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THE TERRITORIAL APPROACH TO DEVELOPMENT: A METHODOLOGICAL PERSPECTIVE TO THE CULTURAL DIMENSION AND ITS COMPONENTS

A ABORDAGEM TERRITORIAL DO DESENVOLVIMENTO: UM OLHAR METODOLÓGICO SOBRE A DIMENSÃO CULTURAL E SEUS COMPONENTES

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Abstract

The concept of development has been transformed in recent decades, overcoming the direct association with economic growth to acquire a multidimensional and systemic approach. Culture is one of the dimensions that make up the territorial heritage and it needs to be included in the development plans of a territory. The objective of this paper is to define methodological paths to identify the components of the cultural dimension that include the territorial heritage. The methodological approach is qualitative and exploratory, with a theoretical nature. As a result, a model for evaluating the cultural heritage of a territory was proposed, which considers six components, evaluated on a five-point scale, due to create a qualitative measurement, called the activated cultural heritage index.

Keywords: Culture. Territorial heritage. Territorial development. Research method.

Resumo

A concepção de desenvolvimento foi transformada nas últimas décadas, superando a associação direta com o crescimento econômico para adquirir uma abordagem multidimensional e sistêmica. A cultura é uma das dimensões que compõe o patrimônio territorial e precisa estar contemplada nos planos de desenvolvimento de um território. O objetivo deste artigo é definir percursos metodológicos para identificação dos componentes da dimensão cultural que integram o patrimônio

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territorial. A abordagem metodológica é qualitativa e exploratória, de cunho teórico. Como resultado, foi proposto um modelo de avaliação do patrimônio cultural de um território, que considera seis componentes, avaliados em escala de cinco pontos, com o intuito de criar uma mensuração qualitativa, denominada índice de patrimônio cultural ativado.

Palavras-chave: Cultura. Patrimônio territorial. Desenvolvimento territorial. Método de pesquisa.

Introduction

This paper assumes the challenge of highlighting the cultural dimension as a constituent of the territory. Territory understood as a place in which values constituted in the political, economic and sociocultural field converge, which goes beyond the idea of political-administrative unity, strengthening itself through identifications, ways of life and ties.

The scope of this challenge provokes debate about the methodological resources capable of enabling the investigation of the particularities of each territory and, simultaneously, providing the constitution of a set of concepts and procedures capable of contributing to the consolidation of the field of knowledge relevant to territorial development.

Culture, understood as a resource (YÚDICE, 2004) or ordinary experience (WILLIAMS, 1992), shapes the territory and is delineated by it, in a dialectical relationship, derived from the historical flow in space and time, subject to the complexity of the conditions of material and social life. This recognition is the starting point for outlining means for the validation and measurement of culture as one of the dimensions of development, considering the territorialization of its complexity.

The research on territorial development stems from the recognition of the specificities present in each territory and the impossibility of implementing homogeneous conditions for development. This perception is a reflection of the thickening of debates about development in academic and political spheres, particularly regarding its multidimensional condition, in a way that converges with the complex thinking proposed by Morin (1996), in which (the debates) emphasize the need to overcome disciplinary or sectoral approaches to reality, when considering its various interrelated dimensions.

The territory, conceived as the result of power relations, based on concrete and symbolic relations (RAFFESTIN, 1993), incorporates the concreteness and contradictions of social relations, with disputes over control of material and immaterial goods that define the conditions of development. As the *locus* of the historical process, the territory is a central object of investigations that relate it to the multidimensional and interdisciplinary perspective of development.

Along this path, it is noteworthy that each territory has specific dynamics and it is necessary to articulate this recognition to the realization of particular diagnoses, based on concepts and consistent theoretical premises that allow a unity from the point of view of the analysis parameters, and not about the study object. The complexity of the territory demands a systemic view of the dimensions that compose it, with the challenge of understanding their interrelationships.

From this view, processes for the production of knowledge about the territory that promote the overcoming of economics perspectives of development are necessary, a rupture announced in the works of Furtado (1961; 1974), Sen (2000), Sachs (2002), Etges (2005), among others, to open up a new possibility of understanding development processes, in which elements hitherto neglected or little evidenced are incorporated as constituents of this phenomenon. Dallabrida (2020, p.12) presents the dimensions of the composition of a territory's heritage.

> The territorial heritage is conceived here as a set of assets and resources, material and immaterial, which have accumulated throughout history in a given territory, resulting from historical processes of construction and socioeconomic and cultural reconstruction, in relation to the environmental environment. It includes both elements inherited from the distant past, and those that constantly overlap the territory (DALLABRIDA, 2020, p. 12).

It should be noted that this reflection is the result of research carried out in projects entitled, respectively, "Territorial heritage as a reference in the development process of territories or regions (Research Productivity grants (PQ) of the National Council for Scientific and Technological

Development - CNPq))" and "Territorial heritage: validation and improvement of methodological tools (Postgraduate Program in Sustainable Territorial Development - PPGDTS)/UFPR)", with relevant contributions to issues of territorial heritage from the perspective of culture, a dimension that makes up and contributes to the relations established in the territory. It is also noteworthy that, through this insertion, the objective of this paper is to define methodological designs to identify the components of the cultural dimension that include the territorial heritage.

