Cultural Sustainability and Regional Development

Theories and practices of territorialisation

Edited by
Joost Dessein, Elena Battaglini and
Lummina Horlings

earthscan
from Routledge

cost
EUROPEAN COOPERATION
IN SCIENCE AND TECHNOLOGY

Routledge

Cultural Sustainability and Regional Development

Meeting the aims of sustainability is becoming increasingly difficult; at the same time, the call for culture is becoming more powerful. This book explores the relationships between culture, sustainability and regional change through the concept of 'territorialisation'. This concept describes the dynamics and processes in the context of regional development, driven by collective human agency that stretches beyond localities and marked-off administrative boundaries.

This book launches the concept of 'territorialisation' by exploring how the natural environment and culture are constitutive of each other. This concept allows us to study the characterisation of the natural assets of a place, the means by which the natural environment and culture interact, and how communities assign meaning to local assets, add functions and ascribe rules of how to use space. By highlighting the time-space dimension in the use and consumption of resources, territorialisation helps to frame the concept and grasp the meaning of sustainable regional development. Drawing on an international range of case studies, the book addresses both conceptual issues and practical applications of 'territorialisation' in a range of contexts, forms and scales.

The book will be of great interest to researchers and postgraduates in sustainable development, environmental studies, and regional development and planning.

Joost Dessein is Scientific Coordinator of the Social Sciences Unit of the Institute for Agricultural and Fisheries Research (ILVO), Belgium and Visiting Professor at the Department of Agricultural Economics, Ghent University, Belgium.

Elena Battaglini, Senior Researcher, manages the Research Area on Environment & Regional Development of Istituto di Ricerche Economiche e Sociali (IRES), Italy. She is a member of the Scientific Board of the Italian Sociology Association (AIS), Section Environment and Territory.

Lummina Horlings is Assistant Professor at the Rural Sociology Group, Wageningen University and Research centre, The Netherlands.

This page intentionally left blank

Cultural Sustainability and Regional Development

Theories and practices of territorialisation

Edited by Joost Dessein, Elena Battaglini and Lummina Horlings

Contents

Illustrations

Figures

Tables

Contributors

Jenny Atmanagara was Senior Researcher at the Institute of Urban Planning and Urban Design, University of Stuttgart from March 2012 until March 2014. Since then she has been leading the section on urban development at Baden-Württemberg International and is one of the core team members of the cluster agency Baden-Württemberg.

Marija Babović (PhD in Economic Sociology) is Associate Professor at the Department of Sociology, Faculty of Philosophy, University of Belgrade, Serbia, where she has been working since 1996. She is President of SeConS – Development Initiative Group, an NGO specialised in applied research and policy analyses. Her research focus is on sustainable development and gender equality.

Elena Battaglini (PhD in Spatial Sociology) is Senior Researcher, managing the Research Area on Environmental and Regional Development of ABT-ISF-IRES, Italy. Her main research focus is on regional endogenous development and its innovation processes. She teaches methods and techniques of spatial analysis in the Department of Architecture, Roma Tre University, Rome.

Lilian Blanck de Oliveira is Professor in the Postgraduate Program in Regional Development at the Regional University of Blumenau (PPGDR/FURB), Brazil. She is leader of the Ethos, Otherness and Development Research Group (GPEAD). Her experience is in the fields of Culture, Religion and Education.

Monica Caggiano (PhD in Environmental and Agricultural Economics) focuses her major research interests on social ecology and community development. She worked for several years in Italy and France on agricultural knowledge and innovation systems.

Leonardo Chiesi teaches Sociology in the School of Architecture, University of Florence, Italy. His interest is in social research methods for architecture and planning, and he studies how sociology and design can be mutually engaged. He has been involved in several architectural design and city planning projects and has an interest in the subjects of local identity, community processes and participation methods.

Annalisa Cicerchia is member of the Board of Directors of Associazione per l'Economia della Cultura and Professor of Economics and Management of Cultural Resources, Roma University Tor Vergata, Italy. She is Senior Researcher at the Italian National Statistical Institute.

Paolo Costa teaches Urban Sociology and Sociology of Design in the School of Architecture, University of Florence, Italy. He is interested in the relationship between social sciences and planning, architecture and design, with a focus on methodology and evaluation. He has been involved in several participatory strategies and in cultural mapping and co-design projects.

Joost Dessein (agronomist with a PhD in Social and Cultural Anthropology) is scientific coordinator of the Social Sciences Unit of ILVO (Institute for Agricultural and Fisheries Research) and Professor at the Department of Agricultural Economics of Ghent University, Belgium. He is the vice-chair of the COST-action IS1007 'Investigating cultural sustainability' and Series Editor of the Routledge Studies in Culture and Sustainable Development.

Reinaldo Matias Fleuri has a PhD in Education. He is Senior Visiting Professor at Instituto Federal Catarinense (CAPES and CNPQ fellow) research-ing on 'Intercultural and Ecological Challenges for Education on Science and Technology'. He is also Honorary Professor at Universidade Federal Catarinense (Brazil) and at the University of Queensland (Australia).

Luciano Felix Florit is Professor in the Postgraduate Program in Regional Development at the Regional University of Blumenau, Brazil (PPGDR/ FURB). He is Leader of the Interdisciplinary Research Group on Development and Environment (GIPADMA). His research fields are the Sociology of Development, Environmental Sociology and Environmental Ethics, currently focusing on Environmental Ethics and Environmental Justice in Regional Development.

