

Sustainable Quality of Life: Cultural Diversity, Environmental Law and Building Citizenship

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Abstract

This chapter aims to demonstrate the convenience of a more dynamic, interactional, global, pluri- and interdisciplinary, multimodal approach when dealing with general and complex environmental issues, as well as with individual topics, such as: development and sustainable quality of life, culture-diversity as part of biodiversity, regional and local governance, land use planning, city planning, immigration, the building of citizenship, social satisfaction, etc. To this avail, chapter: 1) proposes the MEDS Model (Modelo Espiral de Desarrollo Sostenible / Spiral Model of Sustainable Development), based on the interdependence of those disciplines that are considered as being prototypical in this paper, as regards environmental study: Ecology, Politics, Law and Social Psychology, 2) the MEDS Model emphasizes the presence of Law and Social Psychology, as these two disciplines are less commonly related to environmental studies, 3) some aspects related to this presence are highlighted in relationship to the specific issue of cultural diversity, 4) exemplifying all the above-mentioned by applying the same, at least partially, to the study of building citizenship, sub-subject included in the wide issue of cultural diversity, in the multi-lingual context of the bilingual Autonomous Communities of Spain (BAC).

Key-words: Sustainable, Quality of Life, Cultural Diversity.

Introduction

Concepts such as the *environment*, *sustainable development*, *quality of life*, *cultural diversity*, *land use planning*, etc., are deemed as being some of the most important topics both for society and current science studies. Accordingly, the Environment, in general, is currently a problem

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subject to study that is: 1) increasingly complex, due to the fact that new issues and subjects are discovered and taken into account; 2) increasingly global, because any social problem or issue under study can be related in some way to the environment, while the interdependence between these issues, problems and subjects is also increasing; 3) increasingly pluri- and interdisciplinary as regards all the disciplines (physical, technological, human and social); 4) increasingly methodologically multimodal; 5) increasingly anchored within society, as a whole, as can be gauged from the fact that social sensitivity on the topic has increased, or from the growing relevance of citizen associations and the social ecologist movements worldwide. This 17th Conference of the International Association for People-Environment Studies dedicated to *Culture, Quality of Life and Globalisation: Problems and Challenges for the New Millennium* (A Coruña, 2002), can be considered an example of the same.

In this scenario, this paper has the following objectives:

- To insist that the *environmental* issue is: general, complex, global, pluridisciplinary, multithematic, multimodal, interactional, interdependent, etc. This point of view is important, especially for the study of some specific issues, such as: 1) the *sustainable quality of life*, as an objective of sustainable development, which also happens to fall within the objectives of the environment; 2) the cultural diversity, the human component of biodiversity, to preserve and to develop, as a condition of a *sustainable quality of life* for all; 3) at all levels of analysis and application, both individual and collective. To this avail, a general Model of environmental study is proposed, which can cover any particular environmental subject and sub-subject, suitable for all levels of analysis and application (individual, group, municipal, regional...). This Model is registered in a macro-theoretical framework that helps to integrate diverse disciplinary perspectives represented particularly, in this case, by the following: A) Ecology, B) Politics, C) Law, D) Social Psychology; therefore, it also integrates different theories, theoretical models and methodologies available from current science studies. We will call it the *Spiral Model of Sustainable Development* (MEDS) (Table 1):
- To highlight the Law and Social Psychology perspectives (areas in which the authors of this paper are specialised), which are less

theories, has recognized most of the issues and theories to be taken into account, has provided most of the lexical technicalities available today, within the current state of knowledge as regards environmental problems; therefore, the ecology is the main source of inspiration in the disciplinary concurrence; 3) which has required, from the very beginning, a pluri-disciplinary perspective; 4) and has agglutinated great part of the associationism and the social vindications and demands of the world as it stands today.

- Politics would study the *offers* related to the environment, the most determining aspects of *human intervention* in the environment, sustainable development, the quality of life, ..., primarily from power: such as the capacity to choose, decide, prevent, implement and sanction, and so on. Politics could be considered as being another macro-discipline, which would integrate disciplines related to *power*, such as Economy or Information and Communication Sciences.
- Law would study the *most objective issues* of the interaction between Politics and Ecology: it would *regulate* human intervention in the environment, functioning as a bridge, and intermediary, between Ecology and Politics, in both senses, complementarily: 1) from Politics towards Ecology, reflecting, as a *receiving* discipline, a more traditional regulation of the human intervention, more bound to certain political and economic interests; 2) from Ecology to Politics, reflecting, as a *giving* discipline, a more innovative regulation of human intervention, rather more related to ecological interests: general interests of humanity, and the specific interests posed by citizenship. In this sense, Law can become an instrument: either to restrain/ or launch development and a sustainable quality of life.
- Social psychology would go into the *more subjective aspects* of the interaction between Politics and Ecology, of human intervention in the environment: 1) integrating another full perspective: anthropological, sociological, political, psycho-pedagogical, etc. from a psycho-social perspective. It would study cognitive processes (perception, social representation...), attitudes, motivations and intentions, emotions and degrees of satisfaction, culturization and identification, aesthetic feelings, information and

propaganda, the relationship between those processes and the behaviour in the interaction between Politics (intervention) and Ecology (response and request): organization, planning, information, decision-making, participation, consensus, prevention, implementation, response, reply, evaluation, re-planning processes, ... 2) from the different levels of analysis and application: the individual, the groups (according to characteristics, such as age, for example), the group (according to characteristics such as gender, cultures, languages, religions, castes and so on), territorial organizations (small municipalities and large cities, metropolis, autonomous regions and communities, nations, states, supra-state organizations such as the EU, the international community).

