Economy of culture: crossed views of sustainable development

HADJI Kahina

Pour citer cet article :

HADJI K, (2024), «*Economy of culture: crossed views of sustainable development* », *Scientific review of economic future, Vol.11. n°01, p.* 060-082.

Economy of culture: crossed views of sustainable development

HADJI Kahina (*)

Université M'Hamed Bouguara,
Boumèrdes, (Algérie)

k.hadji@univ-boumerdes.dz

Abstract：

In September 2015, the UN General Assembly adopted the 2030 Agenda for Sustainable Development, with 17 ambitious universal goals to transform our world.

UNESCO ensures that the role of culture is recognized through a majority of the Sustainable Development Goals (SDGs), including those focusing on quality education, sustainable cities, the environment, economic growth, sustainable consumption and production patterns, as well as peaceful and inclusive societies, gender equality and food security.

Putting culture at the heart of development is a capital investment in the future of the world and the challenge is to convince policy makers and local, national and international social actors, to integrate the principles of cultural diversity and the values of cultural pluralism into all public policies, mechanisms and practices, notably through public/private partnerships.

It is about anchoring culture in all development policies, whether they concern education, science, communication, health, environment, tourism and supporting the development of the cultural sector through creative industries: thus, by contributing to poverty alleviation, culture is an asset for social cohesion.

Key words: Culture; Sustainable development; SDGs, Sustainable development policy.

JEL classification : Z19 ; Z13 ;   Q01.

(*) **Auteur correspondent**

ملخص

في سبتمبر 2015، اعتمدت الجمعية العامة للأمم المتحدة "خطة التنمية المستدامة لعام 2030" مع 17 هدفًا عالميًا طموحًا لتحويل عالمنا.

تكفلت اليونسكو الاعتراف بدور الثقافة من خلال غالبية أهداف التنمية المستدامة، بما في ذلك الأهداف التي تركز على التعليم الجيد، المدن المستدامة، البيئة، النمو الاقتصادي، وأنماط الاستهلاك والإنتاج المستدامة، فضلاً عن المجتمعات السلمية والشاملة، والمساواة بين الجنسين والأمن الغذائي.

وضع الثقافة في قلب التنمية هو استثمار رأس المال في مستقبل العالم والتحدي الذي يجب مواجهته هو إقناع صانعي القرار السياسي والمحلي، الجهات الفاعلة الاجتماعية الوطنية والدولية من أجل إدماج مبادئ التنوع الثقافي وقيم التعددية، في جميع السياسات والآليات والممارسات العامة، ولا سيما من خلال الشراكات بين القطاعين العام والخاص. ويتعلق الأمر بترسيخ الثقافة في جميع السياسات الإنمائية، سواء كانت تتعلق بالتعليم، العلم، الاتصال، الصحة، البيئة، السياحة، أو دعم تنمية القطاع الثقافي من خلال الصناعات الإبداعية: وبالتالي، من خلال المساهمة في التخفيف من حدة الفقر، تصبح الثقافة رصيدًا للتماسك الاجتماعي.

الكلمات المفتاحية الثقافة، التنمية المستدامة، أهداف التنمية المستدامة، سياسة التنمية المستدامة

التصنيف: JEL: Z19 Z13 Q01

INTRODUCTION

We have seen that many local and national strategies for sustainable development have failed because they have forgotten about culture. When the current paradigm of sustainability is applied by governments, in their long-term planning, the economic dimension is always explicit, it generates income and employment, and therefore exports, the social dimension emphasizes equity (health and education, and the fight against poverty) while the objectives of the environmental dimension are to introduce a balance in the consumption of resources within local ecologies. Culture is ignored or seen as a merely useful tool for achieving other goals. As with the evolution of human rights, the concept of development has largely

