

Preservation of a Cultural Psyche: A Comparison of the Hawaiian Islands and the Balkan Peninsula

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Abstract

In areas where existing cultural groups have been colonized, invaded, or experienced changes in nationality; maintaining or preserving the basis of a cultural/philosophical belief system (or Psyche) can be dismantled, accommodated, or assimilated. Although half a world apart, Modern Day Hawaiians and People of the Balkan Peninsula have struggled to form and maintain their cultural Psyches. They share similarities of strong connections to people, community, and the land, preservation of their cultures by their openness, arts, and celebrations. In the Balkan Peninsula some of the factors that helped to maintain regional cultural psyche are: exposure to multiple cultures by trade routes and invasions; deep commitments to helping others expressed in Religion, State and/or personal philosophies. In Hawaii this Psyche has been maintained in the Arts, folklore/storytelling and the people (or concept of Ohana- to embrace others into a family/community). This paper will explore these groups reaction to experiences using Sotero's Conceptual Model of Historical Trauma (Sotero, 2006). It compares the Balkan and Hawaiian histories of colonization/wars, the impact of disease and healthcare, business and commerce, and evolving governing philosophies; and how they influenced the creation and destruction of their culture yet still have maintained an impenetrable core Cultural Psyche.

Hawaiian Islands

The Hawaiian Islands were settled by groups of Polynesians. The first settlers may have set out from as far as New Zealand, or from a variety of islands within Miro-Indonesia. Over time they developed trade with other islanders and settled within the entire range of the Hawaiians. Oahu, the gathering place, was the most densely populated. Trade with Asia most likely occurred through exchanges with other islands but was not a set route until the British discovery of the islands by Captain Cook in 1778. The East Indies Trade Company began with Queen Elizabeth, frequent trading routes to the islands in search of exotic and novel items. Shortly after this initial contact, the native Hawaiians developed measles, small pox, and syphilis in such large numbers that over 75% of the populations died. Evangelical missionaries viewed these plagues as a result of the pagan religion practiced by the Hawaiians and stayed on the islands to convert these people to Christianity and to save them, providing both religious instruction and healthcare.

The Hawaiians had a structured government that functioned through the Ohana and passed on knowledge through the concept of Hā Kūpuna. Hā Kūpuna involves the sharing of a person's life essence and the as is similar in Jungian Psychology the collective unconscious of their ancestry. Elders share Hā Kūpuna as a means of passing on their culture and traditions by their Hā (or breath) in speech and in story (Ka'opua, Braun, Browne, Mokuau & Park 2011).

Parts of the islands were divided among family or extended family groups (Ohana) that worked collectively farming, fishing, building, and functioning as a community. Ohana, was not formed by simply blood relations, but involved anyone taken into the group as a contributing member of the community. An Ohana consisted of a chief, priests, commoners who were related, but also included those who were taken in as if they were family. Ohana's functioned as a government and council for the community. (Andrade & Bell, The Hawaiians, 2011; Ka'opua, Braun, Browne, Mokuau, & Park, 2011; Braun & Goebert, 2011)

Hawaiian religion involved worshipping many Gods; it began with the Ku in the morning (ao), and ended with Hina in the (po) night. Gods were both male and female and had multiple roles, an Ohana had specific Gods that they worshipped, and every form of nature had a God class. Gods were also embodied in people (Kupua) and recognized by their given name. Some examples of these deities are: Lono –a God of the water, clouds, rain, thunder, rainbow and streams that ran red from filling with soil;

Ku- crops, fishing, long life, and fertility; and Pele the Goddess of lava, smoke, passion and creation. Religious practices were extinguished with the conversion of the ruling monarchy to Christianity in 1892. Family names and the naming of children born to Hawaiians was altered to Christian names the law. Hawaiian language was spoken and written in petroglyphs (symbols-similar in form to some Asian alphabets). The missionaries began to translate spoken Hawaiian into the Latin alphabet, and controlled the education, healthcare, and interpretation of Hawaiian culture to the world. Hawaiian culture did not include individual ownership of land or access to water, the trade companies and missionary families settled farms and controlled all ports, exporting and importing. The Hawaiians were used as laborers on the farms for pineapple, sugar, and coffee, and as stevedores. (Andrade & Bell, The Hawaiians, 2011; Braun & Goebert, 2011)

Hawaii became an economic expansion of the United States as a territory of the United States from 1892 to 1954. The American annexation of Hawaii was for strategic position to defend the continental United States after World War II. The Native Hawaiians' lost not only their religion, communication, access to land for housing and farming and their ports for trade and fishing, but their culture was systematically dismantled over a period of less than 150 years. The Native Hawaiian religion was been replaced largely by Christian beliefs, with Asian religions such as Buddhism being incorporated at the time the Chinese were brought to the islands as indentured servants for the farming of sugar, pineapple and coffee. (Yee, 2011)

The Hawaiian Gods and their stories of creation were transformed into legend and folklore, often expressed in song, dance, and storytelling. The Bishop Museum and the Polynesian Cultural Center are two places where attempts have been made to archive what once existed as the cultures of native islanders. King Kamehameha School on Oahu was designed to provide native Hawaiians with an education that addressed the historical significance of their cultural origins. But most of the native Hawaiian culture has been retained by the people in the form of arts. The Hawaiian culture has been maintained through both tourism and largely women. The tourist industry has been a means of allowing the Hawaiian culture to remain alive due to the interests of others in this unique culture.

The Hula, a form of dance, music, and storytelling has been one way of retaining Hawaiian culture and values. The Hula describes the traditional roles of men and women in their culture. The Hula for men tends to describe activities such as fishing, hunting, fighting battles, and pursuing their love of a woman. For women, the hula describes falling in love, caring for their family, and their daily activities of food preparation, cloth, and lei making. Women retained portions of the culture within their families through their skills with textiles: detailed quilting patterns or applique and embroidery. Unique family appliques served as a way to link to original Ohana ties, names, and genealogy. (Hephaestus Books, 2010)

In the last 20 years increasing efforts have been made to name children with Hawaiian given names rather than Christian names. Lei making, that could have simply remained a novelty for the tourist industry, has instead been keep alive to honor individual accomplishments and sacred occasions (Andrade & Bell, 2011). Hawaiian music has also transcended the tourist industry and keeps the tradition of song as a means of storytelling. Women's dominance of the home and family has remained as a stabilizing force and s function as a primary means of retaining the Hawaiian culture.

The Native Hawaiian male roles were stripped from them with the introduction of European and American trade companies and missionaries. The males lost their positions as leaders, priests, and warriors and were instead workers not for their community but for others. Hunting, fishing and water sports (such as board, boogie and body surfing) are three areas men have been able to continue to participate in activities in groups that support traditions. (Braun & Goebert, 2011)

Paddling long boats (or canoes) is a unisex community tradition and competitive sport, just as water sports have continued to be a growing interest over the years. Boys and girls are still taught the intricacies of the hula from a very young age through private schooling and often this is their most significant exposure to Hawaiian culture and language. Luaus have remained a way for the Hawaiians to

share their communal feasts and traditions with tourist, but traditions like sharing meals and their preparation have been kept alive by families. An example of this would be the creation of a new tradition on Christmas afternoon, where families go to the beach and openly share their food and drinks with anyone or invite non family members to celebrate with them in their homes.

