (Pasic,1998).

The focus on identity has increased as globalization has intensified, with the idea of a narrow identity perceived as a threat to other non-Western cultures. Some match globalization with imperialism or the One Western Pole and see it as a blueprint or even a conspiracy to dominate other cultures. Consciously and intentionally, globalization, when barriers and borders fall and the world becomes a village, is already threatening other cultures, but not with the intent of conspiracy and planning, but with the imperative of the evolution of overlap: Culturally and economically.

The construction of our identity is not an abstract process in a vacuum; it is historically grounded in culture and involves many emotions and feelings (Guardiola&Yamada, 2009). Therefore, the relationship between identity and culture means the relationship between oneself and cultural production. Cultural identity varies from society to society and from one era to the next, as does its cultural makers' intellectual and ideological orientation.

Measurement of culture

Since a culture represents a societal community, and that culture cannot be separated from culture. Additionally, culture and its levels reflect its community members, and even it classifies these existing members according to their cultural performance. From socio-cultural perspectives hence dimensions of measures, culture in a society can be felt and measured selectively through specific normative points which reflect positively or negatively the socio-cultural status in society. For example, dimension of population change, employment rates, social exclusion, health, safety, education, cultural interest, in addition to local identity (Report, 2004), is approximately the reflective criteria and standard to measure and assess culture in an existing nation.

Society or nation's culture is measured by the participation of this community unit's groups in scientific and cultural interactions and their knowledge and lifestyle, the way of life of this unit in all its intellectual aspects. The ability to interact in all spheres of knowledge and cultural and scientific acquisition helps to understand and participate in social, economic, and even political fields and contribute to the decision-making process. Moreover, a nation's prosperity means that cultural awareness and readiness are raised, especially among society's elite. Thus, it is upholding and preserving cultural heritage and cultural heritage with its two types.

Appreciation and value of knowledge and learning: It is a criterion that determines whether a society is interested in science and aspiring to scientific development and sees science as a trust in the progress of civilization or does not feel the importance and value of science and knowledge and that science is acquired as a means of material objectives or of obtaining certification and social status. Besides that, culture in a specific society can be observed by applying work and professions and its members to devote their efforts, capacities –

intellectual and technical – to promote their nation, where this norm is taken through education in some states.

As society lags behind politically, culturally, and socially, the red lines on awareness, culture, education, freedom of opinion and expression, and vice versa, and culture to be a tool and a means for the rise of peoples and nations, there must be a constant movement of evolution and consonance.

Globalization, culture, and the cultural diversity

Globalization is seen as the growth of social systems' sizes and increased inter-societal links' complexity (Sheffield, Korotayev, & Grinin, 2013). The principles of globalization are multiplied according to their employment. Furthermore, the embodiment of its aspects is taking several strategies. It has brought human societies into humanitarian and integration situations. Consequently, today, society members cannot determine their cultural identity due to globalization's melting policies.

In the literature of power domination, the world superpowers seek to impose their principles and cultures in the name of globalization. Globalization is a universal social pattern made up of the many significant units that form the foundations of integration systems, the most important of which are multinational corporations and the network of international institutions that shape the human mind and vital sectors in a way that remove societies and individuals' privacy and lead them to interact with cultural and national boundaries. One of the consequences of dynamics – in a globalized world – is that the coherence and boundaries of cultures, like those of states, have become porous and often frayed as other norms and practices intrude through the circulation of ideas and pictures from abroad, the mobility upheaval, the organizational explosion, the various products of a global economy (Friedman & Randeria, 2004). The novel trends of invasion made it possible to complete the social values established by the other trends. It has dramatically affected the political, social, educational, intellectual, and moral scopes in which these masters have been able to implement penetration strategies inside the Third World and former colonies, in particular, to reformulate the components of communities. Globalization has entered the sovereignty of nations and revealed their cultural specificities. Most interpretations agree that globalization is a multidimensional process, co-occurring within economics, politics, the environment, information, and culture. Given this, it may appear simple to examine cultural globalization as a distinct aspect of social life. However, when we examine these superficial differences in greater depth, they become more complex, particularly regarding the dimension of culture. To comprehend these complexities, one must first consider the nature of culture.

In a globalized world, bridging the gap between cultures is an essential means of promoting peace and stability in a context characterized by the cultural presence in most parts of the world under a wide range of diversities. One of the features of the spread and sweep of cultural globalization policies is the inclusion and expansion of the English language and its sovereignty. Its adoption demonstrates this as a powerful manifestation and guide to progress and advancement. Thus, knowledge of the English language has acted as a powerful tool for

development and advancement throughout the world, and fluency constitutes a huge step forward in many peoples' and countries' struggles for self-sufficiency and success (Johnson, 2009).

The dominance of some of the world's languages, mainly English, in economic exchanges, knowledge and technological production, the movement of symbolic currents on a quasi-cosmic scale, meetings of international organizations, meetings of research and thought, is no longer just a matter of consensus about their certainty, but progress in being a "threat" to the right to diversity and difference, and a "danger" to the "identities" of individuals and groups in this or that region of the world. English is portrayed as a type of cultural capital (Alfarhan, 2016). In this context, this linguistic dominance, which stems from cultural globalization, is historical, from colonial backgrounds.