ignored the importance of cultural rights for the respect of human dignity and the development of individuals and communities. Culture was considered a final step, less important than the needs, considered fundamental. Astonishingly blind when we know that we need knowledge to cultivate the land, to inhabit its environment in a balanced way, to care for and heal, to feed and nourish, to exercise a profession useful to society and fulfilling for oneself and one's family, to make decisions for oneself and participate in the collective life and, finally, to pass on the most appropriate values to one's children.. The cultural domain applies to itself and to others. Like other human rights, cultural rights are the ends and means of development. Yes, culture is the principle of the economic dimension, since any sustainable economy is based on the development of the most appropriate knowledge; it cannot, however, be reduced to a growth instrument without taking into account the necessary balances. Yes, culture is at the principle of the social dimension because it is a factor of links, but it cannot be reduced to the idea of ensuring the cohesion of a homogeneous society (it is the dream of all fundamentalisms and the nightmare of those who love freedom). Yes, culture is at the principle of the environmental dimension because, to respect an ecosystem, we must know it, love it and work on it, but we cannot simply use it to raise awareness of environmental responsibility.

Culture is much more than an instrument. It is the soul of development and promotes the intrinsic values of heritage, knowledge, creativity, diversity or identity. The only active cultural processes – namely the exercise of their cultural rights, freedoms and responsibilities – enable citizens to have a life full of awareness and meaning. Cities are pioneers: the World Organization of United Cities and Local Governments promotes the "Agenda 21 of Culture" (approved in Barcelona in May 2004) and the Declaration on "Culture as the Fourth Pillar of Sustainable Development" (approved in Mexico City in November 2010). These documents propose a strong local cultural policy, based on the cultural rights of citizens and the presence of cultural considerations in all public policies. UCLG considers human rights to be the principle of development. UCLG does not propose that culture be a fourth "phase" of development, but calls on local governments to make culture the center

of sustainability. So what is the place of culture in the project success of sustainable development?

I.   The concept of culture and sustainable development

1. The concept of culture

Culture, or civilization, understood in its broadest ethnographic sense, is this complex set including knowledge, beliefs, arts, morality, laws, customs, as well as other abilities and habits acquired by man as a member of a society (**Melissa, Pignatelli**, 2013).

This definition of Edward Tylor, used even critically by anthropologists in their work, contains some important ideas:

- The first idea is that culture, or civilization, understood in its broadest ethnographic sense, is found everywhere. There are therefore no peoples with culture and peoples without culture.
- The second idea is that culture is a complex whole that we can, even in this case; find everywhere (all peoples, however primitive they may be, have an economy, a morality, a law, a technology, etc.).
- The third idea is that culture is acquired (it is not innate, specific to a race, as the creationists thought) and is not transmitted through blood.
- The fourth idea, closely related to the previous one, is that culture is acquired by man as a member of a society, and since there are a large number and a wide variety of societies, there are as many cultures as there are societies.

With the evolution of the discipline, anthropology develops the concept of metis, mixing, as a moment of meeting and exchange of ideas, methods and techniques in which cultures are born.

From this perspective, culture is understood as a network threaded by different meanings, composed and recomposed by the movement of

things and people in the global oecumene, and modified in different ways by local sedimentations.

In the humanities and social sciences in general, on the basis of structural anthropology (Lévi-Strauss 1955), the concept of "culture" is now used for more than half a century in scientific work to bring together and separate populations and individuals, even in the managerial methods demanded by the current economic world (Hofstede 2001). Pragmatically, this concept has proved its worth and enjoys obvious success in the contemporary social sciences, in so far as it is used in a wide variety of situations, either as a theoretical tool, or as a behavioral justification in everyday life. In short, the concept of culture is applied in the following paradigms:

In individuals, culture is connected to a sense of belonging (in phrases such as "this is my culture"), often directly connected to the concept of identity, and seems to manifest itself in a psychological mixture of emotions and cognitive mechanisms;

For researchers, culture allows to delineate a number of characteristics and assign them to groups or subgroups, in order to conveniently represent habits, beliefs, rituals and techniques shared by human collectives;

Among managers and social workers, culture enables the use of relevant tools, as it allows the creation, within a certain limit, of interstitial spaces and methods, in order to build bridges between cultural environments (in the case, for example, of business-to-business relationships in different countries, or in the case of multinationals having to adapt their site policies).

