

Social diversities under sustainable development prospective.

Evisa Duka

PhD Candidate University of Tirana, Faculty of Social Science

Abstract:- Social behaviour means the way of interaction and cooperation of individuals within a society in order to create a comfortable and favourable environment of development from the cultural and social point of view for all the members of the society. This behaviour reflects also the care and commitment towards the values of the society and its cultural identity in its interest. In the context of rapid developments and their far-reaching inclusion in a national and global scale, it has been significantly evidenced the increase of the level of intensive social communication, as well as the exchange of diffusion of cultures and different social groups. Under these circumstances, the preservation of cultural diversity represents a great deal of importance which at the same time coincides with the preservation of common cultural identity (the same beliefs and values) by helping us define the social group we belong to, because after all identities are created when relationships and different products are conceived, co-operated and challenged at the same time through the communication in all the spheres of life of the members of the society. Through this paper, I aim to show the importance of preserving cultural identity, and one way of achieving it, is through the argumentation of industry development in the sphere of culture. Moreover through this study, I tend to posit the arguments that link intercultural communication and the concept of Green Economy in association with the concept of sustainable development by providing also the respective alternatives through the corresponding orientation of policy-making towards the development of social economy and strengthening of relevant institutions.

This study will be based on the method of secondary data analysis which consists in the study of existing national and international literature, including studies, reports and various assessments focused mainly in the context of social diversity.

Keywords: *Social diversity, cultural identity, sustainable development, Green Economy.*

I. INTRODUCTION

Under the pace of contemporary, comprehensive and increasingly interdependent developments on each other, nationally and globally, it has been obviously evidenced the increase of the flow of people, products, and services. At the same time, it has also been evidenced in this process the intensive social communication, as well as the exchange and diffusion of cultures of different social groups. Prof. Zyhdi Dervishi¹, speaking on this argument considers that *"In the modern society, especially since the beginning of the twentieth century until today, the addition of symbols being used is an expression of the growth of the level of globalization of many economic, social and psycho-cultural processes and simultaneously it is a factor that reinforces such a trend."* (Dervishi, Z., 2008: 221). Other researchers also lean towards the argument in question who believe that the relationships between humans and nature are connected by the social and cultural perspective, which simultaneously establish the reason to maintain biodiversity, between different cultures and societies. (Yamin, F., 1995: 529-546) The first section explains the cultural diversity as a concept, how it is formed on a certain social context and how it can be protected and preserved. Also arguments set forth in this section aim to link intercultural communication and sustainable development. In the second section evidenced the way how it can be preserved and strengthened our cultural through the development of tradition and cultural heritage, giving concrete examples about it. In the third section argued the idea of development of industries in the cultural field through investment in cultural industries. In the fourth section it has been argued how it effects the cultural industry and business in the green economy, and in the end came conclusions.

¹Prof .Dr.Zyhdi Dervishi is a well-known researcher and sociologist of the field and head of the department of sociology at the University of Tirana. He is the editor in chief of the scientific magazine "Lente Sociologjike", in which are broadly addressed issues of multiculturalism.

II. CULTURAL DIVERSITY AND THE SUSTAINABLE DEVELOPMENT.

2.1 What is cultural diversity?

The expression cultural diversity is used to express the diversity of social groups and their respective cultures in a certain area, or in the world, considering it as a whole. Cultural diversity is the quality of different cultures, or in other words the difference between them. The term cultural differences can refer to the respect for different cultures and the differences between them. Preserving different diversities is considered of special importance since at the same time it coincides with the preservation of common cultural identity (the same values, beliefs, symbols, dedications) that help us define our social group or society in which we belong to because identities are created when economic relations and products are negotiated, co-created, reinforced and challenged through the communication between people. (Marting, Judith N.; Nagayama, Thomas K.; 2010: 108). Thus they are formed in different ways on the basis of a specific social and cultural context, by reflecting at the same time the belonging to a group based on elements such as age, gender, race, class, ethnicity, etc. All the social groups which contain cultural values and traditions have become interdependent through the collaboration, cooperation and exchange of information and ideas, people and capital, goods and services. Thus we are dealing with a large far-reaching communication. Ales Debeljak tells us about the existence of what he calls global package, which brought nothing but the globalization of relations, which consists of:

- ❖ Notions of time and space (the use of Gregorian calendar or the invention of the existence of the globe as a meaning of the representation of space).
- ❖ Notions of Political-Geography which deal with the well-defined boundaries so that the individual is able to feel the group affiliation which brought the existence of symbolic narratives through which the Modern Western operated as the representative government and rule of law, freedom of speech and information, nationalism and liberalism, individualism and human rights (Debeljak, Ales., 2012: 24).