To achieve the stated pretension, the theoretical parameters related to the investigation of cultural heritage were discussed, which in turn support the methodological designs capable of contributing to the identification of the components of the cultural dimension.

Five sections are established from this introduction. The second section presents the theoretical parameters of the work, in which the variables that include the cultural dimension are explained, while the third outlines the method relevant to the research. The fourth presents the results and corresponding discussion, while the last explains the final considerations.

Theoretical Reference

The correlations between territory and culture, in terms of the cultural dimension of the territorial heritage privileged here, impose an explicit understanding of territory and culture. Intertwined, they point to a methodological path (components and methods) for research on territorial heritage mediated by the dimensions of culture, without losing sight of development (as a field of knowledge production).

Dimensions of territorial heritage

The territory, conceived as "[...] private spaces that allow for mediation between the individual and the outside world" (PECQUEUR, 1992, p. 84), is a fundamental reference for the understanding and analysis of development processes, as states Dallabrida, Rotta and Büttenbender (2021); Raffestin (1993); Pecqueur (1992).

Milton Santos (1988; 2006), in his work, discusses territory as a category of analysis. However, he does not refer to the form-territory, but to what he calls "used territory". The territory is the object of social analysis based on human use. A territory is configured based on the natural systems existing in it, added to the action of man.

> The two categories, object and action, materiality and event, must be treated as a unit. The events, the actions are not geographically indifferent. There is, at each moment, a relationship between the value of the action and the value of the place where it takes place; without this, all places would have the same use value and the same exchange value, values that would not be affected by the movement of history (SANTOS, 2006, p.56).

Favareto (2020), by highlighting aspects that need to be considered in the territorial approach to development, emphasizes that territories are formed by social systems which, in turn, are the basis for economic activity and, ultimately, for human life. Furthermore, the author alerts to the interdependence between the dimensions of reality, identified as society and nature, economic and social, political and cultural dimensions.

Culture comes to be understood as an essential element of development processes anchored in the epistemological currents of decentering and decoloniality, which Sousa Santos (2009) synthesized under the expression Epistemologies of the South. In this approach, erasure is evidenced through the exclusion of cultures in the colonization processes throughout history. Giving visibility to these cultures and avoiding new erasures reaffirms culture as a fundamental element of territorial development.

Souza (2002) shows that culture has not always been considered a structural element of a society, when identifying urban planning models. This is the case of physical-territorial planning, focused on structural works, or sanitizing planning, responsible for segregating poverty to peripheral areas, approaches that are incompatible with the contemporary premises of territorial development. The following dimensions are part of the territorial heritage: social, economic, natural, cultural, institutional, human and intellectual (DALLABRIDA, ROTTA and BÜTTENBENDER, 2021).

This paper addresses the cultural dimension, its components and variables. For this, it is necessary to address what is understood by culture to construct a territorial development plan.

Contemporary cultural issues: a starting concept

In the context of territorial heritage, culture takes on a powerful and relevant meaning in the context of local development, beyond platforms of economic growth, in which cultural, material and immaterial issues allow the visualization of other perspectives of readings about the territory. Perspectives that bring, in themselves, intimate correlations among territory, culture and development, but presuppose pointing out the notion of privileged culture.

In this proposal, culture is understood as a set of elements that translate into order, disorder, arbitrariness (CARVALHO, 2013). The complexity present in the concept of culture points to its multidimensionality, in the sense of the dynamics and fluency of the relationships that "shape" the reality of the place through culture. Therefore, thinking about territorial heritage implies recognizing the status of difference (present in the dynamics of the place, people, groups, architectures, knowledge and practices), considering that:

> The difference is constructed in the same process of its manifestation, that is, it is not an entity or expression of an accumulated cultural stock is a flow of representations, linked *ad hoc*, between the lines of external identities totalizing and essentialist (COSTA, 2015 p.149)

The respect (or identification) argument promoted by the institutionalization of the statute of difference fostered an intimate link between territorial heritage, cultural diversity and law. The dynamics of cultural diversity cannot be accommodated to the instrumental functionalities of law, since culture is within a disputed field. In other terms:

> La protección de la diversidad cultural es un imperativo ético inseparable del respeto de la dignidad humana. Entraña un compromiso con los derechos humanos y las libertades fundamentales y requiere la plena realización de los derechos culturales, incluido el de participar en la vida cultura (NACIONES UNIDAS, 2010, p. 11)

The experience of enjoying cultural life, given the statute of law and human dignity, addresses issues of territorial heritage, linked to culture, beyond the determinism of economic growth as a belief in a victorious, a unique social organization. If culture is order, disorder, arbitrariness, as mentioned above, it presents within its dynamics countless processes of resignifications, which, in its complexity, have the potential to promote developments in other orders outside of competitive, competitive formats, of violence of the victory of the "strongest" over the "weakest".

The concept of culture in this reflection is in the field of complexity theory, proposed by Carvalho (2013). The choice represents the multidimensional character of the field of territorial heritage, which presents itself as a theoretical-methodological tool for reading the multifaceted reality of the territory through culture. From this point of view,

> Trap-concept, culture is made up of standards, rules and institutions. Therefore, it is a factory of order, reproduction of the instituted. It is also identified with the superstructure, bifurcated into scientific culture and humanities culture, high culture and popular culture. From the perspective of complex thinking, culture is a circuit that involves order-disorder-interaction-organization composed of codes, patterns, modes of existence, knowledge (CARVALHO, 2013, p. 49).