Culture can therefore be seen as a two-dimensional tool, since it allows both similarities and differences to be recognized, thus bringing together individuals (with or without their consent, for that matter) and separating them based on dissimilar behaviours. Through this concept, we classify groups, societies and individuals, while comprehensively explaining the ontological complexity of mankind – all with one intellectual tool. However, we propose the following postulate: culture as a concept is perhaps not always necessary to describe precisely the social, political or economic phenomena it seems to want to define and describe,

and perhaps even confuses by highlighting differences (when there are cross-cultural similarities) and the alleged difficulties that may be related to them, while masking issues that we consider to be of a different nature (as well as the political weight of certain groups within a society, or equality between men and women within a social group).

Of course, this concept has been the subject of intense discussion for several decades, while focusing on a core of common items to delineate culture as a collective, shareable and shared tool, based on the circulation of symbols and a semantization of everyday life, which would allow individuals to satisfy their need for belonging, while offering a basis for building individual and collective identities. Thus, based on the work done so far, we assume that culture must serve cognitive purposes (in order to organize and structure the interpretation of shared actions to give them meaning), emotional (insofar as cognition and emotions are systematically linked (Frijda 2003), since positive or negative emotions motivate cognitive operations) and identity (the collectives thus sharing elements of identification, while also constituting a field of identification for future generations):

For Goodenough (1964: 36), culture consisted of what people know or believe in order to be able to act in an acceptable way towards other members of the same culture, also to be able to distribute social roles – without, however, explaining the emergence or dynamics of these beliefs, behaviours and roles;

For Camilleri (1989: 27), culture is a set of shared meanings that are assigned to environmental and social stimuli, and that induce common representations and behaviours, which are preferably reproduced – unfortunately, this definition by too cognitive (with a «black box» aspect) and deterministic leaves no room for changes and evolutions, even though societies are going through such phenomena;

For Sirota (1998: 92), culture is an equipment that allows individuals to live, think and act in a way adapted to their environment, also endowing them with the capacity for creative transformation: it is therefore an apparatus to think and represent society and the place of the individual, on a basis of sharing – however, this more psychological definition gives

no clue as to how inter-individual relations allow, through tensions, the creation of ever-changing systems, once again leaving culture in a mechanistic role.

Finally, for Demorgon (2004: 37), culture is a construct variously coded in order to be shared – yet a stable, fixed and simple definition that gives culture a mechanical and machined appearance, adapted to a world and to individuals, as pre-existing to the social order.

While the variety of these definitions give clues to the sense of complexity in relation to culture, the concept itself remains rigidly defined, often on a cognitive basis that does not necessarily respond to the complex ecology of interactions, perhaps because of the ontological complex of the humanities and social sciences to get closer to the so-called serious or hard sciences, by applying to human phenomena (thus multimodal and multipolar) scientific strategies that deserve to be discussed.

2. The concept of sustainable development

The multiplicity of definitions that have been proposed to clarify the notion of sustainable development constitutes an obstacle rather than an instrument of clarification when attempting a summary presentation of this question. To go quickly to what seems essential, we will limit ourselves to mentioning in this work the most often cited definition, that of the Brundtland commission (1987) which marked the real start of the international public debate on sustainable development: it is defined, as we know, as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

But it is probably pointless to question the requirements, constraints and possibilities of sustainable development if the content and ambiguities of the concept of development and its current translations are not clarified beforehand.

In its most general sense, the term development can be considered a synonym for social progress in the sense that tomorrow's society can be better than today's. This improvement depends on the choice of individuals and communities rather than a divine decree or an obscure fatality. However, speaking of a better society obviously confers a

multiplicity of dimensions on the concept, as well as a normative nature whose criteria and choices must be specified.