The relationship between globalization and societies' cultural identity has taken on a more complex form in recent years. Since people construct their identities through their cultures, they will defend them. Globalization brings much more awareness of cultural identity than before (Wan, 2007). In this regard, there is a global call to establish unified and integrated worldwide cultural systems since the first application of globalization principles and lines. However, some regions faced globalization in some specific religious and traditional considerations; as the Islamic and Arabic worlds. Thus, the most crucial matter of significant opposition from the intellectual elite of receiving countries is the restoration of cultural identity assets in many of them in different ways, such as heritage, works of art, and specificity of religion.

Cultural Diversity is understood as an array of cultural or ethnic groups coexisting within a larger social community just as important as biodiversity (Vez-López, 2017). Hence; Cultural diversity has created entanglement between the different cultures of nations of ancient civilization origins, their diversity and originality, and the diverse manifestations of globalization.

Globalization, the cultural invasion, and the cultural security

The modern world is characterized by an often startling proliferation of competing for political identities, regional and cultural or ethnic. The demand for world security is, in effect, a demand for a radically new understanding of political identity (Buzan & Hansen, 2007). Cultural security is an element of national security in the same value as the other components of national security. In our contemporary life, cultural security is no longer merely a cultural-intellectual goal but a cross-cultural objective, with political and national aspects as important as the cultural ones. The foundations of this cultural security are based on ideological, economic, political, or social factors. The cultural invasion aims to create indirect cultural normalization through which they create a cultural and intellectual dependency on the subordinate communities in their intellectual and cultural sides.

Consequently, cultural security's main task is to guarantee cultural sovereignty and eliminate hidden cultural threats (Borisenko, Kondakova & Fomina, 2017). Thus, it can be exploited after controlling the foundations of their creativity and developing their ideas, as reflected in their cultural, intellectual, political, economic, and military specificity. Cultural colonialism or

cultural imperialism is the process and practice of promoting one culture over another, often during colonialism. One state conquers another, usually economically disadvantaged or militarily weaker, and the dominant state then imposes its cultural beliefs and practices on the occupied nation. Culture, on the other hand, is entirely an opposite concept to security. It is concerned, first and foremost, with extending freedom to the extent to which culture can maintain its independence.

New criticisms of cultural colonialism emerged from both the World Social Forum and the occupation movements, while decolonization altered the political and economic systems that gave rise to cultural colonialism's analytical concept. The inability of any political system to respond adequately to the cultural needs of people; following temporal and spatial conditions, as well as to properly inform and promote the cultural, national, and religious foundations of society, thus paving the way for establishing foreign culture; that is contrary to the value system, thus risking its national security, its expertise and the survival of its political system. Therefore, group culture, social structure, and related dynamics play a vital role in any security issues (Roth, 2015). A culture can be imposed in various ways by creating new laws and policies regarding, for example, certain types of education, religion, art, and language.

The phenomenon of cultural invasion

The term cultural invasion was coined by people in Europe and the United States, emphasizing culture rather than the West's economic or political dominance. Traditionally, cultural invasion critiques have been couched in one culture imposing its way of life (Zhang, 2018). However, this idea knew its widespread and penetration inside societies through globalization and the availability of media and technological tools.

Cultural invasion enabled colonial institutions to maintain their power, control, and dominance by forcibly conditioning the indigenous mind with negative knowledge and demanded that the indigenous people accept colonial control, power, and knowledge without protest, dissent, or resistance (Winduo, 1991). Developed countries have created the modern knowledge and science that have enabled them to build their developed and modern nations. The invasion patterns take their way through coordinated media extensions and markets and imposing patterns of political dependence on other societies and nations of the world. Culture has firmly entered as a complement to the imperatives of political and economic hegemony. Cultural spread occurs naturally when people and groups of other cultures interact with each other and are sometimes called civilization dependency, not leading to purposeful reduction or elimination of different cultural aspects. The world-through the phenomenon of the meeting and dialogue of civilizations- has had the opportunity to expand cultural knowledge among peoples through the principle of mobility and transition.

Consequently, many tendencies of philosophy and interpretation appeared to explain and analyze the phenomenon of cultural invasion. Concerning that, diffusion theory is one of the most critical theories on transferring customs, traditions, ideas, languages, and religions in the name of cultures between societies from state to state or from civilization to another. Diffusionism is how innovation is communicated through specific channels over time among the

The Cultural Invasion and Its Impact on Security Breakthroughs of the Nation

members of a social system. It is a particular type of communication in that the message is concerned with new ideas. (Palloni, 2001). The diffusion theory emphasizes transferring things (material or otherwise) from one culture to another, one people to another, or one location to another. (King, Wright & Goldstein, 2017).

The theorists of this interpretation noted similar cultural features in different societies, which are explained by borrowing and spreading them from a small number of cultural centers, contrary to the evolutionary explanation that similar inventions were generated from general psychological features in different parts. According to its theorists, organized diffusion is planned and controlled diffusion. Migration and colonization, the missionary concept, war and militarism, and discipline are cited as examples of disorganized diffusion. (Gross, 1942). To an extent, the work of cultural diffusion is one of the essential methods of propagation of science, ideas, and intermingling, since cultural propagations were carried out in the past using travel, migration, movement, invasion, and other methods of mixing with different civilizations and cultures, which helped to develop and transfer science and to influence and benefit from advanced civilizations.

