

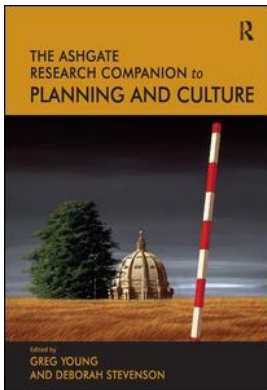
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Publisher: *Routledge*

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The Ashgate Research Companion to Planning and Culture

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Stealing the Fire of Life: A Cultural Paradigm for Planning and Governance

Publication details

<https://www.routledgehandbooks.com/doi/10.4324/9781315613390.ch23>

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Published online on: 30 Sep 2013

How to cite :- Greg Young. 30 Sep 2013, *Stealing the Fire of Life: A Cultural Paradigm for Planning and Governance from: The Ashgate Research Companion to Planning and Culture* Routledge

Accessed on: 29 Nov 2023

<https://www.routledgehandbooks.com/doi/10.4324/9781315613390.ch23>

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Stealing the Fire of Life: A Cultural Paradigm for Planning and Governance

Greg Young

In Salman Rushdie's magic fable *Luka and the Fire of Life* (2010) the eponymous hero sets out on a desperate quest to steal the fire of life that can save his father from perpetual sleep. Inspired by the mission of Rushdie's figure, I believe that planning and governance are in a similar need of culture as the metaphorical 'fire of life', if they are to shrug off planning indifference and counter the reigning cultural expedience that characterizes global neo-liberal governmentalities for the most part. Of course, the culture I am speaking of is ontologically holistic and the governance I refer to comprises the full scope of state, market and social institutions and activities that govern planning and administrative outcomes. Under governance viewed in these terms, the sectoral beneficiaries of culture's fire and largesse would be widespread, and include not only spatial and strategic planning but also other key areas such as public administration, health, education, development studies and international relations. In this chapter I seek to highlight some of the conceptual and methodological possibilities for governance in widespread terms, by focusing on planning as a case study for culture, drawing on my book *Reshaping Planning with Culture* (Young 2008b) and other sources (Young 2008a, 2005).

A Cultural Era

I propose to begin, however, by hazarding a brief description of our era as a cultural one, although, as Jameson observed, this remains so 'in some original and yet untheorised sense' (1984: 87). This condition is not, however, without referents as the culture-saturation of our time has a number of identifiable features, as well as recognizable opportunities. Culture has long been recognized as expanding (Williams 1966) and does so at unprecedented rates in an information and knowledge age where lives are lead in a condition in which 'Culture refers to Culture' (Castells 1998: 477). This weight of culture is expressed in many dimensions, from the growing importance of cognitive

factors in social life that characterizes a post-industrial world of symbolization and personal and professional representation, through to the fact that cultural consumption and production have become 'the principal activity of Europeans' (Sassoon 2006) and for numerous others around the globe.

In addition, as cultural practices, intangible culture, material culture and indeed our very ideas about culture itself, become objects of their own interest, culture increasingly constitutes its own capital. In this way, culture assumes a role as our preeminent intellectual resource. In this sense, therefore, the 'cultural turn' (Chaney 1994) overlapping from the late twentieth century, and its promise of informed cultural understanding, are poised for greater social incorporation in new and stronger practical terms. Under this scenario, culture and the enabling agencies of governance and planning step forward in shared importance, in spite of neo-liberal forms of governmentality that serve to impede the possibilities for cultural integrity and planning coherence. This is because unlocking planning and governance synergies, and addressing the complexities of key issues such as sustainability in nuanced terms, depend on deeper and richer approaches to culture as defining tools.