Balkan Peninsula

As a trade route between Europe, Asia, Africa, and the Middle East, the Balkan Peninsula is an area where borders have frequently changed and many cultures have merged over the centuries. Today these countries include: Albania, Bosnia, Bulgaria, Bosnia-Herzegovina, Croatia, Greece, Kosovo, Macedonia, Montenegro, Romania, Serbia and Slovenia (Greece and Slovenia are often excluded from this grouping). Although this area has been subject to many conflicts there are cultural norms and values that have remained as ties between nations and people of different ethnicities and religious beliefs. Not all countries in this area share the same language; not all have been within the same national border at the same time; yet they all have a common resiliency factor within their people. Zunjić (1999) examined the influences of language, religion, culture, ethnicity and mental belonging of Serbians and found these commonalities: a traditional Greek-European way of thinking, being critical and self-reflective, and socio-cultural ties to their history, arts and religion.

The Balkan psyche includes a mixture of eastern and western philosophies that creates a unique cultural identity. They are neither traditional Europeans, Asian or Middle Eastern but share some of these larger culture's values and beliefs. For example, the value of a common good over the individual (identified with Eastern values and Asian cultures), passionate (as attributed to persons of Greek and Middle Eastern decent), and being structured and organized in creating systems as in Western Europe. Education, Religion, and the Arts are three areas where this region has been able to forge and express their uniqueness. (Ljušić, 1999)

A structured educational system, which was initiated by the Greeks and followed by the Ottomans, was institutionalized into the University system under the Austro-Hungarian Empire and who pioneered free public education with the concept of returning something back to the nation and people. Where religions may differ in beliefs – they have been crucial in sustaining portions of their cultural identities. Mosques and the Ottoman government not only converted people to Islam but portions of the Islamic traditions such as public health and environmental consciousness were infused into the greater culture. The Serbian Orthodox Church has been paramount in retaining works of art in frescos (Kandić, 1986) and by preserving printed literature that may have been destroyed while under occupational or rule. (Ivić, P (editor), 1999) The Art and Literature of the Balkan's reflective of the psychological and emotional nature of the culture and is in stark contrast to works created during the period of communism (Đurić, 1999). Architecture during the period of communism has a unique style (Kadijević, 2008) that is very different than the Serbian or Balkan designs (Kadjević, 2004).

In exploring the preservation of this culture it is advantageous to look at how architecture has also incorporated the Serbian and Balkan values. Architecture in the Balkan Region incorporates some of the styles assimilated from other cultures and styles that have been influential over time and this has developed into an original and unique style of its own. In this Balkan Style, the influence of the Roman, Greek, Ottoman, Russian and Austro-Hungarian Empires is present, but features vary in how they are incorporated together, a building may have rounded or squared roofs towers and windows; sectioned glass panes, plain, embossed or colorful facades; sometimes balconies, statues or columns are part of the design. Often there is a repetition of three or five in the structure of the buildings or designs. (Kadjević, 2004).

The Balkan style of architecture is an excellent example of how the influences of other cultures contributed to a new and unique style, but this also outlines a cultural pattern of how the people of the Balkan's have been able to form and retain an identity. While many cultures are systematically

dismantled by occupying empires and other nationalities, the Balkan Region has developed the ability to assimilate only those values and influences that further strengthen or augment their core values. Despite centuries of occupations by Romans, Greeks (Byzantine Empire), Turks (Ottoman Empire), Huns, Mongols, Prussian, Austro-Hungarians, Russian, and Nazi allies they have retained a Balkan psyche. (Ivić, P (editor), 1999; Gerolymatos, 2002) Some of these core values are: being self-reflective, utilizing critical thinking, and a sense of unity through mental belonging and ethnicity (Zunjić, 1999).



Figure 1: Examples of the Unique Architectural Style of the Balkan Region: Belgrade Serbia & Sarajevo Bosnia ©David S. Bathory/Давид С. Батхори

Comparison: The Hawaiian Islands to The Balkan Region

Sotero's Conceptual Model of Historical Trauma is summarized as; oppression by a dominant culture or social group that exponentially increases the oppressed group's physical health, sociocultural, political, and economic status despite this seeming to be destructive, it adds in developing resilience. Cultural resiliency and other protective factors can influence the effects, as can mitigate or aggravating factors in later generations. (Sotero, 2006)(Ka'opua, Braun, Browne, Mokuau, & Park, 2011)

In applying Sotero's Model to the inhabitants of the Hawaiian Islands and the Balkan Peninsula, we will compare the following areas: Conquests, Occupations & Settlement; Governing Philosophies; Healthcare & Education; Business & Commerce; Arts & Culture; Beliefs, Holidays & Celebrations. It should be noted that the values are broad generalizations that cannot be attributed to all individuals of these regions. Individual differences will always exist and take precedent over generalized stereotypical characteristics of a group, but the group characteristics offer a basic premise to begin understanding.

Conquests, Occupations & Settlers

The Hawaiian Islands were largely settled by Polynesians & New Zealanders approximately 1200 years ago. The British, Spanish and later Americans began trade routes through the islands as a stop between North America, Polynesia and Asia/India. At this time they began colonizing and settling as residents to Hawaiian-Balkan Psyche

control the trade and resources of the islands. The Chinese, Japanese, and Portuguese were brought in as field hands and indentured servants to work on plantations, a large percentage of these people remained. Americans, Okinawans, Hispanics, Koreans, Filipinos, Africans, Samoans, Thais, Vietnamese, Cambodians, and other Micronesians have settled in Hawaii. (Andrade & Bell, The Hawaiians, 2011) The stark difference between the Balkans and the Hawaiians is the conquests and occupations that are recorded appear to be less violent, but unrecorded history of battles and wars between the island occupants also existed. The commonality of these two regions is that they genetically are mixed to a greater extent than many other parts of the world. Biologically this creates more resiliencies to defects, but can also have a disadvantage where recessive genes are needed for certain expressions such as with sickle cells in people exposed to malaria. In examining the Balkan Countries and Hawaiian Islands there are many similar trends. The Balkan Peninsula has been invaded by many other cultures, as has the Hawaiian Islands. Many of the tribes that settled in the Balkans have been present for thousands of years (e.g. Slavs, Ionian, and Magyar) who have intermarried. Regionally within the area there are still be pockets of “purer” tribal heritage due to geographic isolation. Montenegro for example has a higher percentage of its population that is Ionians (Gerolymatos, 2002).

In the Balkan Region, the major conquests and occupations are the Roman Empire, the Greeks, the Byzantine Empire, the Turks, the Mongols, the Ottoman and Austro-Hungarian Empires, the Prussian and Russian Empires, The Nazi Allies of World War II, and civil war within the former Yugoslavian countries. Some of these invaders remained and settled within the region, while others simply raided and continued on their conquest. The Romans, Greeks, Byzantine, Ottoman, and Austro-Hungarians all settled in the area and their values have become a part of the Balkan Culture. The forces that invaded and raided the area have had a different influence, that of becoming part of the genetic heritage, but not the culture; these include: the Turks, the Huns, the Mongols, Russians, Italians, and Germans. The USSR had a political/economic influence during the existence of Yugoslavia (Gerolymatos, 2002).