The MEDS Model that is being proposed, stems from the recognition that everything related to the environment is interrelated, interactive and interdependent; this interaction occurs, mainly, between the polarized agents of Politics (that offer) and Ecology (that demand). This Model is *spiral*, in order to adequately represent that this interaction is constant and cumulative; the vectors, which indicate the direction of the interaction, show that predominant interaction goes from Politics towards Ecology. It is an appropriate Model to describe and explain *sustainable development* as a constant, open, global, cumulative, permanent process of improvement.

This MEDS Model is inspired on the different theories and theoretical models that are available for the study of *social interaction*, especially for the study of *asymmetric bipolar interactions*, i.e.: 1) between the social supply agents (Politics) and demand agents (Ecology), in the neoliberal economy; 2) between the subject agent (Politics) and the receiving object and Co-agent (Ecology), in the interactionist Sociology, Psychology and Social Psychology disciplines; 3) between the dominant party (Politics) and the subordinated one (Ecology), in asymmetric interactions, from theories of *power* as regards intergroup relations, in the disciplines of Sociology and Social Psychology; 4) between the legal obligation (Politics) and its compliance, at times, or otherwise social disobedience (Ecology, citizen associations and social movements), in Sociology, Social Psychology and Law; 5) between the accusation (Ecology, in general) and the defence (Politics, in general), in Law; and so on. Among those theories and theoretical models, this paper seeks to emphasize the following: A)

the theoretical models related to social information and participation in this interaction (Cordero, 2000; Diaz Pineda, 1996; Loperena, 1996; Margalef, 1997; Martín Mateo, 1996), typical of legal science; B) the theories relative to intergroup relationships (Bourhis & Leyens, 1996), or social movements (Moscovici, 1981), and the theoretical models related to education and identification processes (Azurmendi, 2000), typical of Social Psychology; C) the increasing call to ethics (García-Mira, Arce & Sabucedo, 1997; San Juan, 2001), typical of all the social sciences.

The main disciplinary perspectives that this paper proposes for the development of the MEDS Model are: 1) Politics, as the decision-making agent, supplier, main executor, and main agent in charge, and 2) Ecology, as the receiving, demanding and main controlling agent; both are the main agents of the bipolar interaction. Also: 3) Law as the regulating and primary objective intermediary agent, and 4) Social Psychology, as the main observant and subjective intermediary agent, both of them in the interaction between Politics and Ecology. These perspectives have not been treated equally in the diverse environmental issues, as can be verified in the current Literature panorama that Després (2002) provides on the matter.

This MEDS Model entails an innovating and original theoretical proposal for environmental sciences, particularly for the more social disciplines (Anthropology, Politics, Economy, Sociology, Social Psychology, Transcultural Psychology, Law, History, etc.), for different reasons: the priority granted to human intervention; recognition of all types of complexities (thematic, methodological and so on); the consideration of the *asymmetric bipolar interaction* (the most important type of interaction, both quantitatively and qualitatively) as the starting point in the study of any environmental subject; its pluri- and interdisciplinary, global and integrating nature, open to all new types of contributions; its suitability for all levels of analysis and application; its adaptation to all situations, in the developed world (which has been subject to more studies and is present in literature of this kind) and in the developing world; its emphasis on the interdependence, indispensable also from the ethical point of view; its capacity to include all types of theories up to date, while capable of playing down the same and fostering its updating; its invitation to the methodological multimodality; and so on.

The perspectives of Law and Social Psychology of the MEDS Model are emphasized in this paper (both express the specialties of the authors of the same); this emphasis will be exemplified in the study of the *psycho-social building of citizenship* applying this to the Spanish multi-linguist and pluri-cultural context, considering this as one of the sub-subjects of cultural diversity issues.

From Law

As Ecological science is adopting an increasingly global vision of the concept *environment*, since it considers the human species an integral part of the highly valued biodiversity of our planet, the Environmental Law discipline turns out to be a valuable instrument: both as regards sustainable development and for the improvement of the quality of life, in general, as well as for the protection of cultural diversity.

The evolution in the very legal nature of the *right to the adequate environment* (Loperena, 1996; Martín Mateo, 1996), recently declared a human, or fundamental, third generation legal right is a clear example of the importance of the implication of Law. This requires: 1) the overcoming of an exclusive vision of *Human Rights* as individual rights and, 2) also, the overcoming of an irreconcilable dualistic vision between individual and collective rights (López Ramón, 1997; Olaizola, Díez de Arregi, Gueye & Alvarez de Eulate, 2001). More specifically, this increasingly broader understanding of the concept of the environment, and its relationship with social and cultural aspects, implies that: A) the protection of the right to a suitable environment pertaining to each citizen cannot be considered separately from rights pertaining to groups, towns, regions, ..., B) certain individual rights can only be respected if the collective rights of different groups or cultures of which individuals are part of, are also protected.