From another angle, and according to Edward Said, one of the world's most well-known and controversial intellectuals today (Ashcroft, Ahluwalia, 2002). The Postcolonial theory theorist describes Western thought in examining the East through a critical approach to its cultural, political, and historical dimensions. In this respect, Said believes that a powerful colonizer has imposed a language and a culture. In contrast, the cultures, history, values, and languages of Asian peoples have been ignored and even distorted by the colonialists in their pursuit to dominate these peoples and exploit their wealth in the name of enlightening, civilizing, and humanizing them (Hamadi, 2014). As supported by this orientation theorist, the idea of an authentic culture has been present in many recent debates about postcolonial cultural production. In particular, the demand for a rejection of the colonial period's influence in decolonization programs has invoked the idea that certain forms and practices are 'inauthentic,' some decolonizing states arguing for recuperation of authentic pre-colonial traditions and customs. (Ashcroft, Griffiths & Tiffin, 2007).

This theory has devoted all of its intellectual, methodological, and cognitive mechanisms to undermining Westerners' central vision by revisiting many Western central terms of review, lesson, analysis, and evaluation, as well as the letter of revelation by analysis disassociation and conscious criticism.

Samuel Huntington is one of the leading scholars who formulated and presented an explanatory vision based on the world's civilization reality. Since every interpretation vision is based on a logical and sometimes serious constant vision, he relies on the notion of conflict as an expression of the moment of conflict taking place. He will continue on the ground to have general and holistic connotations, and according to his rational perception, he drew a different map and course of global major struggles and competitions to take another scheme, when he stressed that the clash of civilizations replaces the rivalry of the superpowers. (Huntington, 1996). Besides, Huntington asserted that as the world's borders are reduced by globalization, human interaction increases. Thus, exacerbating the phenomenon of civilization consciousness,

which means seeing the differences between similar groups and the division of more minor civilizations from one mother civilization, and that the futures of both peace and civilization depend upon understanding and cooperation among the political, spiritual, and intellectual leaders of the world's major civilizations, according to Huntington (1996).

A change in the 21st Century cultural aspects

The twenty-first century imposes a more specific cultural and social formula different from the previous period's culture, emphasizing science and technology. Living in a globalized world does not create homogeneity and polarization but rather a creative and eclectic mix of identities (Bourn, 2008). Science and culture have become the main determinants of the international system, besides the cultural component, which is above all a civilization product that contains cultural values. Therefore, it is perceived as a global feature of universality.

The twenty-first-century culture requires us to determine what surrounds it, both internally and externally, about economic, political, and social phenomena and conditions, and then to determine its parameters in the light of the culture of the twenty-first century. Thus, the manifestation of globalization is linked to new conditions and the factors of ideologies, thoughts that lead to globalization in the contemporary strategies, context, and challenges. Moreover, the cultural situation in globalization has a significant influence on the other cultures of groups and communities regarding cultural, intellectual, and religious specificity and unity.

The 21st Century generation of youth

Global culture is youth culture (World Youth Report, 2003) C; contextually, that seems what characterizes the cultural atmosphere of youth cultures. The new patterns, thinking, and way of life of the youth of the twenty-first century are often divided into two parts between the youth of science, learning, and technology and others of passion for lifestyle, tradition, and dependency, in a mixture of dependency and intellectual and cultural invasion, and inspired by the modern countries. Consequently, this generated a considerable gap between the two groups of one generation (Productive and innovative youth and a consuming category of production and foreign cultures). Young people feel that the quality of life has deteriorated over the past decade, especially amid the spread and availability of science, learning, and work technologies and facilities compared to previous decades. However, on the contrary, the second half of the generation is lives without a clear target and has a troubled attitude full of depression against their governments.

Youth concepts and understanding of Cultural openness

The challenge of globalization puts youth and cultures of the developing world under critical experiences and parting in others' discovery and connection. The term "dependency" refers to an explanation for something. Thus, globalization may only provide the resources required to shape cultural openness and tolerance, pluralism, empathy, and responsibility in the long run (Tomlinson, 2002). Given that the Third World States are lagging behind the West in science and technology and the political, economic, and military aspects, they believe that such superiority necessarily entails superiority, progress, and cultural progress. Therefore, it is

imperative that thought and culture be accepted, just as the Third World countries accept the results of scientific research and technological progress, which has strengthened dependency on the advanced world and facilitated cultural invasion on the pretext of receiving and adopting from the developed world.

The pressure and double struggle with Western culture and the civilization crash brought a struggle between the East and West. Openness among the youth generation is often associated with the abandonment of social values and norms, especially in globalization; as the world enters the information and communication age, different cultures move on. In parallel, it is so important to distinguish between cultural interaction and cultural invasion concepts and operations. However, cultural interaction is close to cultural openness, allowing societal groups to interact with other cultures. Moreover, in a postmodern, globalized world of interconnected spaces, whether financial, technological, ideological, or ethnic, intercultural communication is becoming increasingly recognized as a critical social issue for multicultural societies (Frame, 2014).

The cultural dependency and the cultural domination

Over time, mainly after the end of most colonial eras of the last centuries, the developed countries produce most of the world's cultural components. It is hence, observed that the most basic and applied research is conducted in the West, which means that Western domination over the developing world still exists and that it is taking other patterns. Moreover, it is noted that the developing world nations persist in relying on a Western research base in various fields in the light of dependency. Thus, trends have varied around a clear perception or specific meaning of this phenomenon.