Information and Communication Technologies have played a significant impact on these developments which have approached even more people, although in distance. Through advanced technology of communication and information, such as television, Internet, etc., different ideas and messages are communicated by increasing so the intercultural communication of different societies and influencing even their identity. Thus when analyzing the circumstances in which the interaction takes place, it is often necessary that the movements of people get analyzed in time and space. (Giddens, Anthony., 1997: 113) Meanwhile, the modern attitude of care, preservation and cultivation of values and spiritual material of culture in Europe and the USA, has originated in the late 19th century (Mark, Infield 2010). This behavior reflected the preservation and care of society towards the values of nature in the interest of humanity. The Universal Declaration on Cultural Diversity, adopted by UNESCO in 2001, is a legal instrument that considers cultural diversity as a "common heritage of mankind", while the Convention for the safeguarding and promotion of the expression of cultural diversity (2005) is a mandatory legal instrument, in relation to cultural diversity. 2.2. *Social diversity under the pace of sustainable development.* In Barcelona (2004), in the activity "Scientific knowledge and cultural diversity of the Universal Forum of Cultures of Barcelona", the Forum for Universal Culture of Barcelona on scientific knowledge and cultural diversity, highlighted the necessity of recognition, preservation and cultivation of history and traditions of any population in the world, as well as caring for any non-material heritage of different cultures, which together comprise the common heritage of all mankind. (Forum of Cultures, Barcelona 2004) On October 20th 2005, the General Conference of UNESCO approved the Convention on the preservation and promotion of cultural diversity (Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 2005). The report "Our Common Future" of the WCED (World Commission on Environment and Development) 1987, leaned towards the argument that the economic development should take in consideration also the analysis of social and environmental effects. In addition, Agenda 21 resulted from the Rio Summit (1992), defined the model of sustainable development as a model of development of human and natural environment in the 21st century. All these resources lead to the argument that the preservation of social and cultural diversities is truly important in supporting the values of humanity and human development. Then in these conditions, what are the arguments that link intercultural communication in the society with the concept of sustainable development? I will answer to the question above by relying on the scientific concept and definition of the sustainable development's model. The concept in question, dates back to the Stockholm Conference² on the human and natural environment, (June 1972), but it was eventually defined in the Brundtland Report (1987)³; The sustainable development's model presupposes and requires that social generations consider one another, recognize, preserve and cultivate the values of each other's creativity and simultaneously use the resources rationally, ensuring the continuity of life for future generations. Another important dimension of the sustainable development's model, which embodies the multicultural communication and interaction, are the pillars on which the model in question is supported. There are three pillars that underpin the sustainable

²The Stockholm Conference on "The natural and human environment" (June 1972);

³ The Brundtland Report of UN, "Our Common Future" published by Harvard University, 1987;

development's model (SD), Economy, Society and Environment, which must be inextricably with one another. The model in question requires that every step which is undertaken in the economy, should consider the effects of environmental and social impacts, and vice versa. It is clearly understandable that in modern times, under the rhythms of globalization, exchange of resources and products of nature and services in the society, it is impossible to divest the economic communication from the social element. In this context of intercultural communication, the cohabitation of the society under a multicultural climate is more than a necessity. Another argument that can support the sustainable development's model and multiculturalism is the economy itself as one of the basic pillars of sustainable development. All the material and spiritual wealth of the society can be a source for the economy, under the indicators of the Green Economy. Ethnographic and historical museums, archaeological parks, folk concerts, musical instruments, music labels, offices and tourist agencies have as their content the recognition of historical and cultural values and identities of diverse groups in society. The activities mentioned above are a combination of economic and cultural activity. Thus they naturally foster care and recognition of diverse identities in the society. For example, a store that sells musical instruments from all parts of the country will expose and trade such tools from the North, South, Dropulli, Maqellara, Korca, Delvina, Vlora, coastline, etc. The law on cultural and historical heritage defines exactly the obligation for environmental protection of the territory in the environment of the historic and cultural heritage. Thus simultaneously every care towards the historical and cultural heritage with a multicultural basis preserves and protects the environment and ecosystems. As a result, it is actualized the third pillar of sustainable development, the Environment.