Yet although I will argue the possibilities for a cultural paradigm, with culture advanced as the fundamental organizing concept and framework for governance, such a strategy relies on a central distinction I draw in regard to the existence of a dialectic of culture. This dialectic operates between the current mainly commodified inclusion of culture in planning and the ever-present opportunity for culture's integration in planning and governance in more reflexive and humane terms. In this respect Radcliffe argues that in the case of international development thinking 'culture and development are now widely perceived as dialectically related' (2006: 17) and that the field of development is seen as intrinsically one of 'social interaction between multiple conceptions of culture, tradition and modernity' (2006: 24). This is a broader and more 'open' dialectic than the relationship between the commodification of culture in global consumer society, characterized by a number of commentators (du Gay and Pryke 2000, Scott 2000) as a pattern of culturalization, and the contrasted opportunity in social interaction I have previously tagged with the neologism of culturization (Young 2008a, 2008b). The concept of culturization describes a more positive positioning for governance, whereby culture is utilized in specifically creative, critical, ethical and reflective terms. While I utilize the term reflection as a defining quality of culturization and culturized planning, elsewhere (2008a, 2008b) I have also employed the term reflexive. The use of this term serves to highlight key aspects of the nature of values such as the facts that they are fundamentally dynamic, permanently in need of renewal and represent more than an accumulation of empirical knowledge. Giddens takes up this point in noting that 'Only societies reflexively capable of modifying their institutions in the face of accelerated social change will be able to confront the future with any confidence' (Smart 1993: 42).

The Dynamics of Culture

The rise of culturalization is considered by many commentators to be a key aspect of culture since the late twentieth century and is related to post-industrial capitalist production. In this sense, Scott (2000) defines culturalization as a double process in which culture becomes more of a commodity, at the same time as commodities

themselves acquire greater cultural and symbolic content. The trend also affects organizational life and technical processes such as planning which can reflect higher levels of culturalization (du Gay and Pryke 2000: 6). As a planning trend, for example, culturalization is manifest across a broad spectrum of commodification whereby cultural themes, values and periods are absorbed in aspects of the development and marketing of commercial and residential sites and complexes, and in the planning and positioning of heritage, tourism and events. As an example, community memories and associations, historic images and traditional customs and values are taken out of community and historical contexts and 'flattened' into stereotypes to create a 'packaged' cultural legitimacy for new developments or refurbished heritage places. In an information and digital age, consumer capitalism easily accesses and appropriates cultural values and materials from their community and intellectual settings, and re-vamps them to create and differentiate new products, meanings and experiences for the marketplace. (See also Ashworth, and Nyseth, Chapters 11 and 19, this volume).

At the same time, it is important to note that culture's assumption of greater cognitive value and a greater need for critical interpretation, is part of the same dialectic that includes its culturalized and commodified expansion. My response to this is to deploy the concept of 'culturization' (Young 2008a) in social discourse in general, and in particular, in governance and planning. Later, I introduce a cultural paradigm and a culturized model for planning and governance (Young 2008a, 2008b, 2005) to promote the convergences between culture, governance and planning along lines that are not exclusively instrumental, commercial or random. At its core, a cultural paradigm has the goal of promoting more humane and robust culturized planning and governance futures.

A Cultural Paradigm for Planning and Governance

The well-known concept of the Kuhnian paradigm (1970) has proved a durable one and has now taken on a more general role in many contexts other than that developed by Kuhn for science itself. For example, the idea of paradigmatic development is accepted by many planning commentators in relation to planning theory (Alexander and Faludi 1996, Allmendinger and Tewdwr-Jones 2002, Taylor 1998) and is described as having influenced new directions in both social and planning theory (Allmendinger and Tewdwr-Jones 2002: 7). Culturization and the culturized planning model share a similar inspiration within planning theory, but go beyond it, to indicate new possibilities for all of governance. The cultural paradigm I envisage applies to governance *simpliciter* and the contours of such a role are becoming more and more apparent on our intellectual horizons. As an example, a culture-based paradigm is recognized and utilized in organizational and management studies (Hofstede and Hofstede 2005, Schein 2004) and for management guidance in cross-cultural and transnational settings (Harris, Moran and Moran 2004).

An over-arching cultural paradigm for governance has the potential to be brought into operation through new cultural models specifically crafted for the diversity of governance functions, sectors and activities. A key benefit to be derived from a development of this kind is the likely generation of new and more creative solutions articulated through the supple culture-based philosophical, theoretical

and methodological tools that are capable of addressing shared and overlapping governance issues and problems. For the present, my existing culturized model for planning indicates relevant pathways for developing a range of culturized strategies for broader governance that seeks to accommodate culture in creative, critical, ethical and reflective terms.