Dependency can be defined as an explanation for something. A state's economic development regarding external influences, political, economic, and cultural - on national development policies (Ferraro, 2008). It is reflected in education, scientific research, cultural activities, and media channels amid an increasing external extension of foreign impact in the Third World communities and popular cultures. The dependency phenomenon stems from a lack of knowledge of the famous and national identity's civilizational and cultural value. Additionally, it is perceived as an attempt to integrate and adopt other cultures. The builder's assumption of the mutual influence of structures and actors makes their view of international actors sociological - some researchers believe - in the sense that international actors shape their identities, interests, and behaviors as they come to them through communication and interaction. That explains the state of dependency and fusion in cultures from the Western world. This theory focuses on the power of ideas and civilizations in shaping the actors' international behavior and the social structures they constitute. The global dependency model considers that Third World countries are beset by institutional, political, and economic obstacles, domestic and international, and the dependence and control of rich countries through their relationship with them.

Cultural openness vs. cultural crash and invasion

The youth generation of the twentieth century is experiencing vast and original patterns of cultural and intellectual invasion. The struggle with the current generation and cultures; is between adapting (culture) and adopting (with culture). Healthy and correct cultures demand for youth cognitive, behavioral, and value cultures, and a harmonized knowledge and components of language, literary, legal, ideological, and social features without influencing particular specificities because today's most central conflict is the struggle of cultural identity, in a time of globalization and information revolution.

The cultural invasion does not depend on military force and instruments but on means that are considered softer. This invasion trend separates community members from their history, principles, and even identity through practical tools; at the top of them, media due to globalization and technological advance. As a result of this new reality, the neo-cultural invasion gains some exciting new elements. On the other hand, the Neo-cultural invasion is a good thing and positive development. The unequal global economic power structure is inextricably linked to the hegemonic global economic power structure (Zhang, 2018).

The cultural invasion that is increasingly being exacerbated in the twenty-first century; is further disturbed by the enormous advances in digital technology, promoting a particular culture or tendency to divide society into contradictory social parts.

Any communication between different societies of culture results in a change in both societies; where they are at stake, they take cultural traits from each other, especially if the new trait is better than the traditional trait. The process of cultural transfer in this way is called diffusion. There is no doubt that communication among peoples, interaction, exchange of information, experience and missions, intermingling and movement, war and colonialism, trade and openness among peoples, exchange of products, goods, and services all facilitate and stimulate cultural interaction. As it expands its perspectives and fields, it enriches it with the positive elements that give rise to peoples' development and progress and increase its contribution to the solution of major human problems politically.

Media and cultural invasion

The West got the opportunity to establish its domination on news dissemination because of the tremendous advancement in information technology (Akbar, 2009).

The culture of a specific state or nation that possesses powerful means of communication and the means of making and censoring culture; is potentially the owner of domination over media and its technologies, which leads to the preponderance of specific models of moral values certain patterns of thinking. The realization and diffusion of such patterns are performed through compelling content that affects the beliefs and values and exhibits various societies' values. It includes the rebellion against societal members, dismantling its coherent relationships and solidarity, and disseminating inappropriate content with its content, targets, and values. It should be remarked that the methods employed were for making this invasion successful; they are always focused on weakening the spirit within the nation and even destroying national identity and manipulating the nation's self-confidence.

The Cultural Invasion and Its Impact on Security Breakthroughs of the Nation

The media is beyond dispute the most influential and powerful mechanism in the manufacture, resurrection, and defense of identity.

The most prominent objective of these methods- explicitly or implicitly- is to weaken the foundations and components of resistance in the state to be invaded, hence intellectually and culturally divided, to neutralize all kinds of resistance and the means to confront these challenges, such as the religious and national dynamics of these communities. Through these media, the understanding of these cultural and intellectual materials by individuals and consumers is controlled by checking the way things are thought and how things are absorbed and guiding the process of perception and education in one direction to control their thinking, egos, and points of pride and then the penetration occurs. The information is a significant service in developing societies in directing, increasing, expanding, transmitting knowledge, and pushing a public opinion on affairs that matter human development or on which humankind's survival depends on its association with interests and monopolies. With the major powers' technological and technical capabilities, hegemony and cultural invasion have become a dangerous tool to penetrate and destroy the human mind and specificity.

Cultural invasion and security

Cultural invasion is one of the most critical aspects of national security. It is no less important than the defense of borders. A society with a fragile identity and cultural security, and immunity; is potentially exposed to risks in its solidarity, unity, and coherence and it becomes targeted at weakening its national identity. Thus, culture can be instrumentalized as a security issue initially emerged. Since then, it has become a familiar trope in culturalist interpretations of international relations, albeit principally connected to identity politics; in other words, how ethnic differences and identities have been and continue to be exploited by political entrepreneurs of various stripes (Yudhishtir, 2015).

Joseph Nye of Harvard University coins the term soft power, which was initially used to express the power of literature and arts. According to Nye, Soft power can influence others to achieve desired outcomes through attraction rather than coercion or payment. Soft power is based on a country's resources regarding culture, values, and policies (Nye, 2008).