Governing Philosophies

The Hawaiian Islands progressed from a Tribal Government to communal living under the Ali’i (leader) who governed an Ohana. The Kingdom of Hawaiian was ruled by a Monarchy until becoming a Territory of the United States and almost 50 years later being annexed as a state. The Hawaiian Islands changed from a more socialistic government under their Monarchy to a capitalistic economic structure with their status as a territory and statehood. (Andrade & Bell, The Hawaiians, 2011) The Balkans were first occupied by multiple tribes who were independent and had their own leadership. They switched back and forth between Despot Rule (governed by an occupying country) and their unique Monarchies. (Ćirković, 1999) They were under a socialistic/communistic government for a period of almost 50 years and became democracies. Most Balkan countries retain socialistic characteristics regarding access to medical care and basic needs such as employment. (Ljušić, 1999)

Healthcare & Education

Hawaiian Medicine came with its settlers and was based in Folk and Herbal Medicine that expanded with each new ethnic group that came to the islands to settle or to find employment. The Chinese and Japanese brought Eastern Medicine such as new herbs, acupuncture, and massage. Western Medicine came to the islands with Missionaries & Trade Companies. A physician named John M Felix began hospital care for Portuguese workers and Don Francisco de Paula Marin provided herbal remedies from Spain for both the King and common people. (Andrade & Nishimura, The Portuguese, 2011; Yee, 2011) Balkan Medicine began as Folk Medicine and with Mid-wives. It was greatly influenced by Greek Medical practices, with Hippocrates and Galen, who began the concept of educating physicians. Islamic beliefs that were prominent during the occupation of the Ottoman Empire established a strong emphasis on public health and prevention of disease. This practice and formal education of physicians

was increasingly institutionalized with the Austro-Hungarian occupation and establishment of medical schools and certification of mid-wives. (Porter, 1997)

Devastating Illnesses

Despite the establishment of medical services in the Hawaiian Islands the Hawaiian people were devastated by measles, small pox, & syphilis. Being an isolated island population, the Hawaiians had no exposure to measles or small pox and they (along with syphilis) killed 50,000 of 800,000 native Hawaiians. The deaths of such a large number of the population lead to vulnerability to the merchants and great powers and ultimately the dismantling of Native Hawaiians as the dominant culture (Ka'opua, Braun, Browne, Mokuau, & Park, 2011). The Balkan Region suffered a similar fate during the Bubonic Plague, where 75% of the population died. The spread of the plague lead to the area's vulnerability to the Ottoman Empire and their occupation of the region (Porter, 1997).

Public Healthcare/Education

As the trade companies did not provide native health services, Missionaries established outpost health clinics but most healthcare required payment to physicians. The price for healthcare was to be taught English and to be converted to Christianity by the Missionaries. A free public education system was created with U.S. territory status but did not include higher education. (Andrade & Bell, 2011) Today, healthcare is paid for by insurance/individuals (except for persons on state & federal assistance who receive public insurance for free or minimal costs). Within the Native Hawaiian population there are a high percentage of people on State and Federal Assistance due to poverty. Private Schools for Native Hawaiians to preserve culture began to arise in addition to alternative private schools for access to better educational resources and higher education requires private funds or scholarships. The free public school system is often circumvented by residents of the islands who have the financial means to pay for their children's education. Hawaiian's written language was in Petroglyphs (symbols-similar to Asian languages that utilize pictograms and ideograms) and the missionaries created a written form of Hawaiian using the Latin alphabet. Education was provided by families and friends prior to the missionaries introducing schools. Hawaiian traditional teachings and education became forbidden as Hawaii became a territory of the United States. English replaced Hawaiian as the official language. Schools taught traditional American history and values in a process to de-culture the Hawaiians. (Ka'opua, Braun, Browne, Mokuau, & Park, 2011)

The Ottoman & Austro-Hungarian Empires had introduced public health care and education which grew into socialized medicine in the Balkans. While under communistic and socialistic governmental structures both free healthcare and unlimited education were available. The government that provided healthcare and education to its people came with an expectation that its people would return service to their country. The public socialized healthcare system continued but is now augmented by specialized care with a private pay system. Higher Education remains free to students in good standing, and at a low cost to those who grades are not as proficient. With multiple languages in the Balkan region, an attempt was made to create a universal written/spoken language by Vuk Zaražić -Serbian in 1818. Serbian incorporated all known sounds from each regional dialect in the area and the Serbian language modified both the Latin and Cyrillic alphabets to create its own alphabet. (Ivić, 1999)

Business & Commerce

The isolated tribes that settled the Hawaiian Islands came into contact with a variety of different cultures as major trade routes for British, Spanish, and USA to Asia & Pacific Islands. The business practices of many other cultures were integrated into the Hawaiian culture. Many of the groups (Chinese, Portuguese, Japanese, Okinawans, Hispanics, Koreans, and Filipinos) were brought to the islands as farmworkers or indentured servants. The plantation owners would recruit workers for their

ethnic characteristics (hard workers, loyal, non-violent) and target countries where there were economic crises. Once they paid their passage and were free to either leave or remain on the islands most chose to stay and start small businesses or farms. The various ethnic groups and the constant influx of people of all races and cultures due to the trade routes allowed for the blending of both race and cultures. Intermarriage remains common in the Hawaiian Islands and was congruent with Hawaiian beliefs. Just as multiple tribes blended into Native Hawaiians the Hawaiian's incorporated others as Kama'āina. The word Kama'āina originally meant those who were born on the islands and embraced Hawaiian beliefs but over time included persons who settled and had similar beliefs to the indigenous Hawaiians. The mixing of races and ethnic groups has strengthened the genetic pool of the Hawaiian Islands. Groups that are isolated often are vulnerable to the introduction to new diseases (as they Hawaiians were by measles and small pox). Isolated groups are also subject to genetic mutation by inbreeding and the Hawaiian's openness to marriage and relationships with others kept this from occurring. (McDermott & Andrade, 2011)

The Balkans served as a trade route between the continents of Europe, Asia, and Africa for thousands of years. Some of the cities and routes have been occupied since the beginning a recorded civilization. Settlers in this area were from both nomadic tribes, colonizing victors of wars and others attracted to the area for business and commerce. The genetic pool was influenced by this blending of multiple ethnic groups, races, and cultures. (Ivić, P (editor), 1999) Although many of the invading forces did not physically settle in the area the "spoils of war" often involved the raping women, also influencing the genetics of the region. (Gerolymatos, 2002)

The use of economic sanctions and restricted trade was utilized by occupying forces for their own economic benefit. The open trade of the area became more restricted after World War II and the "black curtain" of economic sanctions created by world powers to politically influence Eastern Europe and the Balkan Region. These economic sanctions and restricted access have gradually dissipated over time and as the area has moved towards political democracy but some sanctions are still in place today. Restriction of free trade effects not only commerce but also sharing of art, education/knowledge, and culture.

Arts & Culture

There are cultural beliefs that the Hawaiians provide for general guidance of behavior within their society, one of these concepts is that of collectivism or an attitude of "We before Me." (Andrade & Nishimura, 2011) Stemming from the basic principles of governance within an Ohana, members were expected to think of the community before themselves as individuals. This belief is common within many Asian cultures but the Hawaiian version is a variation of a more strict definition of collectivism. Within Native Hawaiian culture the practice is to always try to contribute to others but if we are not going to starve or die today then there is no rush. Colloquial use of this concept is to "Hang Loose". This value is also incorporate into what is referred to as "Hawaiian Time" to not be bound by strict adherence to time or a clock. In Hawaiian culture people were encouraged to work only as hard as you must but to also enjoy life and time with one another.

Many small agricultural or smaller societies stress the importance of everyone contributing to the good of the community but within Hawaiian culture the premise is to find a meaningful role for everyone. This includes all those born to the group or willing to join an Ohana (as they become one of our own). Ohana's were not only used for governance but as a personal council; to support, guide, and direct individuals and members through problems, uphold taboos (Kapu) and ultimate consequences such as being exiled. (Andrade & Bell, 2011)

The spirit of Aloha is another example of a cultural principle. The Hawaiians were open to new ideas, and people joining their community. Aloha was demonstrated by sharing one's home, food, and belongings with others (Sàchez-Johnson, 2011). Within Hawaiian culture the assumption was that

another person would not steal but might have borrowed an item and would return it without question. Pono is a concept of honor and there was no word within the Hawaiian language for lying (Higashionna, Ikehara, & Matsukawa, 2011).