The affiliation of the concept of culture to the field of complexity is in symmetry with the epistemological posture of decentering and decoloniality posed by Sousa Santos (2009), described in the previous item (issues of territorial heritage), envisioning the other, muffled or suppressed development processes).

It is about recognizing the difficulty of establishing unique (or exclusive) development patterns or models. The dynamics of culture presuppose complexities that go beyond the determinism of the binarity between the strong and the weak, the local and the global, the erudite and the popular, the good and the bad, the developed and the backward, the urban and the rural. In its countless interfaces, ruptures with the binarities inscribed by the current of economic development can be seen.

In the context of cultural heritage, culture does not apply only to cultural expressions, referencing the concept used above. Culture represents values, a set of elements that give material and immaterial form to a given society (order), as it has the ability to reveal dynamics, tensions and alternatives (disorder and arbitrariness) for the various groups that comprise it.

It is evident that culture is characterized as a significant element in matters of territorial heritage, as it reveals the reality and historical dimensions of the place and permeates development, incorporating the social, sustainability, symbolic and economic aspects of other platforms.

From that place, with strength to confront the hegemonic model of development, culture reveals the ordinary context of human experience in a given time-space and exposes its potential for generating income and equitable distribution of wealth.

Still in the same place, based on the conception put forward by Williams (1992, p. 186), culture promotes "a fully comprehensive social and cultural life", as it has "[...] been used with constancy to refer to all modes of life of a people", and allows dialogues in the spheres of heritage and territory at the forefront of economic, social, political, subjective, symbolic disputes waged in the field of culture, powerful to the leverage of development processes that establish local dynamics regional bases and principles based on social justice.

Culture is a fundamental element of well-being as it generates a sense of cultural belonging and underlies individuals' choices, which impacts on people's identity and identification. The multiculturality of a society, therefore, needs to be respected and considered by the State in development policies.

Culture as a component of the territory and dimension of development

By adopting the territory as the centrality of development processes, culture comes to be understood as one of the constituent elements of development. This approach has its genesis in the 1960s, with the contribution of different areas of knowledge. Among the contributions, we highlight Cultural Studies, whose precursors are researchers from the center of Birmingham, England, including Richard Hoggart, who focused on the English working class in the post-World War II period (FELIPPI, BRANDT, 2016).

Such approaches spread and are reflected globally, such as the International Cooperation Law, set in the 1970s, which emphasizes the full development of the human being and the offering and opportunity to actively participate in the economic, social and cultural development of the society to which belongs (AGENCY SUIZA PARA EL DESARROLLO Y LA COOPERACIÓN – COSUDE, 2016).

In the relationship between culture and development, culture can be understood both as a resource and as a right. As a resource, it assumes the mission of promoting participation, in a way that converges with the dialogic approach to development (PERUZZO, 2004; SERVAES, 2007); as a right, it stands as a condition for development, as Sen's approach (2000) validates. Canclini (1981, p.43) warns that the "unequal appropriation of cultural capital and economic goods by the subaltern sectors of a nation". Heeding the warning, prospecting for a particular development policy should aim to promote equitable access to territorial heritage, including the cultural dimension.

In one territory, cultural hybridisms are identified, as affirmed by Canclini (1995), when using the term "multitemporal heterogeneity", which is related to the socio-historical process of Latin America, characterized by cultural juxtapositions and subjections resulting from the colonization process.

Cultural tensions are also perceived, in a different light, by Milton Santos (2006), when presenting the dynamism of the territory used to identify the flows, verticalities, subsystem in the entire space referring to hegemonic productive tasks, and horizontalities, zones of contiguity of origin in the territory itself.

It is understood that the multiculturality of a territory is a potential for development, and not a barrier, as stated by the colonialist vision. The protectionist approach of minority cultures is also overcome, in favor of a dialogical approach, "daily experiences of contact, cooperation and conflict

that cross the supposed impermeability of the boundaries of race, culture, identity and ethnicity" (GILROY, 2005 apud COSTA, 2015, p. 150). Next, another approach to multiculturalism is presented

Ella es elvivero que permite a las distintas culturas enriquecerse y desarrollarse constantemente en contacto de unas conotras, evitando la deriva identitaria. Ella es una de las fuentes del desarrollo, entendido no solo en términos de crecimiento económico, sino también como médio para acceder a una existencia intelectual, afectiva, moral y espiritual satisfactoria (AGENCIA SUIZA PARA EL DESARROLLO Y LA COOPERACIÓN - COSUDE, 2016).

Culture understood as a dimension of territorial heritage is also supported by Raffestin's (1993) approach, by highlighting the symbolic boundaries of the territory, through representations, which validates the assertion that the territory is a process of social construction (FLORES, 2006), therefore, which cannot be understood in a way that is disconnected from the cultural dimension. The author reinforces that cultural elements are fundamental to the construction of the notion of identity of a territory, or, as highlighted by Hall (2016), the identification of the territory through its meaning networks. Understanding the culture and identity of a territory are fundamental aspects for development projects, since, according to Dallarida et al (2021), the social construction of the territory will always result from the encounter and mobilization of social actors who integrate a given geographic space and who seek to identify and resolve common problems.