The multiplicity of dimensions of the possible progress of society evokes the questions of the material standard of living and its economy, those of balance and conviviality between the individuals and the social groups that constitute this society, that of its security and its relations with the outside, that of its relations with its natural environment, that of its political organization, etc. These dimensions are always presented in any society, but the relative importance of each of these dimensions varies with the spatial and temporal context. Hence, the importance of taking into consideration the specific historical, geographical and social context in which the reflection on development and its implementation trials are situated.

In this article, we will briefly attempt to systematize, from various sources, the main characteristics of sustainable development. Each of these features offers, as we shall see, an opportunity for interpretation and debate. So far from being what it may at first sight appear to be, the notion of sustainable development seems, on closer examination, to be the umbrella for a series of unresolved debates - debates, which, moreover, often go beyond its scope.

Fig 01: Principal dimensions of sustainable development
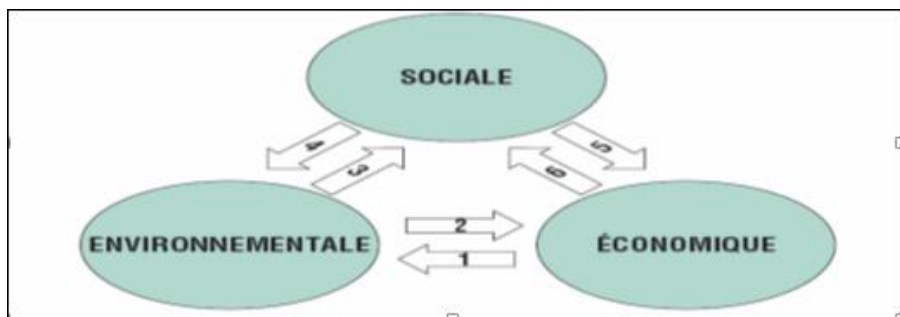
Source: OECD (Organisation for Economic Co-operation and Development, "Sustainable Development, the Big Issues", edited by the OECD Secretary-General, 2001, p. 37.

The same text on sustainable development contains the following interactions:

1. From the environment to the economy: productive functions of the environment (natural resources and receptacle roles) economic cost of environmental protection.

2. From economics to the environment: pressures exerted by productive activities on environmental resources: investment in environmental protection: property rights over natural and environmental resources

3. From the environment to the social: importance of environmental amenities for the well-being of the individual: health and safety risks of environmental degradation;

4. From social to environmental: pressures exerted by consumption patterns on environmental resources, awareness by citizens of environmental problems,

5. From the social to the economic: workforce volume and quality, importance of social regulations for the functioning of markets,

6. From economic to social: employment opportunities and living standards, income distribution, funding of social security programmes, pressures on social and cultural systems, leading to disruption and migratory flows.

Based on these interactions, sustainable development can be described as respect for natural resources and ecological systems, supporting life on earth to guarantee economic efficiency, but without losing sight of the social (human and societal) goals of combating poverty, inequality, exclusion and equity. A sustainable development strategy must be a winning strategy from this triple point of view: economic, social and environmental.

In order to implement a sustainable development policy, it is necessary to link the economic, social and environmental dimensions, which are the three pillars to be taken into consideration in the

construction process, rather than the over-exploitation of resources and the misuse of human resources. In view of this, it seems necessary to clarify the three dimensions mentioned above.

The environmental dimension: The environment is undoubtedly the best-known dimension, and the one that has contributed most to the definition and dissemination of the concept. Examples used to illustrate the concept often concern the management of renewable natural resources, such as forests.

This is clearly a major issue, as the current deteriorating situation shows. The type of growth experienced by industrialized countries over the last one hundred and fifty years or so has created pressures on the environment that have become unsustainable: global warming, depletion of the ozone layer, declining biodiversity, air, water and soil pollution, the degradation of many forests and fish stocks, a considerable increase in waste, etc.

These problems may lead to more or less short-term irreversible damage, hence the importance of decontamination measures. However, sustainable development requires much more than depollution, which remedies environmental damage more or less effectively and after the fact. Rather, it seeks to integrate the prevention of these pressures into the growth model, as reflected in the Canadian Council of Ministers of the Environment's conditions that require (David, C, 2001):

- The rate of use of renewable natural resources shall not exceed that of their regeneration;
- The rate of depletion of non-renewable resources does not exceed the rate of development of renewable substitutes;
- The amount of pollution and waste does not exceed what the environment can absorb.

