

Cultural heritage and cultural diversities

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Abstract

The context of this research work is related to issues of cultural diversities in Europe and elsewhere. The material is conceptualized as a presentation of the problem in an international level of policies of the organizations such as European Union and European Council; it is designed as an illustration of ideas of wellknown researchers of this study-area and it concludes with personal attitudes and ideas which represent more than an individual.

While the policies are presented as orientations or instructions for member countries in these organizations, the ideas of scientific researchers and scientists of culture area go much further. They become guiding and soothing to several social strata to enlight and enrich hopes in these difficult times of the world.

I want to set aside in this manuscript some issues such as:

- Cultural heritage;
- Intercultural dialogue and prevention of the conflicts;
- Cultural policies;
- Cultural activities and socio-economic development;
- Development of the profile of multiple European cultural identities, enriched by diversity, international dialogue, intercultural conflict, etc.

The study's results are according to:

different international ideas about cultural diversities.

the discussion in a group of 73 teachers with a lot of experience in teaching sociology, literature, and history, 109 senior students and 239 professional master students in Albania.

Keywords: cultural heritage, symbols and diversity; intercultural communication.

Introduction

The whole globe is watching and going through quick changes under the effect of intercultural interactions. Each civilization gets from other ones different elements without losing its own civilization and treasuring it. The technologic advancement, the new demographic reports, the great desires to become like West make the work of governments and international organizations much more difficult, but at the same time to people themselves to define what cultural background or civilization they belong to.

Reading the work of S. Huntington "The Clash of Civilisations", I have reread carefully a lot of literature on symbolic interaction, intercultural communication, but at the same time I have read about Albanian culture and Albania from wellknown writers such as E. Durham and F. Konica.

The Office of Information of the Council of Europe in Tirana organized an activity with Albanian high school students, in 2006-2007. The participants evaluated the sociology's effect in their development from social area point of view (the school

subject of sociology they had to pursue at school). Being from different regions, they used to reflect the subcultures of the regions they come from. It was obviously evidenced even the way they had studied sociology with specialized teachers or not. The Council of Europe encourages a multicultural identity; it emphasizes the national, regional and local changes, but at the same time it emphasizes the common values on which the European Citizenship is based on, applying and monitoring conventions, setting standards, making campaign for the growth of awareness creating professional networks. The program of collaboration identifies the contributions for heritage, for human development and society as a whole and creates different cultural sectors. In a world where cultural, national, religious and citizenly identities as well as cultural abilities and differences have a central role and give shape to alliances, antagonisms and policies of the states (Huntington S., 2009: 360). There is a confused human mixture (combination) (Konica, 2001: 200-205). With the concept "Albanian Race", Konica doesn't mean a biologic subtype, but a group of people who have lived altogether for centuries (Konica, 2001: 206).

In responding to the growth of number of social and political conflicts hardened by cultural diversities, the Council of Europe has launched a project on Intercultural Dialogue and The Prevention of Conflict to encourage the national, regional and local political leaders, the volunteers organizations, the cultural intermediaries and the public to act common activities to emphasize and preserve the reciprocation between cultural, social and religious just to avoid conflicts and encourage the pacifying (conciliation). The Council of Europe is using the academic debate and practice work to create a "forum for dialogue" ensuring that cultural and religious communities in Europe, in cities or towns, or remote areas have equal access for cultural activities (www.coe.al). According to Faik Konica, Greeks and Turks used to be greatly surprised with the reciprocal religious tolerance between Muslims and Christians in Albania (Ikonomi, 2011:123).

Our duty as citizens is to effect the intercultural dialogue; the involvement in civil society and encouragement of progressivistic ideas in school curricula for the participation of minorities and emigrants' communities in civil society and growth of their effect in society. It is so much necessary to contribute positively in intercultural dialogue and understanding between European peoples, but at the same time between the groups that represent subcultures which are so various in our country. Council of Europe and the Academy of Political Studies, analyze the problem of how to live together. The purpose of the analysis is to find appropriate ways of how to combine diversity and freedom in 21st century Europe's. The report of the Group of Eminent Persons of the Council of Europe states that the main actors of change are teachers (Tiranë, 2012).