Within Balkan cultures there is a common openness to new ideas and people. This openness began with interaction among nomadic tribes and grew into a means of assimilating new people, ideas, and cultural practices into their own. To assimilate the best from invaders, traders and others became a honed skill within a region that was inundated with ideas and people from all over the world as well as overrun by major occupying and conquering forces. In a study conducted on ethnic distance, very shortly after the last war in the Balkan Region, Puhalo (2003) compared Serbian and Bosnians/Croatians thoughts about different ethnic nationalities in the region. He found over 90% of Bosnians and Croats were fine with tourists from Slovenia, Montenegro, Serbia, Macedonia, Romania, and Albania; 60-70% would be all right with having friends from these other nations, and 20% or less were happy with their brother or sister marrying someone from one of these other countries. Over 97% of Serbs were comfortable with Bosnians, Croats, Slovenians, Montenegrins, Macedonians, and Romanians and Albanians visiting, 40 to 45% were fine with having friends who were Bosnians, Croats, and Romanians, 60% with friends from Slovenia and Macedonia; and almost 80% with Montenegrin friendships. Of these people from other nations; Serbs were most comfortable with their sister or brother marrying a Montenegrin 60%, 30% with Slovenians and Macedonians, and 15% with Bosnians, Croats, and Romanians (Puhalo, 2003). In another study comparing Serbs, Croats and Albanians in 1997 54% of Serbs, 41% of Croats, and 32% of Albanians would be comfortable with a brother or sister marrying someone from one of the other countries within the Balkan Peninsula (Biro, Mihić, Milan, & Logar, 2002).

Part of the Balkan Psyche is to find the “best” from these outsiders and to accommodate only to conform and survive. Those who remained as settlers in the area, such as the Romans, Greeks, Ottomans, and Austro-Hungarians offered new ideas that became part of the overall cultures. The Balkans are also a collective culture, they work together and share the value of “We before Me.” Within this region people are expected to contribute to the good of the group or to others. The expectation is that someone will do their best and that they will not put off what can be accomplished today for tomorrow. Unlike Hawaiians people are valued based upon the effort they put into their work. It is essential in the Balkans to deliver what you promise and on time. When someone gives their word it is expected to be done and once their reputation is compromised it is difficult to regain status or trust. This principle began from the bandits that once roamed the area – if someone stole, lied, or did harm to another they lost their good reputation within the region. The traditional tribes of the Balkan Peninsula shared food, shelter and other resources within their own groups. To lose someone’s reputation or for a group to lose its reputation among the others ended in Community’s or groups ostracizing or exiling those who broke social guidelines or rules. (Gerolymatos, 2002)

Express yourself in Sports, Arts & Ways of Creativity

In the Hawaii Islands and in the Balkan Peninsula expressing emotions in sports, arts, and other means of being creative is encouraged. In Hawaii song is frequently used to express emotions and cultural values. The Hula is a form of dance, music, and storytelling and can be considered a unique form of drama: it has had a huge role in preserving the cultural ideas and values of Hawaiians. “Talking story” is a means of sharing information, beliefs and myths that contain important cultural conceptual values. Other means of expressing one’s self were encouraged in cloth design; basket weaving; lei making; and carving tiki’s. (Hephaestus Books, 2010) Religion has always been a major influence in the Hawaii culture and it changed from a system of worship of many Gods to one (Andrade & Bell, The Hawaiians, 2011). Paddling long canoes; fishing; hunting; hiking; running; swimming & diving; marital arts; surfing; bodysurfing and cooking are all forms of expressing creativity. Quilting; making jewelry; clothing, and

creating ornamental gardens are also a means of expressing creativity within this culture. Museums such as the Bishop Museum and the Polynesian Cultural Center have archived culturally relevant portions of Hawaiian heritage. Other means of creativity such as painting; sculptures; literature & drama; football; baseball; golf; basketball; tennis, soccer were introduced to the islands at later dates, but have become significant ways to express emotions. Many Holidays were changed from religious celebrations to honor a particular God to Christian Holidays and those of the United States of America once Hawaii was deemed a territory. The preparation for celebrations and Luau's continue to be a way for sharing the cultural importance of food and gathering as does going to the beach. Celebrations in Hawaii has continued to add significant Holidays and traditions of other ethnic groups as they have joined the islands residents; examples of this are Boys and Girls Day, the Feast of the Three Kings, ancestor worship by visiting graves. (McDermott & Andrade, 2011)

The Balkan Region has its unique forms of music; song; and dance (Pejović, 1999) that have been created with the blending of different traditions and practices of tribes and ethnicities. Crafts such as pottery making, weaving, woolens, basket making, cloth, embroidery, metal work, and carving are all examples of self-expression as well as being practical. More artistic endeavors such as painting (Đurić, 1999; Medaković, 1999) have been utilized to maintain the culture even occupations; religious frescos have endured centuries of attempts to destroy their record of cultural history (Kandić, 1986). Examples of other forms of art in sculptures; memorials; small gardens; epic poems; literature & drama (Marinković, 1999; Milošević-Đorđević, 1999; Deretić, 1999; Kosanović, 1999; Petković, 1999; Marjanović, 1999); architecture & building (Bjeladinović-Jerčić, 1999; Korać, 1999; Mladenović, 1999); and public parks have been a means of expressing culturally significant issues and emotions. Education and the expression of new ideas to expand knowledge is a culturally accepted and practiced channel for retaining culture. Religion and Holidays, celebrated with family and friends by sharing food, company and entertainment is highly valued. Museums that archive history and experience are other methods that the culture has been preserved. Debating or playing games such as chess are practiced publically. Sports like hunting; fishing; hiking; fencing; running; futbol (soccer); tennis; basketball; martial arts; skiing) are emphasized as a natural means of representing heritage and to express oneself.

Emotions

Hawaiian men do not express intense emotions in public (except for anger). Men may express emotions publicly when inebriated. Women and children can openly express feelings. Men and boys do not hug or kiss one another in public, but may kiss women. Women and girls may display public affection. In the Balkan Region, men, women, and children do not express intense emotions in public and if they do it is only for very briefly periods. Men may express emotions publicly when inebriated. Children can openly express feelings. Men, women, and children greet one another publicly with a hug and three kisses.

Trust

In both Hawaii and the Balkan's people are expected to be trustworthy, but once proven to be untrustworthy, it is difficult to regain the trust of their respective communities. Native Hawaiians had no word for lying or breaking trust by taking advantage of another and this contributed to the ease of the dominant business and religious powers manipulating the Hawaiians. In the Balkan's harming a person's reputation is the worst kind of insult or slander-trust and a person's word is more important than money. In research conducted at the end of the conflicts in 2000 in the Balkans, 60% of the Serbians believed Western nations hated them, within a year this decreased by 10%. (Biro, Mihić, Milan, & Logar, 2002) Attitudes regarding war crimes committed by Serbian Nationals that were seen as acceptable by 50% of the population have since changed significantly with their ability to offer

international tribunals the opportunity to judge these same people. (Balkan Insight, 2011) (Bathory, 2010/2011)

Biro, Mihić, Milan and Logar (2002) asked Serbs to respond yes or no to the question, “One should always be careful with other Nations, even if they are our friends?” and 70% responded yes. These studies of ethnic tolerance with neighboring nations and Serbs is reflective of their flexibility in repairing relationships, but also their awareness of being potentially harmed and reluctance to regain trust with others.