A clear example of this interrelation and interdependence between the individual and collective rights can be found in the African Continent (Gueye, 2001), due to the special relevance that collective rights have in those cultures whose perspective is more collective or group-oriented, rather than individualistic (in the United States or Western Europe, for example), where an individual cannot be considered independently from specific group(s). Precisely, the *African Charter on Human and Peoples' Rights* (Nairobi, Kenya, 1981) provides that *all nations (and not only individuals) have a right to a satisfactory and global sustainable*

environment that fosters its development (Article 24). Another example can be drawn from those cultures where the lifestyle is intimately related to the environment where they live, while being dependent on the same, as is the case in many of the so-called indigenous cultures wherein an aggression to their environment necessarily implies an aggression to the group, i.e. an aggression of collective rights, currently recognised as a violation of third generation human rights. But this relationship is also observed and studied in more individualistic cultures of the so-called Western Developed World, as it is the case of the Environmental Justice (EJ) movement in the United States, which analyses the disproportional environmental impact that certain groups are subject to, specifically in those areas housing ethnic minorities and poverty stricken communities, as regards impact caused by environmental pollution (Olaizola, 2001).

Having said this, and as from the *Rio de Janeiro World Summit of 1992*, it cannot be debated that any *model of life*, in any of the different cultures that exist around the world, must comply with the minimum common denominator of *sustainability*. Accordingly, as legal measures are adopted for the protection of the biodiversity of the planet, it is essential to simultaneously undertake additional legal measures to protect the planetary cultural diversity, especially when taking into account the threats and the difficulties for survival that some cultures are paradoxically going through in the current and growing globalisation process when it is misunderstood.

In order that Law may serve as a cultural diversity protection instrument, it would be necessary to consider, at least, the following three aspects:

- In the first place, the Law will have to be construed on the basis of the *existing socio-cultural and economic reality* which it affects, in each area of application, as the tool to be used for expressing the same: delimiting and regulating this reality. To this avail, the Law recognizes and grants rights and channels of participation to individuals and groups of citizens as regards the legislative, executive and judicial powers and in the different levels of organization (international, suprastate, state, national, regional, local, individual) (Ruiz Vieytez, 1990).

To this avail, the different existing cultural realities will have to be differentiated and analysed, recognizing: 1) not only the different groups

and communities that have been construed on the basis of specific identities and concrete cultural realities, 2) but also, those other groups, associations, or levels of organization created on the basis of interests other than the cultural ones: A) sometimes, due to excess, as has been the case, for instance, with the new colonial States of the African Continent, artificially created after the decolonisation, B) other times, by default, for instance, in the case of Stateless Countries or Nations, as is the case in the Basque Country (in the developed countries), or the Saharawi people (in the developing countries), who may not have sufficient legal instruments for the expression and development of their cultural realities. In these cases, the Law could serve as a means for recognizing and granting rights and facilitating ways of expression to those cultural groups, for example: a) through the right to self-determination to Countries, b) or regulating intergroup and intercultural relations at the different levels of application, including the international level.

A recent and close example of a specific application of the Law fostering the protection of cultural diversity, specifically for the regulation of the different linguistic groups that form part of the European Union (EU), is the *European Charter for Regional or Minority Languages / Charte Européenne des langues régionales ou minoritaires* (European Council, 1992). This European Charter has important flaws, such as: 1) the optional nature of its adscription and application in the member States (despite the fact that the Law typically has a binding nature); 2) being a regulation as regards *linguistic groups* and not as *linguistic communities*; in this sense, it seems that the following examples cannot be treated in the same way: A) *linguistic groups*, such as the German group within the borders of Belgium, adjoining and part of the same German linguistic community of Germany and B) linguistic groups such as the Welsh or Breton, who only partially benefit from the consideration of being a *linguistic community* in the European Union (E.U.), C) or linguistic groups such as the Basque or Catalan, who are treated even worse than the Welsh, or other groups, because, besides being parcelled out in different States, they do not even have the possibility of being treated as unique *linguistic communities* within each State, etc. In spite of all this, this European Charter is undoubtedly a step forward in Law intervention, as it stands half way between the ecological *demands* of the linguistic

communities included in the Charter and the political *offers* of the E.U. member States.

- Secondly, the Law will have to adjust to the *changing reality*, especially in the current *GLOBALISATION* era. Without going into a general description of the current globalisation trends (in economic, political, social, environmental issues), some of the following important issues could be emphasized: 1) environmental problems and impacts are not aware of frontiers; 2) cultural diversity is an increasing phenomenon; 3) Law can perform as receiver and provider, between Politics and Ecology; 4) multinational corporations and the Great Powers (G8, World Trade Organization, ...) are taking over the role of Politics, etc.