Components of the cultural dimension in territorial heritage

The objective of the paper is recovered, which aims to discuss the theoretical parameters related to the investigation of cultural heritage, to support a methodological proposal to diagnose the territorial heritage. Initially, the components of the cultural dimension are presented (Table 1).

Table 1: Components of the cultural dimension

COMPONENTS	DESCRIPTION	AUTHORS
Values and codes of conduct	- Promotion and respect for diversities, biodiversity and differences through the strengthening of cultural democracy; - Institutionalization of local policies of attention to the most vulnerable groups and people, of social communication, of connectivity with attention to the cultural dimension of development, economy of common and sustainable goods; - Promotion and furtherance of multicultural and intercultural strategies for: social inclusion, opportunities and formation of respect for practical alterities of associativism, cooperation and collectivism as ways of promoting people's dignity (right to: difference, culture, well-being, equity and rights).	Barros (2008; 2016) United Cities and Local Governments (2015) Pimenta (2021)
Knowledge and practices of culture	- Appreciation of local knowledge and actions mediated by creativity, horizontal interaction and freedom of expression; - Participatory culture governance through open methodologies, involving the community; - Establishment of training spaces for the transmission of knowledge and practices of culture as strategies for maintaining local knowledge. - Creation of learning modalities that explore creativity and local technologies wasted by the logic of the competitive market. - Identification of innovations present in the local experience (tradition, identities, trades, heritage, exchanges, aesthetics, lifestyle).	Pimenta (2017; 2018) Calabre (2007) Botelho (2016)
Cultural manifestations	- Diversity and respect for cultural manifestations - Public policies to promote cultural events - Public organizations and civil society organized in favor of cultural events	Burke (1993) Candido (2001) Dória and Bastos (2018) Santos (2017)
Cultural facilities (budget)/Access to culture policies	- Territorial distribution of cultural facilities - Public policies for access to culture - Financial resources for culture	Rede Nossa São Paulo (2020) São Paulo (2014)

Media structure	- Presence of network vehicles - Internet access - Presence of public, educational and community stunts - Production of local and regional media content	Hallin and Mancini (2004). Peruzzo (2008). Deolindo (2019). Kleine (2013).
Creative economy	Job and income generation based on culture	Kings (2009). Mirshawka (2016).

Source: elaborated by the authors, 2021.

a) Values and codes of conduct

There is a constant effort by the United Nations (UN) to aggregate successful local experiences involving the theme of culture within certain development parameters, which, not without tensions, contradictions and controversies, establish values and normative statutes for organizational conduction to cities. From this context, United Cities and Local Governments – UCLG (CGLU, 2015) brings a set of principles, guidelines and strategies that underlie actions development through culture.

Applied to the cultural dimensions of territorial heritage, it can be characterized as the identification of powerful values that shape an agenda of actions and, if translated to the reality of regions in the process of development in Brazil, based on the notes in Pimenta (2021), it is possible to glimpse the support foundations that can structure and leverage the institutionalization of municipal cultural policies, without losing sight of the issues of cultural diversity and biocultural diversity (BARROS, 2008; 2016), in terms of normativity and collective propositions (solidarity, cooperative, associativism, participation, autonomy). It is necessary to typify and characterize the main expressions and/or manifestations in terms of values, codes of conduct and cultural traditions present in the place.

The Conjugation of interconnected, interdependent and correlated values in the field of cultural, ecological, social and economic disputes, connected with policies of continuities that go beyond the dichotomous order of market *versus* state are fundamentals (principles) that should guide conduct (practices, actions, prospecting), considering that there is an emergence of experiences, synergies and transformation partnerships brought about by different interlocutors.

In other words, there is the capacity of the economy to harmonize local resources, through culture, in its broadest sense so far imagined (or hegemonic), to promote development that incorporates distribution, security and integral economic stability to create access to employment, income generation and social inclusion, as opposed to economic growth.

b) Knowledge and practices of culture

The place is a living and dynamic space, rich in cultural resources, often neglected by governance choices. These choices can make it unfeasible to value the knowledge and practices of the place, but the association of culture with development can also highlight the "things" of the place (things in the sense of identified material and immaterial goods), as researched by Pimenta (2017) and Pimenta *et al* (2018).

In the research by Calabre (2007) and Botelho (2016), within a balance carried out by both (keeping the interests and issues of each proposal), they point out the perspectives and challenges of cultural policies in Brazil and explain the emphasis placed on the culture development agenda. Therefore, elaborating territorial heritage plans implies, above all, recognizing the actors, instituted or not, who understand what culture will be and dispute the organization, choice and direction of this agenda.

It is a primordial principle of the culture agenda, as a disputed field, to enable citizens to actively exercise their rights, with participation and dialogue as a guiding criterion, in the sense of direct action in collective decisions regarding the totality of the dimensions of common life, emphasizing location, culture, identity, creativity, diversity, biodiversity, access to knowledge, responsibilities, the rights and freedoms.