A key perspective for governance, in undergoing a developmental journey of this kind, is likely to be the recognition that culture is both the object of governance, and its key procedural means, and that this applies regardless of the governance in question. In the case of the cultural paradigm in respect of planning, for instance, it is possible to view culture as both the object of planning and as its principal 'operative' means. This position accommodates, for example, the deep green view of planning, as necessary to restore full ecological functioning to the Earth. This is a result of the facts that not only are natural processes the subject of cultural understanding, but also their maintenance is increasingly determined by cultural priorities.

I believe my distinction between the object of planning and its operative means parallels that made by Faludi (1987) between procedure and substance in planning theory. The distinction has considerable heuristic value, although it is deemed by Allmendinger (2002: 11) to be an analytical distinction, rather than a real or practical one. In addition, culture can be viewed as the true parameter of planning, rather than as a mere planning variable invoked from time to time in occasional aspects of planning practice. Viewed as the parameter of planning, culture is neither marginalized, as in traditional cultural planning, nor fragmented through the piecemeal insertion and subtraction of cultural elements, even where this is undertaken in the name of cultural sensitization. This is both a liberating insight and one that can be applied across the range of governance sectors and functions I cite. At the same time, culture's decisive role in shaping the quality and value of spatial plans, and in enriching the visioning process in strategic planning, whether in spatial or non-spatial terms, is increasingly the subject of theoretical and practical awareness (Albrechts 2010, Healey 1997, Sandercock 2003, 1998). This includes the admittedly problematical concept of 'The Four Pillars of Sustainability' (Hawkes 2004) adopted by the United Cities and Local Governments (UCLG) organization as policy in 2011 under which culture is added to the list of social, economic and environmental considerations.

Culturization and Planning

In the case of planning, I believe that a culturized approach is the one most likely to assist planners in conceptualizing cities and regions, and their specific identities, wherever they occur around the globe. The specific cultural constellation of each place is the basis and target of planning, and is unlocked by a cultural approach. This includes, as Beauregard reminds us, the fact that planners need to conceptualize the city, in order to act. Without a sense of context, 'plan-making neither enjoys the benefits of limits nor the possibility of implementation' (Beauregard 2008: 33). Although in his work Beauregard is concerned to propose the rhetorical advantages of the 'network city' in focusing attention on the defining qualities of a city, for similar reasons, I would assert the primary importance of culture and culturized planning. The concepts I propose likewise assist in 'managing the complexity of the city' (Beauregard 2008: 254)

by 'flagging' and opening up opportunities for intervention. Again, accommodating the nature of a culturally diverse and interdependent world is something that can only be understood and changed, as Castells argues, 'from a plural perspective that brings together cultural identity, global networking and multidimensional politics' (1996: 28).

My approach to planning culturization is therefore clearly, but not uncritically normative in kind. The normative approach I adopt, chimes with a similar tradition in planning history, which has frequently tracked a parallel trajectory with the evolution of key concepts of culture for at least the last 100 years. While the routes of these 'normative journeys' frequently overlapped, in practice, they now visibly converge especially under the impact of contemporary social theory and globalization.

Sketching a Useable Culture

I draw on the concepts of two key twentieth-century thinkers to assist in sketching a useable culture. These concepts are those of the French philosopher Henri Lefèbvre and the British Marxist Raymond Williams. In *The Production of Space* Lefèbvre (1992) outlines a 'trialectics of being' based on a cultural triad of 'spatiality', 'historicality' and 'sociality' or more familiarly, 'space', 'time' and 'society'. This triad provides an abstract ontological categorization that can be correlated to the elements of culture in terms of firstly, the environment, tangible heritage and cultural landscapes; secondly, history and intangible heritage; and thirdly, ways of life. These three elements are essential for the holistic understanding of culture and its practical planning and governance 'uptake'. Each of culture's three moments as Soja argues (1996: 72) 'contain each other (and) cannot successfully be understood in isolation or epistemologically privileged separately, although they are all too frequently studied and conceptualized in this way in compartmentalized disciplines and discourses'.