Several concepts aim to define more precisely such conditions, such as that of support capacity: a quantitative concept, which assumes that there are limits, although often difficult to define, to the capacity of

natural ecosystems to withstand sustained growth in resource consumption and pollution. The main factors are the number of inhabitants, population density, standard of living and technology.

Other concepts can also be mentioned: ecological footprints or environmental burdens, natural resource accounting or green GDP, eco-efficiency.

The social dimension: The social dimension has probably received the least attention compared to the environment or even the economy. It is nevertheless considered essential; including by international organizations whose primary mission is economic, such as the Organisation for Economic Cooperation and Development, the World Economic Forum or the World Business Council for Sustainable Development.

Various meanings are generally used to define this dimension: social aspects linked to the environmental dimension, such as society's acceptance of the necessary changes in consumption patterns; legal and political aspects, raised during the negotiations on environmental treaties; participation of citizens in the construction of sustainable development, their social commitment.

There is, however, a much more encompassing conception. The OECD brings together social indicators of sustainable development under four themes: autonomy (active participation in the economy and society); equity (income, opportunity); health (care, conditions affecting mortality, morbidity); and social cohesion (factors threatening it, crime for example).

As can be seen, the social dimension refers to broad, highly politicised issues that are far from being universally accepted: the OECD's idea of a well-functioning labour market is not shared by all; there is much discussion about the pros and cons of minimum wage; and what about income inequality, still perceived by many as the very source of prosperity?

More than the answers, what is important to consider here is the questioning itself, which situates social concerns in a perspective of long-term sustainable development.

The economic dimension: Like the social dimension, the economic dimension has various meanings: economic scope of the environmental dimension; nature of certain instruments of intervention, economic instruments, such as taxation, market mechanisms; economic indicators such as economic output, productivity, national accounts, resource and investment management. These different meanings are commonly used and make the economic dimension pervasive in sustainable development discussions.

International agencies and statistical units in the various countries have for several years sought to define economic indicators of sustainable development. This work can help to identify its contours. For example, the OECD proposes the following economic aspects: growth and economic development (GDP per capita); asset replacement (net saving rate); productivity (total factor productivity); and financial status (net foreign debt in proportion to GDP).

However, the boundary between the economic and social dimensions is not always clear. The economic indicators used by the United States or the United Kingdom, for example, include employment and unemployment but also income distribution and poverty. As is so often the case, it is difficult to distinguish between the economic and the social, as these aspects are intertwined.

A question that comes up very frequently regarding the economic dimension is that it is often opposed to sustainable development by various circles, notably the business community. However, this opposition tends to disappear.

II. The role of culture in sustainable development

1. A few historical reminders of Culture and Development

If, as early as the 1960s, a visionary such as Léopold Sédar Senghor insisted on the interactions between culture and development, I always thought that man, that is to say culture, was at the beginning and end of development, these relationships have never been self-evident.

When UNESCO, after adopting a broad and anthropological definition of culture at the World Conference on Cultural Policies in Mexico City (1982), wanted to launch a World Decade on Development and its Cultural Goals, it was quickly disillusioned: neither the Member States nor the various agencies of the United Nations system were ready to follow suit. These initial misgivings were eventually overcome and the Decade could produce both the Report on "Our Creative Diversity" (published in 1996) and the "Action Plan on Cultural Policies for Development" (Stockholm, April 1998), not to mention the many projects in the field that put into practice these interactions between culture and development.

Finally, the "Universal Declaration on Cultural Diversity" (2001) and the "Convention on the Protection and Promotion of the Diversity of Cultural Expressions" (2005) put the finishing touches to these reflections on culture as a new paradigm for development.

