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## ***“Cultural Development Dimension”***

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**Abstract:** What is the role played by territorial intelligence in sustainable development? What are the indicators that should be selected as main drivers of territorial sustainable development? Who will enhance what resources? Shall we focus on endogenous or exogenous factors in order to foster sustainable development?

These questions are just a sample of those we try to address.

In line with well-established sociological theories of sustainable territorial development, we wish to validate those hypotheses that, although centered on the economy as the system in which concrete growth opportunities can be observed, focus mainly on the cultural system and citizenship rights awareness as the essential correlates for a type of development that promotes socio-economic cohesion in a given territory.

Many times, especially in the South of Italy, policies mainly designed to give priority to economic resources have failed: economic interventions alone, if not supported by clever investment planning aimed at overall development, arouse conflicts and unrest, often fostering deviant interest groups.

## 1. INTRODUCTION

In the early years of the new millennium no idea of stability somehow inspiring security and certainties in citizens for the next future has emerged in the various social systems. At the political, economic and social level, the models built by modernity in the latest decades had no favourable and positive impact that may have fuelled hopes for the near or distant future. Signs of a new complexity in relations come from all over the developed societies, thus posing the challenge of a new responsible participation by all citizens for the solution of problems that are impending upon the future of mankind.

The solution to many problems that we face today is dependent upon the ways in which the intelligence of those who hold power gets rid of vested interests to come out with solutions that are good for all.

It is obvious that there are no big differences between the micro and macrosocial level as macrosocial problems can spread to the microsystems of small communities.

It is not a question of predominance of the *whole* upon its *parts*, of the *macro* over the *micro*; instead, we wish to point out that today more than in the past it is easy to bring to the fore those conditions of local communities that have a global bearing. This is the only way in which some emerging problems springing from general resource governance can be detected in some territorial areas, thus urging administrators to pinpoint differences and respect them. This implies that, unlike modernity social policies that depend upon centralized government power, today's post-industrial and post-modern societies are characterized by management decentralization and entrust territorially defined communities with full autonomy and resource governance. Such a phenomenon can be observed when social policies are slowing down their pace and the welfare state is inexorably losing ground in terms of the social scope of its interventions because of laws that cut welfare costs to redress the States' deficits.

The rationalization of public expenditure requires that the periphery becomes increasingly autonomous and self-reliant in managing public affairs, the local territory must become self-sufficient and its development depends upon the skills of its representatives, who must implement strategies and projects that will determine the future of their own community.

In this respect, the role of those who are directly in charge for sustainable development within a given social context takes on an extraordinary importance as everybody agrees that both the quality and the scope of territorial development is determined by them.

So, what is the role of territorial intelligence with a view to sustainable development? What are the indicators that can help to steer sustainable development in a territory? Who decides what resources should be enhanced? Should we privilege endogenous or exogenous factors in order to foster sustainable development?

In our paper we focus on the role of territorial intelligence, to give a definition of it; we also try to analyze the meanings assigned to the development of local societies and of governance.

## **2. TERRITORIAL INTELLIGENCE AND SUSTAINABLE DEVELOPMENT**

The definition of territorial intelligence lies at the core of the work done in the last two years by all the partners that joined the CAENTI project in a thinking process that aims to share roles, strategies and projects even through different paths.

Territorial intelligence has been identified as the component that interprets, promotes and acts, taking stock of available and spendable resources in its own social context, in order to reach aims and objectives shared by the community, which takes part in such promoting actions.

The enhancement of territorial resources belongs to a new configuration embracing both the methods that are the end product of planning and the healthy part of the cultural tradition of a community that, taken as a whole, makes up social capital; in this sense the territory is not only seen from the economic viewpoint, as it happened in the industrial society, that is as an environment in which material resources were exploited without worrying too much both for the territorial impoverishment thus caused and for the wealth distribution that favoured just a few people.

The role of territorial intelligence today consists in the identification of pathways leading to objectives shared by the community and congruous with environmental policies; at the same time, the sustainability of a development model is measured by an observation targeted to the definition of plural, possible and multidimensional resource investments, enhancing and sometimes privileging the historical and cultural components. So the territory is viewed as the context in which the cultural, human and historical resources that make up the immaterial heritage become more prominent.