Allied to Lefèbvre's ontological holism, Williams's much cited definition of culture as 'a whole way of life, material, intellectual and spiritual' (1966: 16) implants for its part a democratic and 'anthropological' perspective to include 'codes of manners, dress, language, rituals, norms of behaviour and systems of belief' (Jary and Jary 1991: 138). Indeed Williams's writings and those of other members of the associated Birmingham School of Cultural Studies furnished many key disciplines such as cultural studies with the modern working tools to approach culture (see also, O'Connor, Chapter 10, this volume). Williams's description of culture became in fact the shorthand definition of choice subsequently woven through research in the humanities and social sciences. The cultural theory, concepts and critical tools of Williams and the Birmingham School gave intellectual purchase to cultural and policy interventions aimed at improving forms and levels of social inclusion and development. (See also O'Connor, Chapter 10, this volume.)

This work built on Edward Tylor's 1871 definition of culture in *Primitive Culture* as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society' (Tylor 1903: 1) and in focusing on social and environmental improvement also recapitulated Tylor's famous assertion that 'in aiding progress and in removing hindrance, the science of culture is essentially a reformer's science' (Tylor 1924: 453). Culturization is a contemporary expression of the same desire. In spite of this it should be said that

perpetuating such a vision is an elusive quest. How for example is it possible to draw on a useable concept of culture for planning and governance as the velocity of culture keeps increasing and cultures themselves continue to vary in seemingly infinite and breathtaking ways as history, the Internet and television daily remind us? As I have intimated, the solution would seem to lie in employing ontological and taxonomic approaches to culture that are valid and relevant, in order to clarify and frame a useable culture. I later spell these out in describing the culturized model for planning.

Sketching a Useable Planning Theory

In sketching a useable planning theory it is first important to note that planning theory encompasses a broad range of types. I am nevertheless, inclined to agree with Allmendinger, (2001) who views these types as fundamentally polarized into neo-modern and postmodern wings. In addition to this, the function and utility of planning theory is hotly debated and such theory is often attacked as lacking relevance, except perhaps to the academic careers of the planning theorists themselves. In spite of this, planning is dependent on theory to refresh and update its thinking. It is also true to say in general terms, that over the last century many planning theories and concepts have been normative in kind, and that this represents a continuing current such that planning may be seen as essentially a normative activity. Culturization broadly relates to the normative tradition and is itself based on a critical, ethical and reflexive vision for planning which the culturized model is intended to facilitate and promote. At the same time, I believe it is important to develop an overall awareness of the strengths and weaknesses of specific planning theories and doctrines in both historical and contemporary terms. For example, each of the four main planning approaches of planning modernism, communicative theory and collaborative planning, postmodern planning and neo-liberal planning has attracted criticism. The agenda of planning modernism is deemed to be naïve with a false confidence in universal reason and one-size-fits-all solutions to problems; communicative theory and collaborative planning are spiked as mere high-minded beneficence in the face of entrenched power and advantage; postmodern planning theory is considered problematic in introducing 'theoretical unsettling' and 'thinking differently' as highly abstract and impractical considerations in planning terms; and neo-liberal planning is considered opportunistic in 'cherry-picking' community cultural assets and meanings and aligning planning more exclusively with the global 'space of flows' (Castells 1991: 350).

Specifically, in regard to communicative planning theory and the new urbanism Fainstein has commented critically that communicative planning theory has 'evaded the issue of universalism by developing a general procedural ethic without substantive content' (2003: 190). In contrast, she believes that the new urbanism has inspired a social movement whose utopianism 'contrasts with communicative planning, which offers only a better process' (Fainstein 2003: 184). In this respect, however, culturization and the culturized model may represent a perspective able to go some of the way towards bridging the gap between universalism, procedure and process. It can achieve this in two ways: first, by enriching the understanding of the substantive object of planning (increasingly urban communities under processes of economic and cultural globalization) and second, by deepening and sensitizing the procedural techniques of

planning itself, particularly as they relate to communities and the conservation and development of their inherited environments.