In terms of the dimensions of culture applied to territorial heritage, the conjugation of values, beliefs, languages, knowledge, arts and wisdom that, individually or collectively, should favor the promotion of meaning to local, everyday and symbolic things. Favoring, in turn, should also allow for the appreciation of the diversity, freedoms and potential of the territory, allowing for other

development platforms that perceive, interpret and transform reality, especially in situations of vulnerability.

c) Cultural Manifestations

Cultural manifestations are established in time and space as a result of historical processes. The social experiences underlying cultural manifestations are based on the relationships established in the territory and shape them. The delineation of cultural manifestations in the territory is a dynamic, dialectical process, which results in the dual condition of cultural manifestations in the territory, as they contribute to its existence and are simultaneously recognized for their links with it. Research on territorial development necessarily incorporates cultural manifestations for their contribution to sustaining the practices that define the territory, due to the potential for identification between social actors and the territory.

Cultural manifestations are inserted and maintained in the territory based on practices that concern them. Understanding the territory in terms of cultural manifestations implies recognizing its association with the practices that enable its reproduction and produce the identification of social actors with the territory. The complexity of this process transforms culture and the territory itself based on the dialectical relationship between cultural manifestations, cultural practices and the impact of the processes of reproduction of material life. Probably, the main risk when it comes to incorporating cultural manifestations due to investigate territorial heritage and its relationship with the development process is the idealization of culture, the consequent alienation of the historical process. This care is fundamental for the perception that cultural manifestations are part of the flow of historical relationships that produce the cultural heritage itself. From this perspective, it is necessary to understand how social relations linked to cultural heritage and expressed in cultural manifestations are transformed over time.

The situation regarding social acceptability and valuation and/or recognition as elements of territorial identity, values, and codes of conduct or traditions is highlighted.

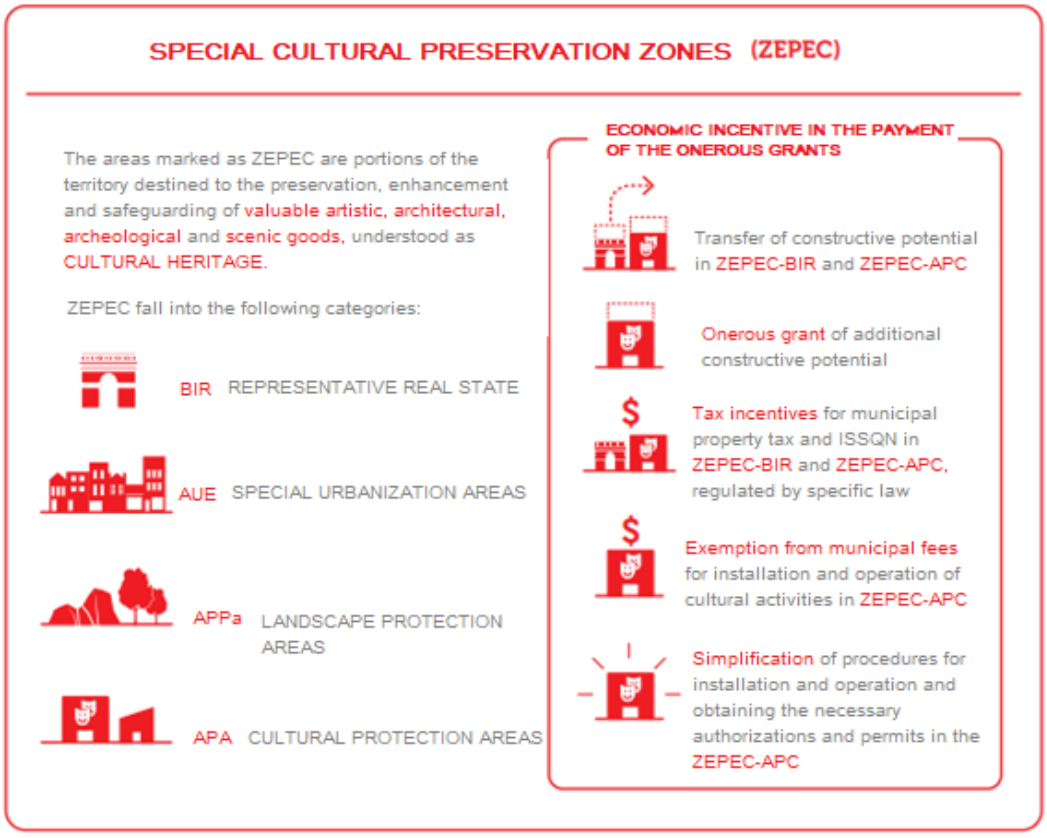
Peter Burke (2010) and Antonio Candido (2001) when investigating popular culture in different contexts, note how the change in the conditions of reproduction of material life alters cultural manifestations and, therefore, its practices. Thus, it is necessary to understand that the preservation of cultural manifestations implies the recognition of the historical conditions related to their production, as well as the articulating mechanisms of their practices in the territory associated with their identification with social actors, without the pretense of defining themselves an idealized parameter disconnected from social dynamics. Recognition of endogenous characteristics is essential. An example concerning this debate is the popular country culture present in the state of São Paulo and covering other territories in the country, identified as *paulistânia* (DÓRIA & BASTOS, 2018). The transformations of recent decades have profoundly altered the reproduction of rustic popular culture in territories characterized by its presence, which does not mean disappearance, but new conditions for the exercise of cultural manifestations and their practices concerning the historically constituted cultural heritage (SANTOS, 2017). The challenge is to measure how changes in cultural practices have produced new forms of social identification between the population and the manifestations present in the territory. Based on this recognition, it becomes possible to draw up public policies relevant to the relationship among cultural heritage, cultural manifestations and cultural practices in the territory.