Ian Harris is Bangor University's Research Farm Manager. He lectures in GIS and has been the nominated researcher responsible for the spatial analysis components of a number of national and international projects funded by the EU, DEFRA, Environment Agency, NERC/ESRC, Natural Resources Wales and local government.

Paul Hebinck is a rural development sociologist at Wageningen UR, the Netherlands and University of Fort Hare, South Africa. He specialised in agrarian transformation processes in Africa with an emphasis on land reform and rights, peasant farming and rural livelihoods. He has substantial fieldwork experiences in Kenya, South Africa, Zimbabwe and Namibia.

Lummina Horlings is Assistant Professor at the Rural Sociology Group of Wageningen UR, the Netherlands. Her research deals with the question of how people contribute to sustainable place-shaping, including aspects such as leadership, self-governance, coalitions, values and sense of place. She is a

member of the Cost Action 'Investigating Cultural Sustainability', the Research Committee of the Regional Studies Association (RSA), the RSA research network on 'The Place of Leadership in Urban and Regional Development' and member of the Policy and Advisory Panel of the Interreg IVB project 'Rural Alliances'.

Arwel Jones is Honorary Lecturer in Tourism, Sustainable Development, Heritage and Environmental Management, Bangor University, Wales. He is a founder member of the Welsh Responsible Tourism Group. As a regional development consultant he has undertaken over 150 assignments concerned with the optimisation of natural, built and cultural resources.

Hellen Kimanthi is a PhD student at the Department of Sociology of Development and Change, Wageningen University, the Netherlands. She holds a Master's Degree in International Development Studies from Wageningen University, specialised in the Sociology of Development. She has worked for more than four years as a Research Assistant on several development projects with different organisations in Kenya .

Mari Kivitalo is a PhD student in the Department of Social Sciences and Philosophy, University of Jyväskylä, Finland. She has previously worked as a junior lecturer for several years in the Unit of Social and Public Policy, University of Jyväskylä.

Kaisu Kumpulainen is a university teacher in the Master's Program in Cultural Policy in the Department of Social Sciences and Philosophy, University of Jyväskylä, Finland. She is the Chair of The Finnish Society for Rural Research and Development.

Nelson Mango is a Rural Development Sociologist and works for the International Centre for Tropical Agriculture (CIAT), Harare, Zimbabwe. His research work has focused on livestock, livelihoods, poverty and soil fertility (re)production in sub-Saharan African countries and Southern Asia. Currently he is involved in a new research project on Integrated Agricultural Research for Development through Multi-Stakeholder Innovation Platforms with conservation farming as an entry point in the Southern Africa region.

David Manuel-Navarrete is Assistant Professor in the School of Sustainability at Arizona State University, USA. He has worked in Chile for UNECLAC. His current research focus is climate change adaptation in Mexico.

Frans Padt trained as an environmental hydrologist and received a PhD in Political Sciences of the Environment. He has extensive experience in community and regional environmental planning as a researcher, educator, policymaker and consultant. Currently he teaches in the Department of Agricultural Economics, Sociology, and Education and the Department of Landscape Architecture at The Pennsylvania State University. His particular interests include the political, institutional and leadership aspects of community and regional environmental planning.

Siân Pierce is a lecturer in Human Geography, Bangor University, Wales. Previously Director of Studies for the Tourism and Heritage degrees in Bangor, her research interests are diverse, ranging from issues of rural governance to heritage, tourism and land management. Recent research projects have evaluated local festivals, events and community heritage projects with particular emphasis on local foods.

Michael Redclift is Emeritus Professor of International Environmental Policy in the Department of Geography, King's College, London. He is the author of 34 books, many of them concerned with the environment and sustainable development.

Katriina Soini is a cultural geographer working as Principal Research Scientist at the Natural Resources Institute Finland (Luke) and post-doc researcher at the University of Jyväskylä, Finland. She also holds an Adjunct Professorship at the University of Eastern Finland in Environmental Policy and Rural Studies. She is the chair of the COST-action IS1007 'Investigating cultural sustainability' and series editor of the Routledge Studies in Culture and Sustainable Development.

Eifiona Thomas Lane is a lecturer in Environmental Planning and Rural Geography, Bangor University, Wales. She works closely with public and voluntary initiatives including knowledge exchange at locality scale focusing on sustainable, healthy and prosperous communities. Recently she has been exploring the value of local place-based food networks within protected landscapes and also responsible interpretation of heritage for community benefit.

Rodrigo Wartha has a Bachelor Degree in History with studies in Education, Diversity and Indigenous Culture. He is member of the Ethos, Otherness and Development Research Group (GPEAD) of the Regional University of Blumenau, Brazil. His research focus is on indigenous culture in the Vale do Itajai, Santa Catarina.

Michael Woods is Professor of Human Geography at Aberystwyth University and Co-Director of the ESRC WISERD/Civil Society Research Centre, Wales. He is principal investigator on the European Research Council Advanced Grant GLOBAL-RURAL.

Series introduction

Katriina Soini and Joost Dessein

Achieving a more sustainable level of development is the biggest global challenge of the twenty-first century, and new approaches are urgently needed to ensure that development is much better aligned with the environmental, societal and economic challenges we are facing. Scholars and policy makers increasingly recognise the contribution of culture in sustainable development. The issue of culture is also being increasingly discussed in debates in various international, national and local arenas, and there are ample initiatives driven by local actors. Yet despite this increased attention there have been very few attempts to consider culture in a more analytical and explicit way within the frames of sustainability. The challenge of incorporating culture in sustainable development discourses, both scientifically and politically, arises from the complex, normative and multidisciplinary character of both culture and sustainable development. However, this difficulty should not be an excuse for ignoring the cultural dimension within sustainable development.