On a growing basis, one is aware that environmental problems and impacts are not aware of frontiers (Sands, 1995) and that, therefore, they frequently require different levels of action, both preventive and remedial, to overcome the current legal framework (or legal-political). This continues to be that of the States, particularly as regards cultural diversity. This would have to take place at different levels: 1) at supra-State and international level, increasingly transferring more environmental competences to the EU (Alonso García, 1993; Brealey, 1993; Rubio & Daranas, 1997), by applying the first part of the ecologist maxim *think global*, and 2) likewise, at infra-State level, for instance, transferring more and more environmental competences, particularly as regards linguistic and cultural issues, to the very linguistic and cultural communities that exist in the EU, for instance in Spain as regards the *Basque linguistic community*, by applying the second part of the above ecologist maxim *act local*.

The above statement is of special relevance and urgency as regards the protection of cultural diversity. The escalating migration of individuals and cultural groups, generally stemming from the less developed towards the most economically developed areas, or from rural areas to the big urban cities, i.e. one of the effects of globalisation, usually entails an increase of cultural diversity. Thus: 1) together with the existing diversity, which would need to be preserved, 2) new forms of diversity are opening up, which would need to be enabled. The world is becoming smaller, the mass media allows us to access and learn about different worlds and cultures, we travel and migrate more, ... Nevertheless, and unfortunately,

the cultural diversity issues, including the immigration phenomena, are mainly considered and analysed as *Problematic*, and not as a possible source of *wealth* by most of the States (Nelde, Strubell & Williams, 1995). In this sense, an increasing trend towards exclusion and xenophobia from some groups towards others can be observed as a common phenomenon of the so-called developed world, including the E.U. As an example of those tendencies, we could mention the limitations imposed by the E.U. States to the development of *regional and minority languages* (Council of Europe, 1992), the recently approved or modified Immigration Laws that are being approved (in France, Austria, Spain, Italy, ...), the search for common and restrictive immigration that is being launched (*Summit of Seville, 2002*) for the whole of the UE, etc, represent clear examples of a *reductionist* view of the cultural diversity phenomenon. But while the inequalities between the more and less developed countries or areas continue to grow, population migrations will continue to happen. Only with a real policy of cultural maintenance and/or integration, and not merely of assimilation, and let alone discrimination or exclusion (Azurmendi, 2000; Azurmendi, Romay & Valencia, 1996; Bourhis, Moïse, Perreault & Senecal, 1997), of the different cultures that have come into contact, will an enriching cultural diversity be possible. That is to say, the present challenge in the context of an increasing globalisation process (for instance in the E.U.): A) both as regards the already existing *pluri-culturality*, B) and as regards the innovating *inter-culturality*, and C) even the emerging *trans-culturality*, of traditional linguistic-cultural groups and communities, and also as regards the new groups that have originated from the growing immigration.

But not all the contact situations between specific cultures need to be addressed in the same way. As has already been pointed out, the specific legal mechanisms to be adopted will have to be based: 1) both on the specific existing reality, 2) as on the reality that should be configured as from now, for each specific case. That is to say, Law can be used or serve as *receiving* and *regulating* from Politics towards Ecology, as well as *provider* and *promoter* from Ecology towards Politics.

On the other hand, a phenomenon that goes hand in hand with the globalisation process is that, increasingly, multinationals and the Great Powers are *monopolizing* the environmental intervention, delimiting and defining the model of development to be applied on a world-wide scale,

thus becoming, next to Politics, the main intervention protagonists, but with new characteristics, since they are: 1) less visible or harder to identify, 2) more difficult to control, 3) with more diffuse responsibilities, ..., also from the perspective of the Law.

Everybody talks about globalisation but, in fact, it is a *blurred* concept and technicality because: 1) it is not true that decisions are taken globally, 2) neither are they taken as regards worldwide globality, 3) and even, the same environmental laws are not applied throughout the same company, depending on the different contexts (groups, communities, regions, nations, states, etc.). An example of this, as regards cultural diversity, is taking place right now in the European Union itself and its member States, in the interventions as regards the existing groups and linguistic-cultural communities.

This situation is doubly problematic: 1) on the one hand, the environmental protection policies, including the social and the cultural ones, demand for interventionist policies for nations, states, etc., as is the case with second and third generation human rights; nevertheless, the new world order and the economic globalisation of the free market do not redress the inequalities that it generates, neither does it protect the environment, nor seeks sustainable development, among other reasons: A) because it does not internalise the social and environmental costs that it generates, B) because it transfers these costs to areas that only passively participate in the free market (Cordero, 2000; Kosobud & Zimmerman, 1997); 2) State and even supranational Law, has less power in comparison with the increasing power of multinationals and the associations between the Great Powers; for instance, in some aspects, the G8 currently has as much, or more, power than the E.U., aside from the fact that some of the G8 members also happen to be E.U. members. 3) On the other hand, these multinationals turn out to be agents that are harder to control, more blurred and less visible than the States, that solely need to obey the economic interests of a few and can easily avoid having to assume their responsibilities.

Taking into account this current reality, the Law, as a regulation mechanism and control instrument for the defence of cultural diversity must: 1) recognize the existence of this diversity, 2) be aware of the reality wherein each cultural group and community lives, 3) offer mechanisms for its adaptation to the changing socio-cultural reality,

through planning, regulation, stimulation, sanction, and other tools, 4) enabling the attribution of correlative responsibilities and internalising socio-environmental costs to the actual intervention agents.