Honor and Value Others

Traditional Hawaiians share Aloha (spirit of love, giving, being one). This openness to others is a gift as well as a liability when faced with others whose motivation is to deceive or profit. In Hawaiian culture Lei's are an example of showing respect, honor, and value of a person or event. This tradition was kept alive with tourism, but the significance of lei's (what they are made from, who they are made by and who and what they are given to another for) is a complex cultural icon. For example a tea leaf lei represents something to last over time, and can be used for weddings, or for graduations. Carnations that have replaced many of the more traditional lei materials, are used for tourist and although they do not hold the same significance as many of the flowers, plants, and nuts that are used have kept lei's as a symbol of Hawaii and the aloha spirit. In general, gifts are given as a way of acknowledging thankfulness and recognizing the value of another. It is tradition to bring a gift to a family when invited to their Home (Hephaestus Books, 2010)

In the Balkans it is significant to give gifts to people who are being thanked or honored. When coming to a person's home, it is tradition to bring a gift of food and or drink. When thanking or honoring someone for an accomplishment or their assistance, it is traditional to give a gift that is symbolic of the act or event. Families have kept this practice alive over centuries in the Balkan Peninsula. (Gerolymatos, 2002)

Home and Sharing of Knowledge

Both cultures are strongly paternal, yet women dominant the home and children. A Hawaiian home will take in non-relatives, particularly children and raise them as their own. Friends and neighbors who are connected to a family are often referred to as uncles and aunts by younger people. Balkan families tend to not adopt others as easily, but once accepted into a family an individual may be considered a relative. As relatives, these people are expected to protect and honor their “families” as if they were tied by blood. Being ostracized by your family in either culture devastates an individual within the larger community.

There is a belief in both cultures that knowledge should be shared with others. Native Hawaiian culture does not view formal education as being important as practical knowledge. Hā Kūpuna a person's life energy and collective unconscious are shared through their breath (Hā). Hā has continued in the oral storytelling of myths like the night marchers (the ghosts of warrior ancestors who roam the islands), in hula and in talking story (sharing one's own experience with others. Mentorships and apprenticing were highly valued ways of teaching and passing on knowledge and Hawaiian culture.

Hawaiians tended to accommodate the values of the aggressor or invader. An example of this accommodation was the loss of the ability to keep land as a community resource within an Ohana. The belief that no one should own things given by Gods (land, people, and possessions) was replaced by leasing and ownership of land by the colonizing Americans. The Hawaiian homestead issue, where native Hawaiians once had free access to property created reservation like properties for persons who were of Hawaiian descent but the land was leased to the people. In order for families to retain rights to their own property, they need to maintain a percentage of Native Hawaiian blood. Fee simple lands were created in order for people to purchase their properties once all under lease by the plantation

owners and other powerful business and religious groups. The only lands kept accessible to everyone are public parks and beaches.

In the Balkans, people are tied to the land as part of their cultural heritage. Many of the tribes settled as farmers, and were eventually controlled by feudal land owners, who parceled out their fields for use and provided protection from invaders in return for a percentage of the crop or payment. Due to the numerous occasions of occupation by other nations, and fighting to retain their own lands, people highly value land ownership and space that is designated as public. There are many expansive parks and open access settings throughout the Balkan Region as well as smaller public parks in towns and cities. Often locations with what would be considered prime real estate have been designated as public space rather than being owned by an individual. The implications of losing property has also had affects in education and sharing of knowledge. New values are not accommodated without first scrutinizing the potential loss and harm to those that are held as being core to their cultural identity. This belief is also express in the norm that individuals who have more are expected to share and no one should owe money or goods to another. Fulfilling or not fulfilling expectations and things owed are reflected in a person's reputation.

Communication

Communication became controlled with colonization, as the Hawaiian language was put into Latin script and education, mail, access to news, etc was controlled by the trade companies and missionaries. . The culture preserved itself through, maintained through Hula and other traditional practices such as lei making but also expanded with additions such as Hawaiian Music and Slack Key guitar. Lesser known means of communication were done in cloth: embroidery of unique family patterns and oral storytelling. Storytelling by Hā passed on the cultural traditions and religious practices.

(Hephaestus Books, 2010; McDermott & Andrade, 2011)

The creation of Serbian as a written language that combined sounds & letters of native tribes and modified Cyrillic/Latin Alphabet. This was done in an effort to join the people of the region for communicating. (Ivić, 1999) Serbian books and art were likely to be destroyed by invaders and occupying forces, the Serbian Orthodox Church retained many of these icons for the people of the region, as did the Catholic Church and Muslim Temples did in other areas within the region. The use of sanctuary was utilized to retain the cultures until this too was disregarded and often destroyed during war. (Gerolymatos, 2002) Today the phones and wireless communication system is controlled by a USA owned corporation but newspapers and television is still regionally operated.

Cultural Dynamics and Resiliency

Sotero's Conceptual Model of Historical Trauma: A dominant culture oppresses a population or social group and creates an effect that increases exponentially- affecting the oppressed group's physical health, sociocultural, political, and economic status. Cultural resiliency and other protective factors can influence the effects, as can mitigating or aggravating factors in later generations. ((Ka'opua, Braun, Browne, Mokuau, & Park, 2011) (Sotero, 2006). In addition to Sotero's Model there is a model of cultural dynamics that can be adapted from areas in psychology such as trauma theory (Frankel, 1963), motivation (Maslow, 1943), child/adult development (Freud, 1905 (1962)) (Erkison, 1963), trauma and reciprocal causality or chaos theory (Lasser & Bathory, 1997; Bathory, 2011). A meta-analysis of studies completed on resiliency concluded that to study resiliency requires a conglomeration of different fields within psychology, biology, anthropology, and economics (Almedon, 2008). In this analysis, clinical and community psychology (pathology), developmental psychology (studies of risk and resiliency in children), social work (studies of abuse), positive psychology (resiliency after trauma), theory, and treatment by existentialism are interfaced with biology, anthropology, and economics. While Sotero's model includes issues such as aggravating factors of war, devastating illness, systematic efforts of

dismantling of the cultural, and economic and educational oppression and their role in enhancing resiliency, additional information is needed to explain cultural dynamics and resiliency. (Bathory, 1993; Lasser & Bathory, 1997)

Resiliency has been defined as an ability to respond positively to adverse events (Rutter, AH, & Lann, 1988) as a multidimensional process of adaptation (Almedon, 2008) and as resiliency and adaption despite adversity (Luther, Cicchetti, & Becker, 2000) . Cultural growth can be partially explained within a traditional stage theory but is more accurately described using a model that allows for both progressions by steps, reworking with through steps under new schemata with the ability to jump or skip between issues utilizing a reciprocal causal framework. Reciprocal causality is defined as “the result of events influencing themselves or mutually influencing each other. That is, they are interactive such that causes simultaneously can be effects for the same effects for which they are causes and vice versa.” (Lasser & Bathory, 1997, p.149).