The concept of sustainable development interpreted in this way totally modifies the arrangements and process dynamics which characterized industrial societies.

The cultural component, in societies defined as post-modern, gets the upper hand of the logics that prevailed in modern societies, so the development of a territory is measured by sustainability that places human resources at the centre of territorial policies.

The promotion of such a development must set up a lasting process consistent with the guidelines of a far-reaching planning open to the social environment, which nevertheless does not sacrifice resources that are not reproducible.

Territorial intelligence develops the understanding of territorial structures and dynamics, and at the same time it provides guidance to social parties for choosing means and strategies that can be used by public and private actors to build and share common knowledge in order to fuel territorial lasting development.

According to this definition, territorial intelligence is practised as an action-research that takes part in changes by checking their functions and performances in targeting the planned objectives.

In this sense, by complying with the methodological principles that shape an action-research project, territorial intelligence promotes the political and economic action of territorial government and sustainable development.

So a congruous communicative interaction is established among the social parties operating in a territory, and territorial intelligence takes up a leading role, as it governs the direction taken by sustainable development.

As a matter of fact, the three definitions of the CAENTI project (territorial intelligence, governance and action-research) share the principle that promotes actual participation of the actors and the population of a given territory in enjoying the benefits obtained by the actions aimed at implementing the project.

Of course, we are aware that territorial intelligence has to reckon with large-scale socio-economic and cultural realities, to the extent that it assesses the resources available on a given territory, thus becoming able to promote and steer actors' actions. It is possible to think that the role of territorial intelligence has to work as "mediation structure" which acts as bridge between individual and society; it powers social capital that is at the basis of local development.

In line with well-established sociological theories concerning territorial sustainable development, we wish to corroborate the hypotheses that, on the one hand, still point to the economic system as the main standard for measuring concrete growth opportunities, but on the other hand place the main emphasis in their descriptions on the cultural system and citizens' awareness as the essential correlates for a development able to promote socio-economic cohesion in a given territory.

This cultural dimension of contemporary society, as compared to the guidelines for development culture in the industrial society, which was characterized by unilateral processes, opens up far-reaching perspectives, as the dialogue with other cultures is enriching and heightens the need for difference.

Diversity and difference constitute useful points of reference for differentiating the myriad sociocultural realities that can be reached by building bridges, connections and cooperations just because they are different. This allows to put forward a multitude of development hypotheses, without pretending to export and transplant somewhere else a model that has worked in a given territory.

We have witnessed so many times, especially in the South of Italy, in the 60'ies and 70'ies of the last century, the failures of government's policies that tried first and foremost to transplant an industrial economy there, neglecting the fact that there is a high risk for rejection if the implantation of a foreign body into a system is not supported locally, in fact good intentions were thwarted in that case, leaving back only the so-called "cathedrals erected in the desert".

The generalization and standardization of the industrial development guidelines typical of the modern society up to the 1970'ies in our country, and in other Western countries aswell, did not take territorial vocations in due account, nor did it care enough for the impoverishment and devastation of entire territories once they had run out of resources; modernity did not build a culture that respected and promoted the enhancement of alternative resources steering development in a different direction. Instead, we witnessed

the primacy of ideological theorization, that gave a one-sided definition of development, envisaging underdevelopment and backwardness as the only alternative.

We wish to state very clearly that, as regards Italy, we do not underestimate the benefits gained, in the aftermath of fascism, by the Nation State through industrialization and the wealth created in a country that was getting out of economic pre-modernity, with an illiteracy rate that in many areas of the national territory accounted for more than 50% of the population. Instead, we wish to emphasize that many of our present evils are deep-seated and the political establishment was not careful enough to prevent mistakes in planning sustainable development.

In the last few decades, post-modern culture, as it is called by many researchers, has advanced even in Italy, albeit with difficulties, as a post-industrial phase in which development models cannot necessarily be identified with industrial economy, but rather switch to a typology that puts a premium on the development of resources involving local communities, entrusting them with autonomous planning. For the first time ever in the history of modern societies, local communities are valued as those that can promote a development not necessarily linked to the dynamics of a market imposing rules and costs that do not always help to enhance the resources available on the territory.