From this context, it is possible to, once again, approach the subject of cultural diversity, through questions, such as (Azurmendi, 2000): 1) Do *defensive nationalisms* have a role today, as protection and development instruments of subordinated cultural groups or communities? Yes, it seems that they do, even against the dominant ideologies which indeed originate from the corresponding dominant cultural groups and communities, that often function as *invasive and/or excluding nationalisms*; 2) Is it licit to speak about French (the concept of *citizenship* having originated from the French Revolution), or Spanish, or British citizenship, when the corresponding States have not been able to incorporate a part of their traditional cultural diversity in their definition of citizenship? Probably not; 3) Is it possible to talk about the *European citizen* or *world citizen* when currently the States still *objectively* define and determine the characteristics of the citizenship within their borders? It seems that it is not possible, at least for the time being (in spite of the *Seville Summit*, of the E. U, 2002); 4) Considering the current cultural diversity innovations, can we assume that we are facing an optimistic situation through political-legal and ideological formulae, more receptive than the current ones, as regard individuals and group immigration processes? It seems not; and a long etc.

- Thirdly, and additionally, the Law will need to be a *changing engine of unsustainable realities*, addressing the current trends towards the loss of cultural diversity. Accordingly, beyond the Law being an instrument that represents, regulates and adapts itself to the existing reality, performing as a *receiver* for Politics, Law can, and must be, a valid instrument for the change, acting as a *provider* for Ecology: also to drive the necessary change from a *unsustainable development or quality of life* situation, towards a *sustainable development and quality of life*, while incorporating the cultural diversity component into this development. Examples of the use of Law for the change and acceleration of the protection of cultures and cultural groups are some of the tools and principles of action available.

The *Positive discrimination tools*: based on the principle of equality and/or on the equality of opportunities and outcomes. This principle is already applied in most of the States, for example, through the unequal collection and distribution of taxes, the incorporation of women and/or disabled or underprivileged minorities in some fields such as employment, etc.; therefore, it seems that it should not have to be so difficult to also apply this instrument to cultures and dominant cultural groups, particularly in those cases in which the dominant cultures are directly responsible for the underprivileged situation of their corresponding subordinated groups. This tool should guide, for instance, the interventions in favour of the recovery and normalization of the Basque, Galician, Catalan cultures and languages within the Spanish context.

Citizen participation instruments (Olaizola & Alvarez de Eulate, 2001), in all the areas of interest that imply and interest the citizens, both from an individual and group point of view, as regards the linguistic-cultural groups and communities that this paper refers to. Subsequent information does not suffice, it is necessary to facilitate real participation related to all the intervention moments: survey, information, definition and delimitation, planning, decision-making, implementation, assessment, etc.

The defence of the *prevention principle* as regards non-intervention, or rather, of the delay in the intervention, based on unawareness or uncertainty about the outcome of the intervention.

The application of the principle *think global and act local*, in such a way that it can be compatible with (adequately perceived) globalisation, on the one hand, and participation in the global intervention from all the different levels of application (individual, associational, group, cultural, national, state, suprastate, etc.), on the other, as regards the upkeep and innovation of cultural diversity.

From Social Psychology

Social Psychology is a good standpoint when it comes to understanding the MEDS Model and delving into the general social issue of development and sustainable quality of life, wherein the specific thematic of *cultural diversity* and *citizenship* are included, because, it traditionally: 1) knows how to integrate different perspectives required for

the study of the same, 2) tends to interconnect different aspects: the most objective with the most subjective ones, the behavioural with the processes, ..., 3) classifies the different levels of analysis and application (individual, associational, group, organizational, territorial, etc.).

As regards *cultural diversity*, Social Psychology has dealt with this thematic at least in the following traditions of study: 1) *transcultural psychology* (Triandis & Brislin, 1980) and 2) *inter-group social psychology* (Bourhis & Leyens, 1996). In both traditions, some of the subjects and cultural groups have been dealt with more than others, different theoretical approaches exist, different methodologies used, different levels of application, etc. This paper will only analyse some of them.

One of the social Issues considered today as being crucial, also within the context of the E.U., refers to the mounting and increasingly complex contact situation between ethnic groups (linguistic, cultural, religious, etc.), mainly derived from the recent migration processes. This issue has triggered off an increase in surveys, also in the field of transcultural and intergroup Social Psychology, contemplating cultural diversity under a new light. In the context of the EU, at least three main types of inter-group contact can be observed between ethnic groups (Azurmendi, 2000; Azurmendi, Romay & Valencia, 1996), as follows:

- *Traditional Contacts*: historically recognized, sufficiently defined and territorially delimited (Council of Europe, 1992; Spanish Constitution, 1978). For example, the contact between those groups of Basque (or Catalan, or Galician) origin and those of Spanish origin, in the bilingual Autonomous Communities of Spain;
- *Emergent Contacts, due to Immigration*, wherein the groups and communities in contact are immersed in a yes/no process: recognition, acceptance, definition, delimitation, etc.; for example, between the asylum granting Spanish, French, etc., communities and the *arriving* Maghribian, Latin American, etc. communities in the E.U.;
- *Mixed Contacts*: traditional and emergent at the same time. For example, contacts between groups of Basque/Catalan/Galician/origin and those of Spanish origin, on the one hand, and groups of Maghribian, Latin American, Sub-Saharan, Eastern European origin, etc., on the other hand, in the Basque Bilingual Autonomous Community or the Catalan BAC. In addition, different sub-types of

Mixed Contacts can take place; thus, in the Basque BAC the following *mixed contacts* can take place: 1) both different *receiving* groups or communities (Basque and Spanish), that convey different cultural diversity *ideologies* and *intergroup culturization strategies*, 2) as well as different *arrival* groups (Maghribian, Latin American, Sub-Sahara, Eastern European, etc.), that convey, at the same time, different inter-group ideologies and strategies.