In other words, it is using diplomacy or soft diplomacy. The employment of diplomacy makes the desired impact on public social opinion and tries to change it in ways that are closer to reality, and making soft power an essential asset. Through its support for specific activities and participation in various cultural forums, it can reflect specific meanings, ethics, principles, and values essential for spreading among societies. In other words, soft power is understood as the ability to influence others and rely on the power of attraction and persuasion to be a successful tool of international politics, rather than forcing states to pursue specific policies. Therefore, the use of culture and cultural conquest is an instrument of soft power. With the collapse of the communist power and the superiority of the liberal American model, some analysts have reverted to soft power in creating this superiority and hegemony in the capitalist party. It reveals the attraction of the peoples of communist states to adopt the West's image and their attempts to find a new adaptation and new principles because of soft power.

According to Joseph Nye, the application and use of soft power lie in how power is exercised and controlled above all else. They belong not to coercion and power but to attractiveness that can take different patterns: persuasion, temptation, and seduction; in a globalized media age, military control is no longer sufficient to consolidate and consolidate control.

On the other side, with a different interpretation, Morgenthau expanded the perception and interpretation of the concept of power in international relations, drawing different forms of conflict from a realistic perspective. In this context, Morgenthau is aware of an unconventional conflict taking other forms than armed conflict, according to which the policy of colonial expansion-among other policies of objectives- does not mean occupation and military conflict. He perceived that such an expansion would be against the interests of the United States. Just as importantly, he perceived that the United States could be making its position clear from early on, succeed in its objective, and contain the communism of the Soviet Union within the Soviet Union (Keaney, 2006).

Within this context, Morgenthau's presentation on the concept of expansion has developed international relations methods by including technology as a manifestation of progress in the age of technology and the rapid spread of information and ideas. The colonial expansion in the twenty-first century means the technological and cultural tide directly. Technology is used to spread the cultural, intellectual principles and strategies - expansion and indirect control over states and states' balance globally. At the same time, it maintains these major powers' military and economic power, with a change in plans and objectives through a new variable that has kept pace with the times. According to Morgenthau, as we have seen, political action, therefore, falls into three categories only, namely to maintain a position of power, expand it, or demonstrate it. It is the politics of the status quo, imperialism, and prestige. Given the utilitarian calculus, the policies correspond to strategies that allow the national interest maximization expressed in power (Guzzini, 2018).

Globalization and its technological and cultural aspects are firmly integrated into the primary military and economic variables. It explains the tremendous cultural expansion of these significant Powers or what is known as cultural conquest indirectly as globalization, especially culture. This expansion is undoubtedly made by the factors established by Morgenthau, including the triumphant factor of war, which causes a State or a force in international relations to undertake any strategies to survive the spread of its hegemony, power, and ideas. It has necessitated radical changes and control tactics in international relations, as directed by Morgenthau.

The response of Third World countries, particularly in the Middle East and North Africa and, the tendencies and imported patterns of Western culture and media producers identified the patterns in which the colonial phenomenon was present as a manifestation of cultural invasion. Accordingly, their plans are based primarily on creating willingness in these communities to take root and accept the new tyranny's status after a long period of transformation of their concepts, principles, and convictions, following programs to which all colonial culture and political organs contribute.

One can say that cultural dependency and the adoption of different cultures and extraneous ideologies on society, which individuals often bring about, are rapidly disseminated within

The Cultural Invasion and Its Impact on Security Breakthroughs of the Nation

this community unit and introduced into society, considering the implications and implications they may have in spheres of society. Amid certain invasions, the threats and risks to cultural heritage must be carefully considered. Contextually, governments should define the cultural path that is appropriate for its tendencies and aspirations and reflects different generations, different social environments. Its role must be too supportive infrastructure for cultural patterns and activities which determine the historical, fixed, and appropriate lines of its culture.

The concept of cultural security has two meanings: preservation and preservation of the nation's national culture and tangible and intangible heritage. In addition, it stands for a meaning of protection against any external cultural and ideological invasion or extension, which may affect the nation's components and heritage.

Given that Western colonialism continues to seek political, military, and economic hegemony and cultural domination. In one way, it could be easier to invade the former colonies' culture to achieve cultural domination over developing countries. Nevertheless, instead, the new-old colonial systems aim to break up the values and knowledge of communities and cultivate other values and knowledge to abolish other cultures through attempts to eliminate them and control society members in their cultural identity.

Social disintegration is an inevitable consequence of intellectual weakness, and for that reason, some societies are known to have been invaded by multiple dominations of strange and intrusive thoughts, which facilitated the process of cultural invasion. The internal division within society created a similar entanglement and overlap in local cultures' responses to the culture emerging in the world intellectual spectrum. Cultural division and the rivalry of identities can overthrow all other resources; it would undermine the countries and their national security and sovereignty.

The Western cultural penetration in non-Western societies through the media (and others) is not a new matter. It is an old matter, and it started with the importation of Western systems of communication, programs, and information materials, its tradition of Western schools to qualify their media, their reliance on the results of research and studies conducted in the West, and theories that reflected the nature and evolution of the Western environment through the ages.

Therefore, there is no doubt that much of the cultural invasion should be concentrated in the media of all kinds, which undoubtedly have great control over individuals' and communities' minds. Furthermore, it facilitates implementing the goals, programs, and plans of cultural invasion among the Third World and conservative nations, as they directly, intense and daily contact with these peoples. Thus, these nations are under the influence of a direct cultural invasion.