Much of the research completed in resiliency exists in exploring factors associated with the development of psychopathology, populations of at risk children, and response to psychological trauma. Factors influencing resiliency have been defined as an easy going temperament, the ability to use cognitive abstraction, positive self esteem, an internal locus of control, ties to family community, and value based processing of experiences (Hoge & Pollack, 2007; Atkinson, Martin, & Rankin, 2009; Bathory, 2011). Viktor Frankel’s interpretation of survival in concentration camps describes similar attributes to those factors identified as essential to resiliency (Frankel, 1963). Serbians were found to have the following commonalities by Zunjić (1999): a traditional Greek-European way of thinking, being critical and self-reflective, and socio-cultural ties to their history, arts and religion ethnicity and mental belonging as part of their psyche. In 2006, these views of the relationship among ethnic groups were studied on a continuum of flexibility. Flexibility is defined as the “degree to which they tolerate change among national identity.” (Đorđević, 2007), p385)

The Western Concept of a National Identity is tied to sharing a common space, political and governing structure and recognized citizenship. The Non-Western view of National Identity involved a “subjective feeling related to genetic lineage and common ancestors.” (Đorđević, 2007), p.387). The Non-Western National Identity is that of what Jung (1963) called the collective unconscious (shared history, myths, and archetypes). Đorđević (2007) completed a factor analysis of National Identity within Serbia comparing data from both 2003 and 2006 and determined there is an embedded factor of identity by this collective unconscious that exists outside of a country’s borders. (Đorđević, 2003; Đorđević, 2007) This embedded identity is what we refer to as a Psyche. It ties the history, traditions and share culture into an identity that can exist outside of traditional Western views of a National Identity and is resilient over time.

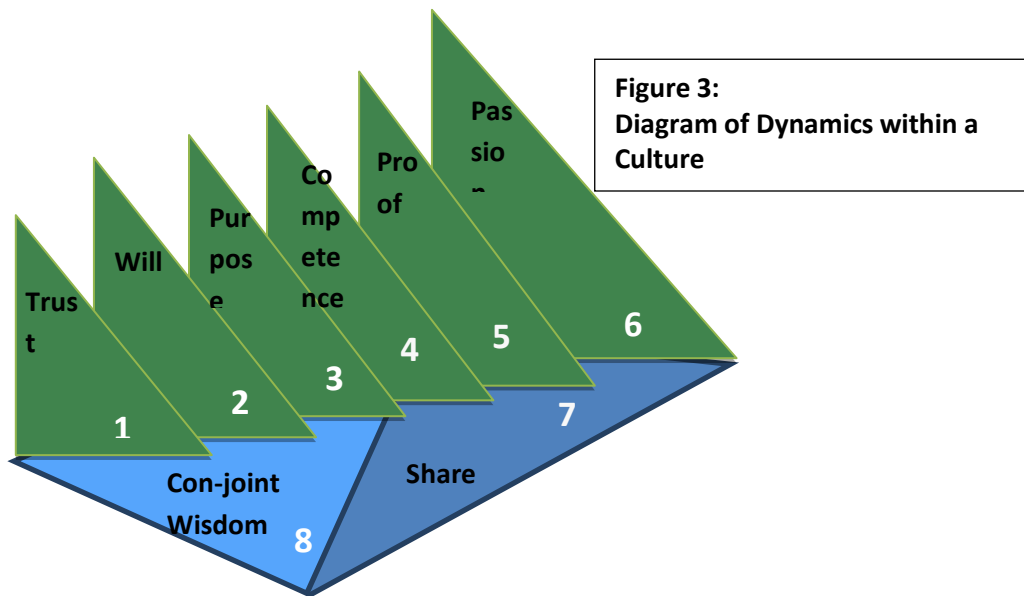
The following table (Figure 2) is a comparison of generalized characteristics for Native Hawaiian, cultures of the Balkan Peninsula, and Eastern and Western cultures regarding these factors of resiliency. If there is a high level of the characteristic in the culture it can be rated as a three, a two for medium occurrence, and one for low occurrence. With this rating scale, the cultures of the Balkan Peninsula rate higher than most other groups with a thirteen. Asian, Central Europeans, Hawaiians and Middle Eastern cultures rate equally with a score of eleven, followed by the British at nine and the American culture at a low of seven. Difficulty with resiliency may also reflect of the preponderance of anxiety and mood disorders found within the United States. Resiliency is influenced by culture and genetics, socioeconomic factors, as well as individual differences such as exposure to multiple traumas and the response by others to these events. When an individual faces a life threatening event within a culture where they have no cohorts, their individual differences (genetics and life experiences) can have a greater impact than under other circumstances. In cultures where trauma is collective (such as in times of war) group dynamics of the cultural come into play by either being emotionally overwhelmed or believed to be the norm for all. In the Balkan, where wars occurred ten years ago, the experience of death, bombings, and Hawaiian-Balkan Psyche

interruption of life is a shared experience and expressed as life goes on- we will rebuild and survive.
 (Bathory, 2010/2011; Bathory, 2011)

Figure 2: Region	Problem Solving Critical Thinking & Abstraction	Collectivism Group Obligation	Flexibility Easy Going Personality	Responsibility Internal Locus of Control	Self Esteem
American 7	Low	Low	Low	Low	High
Asian 11	High	High	Low	High	Low
Balkan 13	High	High	Medium	High	Medium
British 9	Medium	Low	Medium	Medium	Medium
Central European 11	High	Medium	Medium	Medium	Medium
Hawaiian 11	Medium	High	High	Medium	Low
Middle Eastern 11	High	Medium	Low	Medium	High

Theory of Cultural Dynamics:

Cultural dynamic concepts can be described as: Trust, Will, Purpose, Competence, Proof, Passion, Share, and Conjoint Wisdom. These concepts are not stages that require progressive steps, but allow for a reworking of new schemata and paradigm shifts to occur as information and growth are assimilated and accommodated by a culture.



1: Trust

Trust is core to the formation of relationships. Erikson (1963) describes this as an infant's ability to rely on gaining a response from others to meet its needs for food, love, and care. In terms of a culture this can be interpreted as, Will someone come and save us, lead us, or give us correct information? Many nations and cultures have their ability to trust others repeatedly strained by being ignored, denied, or unnecessarily forced into compliance with a larger or stronger force. Unlike an individual, who may not continue to develop, cultures and nations are not fixed in a state of inability to form relationships and trust others, but become more scrupulous in their choices and decisions with others.

2: Will

Autonomy is seen as part of the separation of an individual from others. In terms of developmental psychology Freud, (1905) described this process of identification with the same sex parent and subsequent rejection as part of developing an independent self. Freud defined these as part of the Oedipal and Electra Complexes. Within a culture this can be expressed as, in terms of Will, We can do this ourselves - we do not need any outside input. When groups are insecure about their own abilities they tend to isolate and refuse interaction and input from others. As they become more secure or sure of their own abilities they look to others as a welcome resource.

3: Purpose

In terms of group dynamics there is a need for definition which can be interpreted as an overall purpose or meaning. Psychodynamically, the need for meaning has been identified as paramount in survival of individuals (Frankel, 1963). Frankel was a physician who was held in a concentration camp during World War II and noted that those who survived in the camp were the people who could find meaning in their life. Those individuals in the camps who could not find meaning, became ill, or died at the hand of others. Within a culture, this definition of purpose is also defining in essence who we are and how we define ourselves as members of this group. In determining meaning or purpose the group is questioning; Who are we? Why are we here? What do we hope to accomplish?

4: Competence

Erikson (1963) describes striving to demonstrate one's abilities and competency as Industry. In terms of cultural dynamics the questions become: Do we have the knowledge and skills to demonstrate this expertise? Is this something that we can show others? Does it help to define who we are? When cultures or groups are assimilated as in the case of Hawaiians becoming a territory of the United States of America, they often lose their competency. The more powerful group does not value the same principles and values as the other culture and either punishes, or targets areas the minority group has held in esteem. Within the Hawaiian culture examples that were core values and beliefs are Ohana, Pono, and Ha; all of which were disregarded by the United States as meaningless.