On the "non-cultural" side, the journey was a little longer and more difficult. If the World Bank has become aware, since the late 1990s, that "culture matters", it was the Johannesburg Summit on Sustainable Development (September 2002) that recognized culture and cultural diversity as the "4th pillar" of sustainable development (alongside the environment, economy and social) and the publication of UNDP's 2004 World Human Development Report, devoted to "Cultural Freedom in a Diverse World", which outlined a new approach to development, more respectful of culture and relying on it to give new vigour and dynamism to the various development strategies.

In the 2000s, many bilateral cooperation's followed in the footsteps of the Nordic countries, such as Swiss, German, French and Spanish cooperation's.

The European Union, for its part, through the adoption of texts such as the «European Consensus for Development» (2006) and the «European Agenda for Culture» (2007) and the launch of programs structuring the interactions between culture and development, has finally made culture one of its strategic priorities.

In Africa, awareness of this new "culture-development" paradigm has been evident since the adoption of the "Cultural Charter for Africa" (Port Louis 1976) and the "Declaration on Cultural Aspects of the Lagos Plan of Action" (Addis Ababa, 1985). Today, even if culture is reduced to the bare minimum in NEPAD, Africa has, with texts such as the "Charter for the Cultural Renaissance of Africa" (Nairobi/Khartoum, 2006) and the "Nairobi Action Plan for Cultural Industries in Africa" (2005), or the texts and Action Plans adopted within the framework of the ACP or regional organisations, strategies that enable it to meet the new challenges facing the continent's development.

An "integral strategy" means a strategy that is supported by all members of a government and not just the Minister of Culture. It also implies that territorial authorities share the same policy. That being said, it is also necessary to reiterate the need to equip African countries with genuine cultural policies, capable of "infrastructuring cultures" (Joseph Ki-Zerbo) and to promote "culture-development" policies, in particular in the educational, social and economic sectors.

2. Culture as a condition for development

Today, it is becoming increasingly clear that the non-development or poor development of some African countries does not depend exclusively on economic, ecological, social or political parameters, but that culture – whether as a driving force or a brake – exerts enormous influence and is of equal importance to good governance, gender equality or school

education. An inward-looking culture, highly hierarchical and based solely on traditional values, can become too rigid and make it all the more difficult to adapt to profound changes. On the other hand, if traditions – as is the case in Africa – give great space to tolerance and debate, as well as to the dignity of each one and to a harmonious living together, they can facilitate the transition to another form of society, which will find its full place in a more human globalization and in a knowledge-based society respectful of cultural diversity.

It is also true that the failures of certain economic policies and development models, often imposed by the North, force us to reconsider our approaches to development, as has been done, in particular, through the eight Millennium Development Goals (MDGs). Culture is not explicitly among these Goals, although it is undeniably the foundation of this MDG strategy. It constitutes a sphere where society expresses its relationship to the world, its originality, analyzes itself and projects its future. As the foundation on which the organization and functioning of society are based, it determines the style and content of economic and social development.

Art can contribute in creating an open culture that is more resilient and better able to adapt to the changes brought about by different crises – financial, economic, social, climatic, etc. - ranging from essential to secondary. Development can only be sustainable if it is integral, if its different dimensions are balanced and mutually fruitful. This requires serious examination by the international community. And it also means a renewed activism of the agents of culture: to abandon the logic of professional compartmentalization (where it exists, as in France and other self-declared developed countries) and to put the cultural rights of citizens at the heart of their action; without the agents of culture (without us), the cultural component of sustainability can never become a reality.

3. The Rio+20 perspectives and the creation of new sustainability goals

Rio + 20 should be the venue for these debates. The conference will focus on the green economy and the new institutional framework for sustainable development, but it will also be an opportunity to analyze emerging topics. Culture – specifically the right of everyone to participate with all their cultural resources – must be a key emerging topic in sustainable development. In the preparatory documents for the «zero version» of the Rio + 20 Final Declaration, the indigenous peoples and the world organization of United Cities and Local Governments explicitly called for culture to be considered as the fourth pillar of sustainability, while other voices such as UNESCO, the Organisation of Francophonie or governments such as Brazil have called for the culture to be explicitly included as an essential subject of the Rio + 20 resolutions.