Non-colonial-cultural invasion, internal invasion

It is somehow wrong to view the practices of certain people as purely cultural attitudes. Some social groups and members adopt other cultures among their local communities in recent times. The process is gained many interpretations. Among them, it is caused due to factors of superiority (of the foreign culture) and inferiority (of the local community) and admiration factor, that is, admiring the foreign culture. Moreover, this is influenced by reasons of power (external culture) in all domains, especially economically and including touristic elements, due to the well-presentation and promotion of this culture, primarily through media channels. (Attraction's factor).

Consequently, this leads to imitating, borrowing some features of this culture, especially its traditions. However, on the other hand, this process of entering another's culture may negatively transform and distort the local culture and identity. Hence, fragmented pluralism and, considered a necessary outcome of multiculturalism, threatens social and political cohesion. Furthermore, diversity without unity appears to be a breeding ground for communities and groups whose devotion to a transnational religion may lead to violent acts against their fellow citizens (Gomasca, 2013).

The predisposition and responsiveness to invasion

On the one hand, if cultural response means individuals' ability to accept, open up to, and respect different cultures. Nevertheless, on the other hand, it carries the concept of obedience, the followers of other cultures, and the departure from these societies' indigenous culture.

A culture can invade a society only if this last is prepared and able to respond to everything from outside the boundaries of its culture and history, hence a state of cultural emptiness and failure in this nation. Naturally, it results in the expansion and arrival of the powerful nations' culture at the temporary dam and the occupation of the original cultish society's place, as a natural result of the inaction and loss of cultural identity. Accordingly, it has been attentively mentioned that the effects of a multicultural ideology's salience on behaviour when our group members are perceived to be threatening. Their results indicated that under threatening interactions (e.g., when the interaction partner disagrees or rejects the subject), multiculturalism's salience is associated with increased hostile intergroup behavior (Kauff, 2013).

Especially amid uncontrolled or non-filtered sources of foreign culture adaption, entry, and integration, which gradually penetrate the societal community, the status of awareness is absent to its potential risks. Some societies adopt some kind of culture, especially folk, as customs and traditions of other societies without examining them, taking into account their nature or their potential for integration or acceptance, and they follow them, becoming a society, multicultural or possessing many cultural identities that are not fixed, transparent and have no history at all. This recklessness and adoption of other or extraneous cultures over time result in the demise of this society's original cultural heritage and becomes a mixed heritage due to the combination and integration of cultures. A society, especially in the Middle East and North Africa, relies on introducing and integrating parts of a new culture with their indigenous culture, bringing about a change in its features under inferiority complex claims. The ability to respond to other cultures is formed by a fragile internal attachment to the

The Cultural Invasion and Its Impact on Security Breakthroughs of the Nation

principles of a society's cultural identity, which sees everything that comes from beyond its borders and identity as illuminating and valuable. Thus, it borrows another culture and identity.

Cultural violence

According to Galtung(1990), cultural violence means those aspects of culture, the symbolic sphere of our existence -exemplified by religion and ideology, language and art, empirical science, and formal science that can be used to justify or justify structural or direct violence.

The concept of culture is divided into several ramifications, and all its characteristics and manifestations are complex. Thus, culture can be seen, employ and spread according to its targets, and within this extraction, it is common to perceive the following concepts of cultural exchange, interaction, normalization, besides invasion, affinity, and openness. However, on the other hand, another concept to be mentioned hides a profound and transformative line since history has a connection with violence.

Cultural and intellectual influence takes another direction in the process of entering and entering new cultures. In this context, two security elements may occur in the cultural process in a society or nation. First, cultural conquest is sometimes not apparent in the mode of entry or dependency of extraneous cultures; that is, it is not a soft invasion, but sometimes it goes beyond practices with some violence to impose, and this may occur internally or externally, either for the sake of dictation. This process has two aspects: violence against society or intellectuals and intellectuals to impose a particular cultural approach; the opposite can be achieved by pushing them to change a specific culture and thinking pattern. Second, this process impacts if it is carried out by groups of authority and influence or even by the state itself; through its various media and targeted satellite channels, broadcast through social media and various space networks, it tries to impose its culture on others. Since violence is the antithesis of freedom, some consider such practices restricting freedoms, thought, and pressure and coercion, whether for opportunities or for changing the culture pattern. According to René Girard, where he drew his perspective and hypothesis of cultural violence generation and emergence if the collapse of the cultural structure of a society leads to reciprocal violence and if this collapse encourages the spread of violence everywhere, then we ought to see signs of this reality outside the restricted realms. (Girard, 1977).

Conclusion

Globalization-with its policies and objectives-has been able to penetrate vulnerable cultures that lack immunity to confront and defend them, thus making it easier to erase, decay, and, at the very least, melt. In this case, culture completely loses its features and becomes imitated, creating cultural dislocation with history, language, religion, and race.