The Routledge Studies in Culture and Sustainable Development series aims to analyse the diverse and multiple roles that culture plays in sustainable development. It takes as one of its starting points the idea that culture in sustainability serves as a 'meta-narrative' that will bring together ideas and standpoints from an extensive body of academic research currently scattered among different disciplines and thematic fields. Moreover, the series responds to the strengthening call for inter- and transdisciplinary approaches that is being heard in many quarters, but in few fields more strongly than that of sustainability and sustainable development, with its complex and systemic problems. By combining and comparing the various approaches, in both the sciences and the humanities, and in dealing with social, cultural, environmental, political and aesthetic disciplines the series offers a comprehensive contribution to present-day sustainability sciences as well as related policies.

The books in the series will use a broad understanding of culture, giving space to all the possible understandings of culture from narrow, art-based definitions to broad, way-of-life based approaches, and beyond. Furthermore, culture is not seen only as an additional aspect of sustainable development – as a 'fourth pillar'– but rather as a mediator, a cross-cutting transversal framework or even as a new set of guiding principles for sustainable development research, policies and practices.

The essence of culture in, for and as sustainable development will be explored through the series in various thematic contexts, representing a wide range of practices and processes (e.g. everyday life, livelihoods and lifestyles, landscape, artistic practices, aesthetic experiences, heritage, tourism, agriculture, planning). These contexts might concern urban, peri-urban or rural contexts, and regions with different trajectories of socio-economic development. The perspectives of the books will stretch from local to global and cover different temporal scales from past to present and future. These issues are valorised by theoretical or empirical analysis; their relationship to the ecological, social and economic dimensions of sustainability will be explored, when appropriate.

The idea for the series is derived from the European COST Action IS1007 'Investigating Cultural Sustainability', running between 2011 and 2015. This network is comprised of a group of around 100 researchers from 26 European countries, representing many different disciplines. They have brought together their expertise, knowledge and experience, and based on that they have built up new inter- and transdisciplinary understanding and approaches that can enhance and enrich research into culture in sustainable development, and support the work of the policy makers and practitioners in this field.

Cultural Sustainability and Regional Development: Theories and Practices of Territorialisation explores the relationships between culture, sustainability and territorialisation. Here, the notion of territorialisation points to dynamics and processes stretching beyond localities and administrative boundaries. In this process the authors emphasise the role of nature in its interplay with culture, and the culturally varied ways in which people shape their territories.

The book contributes to our understanding of sustainable regional development by highlighting the time-space dimension of development and the varied ways in which people use resources. The cases represent different scales, a variety of locations and several continents (Europe, North and South America, Africa, Australia). The authors analyse these cases as the outcome of interaction between human intentionality, place-based characteristics and cultural history. Culture is not expressed only in practices and institutions, but also in the form of subjective perceptions, sense-making, and the construction of narratives and regional identities. The book provides empirical and theoretical insights into how these cultural expressions can contribute to sustainable regional development.

This publication is supported by COST

This page intentionally left blank

1 Introduction

The role of culture in territorialisation

Lummina Horlings, Elena Battaglini and Joost Dessein

Notions on region, territory, place and space

Concepts such as place, region and territory are all terms that underpin crucial concepts in the processes of regional development. These concepts have taken on specific connotations concerning the different scientific, general and disciplinary paradigms that have succeeded one another over the course of time. The complex use of similar words in different cultures and languages, with slightly or strongly different meanings, illustrates the challenges we face when speaking of regional development. A variety of words are used to refer to the regional scale, such as *regione, région*, region, *territorio, territoire, territory, luogo, lieu*, place. There are analogies in the semantic thematisation among Southern European languages (Italy, France and Spain) which are less relevant in the English-speaking world. To illustrate this, in Italian the term *territorio* refers, on the one hand, to the sense of belonging to a place and, on the other, to its organisational principles: cultivation techniques, habitat, social rules that shape its land, nature and landscape. In the English definition the term territory indicates an area under administrative or state jurisdiction, understood as control and primary expression of social power exercised by the state.

Territory in scientific literature generally refers to territorial settlements and administrative or organisationally bounded areas. The size and nature of territories have changed from neighbourhoods and parishes to city-regions and beyond (Allen and Cochrane, 2010). Not all scholars automatically imply the existence of fixed and stable boundaries. Two conflicting traditions can be identified. Sack (1986: 1–2) treats 'territoriality' as a bounded space and as a spatial strategy approach:

> Territoriality in humans is best understood as a spatial strategy to affect, influence or control resources and people, by controlling area; and as a strategy, territoriality can be turned on and off. In geographical terms it is a form of spatial behaviour.

Raffestin and Butler (2012: 121) stress its 'relational' dimension and claim for compatibility and sustainability of the system:

> Territoriality can be defined as the ensemble of relations that a society maintains with exteriority and alterity for the satisfaction of its needs, towards the end of attaining the greatest possible autonomy compatible with the resources of the system.