Territories in which different cultural manifestations coexist and dialogue, in which there are spaces and public policies that support its perpetuity, and that transform such manifestations into assets to enhance the territory, converge with the perspective of territorial heritage and the perspective of territorial development.

d) Cultural equipment (budget)/Access to culture policies

Recognizing the conditions for the reproduction of culture in the territory makes it possible to plan and implement public policies for culture through knowledge of how cultural practices and experiences are articulated. Access to culture as a mechanism for preserving and associating cultural heritage with the development process requires the formulation of public policies for culture in the territory. As an example, we present the master plan for the municipality of São Paulo, which establishes special cultural preservation zones.

Figure 1: São Paulo Master Plan 2014



Source: São Paulo (2014).

> Despite the fact that culture is included in the municipality's MP, there are still inequalities in territorial distribution and access to cultural facilities. According to the Inequality Map (REDE NOSSA SÃO PAULO, 2020),

The city's average of public cultural facilities is 2.09. However, 18 districts do not have any equipment, whether municipal or state. Furthermore, 70 districts do not even have a cultural center, house or cultural space. Yet 81 do not have a museum; 73 do not have concert halls and concert halls; 53 do not have movie theaters; and 58 do not have theaters.

From this perspective, the constitution of cultural facilities and effective fostering mechanisms regarding the association with development implies considering the involvement of the population that is connected to cultural practices in the territory. The complexity of this process corresponds to the need not to alienate social actors who, with their practices, ensure, even under different conditions in the past, the permanence of cultural practices.

The commitment to ensuring the preservation of cultural practices associated with cultural heritage and development implies the creation of spaces of popular representation for their effective contribution to the formulation of public policies that incorporate endogenous experiences and expectations, to avoid the risk of insufficient proposals detached from the local reality. Treating agents of popular culture as passive, without effective science about the processes of constitution and relationship of culture with the territory implies the risk of failure in associating development and cultural heritage from a territorial perspective. Thus, the connections between cultural manifestations, historical process and territory can be delineated from the perception of contemporary conditions and their links with the current context, which incorporates the impact of structures absent in the past, such as the media, able to adapt the territory with new possibilities compared to the long-term process delineating historical experiences. The territorial distribution of cultural facilities is one of the aspects to consider when analyzing this variable.

e) Media structure

The approach to the role of the media in development processes is justified by the intensive presence of mediated communication flows in contemporary society, enhanced by communication and information technologies based on digital technology.

The relationship between communication and development has been established since the 1960s, in a media scenario led by the mass media. Schramm (1970) and Lener (MACHADO, 1970), pioneers of the debate, presented a diffusionist approach based on modernization, as pointed out by Servaes (2007), which was gradually overcome due to the transformations in both communication and the concept of development.

The dialogic approach gained dimension, especially in Freirian studies, with a focus on social change.

En lugar del énfasis en la persuasión y en la transmisión de informaciones y conocimientos desde afuera, la comunicación para el cambio social promueve el diálogo, el debate y la negociación desde el seno de la comunidad; e. los resultados del proceso de la comunicación para el cambio social deben ir más allá de los comportamientos individuales, y tomar en cuenta las normas sociales, las políticas vigentes, la cultura y el contexto del desarrollo (DAGRON, 2011, p.33).

However, the difficulty in overcoming an approach to communication as a development tool, an instrumental view, is still noted, as pointed out by Barranquero-Carretero, Sáez-Baez (2015). The conception adopted in this paper understands communication as a structural element of development. The evidence that supports such an approach appears in several aspects, supported by Castells (2009), in which communication acquires a leading role in today's society, called information society, which operates in a structured network system. This structure reconfigures and impacts the economy, business models, and innovation processes. The effect of information and communication technologies (ICT) on development is addressed by Kleine (2013) and Heeks (2006). Kleine (2013), specifically, emphasizes the conditions and possibilities for ICT to expand people's capabilities and freedom, according to the approach proposed by Sen (2000).

Unforeseen effects also impacted society, such as the case of **fake news**, which directly affect political electoral processes, immersed in the phenomenon of after-truth, defined by D'Ancona (2018) as the choice and acceptance of narratives that bring security emotional in an environment of misinformation due to informational excess.

The role of communication for development and its relationship with local culture is highlighted.

> Una comunicación con sensibilidad cultural se construye a base de recursos locales. La C4D elaborada con el saber y el sabor domésticos despierta más interés y refleja mejor el sentir local que las campañas más sofisticadas, diseñadas por expertos reputados en capitales lejanas (AGENCIA SUIZA PARA EL DESARROLLO Y LA COOPERACIÓN – COSUDE, 2016, p.14).

The way a country's media system is structured is fundamental, as it has a close relationship with how territories will relate to macro (vertical) and local (horizontal) communication processes. Hallin and Mancini (2004) analyze the media structures and systems of countries, as well as the approach to the political economy of communication, and identify the existence of a strong correlation between the movements of economic globalization and structural change in communication systems. In the Brazilian case, according to Lima (2004), the country's communication model was created in a period of conservative modernization, which resulted in a concentration of media ownership, in the inequality of access to the media (CGI, 2020; SECOM, 2016; INSTITUTE FOR THE DEVELOPMENT OF JOURNALISM, 2019), factors that are barriers to development.