The autonomous choice of a development model congruous with the territory, seen as a multi-dimensional value, must not suggest restrictive considerations, as if the territory, by withdrawing to itself, would refuse to build a relation with the world or would become unable to open itself to the relational dynamics entailed by globalization. We state that, on the contrary, withdrawal can, in this case, help to recover a reflexive capacity conducive to communication, by enhancing good original products that can be advertised as the expression of a socio-cultural heritage that deserves to be protected.

But this cannot be obtained without a cost (actually development can only be obtained at some cost) and the ability of territorial intelligence lies precisely in promoting sustainable development for all the components of a territory.

Thus we became aware that economic policies lacking the support of an all-inclusive intelligence that, by incorporating all territorial assets, becomes able to direct investment towards overall development are doomed to engender chaos and conflicts, often lobbying for deviant interest groups.

This perspective confirms the hypothesis that economic objectives are not always feasible in territorial development, if they are based on the importation of development models coming from other social realities, since development, as was demonstrated many times, consists primarily in the cohesion among citizens motivated by common interests, that can be indicated because they can be detected as sociocultural components in a territorially defined community.

In this sense we believe that development, hence change in a territorial reality depend upon, it needn't consider economical objectives above everything, because in a community the cohesion between citizens almost always depends on interests sharing and a way to be that draw out social and cultural factors.

Social objectives concern the possibility to live together in a cohesive and well-off society, where social groups benefit is guaranteed and supported. Cultural objectives concern one's historical identity and knowledge heritage affirmation in an atmosphere of an harmonic convenience between peoples and Nations (Battisti, 2007).

In addition to that, we need to clarify the meaning we assign to the development of a given territory in this paper coincides with the notion developed by the CAENTI group, namely of a territory as a complex whole that enhances all the available resources that can be defined and observed, both in terms of social capital generated by the third sector and of the benefits spreading from the centre to the periphery and vice versa. Hence, territorial development must be ascribed not only to the increase in goods produced individually, but also to the improvement in life standards of the whole community accruing to all residents. In this sense we talk about development of economic, human and social capitals.

A development that, in this way, doesn't betray territorial vocations, rather gives them value, a development that can fit and integrate innovative patterns, in a witting necessity of changes which keep and respect those resources that define territorial story in its articulation and vocation.

In this sense the territory is mainly viewed as a historical product, meaning that it is observed from the anthropical and social viewpoint as «a historical product of long-standing co-developmental processes intermingling human settlement and environment, nature and culture, thus as the outcome of the environment transformation by subsequent and stratified civilization cycles» (Magnaghi, 1998).

A territorial definition in a multidimensional sense regains values that weren't considered at all in the economics of full industrial development from 70s to 80s of last century.

In fact at that time industrial economy considered the territory only as nature from which any possible benefit should be extracted in order to gain economic benefits; the term that recurred most often was "exploitation" of resources, which encompassed human resources too, and could be traced back to the political domain, or better could be defined as ideological today.

Therefore the logic underlying industrial development was ultimately targeted for private accumulation of material goods, with the territory being instrumental for reaching such aims. Anyhow the dominant paradigm of traditional economy has proved to be quite insufficient, as it does not keep pace with the dynamics that characterize present day societies.

We think it is necessary to point the attention on productive structure change, that has influenced Italian society in these last decades. In particular, this observation describes the passage from an industrial economics to one based on technical-scientific plan.

Our special interest urges us to question ourselves about the impact of such changes upon local societies, small villages that were not directly involved in industrial production in the past, and we agree with Battisti when he argues: «In the Italian economy, it was precisely the "development model" based upon industrial production and the permanent job that went through a crisis, meaning that: *a*) it is more profitable to organize industrial

production in other countries where rules and regulations are more flexible; *b*) it is more profitable to create jobs where manpower costs less. In such post-industrial countries as Italy, we should talk about scientific and technical planning, rather than product replication, especially when the product can be unique, such as a nuclear particles accelerator» (Battisti, 2007: 32).

Furthermore, as to the dynamics characterizing territorially defined contexts, we may state that, if the economy is seen as being part and parcel of social relations, «even the concepts of place, space and territory cannot be defined on the basis of such individual variables as the geographical, physical or socio-cultural ones, but constitute complex configurations» (Giardiello, 2006: 22).