Culturized planning begins with the recognition that culture resides in each and every place, including in its governance regimes, planning traditions and planning cultures. On this understanding, culture is socially, historically and environmentally grounded in places, communities and cultures, so that research, local collaborations, cultural interpretation and theorization all need to reflect these specific constellations. This approach has a special power to reveal the uniqueness of places, communities, institutions and histories, as well as the contemporary impacts of greater cultural flows, multiple cultural derivations and new levels of connectivity. In these respects, Gunder and Hillier (2009: 194) argue that planning needs to engage with local tangible and intangible cultural realities, and be opened to alternative paths to engage with the new, different and unknown.

The inherent creativity, reflexivity and criticality of culturized planning is able to promote this, by pulling in new theorization, hidden and marginal histories and community memories and more powerful thematic approaches to knowledge and interpretation that are themselves seen as part of a condition of dynamic flux. In this way culturized planning, and indeed culturized thinking, can respond to the many ways that there are to be and to become human, by addressing a deeper and richer approach to human needs. It is also capable of promoting more sensitive planning processes across all planning types and scales by linking and 'binding' the cultural integument between geographical scales, not only on the level of the scalar hierarchy of planning instruments, but also in terms of storytelling and the 'production of meaning' (Sandercock 2003: 199) whose patterns overlap the scales of constructed representation. Sandercock recognizes this need when she notes that 'residents and activists may be most familiar with looking at issues from the local or neighbourhood perspective. [However] some stories ask us to take a global perspective' (2003: 199). Harvey presents a related argument in connection with encouraging positive local, regional, national and global action on climate change.

Culturization as a Transformative Practice

The concept of culturization is both a normative tool, as it depends on critical, reflexive and ethical planning reasoning, and a rhetorical tool, designed to give traction to and 'flag' opportunities for the integration of culture in planning, in terms that challenge and unsettle conventional planning solutions and approaches. Unlike the inherent commodification of culturalization, it is also more likely to be community-based and closely related to the values of civic and public cultures. These values may reflect the ethical imperatives and standards of the local, national and international state, as they evolve and are codified, in respect of culture, diversity and human rights.

Culturization is also positioned to embrace the diversity of planning theory and to opt for a theoretical and methodological pluralism that better reflects the uneven modalities of communities and regions around the globe. Planning theory may be 'stretched', and planning practices adapted, to more sensitively address the specific cultural constellation of each and every community and place. It is true to say that most planning theories, planning trends and planning practices present a diversity

of individual opportunities and constraints for planning. In each case, however, a culturized emphasis or critique would assist in selecting and ‘customizing’ the most appropriate theory and practices as well as reflecting the need for changing theory. Culturization as a concept, however, requires the traction of a practical model for its implementation and I now turn to such an outline.

The Culturized Model for Planning and Governance

Having previously developed a culturized model for planning and illustrated it with extensive case studies, my goal in this chapter is to define culturization and to single out the key ‘mechanical’ features that power the Culturized Model (Young 2008b, 2005) as it may relate not only to planning but also to governance in widespread terms. In general terms culturization may be defined as the holistic research of holistic culture and its creative, critical, ethical and reflective utilization in governance functions including spatial planning.

The Culturized Model is designed to address limitations in terms of current planning theory and practice including those previously described. The Model is tripartite consisting of seven positioning principles for culture; three literacies for planners; and a full-scale Research Methodology. The Research Methodology comprises a concept of Holistic Culture and a concept of Holistic Research. The structure of the Model is illustrated in Table 23.1.

Table 23.1 The Culturized Model for Planning and Governance

Seven Principles for Culture	Planner’s Literacy Trio	Culturized Research Methodology
Plenitude Connectivity Diversity Reflexivity Creativity Critical Thinking Sustainability	Cultural, Ethical and Strategic Literacy	Holistic Culture – Society History Environment Holistic Research – Cultural Data Research Cultural Collaborations Cultural Interpretation

Source: Greg Young 2012.