Through the above arguments, I argued the interaction between the economy, society and environment, through cultural interaction and multiculturalism. The concept in question is based on the Charter of Freedom and the universal right of people. According to the contents of this Charter, the liberties and fundamental rights of individuals and social groups, individualities or social and cultural identities of the individual must be respected, valued and treated equally, regardless of their individual and social stratum. In accordance with the universal declaration of human rights, every member of the society has the right to know and enjoy the dignity, inalienable and equal rights for freedom, justice and peace throughout the world. (The Universal Declarations of Human Rights) In Section 2, it is specifically stated that everyone without distinction of any kind such as race, colour, sex, religion, political opinion, social origin, nationality, property, birth or strata or other conditions owns the rights. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trustful, and non-self-governing or under any other limitation of sovereignty. As stated above, each person or social group enjoys universal and equal rights across the global space despite the differences and interests. Thus, it should not be considered that one social group or nation has superiority over others. Otherwise every attitude can contradict the human rights and encourages chances to create social conflicts. The presentation of cultural issues globally is a very disturbing issue. Let's refer to a very visible element of market's liberalization in goods for cultural services, equipments, various musical instruments in WTO (World Trade Organization). The World Trade Organization or behaviours promoting cultural diversity through UNESCO's programs encourage and support the products in question, cultural goods, services and intellectual property (copyright on different products and services). So, it remains of great importance in this issue the consumer's behaviour of the various societies and in accordance with the concepts of sustainable development, it is required that social groups should be educated and guided to use these products and services of the culture that keeps alive the historic and cultural identity of social groups and nations, regardless of their status.

Thus under this perspective, I have brought a model according to which the culture of entrepreneurship in producing products that keep alive the culture and cultural identity contributes to sustainable development by recognizing cultural and historical identities. In this case, the economic, social, societal and environmental orientation went in the same direction and in accordance with the sustainable development's model.

III. KNOWLEDGE, TRADITION AND CULTURAL HERITAGE.

In the above analysis, we underlined the fact that is considered of great importance, the preservation and development of tradition and cultural heritage in order to preserve and strengthen our cultural identity. So, it can be set some priorities for initiatives in order to contribute to the preservation of historical and cultural heritage, in Albania, which consist of the following:

- ❖ Communities' involvement in the policy-making's process for the preservation of cultural heritage by determining what should be preserved and to whom it belongs.
- ❖ The improvement and management of various tools of cultural and natural heritage as well as the guarantee and insurance of the accessibility of these legacies for everybody, as well as their maintenance with effective cost. Thus, in the framework of the EU project for the sustainable development of preservation of cultural and historical heritage, the municipality of Elbasan started working in 2007 for the archaeological discovery of the monument the Basilica of Bezistan, which dates back to century V-VI, and holds great cultural and historical value for the city of Elbasan. This place is located in the town square in front of the castle where it was

discovered the mosaic floor, frescoes on the walls and sculptural elements of great value not only locally but also nationally.

- ❖ The development of partnerships between the government, local government bodies and civil society for sustainable management of cultural heritage. Thus, under the aforementioned project for the preservation and development of cultural and historical heritage, the Municipality of Elbasan in cooperation with the Institute of Archaeology, Institute of Monuments of Culture and the Council of Europe will continue to work for the full discovery of the monument and the surrounding area.
- ❖ The support and empowerment of the community's capacities for resource management and governance.
- ❖ To develop programs that keep alive the knowledge and traditions as well as preserving the values, and cultural customs as well as the practices of such traditions (e.g. the tradition of the Feast of the Summer Day or otherwise known as the Feast of Flowers, a tradition of the city of Elbasan, which signals the arrival of summer).
- ❖ It symbolizes the revival of nature and begins on the night of March 13th. According to the tradition, the fairy of Cermenika, the goddess of hunting, forestry and nature emerged from her sanctuary on the day of March 14th to announce the arrival of summer. The tradition of this feast is *ballokumewhich* gets its exact taste and quality only by the hands of the citizens of Elbasan.
- ❖ To teach and transmit values and traditions of the community by associating the knowledge of indigenous groups on local levels in the basic education.
- ❖ To document the indigenous languages as a way to support their systematic inclusion in the school's curricula and encourage the publication of indigenous languages.