Hence development is not connected to the meaning assigned to the territory, it is not governed by linear and repetitive processes, but depends upon multiple variables such as the environment characteristics, places and human stratified settlements, relational and communicative modes; in one word it originates from a set of factors that make up the cultural world of a society's local system.

So, territory is defined in order to an economic pattern that depends on variables which, in their whole, constitute the institutional and local cultural world. Moreover new organization forms and plots appear between different factors of development and so it is possible to support, as Giardiello affirms, «1) the institutional vision of the economics as integral part of social structure; 2) the role of cultural factors as explicative variables of economical development; 3) territorial weight in productive processes; 4) the role of primary sociality as field of production of social capital and collective action incubator (entrepreneurial actions); 5) the role of local community as fundamental base for development» (Giardiello, 2006,23).

From the scheme described above it is possible to infer the emergence of the theory of social capital and the definition of the community as a collective actor; it also argues that sustainable development does not spring from economic processes only, but also from institutions or organizations that are functional for the development of the social system.

### **3. POSTMODERNITY AND GLOBALIZATION**

Many researchers on social sciences, faced with these newly-emerging scenarios, argue that our society cannot be defined as an “industrial society” anymore and that, within a “post-industrial” social context that goes along with post-modern culture, the territory is re-discovered as a whole made up of a multiplicity of goods, most of which cannot be identified with material products, since the value of such non-material goods depends upon induced needs that can be met by means of the social relations constituting the human capital that makes the history of a given community.

We believe it is worthwhile stressing again that the meaning assigned to the territory takes on a multi-dimensional value, and we fully agree with Magnaghi's definition stating that the territory is identified as «the historical product of long-standing co-developmental processes between human settlements and the environment, nature and culture, hence as



the outcome of the transformation of the environment by consecutive and stratified civilization cycles» (Magnaghi, 1998: 3).

The territory, as it is defined by postmodern culture, is a whole in which human capital, in its myriad expressions, represents the main and primordial source all other values depend on.

The enhancement of this local social capital has also been made possible by globalization, which, above and beyond the negative effects ascribed to it by some scholars, allows for the first time an exchange of cultures that may be critical for overcoming traditional prejudices. We should interpret from this angle the definition of “socio-cultural dynamics” given by Appadurai, according to which they challenge the predominant models of modern culture that distinguish the centre from the periphery.

Today, therefore, the observatory can't use any of sociological theories which defined societies until 50s and 60s and since 70s information sciences revolution made possible globalization, a phenomenon that involved space and time in a present where center and outskirt and cardinal coordinates represent at the same time observable and different remarks.

This is neither, as many obstinately believe, a phenomenon that will definitely wipe out the autonomy of local communities, nor the triumph of economy that forcedly imposes worldwide homologation.

It is widely acknowledged that developed societies were the ones that enjoyed the economic benefits of globalization because, by means of new technologies, they succeeded in selling their products all over the world by targeted advertising systems and communications.

But in the same way it cannot be denied that globalization can bring enormous advantages to those communities that for centuries remained hidden and far removed from the history of the world, confined to a scarcely visible space and, for many aspects, poorly accessible, coming to the fore only when something sensational occurs. And it is precisely by information technology and the recent communication media and tools, which as a whole constitute the bearing structure of globalization, that we can easily observe many power games.

Contrary to critics' thought, globalization makes visible the local for the world; suburb zone loses its important links with the centre, because of globalization is itself the centre and the suburb. At the same way, “local-global” represents a dual reality ruled by messages, images and information, where the abasement it is not only identifiable to world suburbs, because globalization informs us that costs and rubbishes, coming from great industrial productions of advanced technologically societies, can't put into suburb territories.

In this case globalization can be defined as a “window overlooking the world” or “the world in the window”, meaning that both the centre and the periphery can be observed and distinguished at the same time as development and deterioration, poverty and wealth. The

visibility of the differences that can be observed by the act of perception allows for the first time to point to the many facets that make up the social.

In this way local communities can be revealed to the world, because globalization is precisely the phenomenon that comes into being through a comprehensive multiplicity that turns out to be a differentiated unity.