Although it is evident in the scientific literature that only the technological increase in the means of communication does not necessarily result in improvements in the processes towards the development of a society, communication rarely appears as a structural element in development plans (CARNIELLO; SANTOS, 2021). In the understanding proposed in this work, communication is one of the variables that compose the cultural dimension of territorial heritage and, therefore, a structuring element.

Questions about regional media, its role, structure and territorial distribution (DEOLINDO, 2019) are fundamental aspects for understanding cultural dynamics, in addition to understanding the type of content produced by regional media.

f) Creative Economy

One of the ways to activate cultural heritage is through the creative economy. In this component, the interface with the productive dimension of the territory is evidenced, which highlights the systemic perspective in the analysis of territorial heritage.

The creative economy "[...] has creativity, art and culture as its raw material; it is related to intellectual property rights, in particular copyright; it is a direct function of a creative value chain" (MIRSHAWKA, 2016, p.3).

Reis (2009) observes that several cities have stood out in the global scenario, having culture as a driving force, generating financial resources, generating employment and income, and promoting tourism. The cultural dimension assumes a prominent position, understood as an important item in strategic planning in creative cities. "If by itself it does not support a process of transformation, it is, however, a fundamental element to guarantee the differentiation and permanence of changes" (REIS, 2012, p.91).

It is understood that territories that transform their cultural heritage into a way to generate employment and income, therefore linking it with the productive dimension, manage to promote development based on specific and endogenous elements.

Method

The research adopts a qualitative, exploratory approach, by proposing a method for diagnosing the cultural heritage of a territory.

To support the method, an attempt was made to create a measurement scale, based on the concept and social indicators, which are understood to refer to a certain aspect of social reality, according to Januzzi (2001). "Measurement is a representation process, relating some aspect of the real world with symbolic systems" (SILVA JÚNIOR, 2014, p.3). The proposal was to generate an index to identify the stage of activation of culture in a territory.

The theory of measurement in social and behavioral sciences, such as Administration, Psychology and Sociology, has advanced in its studies to propose alternatives that can more adequately measure its variables, some of which have an abstract content [...] .(SILVA JUNIOR, 2014, p.03)

For this, the following steps were:

a) elaboration of a framework of components of the cultural dimension (Table 1), during the development of the theoretical framework, based on previously existing concepts and theories.

b) elaboration of a table with primary data collection techniques for each of the components suggested for the cultural dimension.

c) proposition of a 5-point scale for each of the components identified as components of the cultural dimension.

e) generation of an index that portrays the level of cultural activation in a territory.

To build the scale and, consequently, the cultural heritage activation index, the following elements were considered.

1) the variable (property to be measured – examples: intelligence, memory, temperature);

2) the attribute (the degree or modality in which the measured property manifests itself – examples: low, medium, high);

3) the value (how to numerically express the attribute - example: 1, 2 and 3

4) the relationship or link between the various values of the variable (BERMUDES et al, 2016, p. 9)

It is noteworthy that the proposed index is a subjective composite indicator, according to Jannuzzi (2001), as it is qualitative in nature. The measures are built based on the assessment of experts regarding different aspects of reality, raised in surveys.

Results and discussion: methodological proposal for diagnosing the cultural dimension of a territory

The understanding of culture in a territory necessarily requires the collection of primary data, due to the particularity and dynamism inherent to the concept of culture. To understand the phenomenon in a systemic way, a mixed approach of primary and secondary data collection is necessary, which allows data triangulation. The data collection techniques proposed in Table 2 are based on Duarte and Barros (2012).