IV. THE INDUSTRY'S DEVELOPMENT IN THE FIELD OF CULTURE.

The construction of capacities in the areas of culture through education and training in the arts, arts management, business management and economic activities for cultural heritage is very important. A main premise for this development is the investment in cultural industries to generate new and indigenous forms of employment and exports in order to support diversification of the economy as well as strengthening and expanding cultural ties and faith between communities. For example, it stimulates the production of the lute, *sharkia*, tambourine, clarinet and pipe or instruments that belong to different cultural groups in order to preserve their cultural identity. Thus the empowerment of consultations between the governments and cultural industries in order to link and integrate the policies of the government in culture, trade, industry, tourism, education, intellectual property protection and other sector consists of:

- ❖ The protection of intellectual property against the piracy in the music, publications as well as other creative industries, the building of capacities for the management of rights, patents and copyrights in order to protect all the creative and innovative forms as well as the increase and sensitization of public opinion on this issue.
- ❖ The improvement of institutional capacities for the protection, promotion and marketing of cultural products, services and intellectual ownership by including also the copyright. (the elimination of plagiarism in the academic field)
- ❖ The improvement of access to capital and credit in a particular way in the areas of finance and market in order to provide grants for small and medium enterprises and to establish support with funds for culture in all regions of the country. So it refers to the financing of small enterprises which produce a variety of crafts in order to strengthen our cultural identity. One of the contemporary challenges remains the establishment of new and alternative forms of the recognition, preservation and cultivation of cultural identity and multiculturalism on global, regional and national level as well as the establishment of a market and enterprises of the business that keeps them alive and feed these identities and multiculturalism in favour of the harmony and coexistence for the society on the levels mentioned above. Under this approach by linking art with business, the issue is not only the construction of real economic competition, but the creation of the social atmosphere as well as the construction of new ways of life that cannot be easily accessed. The data mentioned above can lead us into arguments, that culture can be considered not only as a pillar of 4 but as a fundamental issue of sustainable development. The basis of this argument comes from the fact that indicators of development and modernization are considered as the main causes of global diseases for the environment and society. The above indicators provide concrete guidance of how the sustainable development's agenda creates greater potential and coherence with the objectives and values for social justice, self-reliance and ecological balances. The argument is based on the concept according to which cultural identities can serve to economic growth, income generation and social prosperity by increasing harmony, coexistence, integrity and peace between social groups and nations at various levels.

V. HOW INDUSTRY AND CULTURE'S BUSINESS CONTRIBUTE IN THE ELEMENT OF GREEN ECONOMY?

The most obvious link between the social and economic element under the indicators of sustainable development can be articulated through the concept of Green Economy. In the global view, each country must face the competition in order to be included in the global market, facing the challenges of the new millennium, whose realization will ensure economic growth, reduction of poverty, social disparities, reduction of social heat and preservation of natural diversities. The green economy is already considered an alternative vision which ensures growth and development of people's lives in accordance with sustainable development. It promotes a triple connection between the economic and environmental sustainable development, and social welfare. (World Resource Institute, 2011). Thus in this regard the governance should be cooperative. Cooperation among many actors including the state, private sector, society and actors in the community and institutions is essential in order to generate the political will and to put into practice the green economy's practices. Coalitions are essential in order to mobilize and support the policies required to support these types of businesses. The cooperation of many actors in the projects and programs for the green economy facilitates the mobilization of more resources, strengthens the competencies and provides extra power that are not available without cooperation. E.g. the anthropological analysis of forests' protection and agro-ecology's projects suggests that the relationships between different actors involved in a project are not only indicative of a relationship but also a key to success. Tensions or conflicts of interests can ensure that assets and competencies as well as various types of relations such as capital-nature, economics, social and human come together in complementary ways. The participation of social groups implies the collective organization and development of many consultations. If we include all social categories and identities in the decision-making process, the society is more cohesive and more obedient to decision-making, otherwise it is an exception for certain categories and it is not developed in accordance with the indicators of sustainable development which has in its content inclusive indicators. The discussion on "Green Economy" necessarily requires participation; while in our reality it is shown that the design and implementation of projects are still on top-down level. World practices show that the dialogue with the local population affected by the projects of the green economy is very essential in order to ensure the participation of actors at a local level. Above all, projects on the local level should be consulted with indigenous groups whose values and identities of cultural heritage can be damaged despite of the fact that a business can be developed in their territory which contributes to the green economy etc. For example: Building a hydroelectric power station or a business that builds bio-energy, it must be intervened in their territory in order to develop their business, which may have special values of cultural historical heritage. Countless cases of natural and social resource community-based management indicate the potential of local levels to address the multi-dimensional development and the achievement of objectives related to social protection, economic and political empowerment, cultural identity and environmental integrity. Traditional knowledge and practices of small farmers, traditional fishermen (Fisher FOLK), indigenous people as well as foresters are many examples of preserving their identity by enabling the development according to the sustainable development's model. Local initiatives often remain isolated at a small scale because they lack legal and political support and market's environment. These small markets are often abused in accordance with the policies and structural adjustment, export's orientation, imports of food at low prices as well as financial and service support which favours the big trade. But we must say that if community-based initiatives contribute to social welfare and economic development at a considerable extent, it depends whether the products offer additional values for the market. Any product that expresses cultural and social identity of a particular group is an additional value, therefore it is acceptable. Communities' involvement must have local character and be globally connected. Local, national and global initiatives have a great deal of importance to guide public opinion and influence policymaking. Political mobilization is indispensable in order to challenge the values, norms and existing institutional forces which reproduce many unsustainable practices. There are many practices on such issues that have an international dimension. They are not only individual initiatives but create networks that support education, opposition and dissent with negative practices.