The meaning of this differentiated unity becomes comprehensible through the alternatives and the myriad expressions of development not necessarily reducible to the stereotyped models of a development that sticks to the recognizable patterns of industrial modernity.

The alternative is represented by immaterial development, which is nevertheless fraught with misunderstandings and not yet clearly defined.

As early as in the 1990's Inglehart pointed out that the most conspicuous values underlying changes in post-modern societies were rooted in a post-materialistic culture and could be observed mainly in youth's behaviours in high technological development societies: «The best example that bears witness to the advent of new values is the intergenerational shift from materialistic to post-materialistic value priorities which is apparently occurring in advanced industrial societies (Inglehart, 1971; 1977; 1990); but the advent of new values and lifestyles is affecting many other aspects of life, ranging from sexual behaviour to religion» (Inglehart, 1998: 44).

Sociological observation of this transition from the material to the immaterial tends to play an ambivalent role; in fact one cannot ignore that in technologically advanced societies citizens' life condition is certainly qualitatively different from that of developing societies, but it is also true that within developed societies themselves there are unresolved problems that mirror a contradictory infra-generational condition.

At any rate the reference made to the immaterial takes on the meaning of an emancipation from objects when we use it to point to liberation from material need, to a status in which the resources needed by the individual have already been ensured, therefore it is a status that allows to look up.

Nevertheless, the reference made to this life model alludes to a society that, having solved all the problems related to citizens' primary needs, allows and promotes a kind of training that places greater emphasis on spiritual growth and immaterial aspects.

We should admit that this does not hold good for societies in the world, not even for half of the existing societies; perhaps just one quarter of them allows to experience such a status.

The immaterial, as it was defined by Inglehart, applies only to the culture of a society that «is moving away from standardized functionalism and from the enthusiasm for science and economic growth that prevailed in the industrial society during the era of scarcity, shifting the emphasis back on aesthetic considerations and incorporating elements of the past into a new context» (ibid.: 26).

It is worthwhile stressing again that such a statement only applies to a low percentage of societies in the world, namely those that have been called “the affluent societies”. But in the newly-emerging societies the difference among people can be observed and defined as

a widening gap between a low percentage of rich people, destined to become even richer, and a growing number of poor people, doomed to increase inexorably.

In a society where these differences persist and seem impervious to any intervention, given the predominance of economy over politics, the word immaterial often points to a marginalized condition, mainly experienced by million young people unable to find a permanent, protected and attractive job and forced to erratic and low-paid jobs.

This experience engenders disenchantment in young-adults and a sense of detachment from a society that turns work into a necessary, but not necessarily motivating value. How can this condition be defined? Is it a condition that frees from materiality or allows to get out of precariousness, to get over it?

Actually a distinction must be made between the values of post-modern culture and people's social status; the responsibility for the precarious situation of million youths in the affluent society rests entirely with the political class and the economic system, since they set the standard measuring the maturity and quality of social policies.

The values of post-modern culture can be the finishing line for social policies that, by alleviating widespread social malaise, ensure greater stability and balance to the system.

Some people maintain that modernity has turned professional work into the key factor by which a person is assigned his status, so that his identity can be recognized through it, even at the cost of confining the person to the dimension of his working and professional activity.

On the contrary, post-modernity gives back to man his values and multiple dimensions, releasing him from the dimension that can only or mainly be identified with the working-economic sphere. Once again this condition reflects the possibility to go beyond the one-dimension man (Marcuse is so up-to-date!), that can be achieved only when, having met and fulfilled primary needs, the needs of the person's multiple dimensions of both the mind and the body can be satisfied.

In this respect, we agree with Rita Salvatore who, by interpreting Goldfinger's thought, argues: «That personalization set aside by industrial development comes to be reinstated in a sense. If in the course of industrial development the person was disappearing to give up his place and centrality to the machine and to the product, with the crisis of industry we witness the advent of the immaterial as a means to give voice to the individual and to the image of his own self. It is not a chance that all immaterial artifacts - from image streaming to a set of data, from symbolic objects to a happening, an event - do not cope directly with basic needs, therefore they are not indispensable articles. So their consumption is totally discretionary and driven by demands ranging from the mere desire for an escape to the will to pursue a specific lifestyle. Commodities free themselves from their close tie with materiality and, clothed in forms that convey meanings, turn into signs, employed for the construction of an identity, both of the individual and of the society» (Salvatore, 2007: 88).