Despite the enormous flow of information that characterizes the twenty-first century as well as the cultural diversity that globalization has produced, globalization has often created imbalances in the security of States, especially those targeted by invasion, which has demonstrated their actual goals, ranging from gathering information, laundering ideas and

changing beliefs, to a lack of respect for the specificities of different cultures. Instead of some of those programs working to empower, educate and train communities, it is sometimes not without directly or indirectly suggesting that they revolt against their communities and culture, thereby putting them at risk, especially among young people and adolescents, and that they do not have sufficient awareness to express their views appropriately, unlike insurgency and resistance.

A national security institution guarantees the national culture because its cultural elements are common to its members. The more it is aware of cultural importance for society, the more it implies society's cohesion and emphasizes the intellectual class's role.

The most crucial stage in culture is promoting and consolidating beliefs and values because it is necessary to prepare the nation's generations to stand against any breakthrough. Indeed, it has been possible to establish the general principles of civilizational creativity, whatever its type. Moreover, cultural education also gives people the possibility of a real future vision, as it provides them with all the evidence to understand the nature and reality of the conflict with the West. Thus, it has introduced strategies that deal with cultural penetration and its threat to national security and protect national culture and security, such as the development of cultural programs and plans aimed at promoting national pride as a powerful driver of challenges, also the establishment of cultural programs to ensure their impact on the consciousness and of society.

Statements of ethics and conflict of interest

"I, as the Corresponding Author, declare and undertake that in the study titled as "*The Cultural invasion and its impact on security breakthroughs of the nation*", scientific, ethical and citation rules were followed; Turkish Online Journal of Qualitative Inquiry Journal Editorial Board has no responsibility for all ethical violations to be encountered, that all responsibility belongs to the author/s and that this study has not been sent to any other academic publication platform for evaluation."

References

1. Alfarhan, I. (2016). *English as a Global Language and the Effects on Culture and Identity*
2. American Research Journal of English and Literature (ARJEL) ISSN(online)- 2378-9026
3. Volume, 1- 6 Pages DOI:10.21694/2378-9026.16010.
4. Akbar, M W. (2009). *Cultural invasion of Western Media and Muslim Countries, Global*
5. *Media Journal AIOU, Islamabad, International Research Journal, Vol. II, Issue. LI Dec.*
6. Ashcroft, B., Ahluwalia, P. (2002). *Edward Said, Routledge Critical Thinkers, introductions*
7. to key figures in contemporary critical thought. Taylor & Francis e-Library.

8. Ashcroft, B., Griffiths, G and Tiffin, H.(2007). *Postcolonial Studies. The Key Concepts*
9. Second edition, Taylor & Francis e-Library.SBN 0-203-93347-8 Master e-book ISBN
10. Bauman, Z. (2008). *Identity in the Globalizing World, Identity in Question*.Elliott-3772-Ch-
11. 01: Elliott-3772-Ch-01.qxp 8/14/
12. Boayo , M, H, S. (2011). *The idea of Thaqâfah and Culture in the Muslim and Western*
13. *Conception*. World Journal of Islamic History and Civilization, 1 (2): 70-78, 2011 ISSN
14. 2225-0883 © IDOSI Publications, Kuala Lumpur, Malaysia
15. Borisenko, O., Kondakova, N., and Fomina, M. (2017) *Cultural Security of the*
16. *Transboundary in a Globalizing World: A Theoretical and Methodological Analysis*.
17. European Research Studies Journal Volume XX, pp. 532-540 Special Issue.
18. Bourn, D. *Young people, identity and living in a global society*, Policy& Practice-A
19. Development Education Review, pp 48-61
20. Buzan, B, and Lene Hansen, L. (2007). *International Security, the Transition to the Post-*
21. *Cold War Security Agenda*, Vol 2, SAGE Publication. ISBN: 978-1-4129-2139-8.
22. Chilton, S. (1988). *Defining Political Culture*. The Western Political Quarterly, 41(3), 419-445.
23. Doi: 10.2307/448596.
24. Edmund Winduo, S. (1991). *Cultural Invasion, Negative Knowledge, Self-Expression and*
25. *the Prose Narratives of Papua New Guinea*, University of Canterbury.
26. Ferraro, V. (2008). *Dependency Theory: An Introduction in The Development Economics*
27. *Reader*, ed. Giorgio Secondi London: Routledge, pp. 58-6
28. Frame, A. (2014). On Cultures and Interactions: *Theorising the Complexity of Intercultural*
29. *Encounters*. SailaPoutiainen. Theoretical Turbulence in Intercultural Communication
30. Studies, Cambridge Scholars Publishing, pp.29-44. HAL-01074623
31. Friedman, J. &Randeria, Sh (2004). *Worlds on the Move: Globalization, Migration, and*
32. *Cultural Security*, Toda Institute Book Series on Global Peace, www.ibtauris.com
33. Galtung, J. (1990). *Cultural Violence*.Journal of Peace Research, Vol. 27, No. 3. pp. 291-305.
34. Sage Publications currently publishes <http://links.jstor.org> Journal of Peace Research.
35. Girard, R. (1977) *Violence and the Sacred*. Patrick Gregory, ISBN 0-8264-7718-6.
36. Gomasasca, P. (2013), *Multiculturalism or Hybridisation? Cultural Mixing and Politics*,
37. Vol. 15, No. 2, Diversity and Small Town Spaces.
38. https://newdiversities.mmg.mpg.de/fileadmin/user_upload/2013_15-02.pdf.

