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## ***The Culture of Development and the Politics of Sustainability***

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Those who look at the politics of sustainability in the European Union countries cannot avoid to see how much attention the European government gives to economical depressed regions.

Indeed, support interventions are foreseen to guarantee a balanced and sustainable development of European countries depressed regions in order to reduce the existent differences, and strengthen the integration through the use of structural funds.

Political cohesion and economical homogeneity are components of a project which the European Union pursues respecting autonomies and differences among different nations.

The European Union has proposed a politics of development whose sustainability calls directly into question territorial communities. Neither standardized development models, nor defined programs are proposed, the structured economical interventions aim to foster a development which is

– in every situations – directed by the territorial intelligence, therefore directed by endogenous powers of territories, which also work to safeguard local culture values accommodating them with innovative instances of the same territory. Getting out of the marginalization means -for many territories – building an organization able to propose development processes aimed to evaluate their own resources object of a competition which tends to exalt and highlight quality and originality.

In the multi-dimensionality of globalisation the local development cannot disregard from social actors' ability which focus on strategies aimed to create relational bridges of economical communications. It does not find opponents the type of planning which looks over the particular interests of a country to recognize itself in an overall view where

European Union's interests are considered prevailing and predominant because each country's interests are reflected in them.

On a theoretical level, the multiplicity of local social systems are recognized in the global unity of a particular territory sharing development interests and variability, promoting and qualifying in every case a plurality of multi-sectors relationships. Every territorial local system emphasizes its own resources in the dimension of a global society where the distinction of differences corresponds to the plurality of supply directed to satisfy a multiplicity of demands in a circular game.

From the conscious necessity of establishing relationships among territories to propose a global and multi-dimensional development, the exaltation of differentiating properties of each social local system set up the promotional source of a network development which strengthen territorial pacts aimed to an overall development of the available resources.

At the basis, therefore, of a politics of sustainability which the European Union promotes in favour of the regional developing realities, it has taken root the awareness that sustainability paths of a local development mainly depends on an interaction of economical and intercultural nature between local – global.

By interpreting the European Union's sense of politics of sustainability interventions, it is widely shared that the success of these actions will depend on the cultural dimension which will lead the different development projects. They are not rainfall-type of interventions on territories which are deprived of a planning dimension: congruent intervention for the real necessities of a targeted community are promoted, they are identifiable as action-expression of the territorial intelligence culture which promotes the sustainable development.

In this regard, the peculiarity of the territorial intelligence is that showed by observing the articulation between cultural dimensions of a territory and respect of ethic principles of democratic governance which guarantees a sustainable development characterized by:

-a well balanced and integrated territorial approach evaluating the development of an entire social structure, in other words analyzing the various and different functions of sectors where the structure is composed commensurating actions effectiveness which congruity is evaluated with regard to a lasting development model of reference.

-an observing approach of social actors' participation to community life, the solidarity which is expressed through behaviours which are aimed to an harmonic cohabitation which comprehends the overall number of lived experiences.

It is implicit in the territorial distinction -considered the holistic dimension – and actor as responsible of actions, a reference to territorial cohesion, as desired by the European Union. The cohesion is represented not only in the economical and social interests but also as worthiness of territorial values which explicitly calls on tradition and history of a community. Furthermore, the cohesion intended in its multi-dimensionality comprehends the spaces showed as third sector which are translated in the access of the subject to a multitude of services essential for recognition of society citizenship. We agree with Biocca's thought when he talks about qualified citizenship intended as ability of leading, stimulus and acquisition of cultural skills.

The whole set of these cultural dimension -thanks to **caEenti** has showed the territorial intelligence – represent the social structure of a territory in its evolutionary dynamic aimed to create a project.

Interpreted in this meaningful way, we agree with the definition given by Girardot to it "The concept of territorial intelligence refers to the whole multi-disciplinary knowledge that, on the one hand, contributes to territorial structures and dynamics understanding, and on the other hand, has the ambition to be a tool in the service of territories sustainable development actors" (Girardot, 2002).

By focusing on the literature produced about the sustainable development, it may be suggested explicit indications useful to distinguish local development process oriented toward keeping their own traditions from those processes which are aimed to value actions oriented to a comparison with different social realities in global society dimension. It is claimed, indeed, that a defined territory in its essentiality cannot renounce to the challenges which the global involve because it is possible an operative closure and discomfort for the population. The promotion and availability for spending a territory's resources depends on the communication ability intended as interaction among different territories, with reciprocal respect of differences evaluation.

It is confirmed once again that the local development – which is often showed only by economical effects – especially depends on social actors' strategies. These strategies coincide with the cultural dimension owned by those actors, which beside having that one with which we suggest a territory in its historical process, it owns virtues which allow to open to the world. From this observation, it is possible to comprehend why territorial development culture originates from the awareness of people who govern. It exists different

social systems because of their development types which represent territory peculiar traits and for this reason they cannot be neglected. The respect of these differences, bound to the territory, leads territorial intelligence to abandon the idea of a development that does not correspond to the defence of available resources in the social capital.

The claim that the defence of the available resources -with which is suggested the social capital of a community -must be integrated with an explanation in the sense that social capital – intended as a development form – and defence of alternative form of development do not enter in contradiction as long as it prevails respect of differences which, as stated previously, do not represent a limit but they are forms which compete to strengthen the social cohesion of a territory. In this sense the concept of sustainable development may be theoretically defined in its integration and complexity because it merges into it innovation and tradition, individual and structure, theory and practice, unity and multiplicity.

The way in which we observe territories nowadays and the representation of development which they can sustain do not refer to any comparison with the past. New information technologies and new cognitive sciences have entered even (especially in particular cases) in those territories considered at the border or isolated from the rest of the world; this recognized truth is nowadays present in the conscience of those subjects from which depend the destiny of a particular community. It is this realization which projects territorial intelligence to operate with different modalities among space-time categories. The adjustment of new communication forms which are expressions of a multidimensional culture where both work and the type of democratic participation to the socio-political life and the need for new models of formation impose nowadays a governance strategy able to direct the sustainable development towards new models which respond to the emerging needs and necessities. This awareness which identifies itself with the territorial intelligence cannot correspond, however, in an one-sided way to chase new goals, abandoning or annihilating tradition and history of a community; even when it is seized the necessity of innovation and acquisition of new development forms, it is not possible to dismantle the existent: it is from the structure of a particular society which may be determined transformations, and it is from the emancipation of the actors that is possible to create a production of new forms of development functional to the structure.

These last considerations lead to understand the dimension of the culture in the processes of development, politics realization projects which origin may not be build outside or above the reality anyhow interpreted. It is on this reality we define as territory in transition.