The goal of the Culturized Model is to make available an accessible template for planning and governance condensed in one place. In addition, clarifying and spelling out the full dimensions and categories of culture and the broad range of research practices may play an educative role in planning, and serve as a corrective to a global pattern that daily privileges access to culture and some forms and dimensions of

culture over others. (See also Evans and Bianchini, Chapters 13 and 22, this volume). Research practice also needs to be scoped broadly and holistically, in order to promote the capture of a plurality of approaches and techniques as well as a diversity of theory, to achieve a more reflexive and humane integration of culture than characterizes the lack of accountability associated with the phenomena of culturalization.

Inevitably, the Model is evolutionary in nature, however in the case of planning it is relevant at all geographical scales and across the broad spectrum of planning types. Over time, the development of culturized models for individual sectors and functions of governance beyond planning should see the retention of a number of core elements of the culturized planning model such as its emphasis on a creative, critical, ethical and reflective approach to research. However, other aspects of customized sectoral models may develop with greater diversity.

Seven Principles for Culture

The seven principles for culture are unifying principles designed to support the overall framework of holistic culture and holistic research and to promote the capture of culture in planning. I would see other principles specifically developed for the needs and realities of other aspects of governance developing over time. While all of the seven principles relate across the sectors and functions of governance and planning I single out the Principle of Plenitude and the Principle of Connectivity for the purposes of illustration.

The principle of plenitude

The idea of cultural plenitude directly supports the value of a holistic approach to culture and a plural approach to theory. Simply stated, the concept of plenitude asserts that culture is plentiful and reinvents and expands itself. It is an idea associated with the egalitarian rebellion of cultural studies from the 1960s and 1970s that sought to consider culture as a whole way of life. Culture was no longer seen as a scarce resource, and viewed through new and more democratic lenses, was found to be anywhere and everywhere. Similarly, personal cultural expression did not imply detracting from the culture of another. Foucault's 'plenitude of the possible' (Foucault 1984: 267) was an idea that underwrote the interest in cultural studies in ideas and knowledge, so that 'working-class culture, women's culture, youth culture, gay and lesbian culture, post-colonial culture, third world culture, and the culture of everyday life were all quickly discovered and described' (Hartley 2003: 4). Cultural plenitude is the intellectual, philosophical and creative frame within which optimally a planner operates.

The principle of connectivity

The idea of connectivity is a principle with similar value for cultural and planning considerations and an understanding of ecology and the life world. Raymond Williams argued that the connective operates 'against the frame of the forms' (Bennett 1998: 54). In planning terms connectivity is relevant to planning's scalar hierarchies and its multiple forms. The principle also asserts the connections in culture between thought

and feeling, and implies the dangers in isolating instrumental rationality as a solitary tool in decision-making and as a source of knowledge and knowing. It also highlights the value of the humanities, the arts and all of the forms of history, for planning, as variously argued by planning commentators (Forester 1999, Harvey 1990, Hawkes 2004, Healey 1997, Sandercock 1998). Strongly linked to creativity and imagination as espoused for cities and planning by Landry (2000), connectivity parallels both the informational and technological connectedness that characterizes the network society, as well as the multifarious webs of life that constitute ecological knowledge and understanding.

The Culturized Research Methodology

The Culturized Research Methodology includes a concept of holistic culture and a process for holistic research. The typology of holistic culture divides the slippery world of culture into graspable categories, and the holistic research process provides a method to 'scan' the world of potential research for all relevant materials. Together they serve as a heuristic and a 'short hand' tool to 'power' the overall Model. The Model was earlier illustrated in its overall form in Table 23.1 that also shows the three components of which holistic culture and holistic research are each comprised and I now outline these in turn.

Holistic culture

In order to present a concept of holistic culture I utilize Henri Lefèbvre's (1992) earlier ontology of being and expand on its implications for planning culturization. The elements of 'space', 'time' and 'society' may be further reduced in abstraction to constituent elements that may be readily geared to the practical integration of culture in planning. This approach enables an easy recognition of all of culture's elements for planning inclusion to avoid omitting any dimension of culture as a result of a theoretical or practical bias towards one or more of its forms or dimensions.