Region is a keyword that has dominated geographical discourses since the field became institutionalised (Paasi, 2010). Scholars have reflected on the success factors of regional development (Pike *et al.*, 2006), on regional scales, questions such as how regions are performed, how regional governance is exercised, the issue of open versus bounded regions (Paasi, 2009a), fuzzy boundaries in regional planning (Haughton and Allmendinger, 2010), the relevance of regions for politics/policies of space (Allen and Cochrane, 2007), the significance of regions for food systems (Kneafsey, 2010) and for political ecology (Neumann, 2010). Paasi (2011) has sketched an overview of the historical evolution of the word 'region' and has distinguished the following three strata in the geographical thinking on space and region, characterised by partly overlapping meanings associated with these keywords: 1) Regional geographies, considering regions as unique, bounded units, on the basis of natural, cultural or other regional characteristics; 2) Spatial analysis and systematic approaches, categorising regions as formal or functional regions, stressing the need for mathematical and statistical methods for the purposes of generalisation and explanation. Researchers referring to the paradigm of rational mechanics and determinism in geography considered the physical environment as an influential factor in the use of the land; and 3) Space, region and social practice emphasising the relations between the social and the spatial. The new or reconstructed regional geography studies how places can be constructed by and are constitutive of social life, relations and identity (Paasi, 2011).

Place and space have a range of meanings as well, according to the context. Carter *et al.* (1993: xii) in their collection *Space and Place* state that 'place is space to which meaning has been ascribed'. The variety of definitions of place ranges from place as sites, places as subjective experiences to places as the product of social relations. To elaborate on this last approach and building on the rich literature on relational place and space (see, for example, Massey 1991, 1993, 2004, 2005; Cresswell, 2004; Amin, 2004; Jones, 2009; Woods, 2011) places in a relational sense are considered as geographically unbounded, as meeting places which are part of wider networks and relations and connected to other places through social, economic and political relations (Pierce *et al.*, 2011). Places are thus the outcome of networks, points of intersection, that integrate the global and the local (Massey, 2005).

Authors on region, territory and place all agree that complex spatialities or socio-spatialities matter in different ways.

> They matter materially. They matter in terms of discourses and representations that are mobilized around various spatial concepts. They matter through the ways in which space is performed. And, critically, they matter in terms of the everyday constructions of space that happen in the real world, as social

movements, neighbourhood organizations and other groups make the spaces that we academics try to think. (Merriman *et al.*, 2012: 8).

Conceptualising regional development

In the large body of literature on region, three types of interpretation of region can be distinguished: pre-scientific, discipline-centered and critical interpretations (Paasi, 2011). While in the past regions were often considered as pre-given and stable spatial units (Hudson, 2007) this essentialist view has been criticised (Jonas, 2012; Paasi, 2009b). According to the proponents of the 'new geography', the demarcation and the identity of a region cannot be taken for granted as pre-given facts (Messely, 2014; Messely *et al.*, 2014). Regions are fluid (Haughton and Allmendinger, 2010) and are historically contingent constructions, expressed in practices. In the words of Allen *et al.* (1998: 2): 'Regions are not "out there" waiting to be discovered; they are our (and others') constructions.'

Another debate, often intertwined with the essentialist-constructivist debate, centres on the territorial (understood as geographically bounded) versus relational conceptualisations of regions (Varro and Lagendijk, 2013; Messely, 2014). While some scholars focus on the importance of regions as administrative or governmentally bounded areas, relationally oriented scholars (see above) point to the importance of actors, relations and processes: 'What gives a place its specificity is not some long internalised history but the fact that it is constructed out of a particular constellation of relations, articulated together at a particular locus' (Massey, 1993: 66). These notions emphasise the importance of networks and connectivities (MacLeod and Jones, 2007) and have led to conceptualisations of regions as processes that are performed, limited, symbolised and institutionalised through practices, discourses and power relations that are not inevitably bound to a specific scale, but which may be networked in both time and space (Paasi, 2009b, 2009c). Such relations are expressed between the land and the economy, nature and society, rural and urban, as well as at the unique intersection of social, economic, cultural and political relations that are mapped over multiple localities, which results in the distinctiveness of places (Woods, 2011).

We argue here that it is productive to transcend the scientific division between regions as outcomes of social relations or as geographically bounded, administrative areas (see also Allen and Cochrane, 2007; Jessop *et al.*, 2008). Although a region is a relational and networked space, we can also understand regions from a spatial, bounded approach in a concrete context, such as in political debates where power is exercised, or in discussions on the constructing of regional identities (see also Messely *et al.*, 2014). Evidence can be found for the significance of regions and their boundaries as catalysts for regionalist movements, ethno-territorial groups and planning strategies (Agnew, 2001). Similarly, the identity-narratives created by regional activists and advocates and governmental bodies force us to study such 'politics of distinction' rather than denying their existence (Paasi, 2010: 171).

As Harvey (1973: 13) suggested, space is 'neither absolute, relative or relational in itself, but it can become one or all simultaneously depending on

circumstances'. In regions the absolute, relative and relational aspects of space become fused in material practices (such as boundary-making), representations (such as mapping) and lived meanings (such as affective loyalties to territorial units) (Harvey, 2009: 174). Some scholars have attempted to bring together the terms territory, space, place and network in a 'TSPN framework' (Jessop *et al.*, 2008) or refer to assemblages of actors, representing different administrative scales, but which are still 'lodged' within a region and directed to regional aims (Allen and Cochrane, 2007).

In this book, both territorial bounded notions of region and region as relational/networked place are combined and considered relevant: 'In some cases place or region matters, sometimes boundaries are significant, sometimes not, at times networks and relations matter, while at other times scales and the processes of rescaling are of crucial importance' (Paasi, 2010: 406).