5.1 The empowerment of institutions for changing attitudes and structures in the society.

Promoting the green economy and justice requires the recognition of multiple social institutions (norms, rules, rights, trust and cooperation) as well as social relations (class, gender, and ethnicity). In this context, the society and policymakers have main responsibilities in:

- ❖ Education and public awareness through campaigns such as production and friendly consumption with the environment;
- ❖ Promoting participatory forms of governance in the decision-making processes, decentralization and the promotion of cross-sectoral cooperation;
- ❖ As well as through solutions of social policy that they make;

Governance's steps can be designed to support the cooperation of multilateral actors, state, market, civil society and communities at different scales (international, regional, national, sub-regional and local). Also the governance can focus on the inequalities and imbalances of the government; the imbalanced power that is associated in the market economy and on issues of corporations' control towards the need to establish rules in business and corporations' accountability and social element.

5.2 How to move the focus of policymaking toward a social economy?

The orientation of the society and rulers towards the implementation of an economy with social dimensions is not an easy commitment. There are required lens with social focus by scientific researchers, activists and policy makers in order to address the issue and attract attention to the main imbalances in a political orientation. The policies are addressed for the social dimensions of the issue for the protection and compensation of those who are affected by the processes of change and secondly provide preservation for the co-beneficiaries e.g. (Green employment or agro-ecology) associated with the economic, social and environmental sphere of sustainable development. Another area of intercessory policies is related to the rights and rules of participation which is essential for the transformative structures in accordance with the sustainable development's market. These balances must be corrected if the green economy is driven after a fair and sustainable development.

It can be said that attention should be focused on the following issues:

- ❖ The structures of traditional knowledge and their practices should provide information for policymaking.
- ❖ Social impacts of the green economy.
- ❖ The need for deep and diverse institutional reforms.
- ❖ The role of social policy as well as creating an environment which enables civic participation.

VI. CONCLUSIONS.

Cultural identities of social groups, as pointed out above, are crucial to the development of the society in accordance with the trends of global and European development. They can be preserved even by developing the business. Surely it is a professionally-oriented business in accordance with economic and social interests (identity and culture of diverse social groups). Practice has shown that the prosperity of human society coincides with the economic, social, cultural and environmental sphere, and in this context the integration into technical-scientific knowledge of global experiences necessarily leads to the recognition that experts of the sphere of culture should allow the use of other tools of technology and civilization. So the main idea that we emphasize is how to maintain, cultivate and inherit tradition, culture or social individuality and at the same time to be obtained economically without impacting negatively on global warming or environmental pollution. This idea concretizes the following examples such as Social Diversity and border areas which generally have diverse populations. Through integration policies and social communication, it can be generated programs and practices that respect and consider the respective cultures and traditions, but also generate economic income and joint activities between diverse social groups, can generate economic benefits, while respecting at the same time the identity and special cultures of the social groups (Crops' holiday, culinary, dishes and traditional products). It should be given a great deal of importance even to vocational training and craft activities based on orientation and professional heritage. For example, it is known that Egyptians (gypsies) are metal work, or people from the Golloborda's community are mason, and people for Labëria are pastoral groups, while another group are good orchards. Every activity is part of the culture and social tradition. Promoting such programs guarantees economic benefits, while maintaining the culture and social and cultural diversity in society and at the same time ensuring development.

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