5: Proof

Freud (1905) and Erikson (1963) both looked at the ability to demonstrate or prove oneself as evidence of maturity into adulthood. This is accomplished by an individual's physical evidence of accomplishments whether in intimate relationships or by work. In looking at a cultural dynamics: Can we show or convince others of our abilities? Is there evidence of our expertise in an area? What are we promoting as our values and best or worse characteristics? Part of this concept is known in marketing as "Branding", and in health, science and education it is referred to as being "Evidenced Based", but it involves the ability to also be profoundly self-reflective. A colloquial way of describing what are the worse characteristics of a group is: What is the elephant in the room, or what are the obvious issues or problem that we do not wish to see ourselves yet alone have identified by others? This process of being

able to honestly address strengths, weaknesses, and abilities takes maturity and also can open a group to being vulnerable to others who are strategically focused on harming or controlling the group. If a culture or group does not honestly complete this task they are likely to fail in their ability to retain their beliefs and values because they cannot protect or promote themselves adequately. The Balkan Region had an opportunity when many of the now separate nations of the former country of Yugoslavia dissolved to examine their values, expertise, and their characteristics. Even countries not part of Yugoslavia were faced with a redefining of some aspects of their identity. The people of the countries, who were dissolved, redefined their core governing principles and rewrote their constitutions. The entire region re-examined alliances, treaties, and relationships with one another and with the world. In this process they began to identify who “they” now were, who they wished to be, and how they wanted to be seen by others.

6: Passion

Erikson, Frankel, and Freud all address passion within the developmental context of individuals (Freud, 1905 (1962); Erikson, 1963; Frankel, 1963). Expressing passion in relationships or in work is seen not only as proof of what we value but as where we dedicate our energies or libido. Frankel cites passion and meaning as what made it possible for him and others to survive the brutality of a concentration camp. Sotero’s (2006) historical model of trauma points to the advantage of adversity in motivating a culture to overcome hardships and build resiliency.

A culture may look at passion as; Do we have the desire and commitment to follow through, knowing the possible outcomes? Is this a worthwhile effort to continue, advocate for or is this value, belief, or tradition something we can lose? By doing this, the members of a cultural group are measuring their motivation and willingness to commit to an issue or practice. They must weigh the possible positive and negative outcomes and determine to move with something or end it. Is whatever value or practice being explored as vital as another? An example of this was when the Hawaiian relinquished the governing structure of Ohana in trade for a centralized monarchy. The culture retained the concept of Ohana in a new practice and belief, utilizing the family and community as a resource for guidance and accountability of its members, but no longer controlling the laws and ultimate punishments of a governing body.

7: Share

In looking at later stages of development both Erikson (1963) and Frankel (1963) explore the need for individuals to share their knowledge and abilities. Frankel identified this as so core to the human psyche that without this ability we perish under stressful conditions. In a cultural dynamic framework this is reflected in a culture’s ability to listen, accommodate our own schemata, as well as to give accurate/honest information, or: Can we openly share our thoughts and learning with others? Sharing can be misguided in cultural dynamics as control or influencing others. It is a group’s ability to not only share their knowledge, values, skills, and beliefs but to do so with integrity and respect of others. It is also necessary in hearing others to be open to change. Sharing is bidirectional, it is offering and receiving within the context of knowing what are the principles a group is unwilling to compromise because these values are so core to their identity that they cannot be compromise without losing their entire culture. In being able to share expertise, a group needs to be able to admit to being wrong, open to the possibility of redefining core values, and knowing where it cannot compromise.

8: Con-joint Wisdom

Erikson (1963) discussed wisdom for the individuals as reviewing their life accomplishments or failures with accuracy, as his last stage of development. Maslow points to a higher level of consciousness where individuals are able to transcend their own needs and welfare for the greater good of others. Few

people are noted to reach these stages but this appears inaccurate when looking at efforts within larger groups or cultures.

In non-cooperative game theory, John Nash (1944) describes the concept of looking for the best solution for all as being advantageous over that of one. Nash's theory has been applied to a variety of disciplines since its conception with the same outcome: When resources are pulled together towards a best (or common) solution – all may win or benefit rather than there be a "loser". Nash stated, "There are situations in politics in which, effectively a group of interests involved in a non-cooperative game without being aware of it, the non-awareness helping to make the situation truly non-cooperative," (Nash, 1950)(p23).

In this quote, Nash was insightful as to the potential applications of his work in game theory and its ability to be utilized in other fields. A combination of the ability to work towards the common welfare within the context of what is morally best describes con-joint wisdom. Most world diplomacy and business still relies on strong arm tactics and dominance, either by physical, psychological, or economic actions. Influence in diplomacy is largely more manipulative than truly a con-joint process; as Nash so eloquently stated; an underlying agenda makes negotiations that are perceived to be collaborative as actually intent on the opposite result. When leaders are able to work con-jointly worlds can change by peaceful means because they are able to look for the "best" solution for all involved rather than themselves.

Gandhi was able to move the population of India to protest in a non-violent manner despite the British rulers beating and detaining protestors. Thousands of people were hurt and killed and still chose to hold non-violent protests. These were acts of con-joint wisdom, as the British, who were a dominant world power were embarrassed internationally by their violent and unconscionable actions. In the end, it was the people of India, who brought Britain to diplomatic negotiations; some gave their lives for the greater good of their national freedom and provided an example to the world.

Martin Luther King later followed the example of Gandhi and the people of India in pursuing the civil rights movement in the United States of America. King was also able to bring a large group of people to act on a higher moral/developmental level than what psychology conceives most people as able to attain. As group dynamics and social psychology have suggested the power of a crowd can influence people's behavior, but to state that this alone would drive individuals to risk their life and limb, as well as , the safety of their loved ones, and restrain themselves from violent behavior when confronted with the same is illogical. The value or moral development of these individuals has changed: they are seeking what is best and acting towards its end.

In cultural dynamics the questions addressed at this highest level are: Are we willing to look to the greater good than our own personal welfare? Can we listen to others and assimilate or accommodate even though we were convinced we were correct when we started and change our position to what is "best" for everyone? Are we willing to lose everything in order to gain what we wish to accomplish? The United Nations was formed in an attempt to create an environment where these types of thoughtful interactions could occur between countries but it requires all of the participants to be able to truly function as world leaders rather than simply representatives of "their country and its best interest".

Discussion and Conclusion

Both the Hawaiian Islands and the Balkan Region, have histories of being oppressed by other dominating cultures due to their strategic locations. The Hawaiian Islands are an access point of trade between Asia, Australia, and the North America. The Balkan Peninsula is an access point of trade between the Africa, Asia, and Europe. Being a strategic trade route and military advantage point has made both regions attractive to world powers at various times in history for exploitation. While the Balkan's have had the ability to reorganize multiple times, due to changes in borders, the Hawaiian Islands have not.

Each of the Hawaiian Islands once had their unique government of ali' i and land within an Ohana that functioned within the core values of the Hawaiian psyche; sharing the land and resources, solving problems as a community, and gathering together still as a larger group on Oahu (the gathering place) for alliances. The trade companies, the missionaries, and then the United States government exploited and progressively disconnected the Hawaiians from their cultural values and replaced them with what were mainland values. These mainland values were created from puritan ethics, democracy, and capitalism and were opposite of the Hawaiians who had no word in their language for lying (the concept of pono), had an evolved social structure of rulers who were responsible for the wellbeing of their subjects, and shared/monitored resources.