One of the important characteristics of human interaction is that *Inter-relations* (interpersonal, inter-group, interethnic, interstate, ...) generally turn out to be comparative, or relatively asymmetric and unequal; hence the complexity of the intergroup relationships tends to be greater the more complex the contact situations become. Social Psychology (transcultural and intergroup) has incorporated and created different theories for the study of asymmetric and unequal interethnic relationships, that one should bear in mind (Bourhis, Gagnon & Moïse, 1996):

- From the *relative power theories*, where emphasis is placed on intergroup interdependence, on how capacities such as choice, decision, imposition, gaining resources, etc., are distributed in different ways and degrees, so that some communities and groups can work as *dominant groups*, as regards their communities and the corresponding *dominated or subordinated groups*, and the other way around. Stemming from these theories, intergroup relationships, in addition to being asymmetric and unequal, also have a more or less obligatory and coercive nature. This situation can lead to a controversial inter-group contact situation, studied from different available psycho-social theories, such as: 1) the *Relative Deprivation Theory* (Guimón & Tougas, 1996), to explain how the intergroup conflict can arise and develop, 2) the *equal and equitable Distribution Theories between individuals/groups*, or the *Contact Theories* (Azzi, 1996), to explain how intergroup conflicts can be solved.
- The importance of *relative prestige* is emphasized from the *relative status theories* so that the *most prestigious groups, or those with higher status* lure the corresponding *less prestigious groups, or with lower status*, and these less prestigious groups respond to this attraction with a more or less conscious and voluntary imitation.

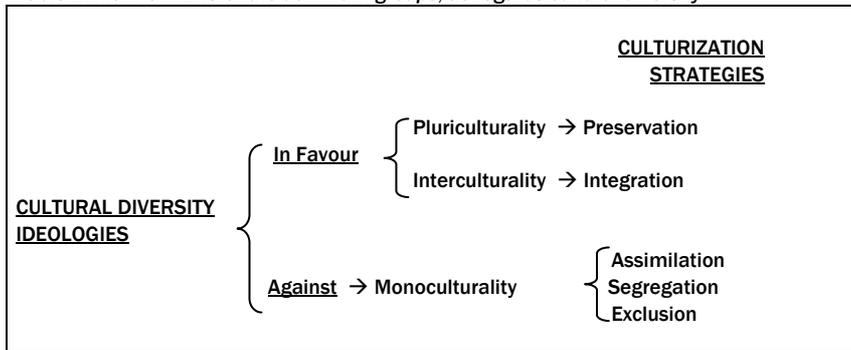
Although currently the relations are also asymmetric and unequal, they turn out to be more eligible and optional, both individually and at group level for the members of the less prestigious groups. For this reason, this type of contact situation, thus considered, turns to be less controversial.

- From the *relative size theories*, emphasis is played on the number of individuals that make up the different groups. The group size criteria is important, especially in the so-called western democracies of the more developed countries, based on the *one man - one vote* principle. It is an ambiguous group interrelation criteria, since it can be applied from: 1) the *individual equality* principle, predominantly in intra-group relationships, 2) the *group equity* principle, predominantly in inter-group relationships (Azzi, 1996). For that reason, this criteria happens to be deceptive or misleading, since it presents a more impartial and neutral aspect of inter-group relations, whereas in reality those relationships are usually conflicting as well.
- It seems that there is a concurrency tendency in the advantages or disadvantages derived from asymmetric and unequal inter-group relationships, so that: 1) on the one hand, the same group(s) turn out to be the dominant ones, with more prestige and holding a majority and, on the other hand 2) the corresponding subordinated group(s), also turn out to be correspondingly subordinate, with less prestige and holding a minority; in such cases, the inter-group rifts tend to be maximum and so are the possible intergroup conflicts. However, this concurrence does not always tally for different reasons: perhaps the dominant group is neither the one enjoying greater prestige, nor the majority one (for example, the group of Dutch origin in South Africa); the dominant group can also be the one with higher prestige, but not be the majority one (for example the United States in the worldwide interstate panorama); the group of higher prestige may not be the dominant nor the majority one (for example, the group of British origin in South Africa, India, etc.); the majority group may not be either dominant nor the one with greater prestige (for example, China in the worldwide interstate panorama); and so on. The important thing is to emphasize that, in situations of non-concurrence in intergroup relations, the

differences that will generally predominate will be the ones related to power, and then as regards the status and, finally, those related to size (Azurmendi, 2000).