This book contextualises regions and regional development by analysing how practices and dynamics take place in selected regions. The key agency involved is human intentionality in interaction with the environment (see also Paasi, 2010: 2297; Relph, 1976). In the region identities are constructed as a result of the interplay between environment and culture. Nature, in its morphological, physical and climatic connotation, influences the practices of use and consumption of the resources in regions (Battaglini and Babović, 2015). A concrete example is the influence of '*terroir*' on the process of winemaking and the quality of the wine.

Territorialisation as co-production of society and environment

We introduce here the notion of 'territorialisation' (see also Brighenti, 2010) to describe the dynamics and processes in the context of regional development, driven by collective human intentionality and stretching beyond localities and geographical or administrative boundaries. Territorialisation thus is the outcome of the multi-scale interaction of structuring processes and agency/social relations, which are expressed in practices. This includes processes of boundary-making in the context of politics of place.

Building on the definition constructed by Turco (1988), when using the term 'territorialisation', we refer in this book to a process in which communities (although involved in unbounded networks) perceive the specific nature and characteristics of their place, attribute symbols to resources and to local peculiarities, and reify, structure and organise space. We are referring to a process of co-construction and co-evolution that is started along with a dialogic relationship, in which social configurations and the local environment, in its physical characterisations, both have agency.

Territorialisation can be studied from different methodological perspectives and theoretical starting points, such as practice theory (Schatzki, 2002), micro-sociology, actor-network theory (Callon, 1986; Law and Hassard, 1999; Latour, 2005), a TSPN framework theorising socio-spatial relations (see above; Jessop *et al.*, 2008), governance (Rhodes, 1997) or transition theory (Loorbach and Rotmans, 2006).

The interaction between humans and environment can be considered as *co-production* rooted in human intentionality and expressed in practices. This co-production is acknowledged in the theory on 'coupled' social-ecological systems which consider human society as dependent on natural systems (Gunderson *et al.*, 1995; Folke, 2006). Governance can enhance resilience and adaptive capacity in such coupled social-ecological systems (Janssen and Ostrom, 2006), influenced by learning capacity, social and ecological diversity, diverse knowledge and the self-organisation of these social-ecological systems (Folke *et al.*, 2005).

The concept of co-production used here, inspired by actor-oriented debates in rural sociology (Van der Ploeg and Marsden, 2008; Long, 2001), refers to the mutual constitution of the social and the natural, between society and environment and between man and living nature. Not only people but also the physical nature of territories have 'agency' (Ingold, 1992; Latour, 1993) with regard to the perceptions, meanings and values attributed by communities to resources. Environment and society, in dynamic interaction, are the protagonists of a process that is configured in time, conditioning the relationship between community and land, with a specific location, resources and climate. Both act and orient the quality and the direction of regional development, which we understand in this book as a process of territorialisation.

We argue here that territorialisation as a dynamic process has the following characteristics. First, territorialisation creates *differentiated outcomes* as a result of the intertwinement of globalisation and localisation. A key notion is that influences of globalisation and modernisation are not merely adopted but transformed into spatial varied outcomes, leading to 'territories of difference' (Escobar, 2001, 2008). Furthermore, the global does not only construct the local, but the global is co-constructed by the local (Massey, 1994), which is referred to in terms like glocalisation (Bauman, 1978) and hybridity (Woods, 2007).

Second, territorialisation is the result of *balancing endogenous and exogenous factors* (Ray, 2006). This refers to the debate on (neo-)endogenous development. The importance of endogenous actors has been acknowledged in regional development, for example in economic growth theory (Stimson *et al.*, 2011). In rural sociology, (neo-)endogenous development has been defined as the utilisation and celebration of local and regional characteristics as the basis of its economic activity and livelihood (Oostindie *et al.*, 2008). The emphasis here is on understanding the characteristics (natural, human and cultural) of a place that makes it special and/or distinctive (different from other regions), and how these may become the focus of sustainable economic activity (Vanclay, 2011: 59). This does not mean that regional development is considered merely from a perspective 'from within' because the significance and influence of unbounded factors are also acknowledged. Such unbounded factors can, however, be transformed into a self-constructed development model, creating autonomous capacity.

Third, territorialisation includes the *urban and rural* and all blurred mixtures in between. The rural-urban dichotomy has eroded in the context of metropolitan landscapes (Wiskerke, 2007), where urban and rural activities are becoming increasingly intermingled. These areas have become network societies, where

local and international production and consumption are connected in a complex system, whereas governance implementation is still organised along sectoral lines. The blurring of rural-urban boundaries is especially relevant in the context of territorialisation in West European countries.

Fourth, territorialisation (based on a constructivist notion of region) encompasses not only cognitive actions but also *subjective perceptions, sense-making, the construction of narratives and place identities.* Regions are made meaningful and endowed with identities, subjectivities and difference (Escobar, 2001). Cultural practices, people's narratives, sense of place and the role of individual catalysts play a role in creating identities. Messely *et al.* (2014) stress the importance of individual catalysts in regional formation processes, people who stimulate synergies between the different aspects of the process, resulting in the (re)production of the region and its identities.

Territorialisation in the context of regional development can thus be understood as a 'fusion' between neo-endogenous regional development and the co-production of society and environment, transcending rural-urban boundaries and local-global divisions (see also Dessein, 2015).

Dimensions of territorialisation

To present territorialisation, we have developed an analytical framework that distinguishes three dimensions in territorialisation: the symbolic, reification and institutional dimensions. Although distinguished for analytical reasons, these dimensions are closely linked with each other and are mutually reinforcing.