39. Gross, N, C. (1942). *The diffusion of a culture trait in two Iowa townships. Retrospective*
40. *Theses and Dissertations*. 16855. <https://lib.dr.iastate.edu/rtd/16855>
41. Guzzini, S. (2018). Hans J. *Morgenthau and the three purposes of power*.
42. Guardiola, Sáenz, L, A., and Yamada, F, M. (2009). *Culture and Identity*, chapter 1 the Bible
43. at the Crossroad of cultures.
44. Hamadi, L. (2014). *Edward Said: The Postcolonial Theory and Postcolonial and the*
45. *Literature of Decolonization*. European Scientific Journal. Special edition vol.2 ISSN:
46. 1857 – 7881 (Print) e - ISSN 1857- 7431.
47. Huntington, S. (1996). *The Clash of Civilization and the remaking world*.
48. Huntington. S. (1996).
49. James, R., Lincoln & Guillot, D. (2004). *Durkheim and Organizational Culture*. IRLE
50. Working Paper No. 108-04. <http://irle.berkeley.edu/workingpapers/108-04.pdf>
51. Johnson, A. (2009) "*The Rise of English: The Language of Globalization in China and the*
52. *European Union*. Macalester International: Vol. 22, Article 12.
53. <http://digitalcommons.macalester.edu/>
54. Kauff, M. (2013) *Side Effects of Multiculturalism Article in Personality and Social*
55. *Psychology Bulletin* · DOI: 10.1177/0146167212473160 · Source: PubMed
56. Keaney, B, A. (2006). *The Realism of Hans Morgenthau* Graduate Theses and
57. *Dissertations*.
58. <http://scholarcommons.usf.edu/etd/2580>
59. King, G., Wright, M., Goldstein, M *Diffusionism and Acculturation*, Department of
60. Anthropology, College of Arts and Science. <https://anthropology.ua.edu>
61. KOÇ, M. (2006). *Cultural Identity Crisis in the Age of Globalization and technology*.
62. *The*
63. Turkish Online Journal of Educational Technology (TOJET). ISSN: 1303-6521
64. volume
65. 5 Issue 1 Article 5- 37 <https://files.eric.ed.gov/fulltext/EJ1102484.pdf>
66. Lu' Lua, A, W (2003) *The Question of Culture*, Malek Bennabi, The International Institute of
67. Islamic Thought, 1423 AH/ ISBN 983-9154-39-7
68. Mikail, E. H., & Aytakin, C. E. (2016). *Identity in Security Studies*. Open Journal of
69. Political Science, 6, 339-344. <http://dx.doi.org/10.4236/ojps.2016.64030>
70. Nye, J. (2000). *Public Diplomacy and Soft Power*, Annals, AAPSS, 616.
71. DOI: 10.1177/0002716207311699 pp94-109
72. Palloni, A. (2001). *Diffusion in Sociological Analysis*. International Encyclopedia of
73. the
74. Social & Behavioral Sciences, Chapter 3, p 70. 10.1016/B978-0-08-097086-8.32041-
75. 4.
76. Pasic, A. (1998). *Culture, Identity, and Security: An Overview*. *Project on World*
77. *Security*.

72. Rockefeller Brothers Fund: www.rbf.org
73. Sheffield, J, Korotayev, A & Grinin, L (2013). *Globalization: Yesterday, Today, and*
74. *Tomorrow*, Library of Congress Control Number ISBN: 978-1-938158-08-7.
75. Roth, H, J (2015). *Culture: An Underrated Element in Security Policy*, Geneva Papers
76. www.gcsp.ch
77. The Finnish Environment Institute (2004). *The Southeast Finland Regional Environment*
78. Centre, *Social and cultural indicators support eco-efficiency measurement in the*
79. *Kymenlaakso region Documentation*. Report 3 of the ECOREG project, Finnish
80. Environment Institute, ISBN 952-11-1700-1, Helsinki.
81. www.environment.fi/publications.
82. Tomlinson, J. (2002). *Cultural Globalization Reconsidered, the Multiple Faces of*
83. *Globalization* pp 215-226
84. Tylor, B, E. *Primitive cultures*. John Murray & Albemarle Street. (1920). Vol 1.
85. UNESCO Institute for Statistics, (2009). *The 2009 UNESCO framework for cultural*
86. *statistics* (FCS) ISBN 978-92-9189-075-0 . Retrieved April 2nd, 2021.
87. From <http://www.uis.unesco.org>
88. Vez-López, E. (2017). *Globalization, Cultural Diversity, Education*. *Enletawa Journal*,
- 10
89. (1), 13 – 24.
90. Wan, Y. (2007). *Globalization Enhances Cultural Identity*, *Intercultural*
- Communication
91. *Studies XVI*: 1.
92. World Youth Report. (2003). *Young People in a Globalizing World*. Chapter 2, pp
- 291-309
93. Yudhishtir, I (2015). *Erik Nemeth, Cultural Security. Evaluating the Power of*
- Culture in*
94. *International Affairs*. 2. 165-168. 10.3224/eris.v2i3.23462.
95. Zhang, Y. (2018). *Views on the Cultural Invasion, Advances in Social Science,*
- Education and
96. *Humanities Research (ASSEHR)*, volume 199 *International Conference on Sports,*
- Arts,
97. Education, and Management Engineering.
98. Zhang, Y. (2018).