In an attempt to integrate the Ecology perspective on *biodiversity* and the Social Psychology perspective on *cultural diversity* (Azurmendi, 2000; Azurmendi, Romay & Valencia, 1996; Berry & Laponce, 1994; Bourhis, Moïse, Perreault & Senecal, 1997; Sabatier & Berry, 1996), and taking into account that the reality is mainly configured by human intervention stemming from Politics and Economy, and regulated from the Law, the aim is to depict the possibilities that the *dominant groups offer*, as regards cultural diversity, to their corresponding subordinated groups: 1) a specific type of ideology, in favour or against: A) the upkeep of the existing pluri-culturality, and B) the promotion of innovative interculturality, 2) which will be reflected on specific *culturization bias*: A) or in favour: of the *preservation* of pluriculturality, or integrating interculturality, B) or against: *assimilation, segregation or exclusion*. In order to depict this more easily, a table has been elaborated summarizing the main OFFERS of the *dominant groups* as regards cultural diversity.

Table 2: Main OFFERS of the *dominant groups*, as regards *cultural diversity*



In view of the *offers* of the dominant groups, its corresponding *subordinated groups* can either: 1) DEMAND different inter-group relationships, according to their ideology and culturization bias; 2) RESPOND to the strategies that are offered to them in different ways, that range between: A) acceptance, collaborating without offering resistance, B) to protest, performing as *active minorities* (Moscovici, 1981), C) going

through all types of intermediate situations. Emphasis should be placed, once more, on the necessary *regulation* of the human intervention, given that human interaction between the different ethno-cultural groups is asymmetric and unequal and requires the intervention of Law between: a) *demands*, favourable to cultural diversity from the Ecology stance, and b) those *offers* that are questionably favourable to this type of cultural diversity, from the Politics and the Economy point of view, intermediating between both.

The Building of *Citizenship*

As regards *citizenship*, it can be argued that it is yet another complex and ambiguous concept that deals with the *equal distribution of* and the *equal participation in* within a set of objective rights and obligations that are currently applied in the following two levels: 1) that pertaining to the various States, 2) and the individual. It can also be understood as a concept derived from *cultural diversity*. It is possible to speak about different types and degrees of citizenship, based on yes/no accessibility to some of the rights and obligations. It is originally a political-legal-sociological concept, subsequently also ecological and psycho-social, that is currently inscribed in both slants of the interaction: A) from Politics towards Ecology, and B) from Ecology towards Politics, according to the MEDS Model.

Citizenship is an ambiguous concept, among other reasons, because it does not always convey the same meaning, due to the fact that: 1) it can be based on a series of variable objective characteristics: racial, residence and/or ancestry, birthplace, work or/and residency permit etc, which mainly differ according to the different States; thus, nowadays being a Spanish, British, German, American, Senegalese, etc., citizen does not mean the same; 2) the concept can be used in different levels of application: *Spanish citizenship*, *European citizenship*, *World citizenship*, etc.; 3) may not be usable in some levels of application, seen from very different reasons of non-applicability, i.e., for instance, the reasons that prevent the use of *Basque*, *Galician citizenship*, etc., *western citizenship*, *European*, *American*, *African*, *Asian citizenship*, etc. ... are not the same; 4) some individuals and groups can hold *double citizenship*, whereas others have to put up with a *non-citizenship* (or stateless?) status; 5) invariably, individual and group levels are misinterpreted in an biased

manner, etc. Nevertheless, benefiting from a citizenship has enormous repercussions; hence the importance of clarifying this point and technicality.

Citizenship can be described: 1) objectively, from Politics and Law, through characteristics (ancestry, birthplace, work or/and residency permits, ...) which can differ, even in a relatively homogenous area, as in the E.U. member States; 2) also subjectively, from inter-group Social Psychology, through ideologies, perceptions, attitudes, motivations, feelings, identities, culturization strategies, or inter-group behaviours.

A psycho-social study example of *culturization strategies* and *building of citizenship* is provided by the ICYLBACE-96 Project (Cultural and Linguistic Identities in the Bilingual Autonomous Communities (BAC) of Spain) (Azurmendi & Bourhis, 1998), which studies, among other issues, individual's opinions (2,500 university students, 500 per BAC) as regards the necessary conditions that must be complied with so that one person can FEEL completely Basque (or Catalan, Galician, from Navarre, or Valencia), or ... *completely Spanish*, i.e. some of the culturization strategies that have been studied. Some of the results obtained, show the following obtained via factorial analysis (Azurmendi, Bourhis, Ros & Garcia, 1998):

- As regards the geographic or cultural-linguistic origin of the individuals subject to study and their parents (objective characteristic), born in the same BAC are: 1) less than half: in the Catalan BAC (only 30,7%) and the Basque BAC (40,8%); 2) more than half: in the BAC of Valencia (56,7%), the BAC of Navarre (64,9%) and the Galician BAC (86%);
- As regards the psycho-social types of citizenship obtained, according to the *culturization strategies* (subjective characteristic): 1) in order to feel Catalan, Galician, from Navarre, Valencia or Basque, there are two methods (the two significant factors of the factorial analysis: A) through a *cultural citizenship* (Factor-1, which explains the 39,3% of the variance): to know and to defend the Catalan, Galician, ... culture; to know and to speak Catalan, Galician language ...; to be Catalan, a Galician patriot ...; B) through an *ethnic-civic citizenship* (Factor-2, which accounts for the 18,2% of the variance): to have been born in the BAC where one lives; to have Catalan, Galician ancestors ...; to live and work in the BAC

where one lives, ...; 2) but to feel Spanish, there is only one route (one single significant factor): through ethnic-cultural-civic citizenship (Factor-1, which accounts for the 45,7% of the variance), that gathers all the set of variables that have been taken into account.