The *symbolic* dimension: space becomes place. People reconstruct, represent, perceive or cartographically denominate a space with the aim of 'situating' and then 'placing' themselves. Here agency mediates sense and senses. People attach subjective cultural meanings to places in their appreciation of places. People make 'sense of their place' and add symbolic value to place in varied cultural contexts.

The *reification* dimension: from a place to a 'place to live in'. Place is structured through the occupation, use and transformation of the land. People use, re-use and add value to natural resources. Here agency mediates practices. Culture refers here to cultural practices. Cultural sustainability has been associated with the role of creativity and cultural activities for community vitality and community planning of urban and rural areas. Cultural practices are materialised in cultural heritage and cultural landscapes.

The *institutional* dimension: structuring place. In the process of defining functions and rules, it is the culture of a given community that shapes the frameworks that preside over the policies. Agency here mediates norms and rules. Culture refers here to cultural characteristics of institutions. Culture frames and shapes 'the rules of the game', routines, organisations and ways of cooperation and self-governance.

Territorialisation and sustainable development

The concept of sustainable development, born from the need to preserve the quality of the natural resources for the present and future generations, has been embodied in the international policy agendas starting from the 1972 Stockholm Conference. The best known definitions of this concept (and there are many; Latouche (1995) counted at least 154 definitions as early as 1995) are contained in the so-called Brundtland Report (WCED, 1987). The principles of the Brundtland Report have stimulated socio-economic research substantially, from the sociology and the economics of the environment to the more radical ecological economics, both in the theoretical and the applicative field. However, often a narrow approach of sustainable development is promoted, limited to efficient resource use, essentially referring to 'development' being understood as 'growth', and underestimating the connections to notions of space and place. The increasing centrality of a globalised economy has undermined the importance of specific locations, landscapes or places as critical components of sustainability (Escobar, 2001). In the way sustainability has been defined by the WCED (1987), notions of place, but also persons and permanence (time) have largely been neglected (Seghezzo, 2009: 546). Regions face all sorts of sustainability challenges on food, poverty, land-use, climate, energy and migration. These challenges are interrelated, but are often addressed separately in regional policy and science. We argue that notions on place, persons and time are to be connected with the difficulties of grasping and analysing the complex interactions that exist between social, cultural, economic and environmental dimensions of regional development.

The analysis of territorialisation provides more insight into the sustainability or non-sustainability of a region. The described dimensions allow us to study the characterisation of the natural assets of a place, the means by which nature and culture interact and how communities assign meaning to local assets, add functions and describe rules about how to use space. We believe therefore that the concept of territorialisation lends itself well to improving the framing of sustainable regional development, because it highlights the time-space dimension and the role of people in the use and consumption of resources. What counts in such studies are the relations that people and communities construct and normalise, in the time and in the places of their choice, with reference to resources and constructed local/regional specificities. Territorialisation includes expressions of a sense of belonging or the absence of these, and the identification of people with their inhabited space, according to tangible signs of recognition or difference, harmony or distance, both in its morphological and its organisational confirmation. Territorialisation thus has the potential to direct its goals also toward intra-generational and inter-generational equity with regard to the use of resources (Battaglini, 2014).

The role of culture in territorialisation

The call for culture is becoming more powerful to meet the aims of sustainability along with the increasing ecological, economic and social challenges. In the UN's

Sustainability Development Goals, which replaced the Millennium Development Goals in 2015, culture pops up in 4 of the 17 goals in the zero draft of this strategy (UN, 2014). Soini and Birkeland (2014), in their overview on culture and sustainability, have described seven different storylines on cultural sustainability. These storylines vary from conservative views focusing on preserving cultural heritage to more progressive, radical visions on eco-cultural resilience and cultural evolution. In the context of territorialisation it is relevant that the concept of cultural sustainability has been viewed as a dimension of sense of place (Vileniske 2008) and has been linked to local or place-based self-sustainable development (Magnaghi 2005). Doubleday *et al.* (2004: 389, cited by Duxbury and Gillette, 2007) note that discussions of sustainability incorporate 'both dynamic understandings of culture and the recognition that place matters because the practice that is in need of sustaining, as well as those that pose threats, happen in particular communities and in specific geographic contexts.' They note that serious discussions of sustainability require considerations of the dynamics of complex cultural arrangements in particular places, rather than assumptions of either people's or their ecological contexts.

We describe here three examples to illustrate the role of culture and cultural sustainability in territorialisation. First, the link between territorialisation and culture is evident in the theoretical notion of cultural landscape. Sauer (1925), for example, stressed the agency of culture as a force in shaping the visible features of the Earth's surface in delimited areas. Within his definition, the physical environment retains a central significance as the medium with and through which human cultures act. He defines 'cultural landscape' as fashioned from a natural landscape by a cultural group. Culture is considered the agent and the natural area is the medium, resulting in the cultural landscape.

Duxbury and Gilette (2007: 11) have linked both culture and sustainability to community development and people's engagement:

> Cultural development is a form of sustainable development that promotes a self-reliant economy and locally based cultural policy. Arts and culture are development tools that contribute to building networks and trust in the community, and help create a sense of place and occasions for sociability that draw people together who might not otherwise be engaged in constructive social activities.