It is not enough, however, to add one subject among others; the objective is to adopt a conception truly centred on the rights, freedoms and responsibilities of each individual.

The Rio + 20 Final Declaration should maintain paragraph 16 which now exists in the "Zero Version" and reads: "We support the diversity of the world and recognize that all cultures and civilizations contribute to the enrichment of humanity and the protection of systems that support life on Earth. We emphasize the importance of culture for sustainable development." However, it should be clarified: "All cultures and civilizations can contribute." Indeed, too collective a statement raises a difficulty: it is not true that all «cultures» contribute to enrichment, because there are practices that are harmful to development and human rights. The subject cannot be a collective one, the varied cultural environments include mixed sets of practices, some of which are very favourable, others less so and others significantly harmful, including in the most contemporary practices. Cultural diversity is a heritage, cultural rights are factors of development within other human rights, but practices need to be interpreted and regularly adapted, according to open processes of dialogue and critical respect.

The Rio+20 Final Declaration should also devote an entire chapter (in the operational part of the declaration) to ways of integrating cultural factors into local and national strategies, and international programs for sustainable development. If Rio + 20 creates sustainability goals, cultural development should be one of them, and goals related to all dimensions of culture should be explicit. A United Nations decade on culture for sustainable development, 2014-2023 could thus be planned.

All the ingredients exist. Let's quote the canonical definition adopted by the Brundtland report: "Sustainable development is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs." This concept of duration is essentially conservative and is based on a logic of needs to be met. In contrast, an approach based on developing human rights puts people and their cultural, ecological, economic, political and social capacities at the centre:

- The rights of knowledge, the freedoms of choice and the associated responsibilities – are a fundamental condition for democratic and dynamic governance of all the resources at the service of each and with a concern for the balance of the major systems.

Which we have to face. It helps establish a dialogue between cultures, defuse inter-ethnic conflicts, help individuals discover their talents, gain self-confidence, motivate and empower themselves, in order to better engage in the service of their community.

4. Culture as the 4ᵗʰ pillar of sustainable development

Cultural diversity, the enhancement of artistic and cultural practices, cultural creation and innovation, all the intangible riches that can be considered essential to the construction of the human being – as tools of knowledge and relationship – are at the heart of sustainable development. This sustainable development must be considered as a new project of society, the framework of a new stage for the organization of human

activities, a rule of the game that will put the economy at the service of social development and the fight against poverty and inequality, while saving as much as possible of the biosphere's natural resources, which we know to be limited.

The challenge for Africa is twofold: its extraordinary artistic and cultural wealth can be both a pillar of the personal and collective development of populations and the development of the cultural sector. But it can also provide impetus for the economic, social and political development of the entire region, becoming a driving force for social and political change and strengthening democratic governance. It is indeed culture and social capital that promote the development of the capacities of individuals and groups and their participation in the life of society. It is culture, by enriching social capital that really makes it possible to value other resources for development. And it is cultural creation and artistic creativity that make it possible to move from a resource administration (an organization performs the tasks entrusted to it, with the means put at its disposal) to a dynamic management of resources (the organization sets an objective and mobilizes the means to achieve it, through political and strategic planning and the importance attached to training, capacity development and human resource management).

It is undoubtedly at the local level, cities or neighbourhoods that culture appears most clearly as a resource for sustainable development. Examples are multiplying, good practices are spreading.

General sustainable development policies are supposed to be based on three pillars or dimensions. The economic pillar aims to create income, according to a thematic conception in the eighteenth and nineteenth centuries; the social pillar redistributes income and aims to introduce considerations related to equity among all members of a society, what we started to do in the late 19th century; the third pillar on environmental responsibility was designed in the second half of the 20th century. These three pillars shape the dominant paradigm of sustainable development, a virtuous triangle that is applied at all levels of governance, local, national, continental or global. The paradigm was successfully consolidated after

the 1987 Brundtland report and the Earth Summit in Rio de Janeiro in 1992, but by introducing, more or less explicitly, a hierarchy: the economy first, then the ecological and finally the social, because, at that time, the predominant conception of development was primarily economic in nature.