From the viewpoint of economic science, a transformation seems to arise that defines the present social phase as post-industrial, meaning that the predominant culture points towards immaterial consumption patterns. For many social scientists it appears obvious

that post-modern culture restores the person back to his full multi-dimensional nature, recovering dignity and autonomy in their connection to a context that has reached its present state through changes and discontinuities marking the shift from mere subsistence, typical of agrarian societies, to the affluence of opulent societies.

«Post-modern values - writes Inglehart - are the outcome of the unprecedented mass prosperity of advanced industrial societies, in which for the first time ever in history large segments of the population took their survival for granted. These contrasting value systems branch out into politics, economics, sexual and family norms and religion» (Inglehart, 1998: 67).

The shift from modern to post-modern values is eroding, according to Inglehart, many strategic hubs of the industrial society, with repercussions on politics, sexuality and values. As a result of these changes, it becomes possible, by the observation of youth behaviours in contemporary societies carried out by social scientists, to define the cultural domain as post-modern because, regardless of their existential situation, young people bear values oriented towards quality life and multiple experiences that deserve to be lived.

#### **4. GLOBALIZATION AND LOCAL CONTEXTS**

In previous paragraphs we have outlined some components of post-modern culture to the sole aim of detecting observable differences vis-à-vis the complex system of modern society. The reference we made to some researchers just gives a faint idea of the vast literature that has been analyzing for some decades the social world through the changes and transformations emerging in the social scenario.

In many parts of this work we have showed processes characterizing local communities set free, through the use of new technologies, from homogeneous and sanctioning patterns of decision-making centres.

Furthermore we have showed how the local can assume its own visibility not necessarily in an “accessoriability” sense towards the centre, it can communicate stories and values of qualitative importance that can be useful to life of the centre.

This is really a novelty because, as Salvatore wrote, «thinking over the local does not mean to remain confined to the micro-dimension (an approach that would inevitably lead to change observed reality into one more “ism”), but must become a stimulus to “go global mentally”. As a matter of fact, the formulation of concepts related to the new approaches to the local must necessarily be referred to the macro-level theories» (ibid.: 86).

It is an interaction among actors who, albeit with different roles, play their part in a meaningful way on the stage of symbolic representations, without any predominance, rather mutually respecting their actions and competences.

Local development can be represented in this way, «seen as a dynamic process, in which the system opens and closes recurrently, thus re-interpreting and ritualizing tradition in innovative and original ways» (Giardiello, cit 73).

Arguing that the system opens and closes is meant to allude to the fact that each social system holds a capital of diverse and different resources that represent the structure of the

territory and distinguish the territory from social environment seen as a whole.

At the same time the territory opens up to other social contexts via communications that bear the signs of its origin and at the same time are different from other realities it gets in touch with.

This possibility to interact closes and opens the system and exposes it to the world, thus allowing it to capture the world itself. It is only through the lens of this dynamism that we can realize the way in which systems evolve, by initiating, changing and renewing within themselves the communications by which social systems reproduce themselves (Luhmann and De Giorgi, 1992; Maturana, 1993; Morin, 1983)<sup>21</sup>.

If the basis of the reproduction of the society-system rests upon the structural and functional organization of communication, then the different social systems can be distinguished through communications that convey, describe and define differences by means of targeted observations.

This is a particularly significant aspect, as it opens up many perspectives, like that of considering each system as autonomous vis-à-vis the environment, which may already imply the loss of the center-periphery framework of reference, but can even determine changes at the economic and productive level by overturning or upsetting productive systems, by changing the time-space coordinates on which industrial societies development was focussed.

Finally we discover that the whole development of these societies rested upon a model that arranged within a time pattern the productive activity of enterprises, involving in these dynamics the organization of families' life and of society as a whole.

Following this model, it was possible to indicate the centre and the periphery, to enhance the centre decisions that also governed the life of peripheries.