Cultural Policies

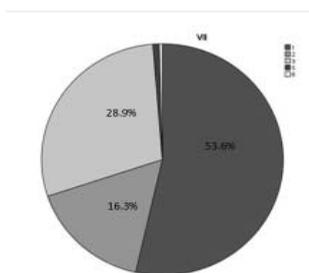
The abstract of the cultural policies and tendencies in Europe is the first electronic system of information on cultural policies. This system guarantees the facilities to get national data and to make comparisons in international level (www.culturalpolicies.net). His monitoring role offers a systematic approach to actual tendencies and diversities identifying the proper indicators and good practices in fields such as cultural diversity,

intercultural dialogue, financing in culture area, judicial aspects, participation and access to cultural services and affluency.

The problem in world after the Cold War still continues with the treatment of the European cultural boundary; at the same time, it is an economic and political boundary of West and Europe (Huntington S., 2009: 179). Albania is the proof of the survival of language and traditions even after the many centuries' invasions. I think that analysis of this kind make us obliged to knowing and being able as active citizens for such situations. In Balkan, Albania has neighbour countries that have faced such conflicts too. Each country has to do as much as possible within the group it is a part of. It is essential the knowing and distribution of the information in the environments of interactions within contemporary societies.

Data analysis-Findings

The ideas were discussed in a group (focus group) of 73 teachers with experience in teaching sociology, literature, and history, 109 senior students and 239 professional master students in Albania. After the analysis of the theoretical material, it turns out that most of them are optimistic for the evaluation of the role of culture in preserving their identities. Some of them think that this effect doesn't have any weight. Others think that the awareness of the citizens has little possibility to occur; this because of the globe is still facing issues coming from cultural diversities. The results of their answers are:

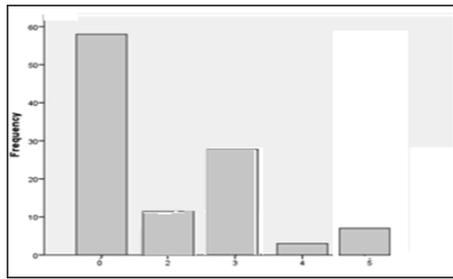


Graph.1: Questionnaire with the professional master students for teaching

1. 128 /53.6% of the respondents think that the iceberg's cultural paradigm prevails in intercultural education;
2. 39/ 16.3% of the respondents think that it's the cultural paradigm that prevails in intercultural education, and which is linked with certainty and uncertainty;
3. 69/28.9% of the respondents think that it's the cultural paradigm that prevails in intercultural education and which is based on the distance between people;
4. 2/0.8 of the respondents think that it's the cultural and individual paradigm that prevails in intercultural education;
5. 1/ 0.4% of the respondents think that it's the cultural collectivist paradigm that prevails in intercultural education.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	128	53.6	53.6	53.6
	2	39	16.3	16.3	69.9
	3	69	28.9	28.9	98.7
	4	2	.8	.8	99.6
	5	1	.4	.4	100.0
	Total	239	100.0	100.0	

N	Valid	109
	Missing	0

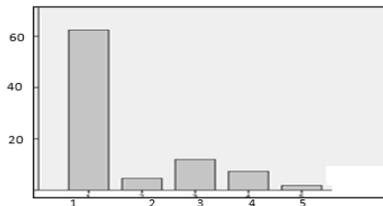


Graph. 2: Questionnaire with the senior students

- 58% of the respondents think that the iceberg’s cultural paradigm prevails in intercultural education;
- 12% of the respondents think that it’s the cultural paradigm that prevails in intercultural education, and which is linked with certainty and uncertainty;
- 29% of the respondents think that it’s the cultural paradigm that prevails in intercultural education and which is based on the distance between people;
- 3% of the respondents think that it’s the cultural and individual paradigm that prevails in intercultural education;

N	Valid	73
	Missing	0

- 8% of the respondents think that it’s the cultural collectivist paradigm that prevails in intercultural education.



Graph. 3: Focus group with teachers

1. 65% of the respondents think that the iceberg's cultural paradigm prevails in intercultural education;
2. 7% of the respondents think that it's the cultural paradigm that prevails in intercultural education, and which is linked with certainty and uncertainty;
3. 18% of the respondents think that it's the cultural paradigm that prevails in intercultural education and which is based on the distance between people;
4. 8% of the respondents think that it's the cultural and individual paradigm that prevails in intercultural education;
5. 2% of the respondents think that it's the cultural collectivist paradigm that prevails in intercultural education.

Conclusions and Recommendations

It is necessary that people, especially for the youth to have as much knowledge as possible about culture and its elements. On the other hand, cultural heritage is a positive contribution in the intercultural dialogue and in the understanding of the European people, but at the same time between the groups that represent subcultures which are different in Albania. In this sense, most of the respondents think that the iceberg's cultural paradigm prevails in intercultural education.

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