Let us be bold and say that the current paradigm of sustainability is obsolete. At We believe that the paradigm needs at least a fourth pillar, culture. Perhaps we should also question the metaphor of the pillars to adopt a more integrated perspective. We will give substance to these statements with arguments that range from human beings to the planet. Amartya Sen, Arjun Appadurai or Edgar Morin (to name but a few) wrote their main contributions on the notion of development after 1992. Yet this concept has evolved over the past decades. The argument can be understood on four levels: people, complexity, system balance and the place of cultural rights.

Conclusion

All the critical analyses of the challenges we face as human beings say that we have the capabilities, but they are not interconnected. Our institutions and societies are soloed, leading to a huge waste. If the person is at the centre, one cannot deny the complexity of its dimensions and its relationship to its environments (agricultural, health, food, cultural, economic, social, etc.). This is why Amartya Sen adds to the notion of capacity that of capability. It is not enough to have a job to develop; you also need health, a family, training, systems of communication and participation, etc. Development implies a connection of capacities.

Literacy, creativity, critical knowledge, sense of place, empathy, trust, risk, respect, recognition are not separate cultural elements or values, they are modes of operation that involve in each person several capacities, they must be mobilized in the strategies for sustainable development.

If the complexity characterizes the development of each person, the same applies to systems and territories. Development is not limited to growth, because not everything can grow. While there are areas in which rapid growth is needed (access to property rights for landless peasants, access to food, education for the billions of illiterates, care, etc.), there are others that must decrease, in particular, all hyper-polluting, raw material consuming and energy-intensive activities. If the development of people means that of freedoms, the development of ecosystems, cultural, economic, political and social systems, means a more dynamic, adaptable and resilient balance, favourable to the life of all. Between blind growth and static balance, we must promote dynamic balances, namely the richest balances possible so that people can develop while participating in this wealth. The richness of ecological as well as cultural, economic, social or political balances is the primary factor of their adaptability and therefore their sustainability.

If we analyze our planet as a whole through the reductive triangle of sustainable development (economic, ecological, social), we notice that this image fails to explain the complexity of the world and its dynamics.

In almost every corner of the earth, societies wish to have a voice, to be recognized in their singularity and specificity. These voices call for globalization with a human face, which considers cultural diversity not only as a resource but also as a common heritage for all the peoples of the world. The current three-pillar paradigm forgets the meaning of place: the concrete understanding of sustainable development cannot neglect the complexity of relationships to place. Everyone must be able to participate, with his knowledge, in a balanced habitation of the planet. Recognizing the plurality of knowledge systems is essential for sustainability.

That is why the sustainability paradigm needs an explicit cultural component. The idea of transforming the three-pillar model by a square, in which culture becomes the fourth pillar, has gained ground. But this realization implies a questioning of the very metaphor of the pillars, which can look too much like a pyramid of needs.

It is impossible to talk about the development of a region or a population, without focusing on its primary resource: the development of people. Development is conceived by Amartya Sen as an expansion of choices for each person, which means both respect for their personal freedoms and the development of the opportunities necessary for the exercise of their freedoms. This defines a Human Rights in Development (HRD) approach: each right is understood both as an end (health, freedom of expression, etc.) and as a means or a "capacity driver" (difficult to develop for those who are sick and untreated, prevented from expressing themselves by censorship or lack of means…).

This refocusing is evident at the ethical level (development is done for people), it should also be at the level:

- Economic: people represent the primary economic resource,

- Ecological: they are as close as possible to their environment, even if they are not always able to understand all its logic,

- Social: they are the ones, who make and break social ties and feed on them,

- Cultural: the development of knowledge is essential for the exercise of choices in all other dimensions,

- And finally at the democratic level: citizens have to define the goals and means of development. Each human rights group, or even each human right, brings a factor of development that is at the same time a factor of integration and participation of people in complex systems.

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