Culture and sustainability have also been linked to values, referring to principles and motivations which guide people's actions, worldviews and sense making (Horlings, 2015). The Sustainable Development Research Institute mentions for example: 'the ability to retain cultural identity, and to allow change to be guided in ways that are consistent with the cultural values of people' (SDRI, 1998: 1; Duxbury and Gillette, 2007). The link between culture and sustainability is also visible in more radical pleas for a fundamental cultural or paradigm shift to enhance sustainability: 'Only in a rethinking of cultural value systems and ethical paradigms, by questioning foundations, attitudes and assumptions, there is some hope for moving toward sustainability' (Stefanovic, 2000: 6).

Objective and overview of the book

The overall purpose of this book is to elaborate on and provide more insight into the role of culture in territorialisation. This requires an interdisciplinary approach. We consider culture in this book as the fertile ground in which the dimensions of territorialisation can flourish, inspired by Francophone as well as Anglo-Saxon traditions. To summarise the above, we combine geographically bounded and relational space, the natural and the cultural, the material and the immaterial, and bring – again – the territory to the fore. By structuring the concept of 'territorialisation' in the described three-dimensional framework, we aim to show how the natural environment and culture are constitutive of each other. Territorialisation, then, is a process and a new lens to understand how culture mediates practices, symbolisation and institutionalisation in multi-scale spatial development.

The role of culture in this book not only refers to cognitive actions and practices, but also includes subjective perceptions, sense-making, the construction of narratives and place identities. The concept of territorialisation allows us furthermore to study the characterisation of the natural assets of a place; the means by which nature and culture interact; and how communities assign meaning to local assets, add functions and ascribe rules of how to use space. We believe, as argued above, that the concept of territorialisation lends itself well to grasp the role and meaning of culture in sustainable regional development because it highlights the dimensions of place, time and people in the use and consumption of resources. The chapters in this book contribute to the operationalisation of territorialisation by analysing how the dimensions of territorialisation play out in empirical cases, providing insight into how culture and agency mediate senses, practices, and norms and rules in different contexts.

The book is organised in 15 chapters to discuss these methodological, institutional, empirical as well as theoretical aspects of the role of culture. The chapters address concepts as well as practical applications in a range of places, contexts and forms: 1) on different scales (micro, meso, macro scales); 2) in different geographical locations; 3) on different dimensions of territorialisation; and 4) with a different balance of theoretical and empirical explorations.

The book shows how the cultural values attached by people, which are enmeshed in the institutional context, history, sustainability discourses and the intentions of people in interaction with their environment, shape sustainable practices and places. The cases provide geographical and institutional diversity. They are drawn from different continents, covering cases from Europe, Africa, Brazil, Australia and New Zealand, the Middle East, Canada and the USA.

Although the book is a collection of separately-authored papers, it arises from a closely-integrated series of debates over a three-year period. Some of the authors, writing from many disciplinary backgrounds, participated in the European COST Action 'Investigating Cultural Sustainability' and/or a working group on place-based approaches during a conference of the European Society for Rural Sociology in 2013. Here we provide a short overview of the chapters in this book.

Place can be considered as a vector of culture, a vehicle for the transference and ownership of human institutions as Redclift and Manuel-Navarette show in Chapter 2. Place is not simply a product of human agency. It is a cultural product, the filter through which agency finds expression, and subject to the structural binds of culture. With this perspective, the chapter examines what it is that makes places 'sustainable', both from a conceptual perspective and through the use of the ecotourism case material from the Mexican Caribbean. In Chapter 3 Woods explores the significance of processes of 'territorialisation' and 'de-territorialisation' in understanding the restructuring of rural places in the context of globalisation by drawing on assemblage theory (De Landa, 2006). He argues that assemblage theory offers an alternative perspective in which restructuring can be understood, not as the erosion of place-difference, but as the re-assembling of places, which is accompanied by processes of re-territorialisation and recoding. Applying this approach to examples from Australia, Canada and New Zealand, he illuminates the connections between culture and territorialisation in the form of cultural arte-facts, symbols of identity, cultural expressions, organisation and the coding of places. In Chapter 4 Horlings adds a fourth 'worldview' dimension to the frame-work of territorialisation, to provide insight into the question why people would contribute to sustainable place-shaping. The dimensions of territorialisation are operationalised in this chapter as 1) way of life; 2) sense of place; 3) cultural practices; and 4) cultural characteristics of institutions. Horlings further describes how human values play a role in the first two dimensions, illustrating this via the case of an urban neighbourhood in the Netherlands. Battaglini and Babović attempt to understand how culture interacts with natural heritage. In Chapter 5 they build on the concepts of 'territorialisation' and 'affordances', as key con-cepts in their analysis of the rural Zlatibor region in Western Serbia, with wide touristic and agricultural potentialities. The main focus is on the affective, cogni-tive and selective dimensions of the values which people attribute to resources, and how processes of symbolisation and reification play a role in territorialistion. Chiesi explores the need for an integrated approach that brings together multiple scales of analysis. His analysis in Chapter 6 is supported by outlining a taxon-omy of observable indicators of territorial behaviour, such as traces (non-intentional effects of behaviours), alterations (self-designed semi-perma-nent modifications to the environment), adaptations (actualisation of non-designed affordances) and signs (reference to content). Kivitalo, Kumpulainen and Soini attempt to understand culturally sustainable rural space in Finland. Chapter 7 analyses how culture manifests itself through lived, conceived and perceived rural space, following Lefebvre. Using the analytical framework of Horlings (2015) and Soini *et al.* (2012), the authors cross-read 'culture' and 'sustainabil-ity' based on data from Finnish villages. Dessein aims to understand and illustrate the process of territorialisation, with a focus on practices. In Chapter 8 he analy-ses coinciding rural development actions that take a natural resource (*in casu* saffron) as a catalyst for regional development. Drawing on empirical research on saffron cultivation in Morocco, he combines neo-endogenous development and co-production in a framework that distinguishes between 'weak' and 'strong'