The Balkan Peninsula evolved from multiple cultures, races, and influences; from Asian, Europe, and Africa. The Roman and Greek civilizations created a basis from which many of their values originated but the tribes (Slav, Illyrians, Thracians, Bulgars, etc) and conquests of the Huns, Mongols, and Turks all influenced what has become Balkan. All of these tribes had different belief systems, values, and religions. Some of the uniting factors were bartering and trade among these groups and fighting off invaders and surviving but it also has developed a tenacity to survive and thrive within a moral consciousness. In choosing to survive people may accommodate to the dominant culture and lose their own cultural identity, they may assimilate aspects of the culture in order to blend in and retain their own cultural belief system or they can reject the dominant culture (which in most circumstances ends in death, imprisonment, or slavery). The people of the Balkan Peninsula are masters of assimilation, accommodation, and survival. They take on the necessary values of the dominant culture in order to continue to exist, yet have found ways to preserve their own heritage in arts, in family and relationships, in religion, and in their ability to be introspective of their own governance.

Recent events within the United States of America, such as the pepper spraying of college students who were peacefully demonstrating at the University of California at Davis in November 2011, was an act as opposed to the US constitution as can occur (Associated Press, 2011).

University of California at Davis, Student Demonstration November 2011 Davis California USA

(©1-media.kcby.com/2-indybay.org)



University of Belgrade Student Demonstration November 2010 Belgrade Serbia

(3, 4 & 5 © David S. Bathory /Давид С. Батхори)

A similar demonstration occurred in Belgrade Serbia in December of 2010, by students of the University of Beograd. Both groups of students, in Belgrade and at Davis, were peacefully demonstrating proposed tuition increases. In Belgrade, police intervened by diverting traffic during rush hour and protecting the rights of the students to peacefully demonstrate despite the inconvenience for several days (Balkan Insight, 2011) (Bathory, 2010/2011). In America, as in Serbia, the national constitutions allow for peaceful demonstration, but in the United States it is not always respected as a right of the people. Perhaps it has been the continued conflict within the Balkans that had brought a region to its knees in atrocities that may also bring it to the apex of cultural development. At this time, the Balkan Region looks for solutions above and beyond its own interests despite being separate countries. Negotiations may take time but most countries come to the table willing to make consolidations on some issues and know where they are entrenched within their value system and need to be accommodated by others. Perhaps it is in the act of rewriting their constitutions, and reviewing the foundation of their laws and governing structures that have allowed them to address values from a higher developmental level. This region may not have great influence economically or politically within the greater world powers, but the Balkan Region has something worthwhile to teach the rest of the world rather than being dismissed or subject to more scrutiny. They have scrutinized themselves and their behavior; they have willingly turned over persons of political power to international tribunals for judgment and punishment by the world. It is an opportunity for the world to recognize their unique accomplishments and growth and respectfully listen.

When the world ignores the achieved developments and growth of a region and continues to act as if no change has occurred, what are we, as people of the world, trying to accomplish? When over ten years have passed since war ended in this region and it is common for it to still be referred to as unstable or that ethnic cleansing is occurring, what are we promoting?

Hawaiians continue to struggle to resurrect their heritage. As a culture that was truly open to take in others as their own, Western Civilization took advantage of their trust as they have also done with the Native North Americans. In the United States of America immigrants between colonial times to the present still are encourage to lose ties with their ancestry usually within two to three generations. America does not tolerate persons who cannot speak English fluently; many immigrants chose to not teach their children their native language. Holidays are another example of dominance, where celebrations are based from traditional puritan celebrations and have become national holidays. In a land where freedom of religion was one of the main reasons for people to seek refuge, American Holidays include Christian religious celebrations that are recognized as national celebrations (Christmas and Easter). Little effort has been made to accommodate Holidays from any other religious group. The State of Hawaii is an exception, where Holidays like Boys and Girls Day (a Japanese Holiday) has been recognized statewide. (Matsu, Takeshita, Izutsu, & Hishinuma, 2011) Balkan religious holidays are accommodated by having an extended period of time off where various religions (Christian and Muslim for example) all celebrate different occasions. This was purposefully done in the restructuring of their governing constitutions to respect these diverse beliefs.

Where many people would consider the restructuring of national boundaries as something undesirable and confusing, the core Balkan psyche has allowed for people to maintain a heritage although their country of birth may no longer exist (e.g. Yugoslavia). The Hawaiian's have been most successful in keeping their culture alive in creating a novelty within tourism; this attracted interest from all over the world and since it was economically advantageous and appeared to be innocent it was permitted to preserve the culture. Some Native North American Tribes have been partially successful at utilizing tourism to maintain their culture as well (e.g. Northern Band of the Cherokee Nation).

It is helpful to examine cultural and national relationships within a dynamic and developmental framework. Historically, when the United States of American was being formed, the people who were creating the governing structure re-examined their own beliefs in the process of writing and thinking

through the content of Declaration of Independence and the United States Constitution. These individuals were able to make a paradigm shift from the culture from where they had originated in Britain to a new philosophy. In this process they reached a state of conjoint wisdom- the ability to see beyond their own needs and to fill a greater purpose. In this state of mind it is also necessary to be able to respect the beliefs of others as being equal to your own. In separating from Britain, the founders of the United States were able to articulate their thoughts and their rationale for why they could not remain a colony (Bernstein, 2002). It unfortunately took a war to resolve this issue for both parties, but war is not a requirement if groups can meet at the same developmental level to negotiate. In the case of Native North Americans and Hawaiians, the United States did not provide these groups the same ability to conjointly create a mutual solution. This is an example of how, over a relatively short period of time, the tendency for a more “powerful” or dominant group clouds their ability to remember what it once was to be oppressed and to regress in their strategic endeavors.

The countries of the Balkan Peninsula have been at war with one another multiple times over the centuries, but appear have come to a stage where they are able and willing to negotiate with others con-jointly, an example of this would be the 2011 Balkan Extradition Treaties signed between Bosnia, Croatia, Macedonia, Montenegro and Serbia. These countries that were once part of Yugoslavia and had been at war only ten years earlier were able to form a treaty agreeing to extradite dual citizens to prevent escaping from justice. (Balkan Insight, 2011) It is easy for a dominant culture (either by greater population, economic political control) to fall prey to using tactics of force rather than true diplomacy. Power is easily misused, but taking the time to truly understand, of a minority’s perspective or different viewpoint, and come to a respectful inclusionary decision, is the epitome of wisdom. As our world continues to evolve, nations and people must also make changes in the ways they attempt to influence others. Force, whether physical, psychological or economic destroys trust and relationships. Honor, respect, tolerance, openness to new possibilities and following through creates trust and builds relationships allowing for everyone to benefit.

Resiliency exists and will always be a multi-faceted variable within the body and psyche of human beings. Resiliency is more than surviving; it is creating an existence that is rich with all things valued. Resiliency cannot be studied by any simple equation, it is an interactive dynamic. Fostering resiliency is a combination of environmental factors such as culture and family, educational and economic opportunities and biology in the form of genetic predispositions, exposure to toxins and other aggravating factors(such as trauma)can also mitigate the reaction of the mind and body. (Bathory, Applied Psychological Trauma Theory and its Reflection in Architecture: Wounds and Memorials, 2011)People and cultures that prevail despite the active dismantlement of the core of their values and being will find ways to continue to rebuild and this is well worth the effort.

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