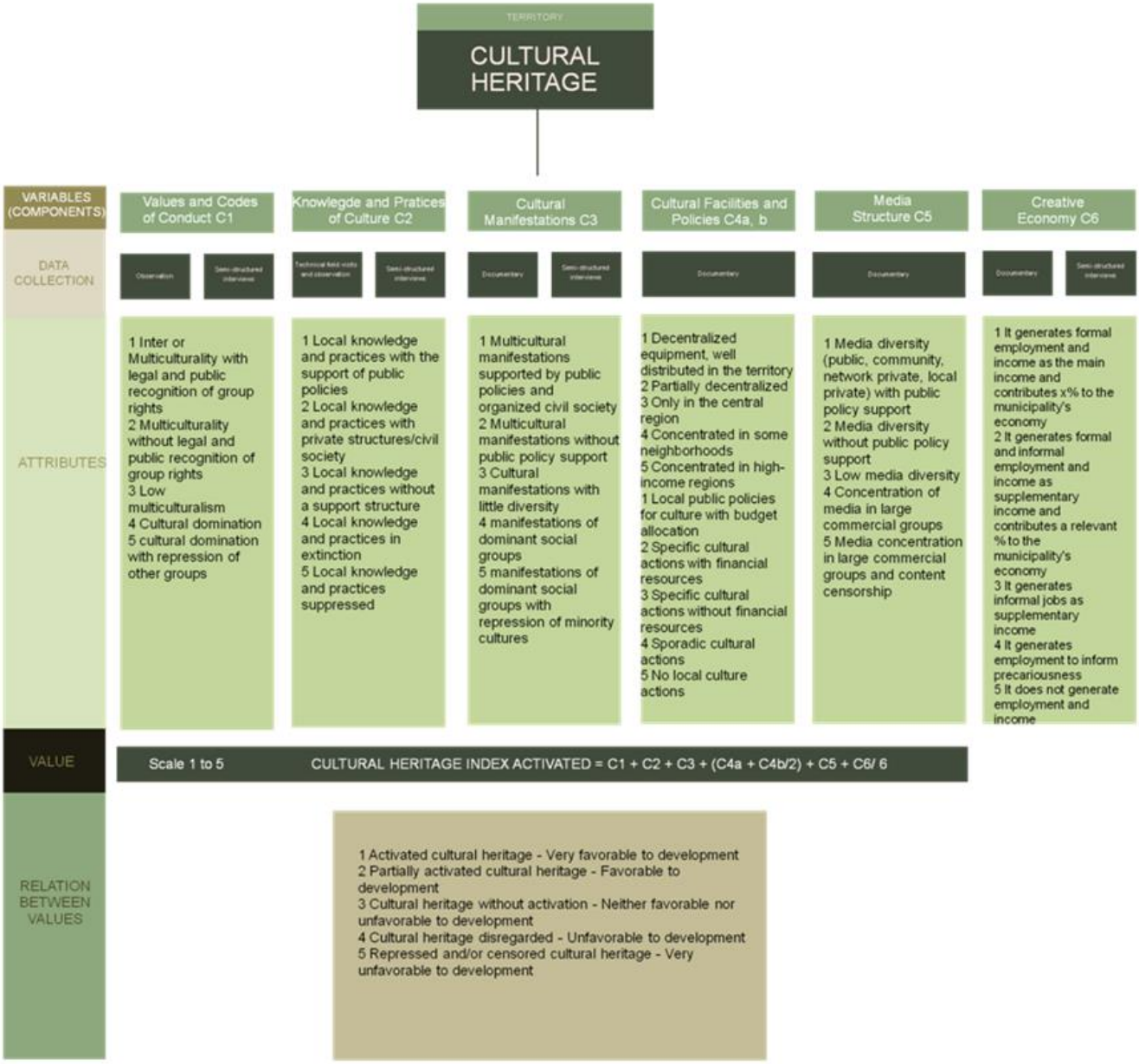
Table 2: Data collection methods to assess the cultural dimension

COMPONENTS	DATA COLLECTION TECHNIQUE
Values and codes of conduct.	Field observation of cultural groups. Semi-structured interviews with representatives of cultural groups.
Knowledge and practices of culture.	Field observation to social groups. Semi-structured interviews with representatives of social groups.
Cultural manifestations.	Documentary – formal records of public institutions. Semi-structured interviews with representatives of society.
Cultural facilities (budget)/Access and distribution to cultural policies.	Documentary – formal records in public institutions; analysis of legislation and public documents; consult the transparency portal.
Media structure.	Documentary – formal records of the media; content analysis.
Creative economy.	Documentary – formal employment bases. Interview with workers in the creative economy.

Source: elaborated by the authors, 2021.

With the proposed data collection techniques, a physical-statistical survey based on official data and identification of aspects related to values, codes of conduct and cultural traditions and to the historical and cultural trajectory of the communities are contemplated through the document design.

Once the data is collected, qualitative analysis is necessary to assign scores according to scales created specifically for the purposes of this model, as shown in Figure 2.



Source: Prepared by the authors, 2021.

After analysis and scoring, the average is calculated. The result will allow us to identify the level of activation of the territory's cultural heritage, and therefore how the cultural dimension of the territory is articulated as a vector of development.

Final considerations

The paper aimed to define methodological designs to identify the components of the cultural dimension that include the territorial heritage. The breadth of the proposal was considered in terms of the methodological resources needed to substantiate the research on the specificities of each territory and, at the same time, enable the formation of a set of concepts and procedures corresponding to the consolidation of the field of knowledge relevant to territorial development.

Researches on territorial development result from the perception of the particularities of each territory and the improbability of achieving homogeneous conditions for development. This finding reflects the consolidation of debates relevant to territorial development in academic and political environments, specifically regarding its multidimensional condition, which is associated with the complex thinking proposed by Morin (1996). Thus, the parameter is to transcend disciplinary or sectoral approaches, when considering their various interrelated dimensions.

Underlying these findings is the perception of the disputed territory in the social, political and economic spheres. The generation of knowledge about the production, circulation and consumption of culture in the territory, considering its conditions of dispute, allows the definition of methodological designs to identify the components of the cultural dimension that make up the territorial heritage, taking into account the structuring dynamics of the territory.

The measurement of culture provides its visibility as a constitutive dimension of the territory. The data collection method for evaluating the cultural dimension makes it possible to identify and measure the respective components for understanding the articulations of this constitutive dimension of territorial heritage. The carrying out of investigations based on the outlined methodology will enable the understanding of how culture interacts with the other dimensions that make up the territorial heritage and its role in disputes over territorial control.

The contributions arising from the investigation of the interactions between the dimensions that make up the territorial heritage can provide the proposition of strategies and actions concerning territorial development that consider the dynamics inscribed in the territory. The definition of methodological designs to identify the components of the cultural dimension that make up the territorial heritage enables the generation of data and information to implement development policies concerning the particularities of each territory and the other constituent dimensions of the territorial heritage.

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