territorialisation. In Chapter 9 Cicerchia investigates the recent national and international policies to define and measure sustainable development and sustainable well-being, using indices and indicators. She investigates how these policies take spaces, places and territories into account as well as the different cultural milieux. Examples are UNESCO's Cultural Development Indicator Suite, Yale's Environmental Sustainability Index, OECD's Better Life Index and Italy's Fair and Sustainable Well-Being index. In Chapter 10 Chiesi and Costa frame the practices of 'co-design' and 'cultural mapping' within the discourse of place-based approaches to sustainable local development. Through the analysis of three Mediterranean case studies in Malta, Palestine and Syria, the chapter locates these practices within the general debate on methodology of social research, with some specific references to the action research paradigm. The authors then build a classification of cultural mapping projects, delving into the specific types of active community involvement. In Chapter 11 Padt explores how territories can purposefully be designed to attain greater sustainability at the territorial level and beyond. Territorialisation is a negotiation process that involves many actors which bring different scale frames to the table. The design process includes a review and critical evaluation of the actors' scale frames. He presents US case studies and a working method along the lines of the described dimensions of territorialisation to illustrate the design process. He argues that by 'scaling up, scaling in and scaling out' new, culturally mediated, territories can be created that help the case of sustainable development. Atmanagara aims to generate a better understanding of the role of culture in urban planning processes, which are considered to be the initiator and/or facilitator for developing solutions towards socio-ecological resilience. For this purpose, in Chapter 12 she explores and reflects on relevant strategies and measures of urban planning in Brussels and Ljubljana. She argues that culture can serve as a mediator in urban planning to develop adequate solutions to combat the impacts of global challenges and to foster urban resilience. Such an understanding of urban planning comes close to the storylines of eco-cultural resilience and eco-cultural civilisation within the concept of cultural sustainability (Soini and Birkeland, 2014). In Chapter 13 Thomas Lane, Pierce, Jones and Harris describe the governance-setting of Wales, which has a legal and well-documented commitment to sustainable development. Their chapter investigates implementation with regards to special places, often internationally asserted as meriting protection. Event-based regeneration, branding of sustainably managed goods and services are explored as means of re-producing place experience which can underpin these areas' successful resilience. The notion of European drivers and networks of influence is also discussed, combining a regional development framework with exemplars of community based projects relating to sustainable tourism, leisure and the broader green economy. Hebinck, Mango and Kimanthi explore the relationship between culturally embedded development situations and sustainability in Kenya. In Chapter 14 they describe how assemblages of seed practices, shaped by socio-technical networks, are well embedded and structured by cultural beliefs and associated kinship-based practices. This cultural repertoire provides hands and

feet to a configuration that works in the daily practice of farming. It also explains why some farmers distance themselves from interventions aimed to change seed practices. They argue that sustainable development as a multitude of practices, which are continuously reassembled in time and space, needs to be cognisant of cultural notions of development. In Chapter 15 Caggiano reflects on territories in a metropolitan context to provide insight into how to analyse the interplay of culture, community and sustainable ways of life. Her analysis is based on field research on the *jardins partagés* in Paris. A *jardin partagé* designates a collective garden, set up and led by local associations on small public plots granted by the local authorities. The analysis suggests scenarios for sustainable futures beyond their confinements and beyond the rural-urban relationship, promoting place-based development. Florit, Blanck de Oliveira, Fleuri and Wartha associate the process of territorialisation of the State of Santa Catarina (Brazil) with European colonisation during the nineteenth century. In this context, they examine how the tourist regionalisation known as 'European Valley' is an update of coloniality in relation to indigenous people. This results in invisibility and maintenance of environmental inequities associated with strategies to cope with floods that currently sacrifice indigenous territories.

The editors and authors hope that this book will appeal to specialists in four major fields of research: regional development, geography, the social sciences (particularly those concerned with rural and urban development and governance) and sustainability. The questions raised in the book are of interest to researchers in the social sciences and humanities and those working in the environmental and physical sciences who may wish to work towards a more holistic perspective. The book is also directed towards those professionals and policy makers who implement or participate in local policies, regional development, planning and governance, social cohesion, place-based approaches and cultural diversity. This has become increasingly relevant in the context of emerging (regional, national, European) place-based policies, based on the potential of each place and ensuring equal opportunities for individuals irrespective of where they live. We hope to provide more insight in how to implement the much debated place-based dimension, including the role of culture in such place-based regional policies.

References

Agnew, J. (2001). Regions in revolt. *Progress in Human Geography,* 25: 103–110.
Allen, J. and A. Cochrane (2007). Beyond the territorial fix: Regional assemblages, politics and power. *Regional Studies*, 41: 1161–1175.
Allen, J. and A. Cochrane (2010). Assemblages of state power: Topological shifts in the organization of government and politics. *Antipode,* 42 (5): 1071–1089.
Allen, J., Massey, D. and A. Cochrane (1998). *Rethinking the region.* Routledge, London.
Amin, A. (2004). Regions unbound: towards a new politics of place. *Geografiska Annaler*, 86B (1): 33–44.