Post-industrial society, by means of new technologies, discovers new labour markets and the possibility to relocate to other parts of the planet the new factories that are more cost-effective. This free choice in localization frees many local settings that can judge the sustainability of a development congruous with territorial resources, by which we mean that whole made up of values, territorial identity, local culture and governance.

In the same way, just because production processes do not cluster in places and spaces useful for economic development only, each and every territory can fully enhance its

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<sup>21</sup> At the level of social theory, recent studies and research have shown that sociology must overcome the obstacles that have limited its theoretical capacity, preventing it from building a new paradigm apt to define its own capacity to produce communication within its own field and to describe its own operative space too, within and without its boundaries. In this sense we can share Luhmann's theoretical explanation of the science that studies social systems stating that "each system depends upon self-organization" and that "its own structures can be built and transformed only by its own operations", and then, and we quote again, «we may say that evolution almost necessarily leads systems to close, which in its turn contributes to establishing a general order in front of which operative closure and self-organization confirm their effectiveness». This means for Luhmann that «society is a closed communication system. It produces communication by means of communication» (Luhmann, 1992: 31, 32).

resources by implementing an integrated development model, embracing all its components.

In developed societies such components often constitute social capital, that involves human capital which, defined as resource, involves all the others, give them value. According to Putnam (1993), social capital constitutes a whole made up of norms, mutual trust, sense of belonging, civic advocacy, that all together build a common good conducive to the sense of solidarity among actors through which a more active and participatory citizenship can be achieved by society.

Paola Di Nicola (2006) writes: «Social capital is the product of social relations that offer advantages to the social actor, always within a regulatory and value context shared by a wider society; social capital is the product of social relations based on solidarity and reciprocity, deeply rooted in trust, meant as a system of expectations for regularity, continuity and stability of institutions, norms and roles and as expectations for cooperative and non-conflictual behaviours».

From the plot between territorial intelligence and human capital it is possible look at sustainable development of a territory in a global sense, as growth, that is, not only in its economic aspect, but as capital whom value is defined by ruling cultural system.

The territory, as it is defined by the configuration shaped by social sciences, cannot be represented anymore as being impervious to the challenge of time, sealed off in a decline that gradually eats up its history, totally annihilating itself.

Contrary to conventional wisdom, some sociological studies that have been recently completed have shown that in some Southern Italy territories a rebirth and a renovated sense of identity are emerging through the rediscovery of one's own roots, that are enhanced in the face of future challenges.

Such possibilities are verifiable, as we have stressed several times in this paper, in the communication society that allows interaction between the local and the global via the new technologies, while helping the local to preserve, foster and promote the development of its own resources that make it different from the other social realities.

Territorial intelligence role is called to push territorial development towards resources valorisation, the same resources through that the territory recognises itself, as well as, through the same resources, it is recognised and represented in other social realities. This possibility to come under the eyes of the world through communications that disseminate information about one's own original vocations can be enjoyed, for instance, in many cases to promote and advertise on a large scale local food tourism or a commodity market that constitute the assets of that territory.

Innovation is experienced while preserving continuity and enhancing existent resources that can be detected as an engine for development, yielding benefits for the community: innovation forms a continuum with the community history that keeps its roots as a distinctive identification mark that can keep off the danger of estrangement seen as an identity crisis.

In the same way, it was possible to check whether the function of tradition had stood in the way of the development models needed by a community that wants to reproduce itself by recovering the necessary resources for improving its own life standards.

We are not trying to bring back to life past theories based on the distinction between community and society, as such a distinction has no *raison d'être* anymore; in fact the community cannot be represented now in the classical way as being exclusively linked to its origin, without taking a look around; it cannot look ahead into its own future without establishing relations with other territorial realities.

The understanding of differences and diversities can spark off enriching interactive processes among all the components at play and the enhancement of such differences can produce a kind of knowledge that becomes a way to recognize one's own resources and origins. This means somehow to promote a certain kind of development among all those that can be achieved in the society and the multiple choices available are just what turns a territory into a differentiated unity that recognizes itself because it differs from multiplicity.

Governance of a territory, which aims to realize a full development of its available resources to promote an operative space, has completely modified its traditional arrangements thanks to new technologies.

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