- Comparing the two previous assumptions (objective and subjective), with the *cultural-linguistic identification* (objective + subjective characteristic) of the subjects with one of these three identifying prototypes: 1) Catalan, Galician, from Navarre, ... 2) Spanish, or 3) Catalan-Spanish, Galician-Spanish ... those who adhere to a larger extent and significantly: A) to a construction of Catalan, Galician, from Navarre, Valencia or Basque *cultural* citizenship, non-ethnic citizenship are, indeed, those who are identified, in decreasing order, as being: from Navarre ($x=.64$), Catalan or Basque ($x=.63$), from Valencia ($x=.48$), Galicia ($x=.41$); B) to a building of non-cultural Catalan, Galician, Navarre, Valencia or Basque ethnic-civic citizenship are: those who are identified to a greater degree and significantly as: Spaniards in the Catalan BAC ($x=.46$) and as Spaniards from Valencia in the BAC of Valencia ($x=.27$); C) for a building of Spanish *ethnic-cultural-civic citizenship*, or as regards all types of characteristics, are those that identified themselves as Spaniards, in decreasing order: in the Basque BAC ($x=.39$), the Catalan BAC ($x=.36$), the BAC of Valencia ($x=.30$).

That is to say, where an objective situation of a more pluri-cultural origin has taken place: Catalan and Spanish in the Catalan BAC, or Basque and Spanish in the Basque BAC, it also provides: 1) a deeper identification with one's culture and language (Catalan, or Basque), which turns out to be a less excluding identification, 2) where cultural diversity becomes easier, since more open, subjective and cultural, and less demanding cultural strategies have been attained as regards the most objective characteristics related to ethnicity, 3) reaching a significant interrelation with the identification of one's own language and culture and the *cultural* strategy, mainly in the Catalan and Basque BAC itself, that is to say, in the BACs with higher pluri-cultural origin.

This behaviour could be explained from the predictions of the various inter-group psycho-social theories, such as: 1) *Intergroup-contact Theory* (cognitive, attitudinal and behavioural) (Azzi, 1996): the larger the contact

→ the greater the mutual knowledge → greater acceptance → more positive attitudes → motivations towards contact increase → more favourable ideologies towards cultural diversity → more integrating culturization strategies → inter-group behaviours based more on subjective issues and less on objective aspects → more egalitarian inter-group behaviours → ...; 2) Cultural and Ethno-linguistic Identification Interactive Model (CELIM) (Azurmendi, 2000; Azurmendi, Romay & Valencia, 1996; Bourhis, Moïse, Perreault & Senecal, 1997) (Table 3):

Table 3: Interactive Model for Culturization and Ethnolinguistic Identification (CELIM)

DOMINANT COMMUNITIES	SUBORDINATED COMMUNITIES				
	Integration	Assimilation	Separation	Anomia	Individualism
	Consensus				
Integration	<u>Identity</u> <u>Pluricultural</u>	Problematic	CONFLICTIVE	Problematic	Problematic
		Consensus			
Assimilation	Problematic	<u>Identity</u> <u>Exocultural</u>	CONFLICTIVE	Problematic	Problematic
			CONFLICTIVE		
Segregation	CONFLICTIVE	CONFLICTIVE	Identity Endocultural	CONFLICTIVE	CONFLICTIVE
				CONFLICTIVE	
Exclusion	CONFLICTIVE	CONFLICTIVE	CONFLICTIVE	Non-Identity Acculturization	CONFLICTIVE
					Consensus
Individualism	Problematic	Problematic	Problematic	Problematic	<u>Identity</u> <u>Personal</u>

This research work (ICYLCABE Project), related to *cultural diversity*, is being extended, at present, incorporating emphasis stemming from Ecology (social demand of cultural diversity protection), from Politics (objective definition characteristics of nationality and citizenship) and Law (legislation on the matter, positive discrimination or affirmative action and citizen participation tools, prevention principle, immigration law), and Social Psychology issues that have already been applied (linguistic-cultural origin, linguistic-cultural identification, exocentric and egocentric beliefs related to languages and cultures in contact, individual network and frequency of inter-group communicative contacts, competence and use of languages and cultures in contact, inter-group relationships: desired distance, attitudes, discrimination, cooperation/tension,

culturization strategies), trying to draw us closer to the proposal of the MEDS Model that is being proposed in this paper. Therefore, the aim is to: 1) reach a more complete and suitable description of pluri-cultural situations, 2) and to provide a more adequate explanation of the resulting phenomena under such circumstances, 3) granting, in general, a greater predictive capacity to the variables stemming from Politics and, a to a lesser degree, those stemming from Social Psychology, 4) using various methodologies in the research: qualitative (observational, discussion groups), quantitative (correlational, causal) and discursive (legal interpretation, speech analysis).

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