I would argue that a 'legible' ontology of culture such as this is as important for planning purposes as is Lynch's 'legible city' (1960) in enabling the inhabitants of a city to find their way. Moreover, a concept of culture derived from the abstract is not inimical to the play of competing concepts of culture, power or politics, or for that matter 'the uneven, unequal unfolding of multiple human geographies' (Gregory 1993: 304). Competing definitions of culture, must inevitably work within the frame of the same ontology, regardless of the element of culture they may privilege or favour. For example, the traditional Western middle-class approach to culture tends to privilege the arts and high culture – such as in the activities of National Trusts in many countries – while an international environmental NGO such as Greenpeace may concentrate on environmental values or the adherents of postmodernism as a style favour the playful elements of popular and consumer culture and their semiotic interpretation. In this respect, I accept Soja's description of Lefèbvre's trialectics of being, as 'a statement of what the world must be like for us to have knowledge of it' (1996: 70). The integration of culture in planning depends on useable cultural categories regardless of diverse perspectives on culture and competing views that valorize separate cultural elements

in different ways or prioritize one over another according to need or interest as earlier suggested.

The relationship between Lefèbvre's trialectics of being and the three dimensions or categories of culture as reflected in philosophy, key disciplines and in ordinary language is illustrated in Table 23.2.

Table 23.2 Holistic culture in three dimensions illustrated in Lefèbvre's 'trialectics', philosophy, key disciplines and ordinary language

Lefèbvre's 'trialectics of being'	Philosophy	Key Disciplines	Ordinary Language
Spatiality	Space	Geography	Environment
Historicality	Time	History	Heritage
Sociality	Society	Sociology	Society/ways-of-life

Source: Greg Young 2012.

The concept of holistic culture or whole culture is supported by the perspective of Raymond Williams' view of culture as 'a whole way of life, material, intellectual and spiritual' (1966: 16) which provides a valid and accessible approach to all culture for planners, educators and other professional practitioners. (See also Evans and Bianchini, Chapters 13 and 22, this volume).

Within this, each category of culture may be considered in its contemporary manifestation and in its manifestation in history. For example, the geography and environments of previous centuries and millennia were different comprising earlier cultural landscapes and other climates. History also has its own history in terms of past approaches to historiography and previous concepts and practices in history, or influential cosmologies as they existed before historical recording. Societies and ways-of-life in the past have been as diverse as is practically imaginable.

A culturized model for planning utilizing culture as an organizing principle and category has the power to promote and improve the consideration of cultural values and relationships, and cultural diversity and hybridity in all of their manifestations. However, in addition to a more comprehensive and integrated concept of culture, a similarly inclusive approach to the identification, capture and research of culture is also required.

Holistic research

Working in tandem with the power of holistic culture is the more comprehensive access to culture offered through the practice of holistic research. Holistic research consists of three elements, all of which are required to address both contemporary cultural and social diversity and current levels of planning complexity. They include the continuous need to interpret culture as reflected in the longstanding philosophical and theoretical legacy bequeathed by, among others, Nietzsche (Merquior 1985), Foucault (Merquior 1985) and Geertz (1973). A list of examples for each of the three elements is shown in Table 23.3 and is by no means exhaustive.

Table 23.3 Holistic research

Cultural Data Research	Cultural Collaboration	Cultural Interpretation
Online data	Online collaborations	Interpretation/s online
Social media, blogs	Wikis, bulletin boards	Behavioural, psychological and communication theories
Census data	Consultations	Structuralist theories
Project Gutenberg	Story-telling in different modes	Postmodern social and cultural theory/studies
Historical records	Action research	Cultural mapping
Environmental data	Cultural mapping	Storytelling, discourse analysis and semiotics
Cultural mapping	In-depth interviews	Indigenous understanding
Heritage places	Oral histories, community histories and memories	Academic history
Cultural infrastructure	Community projects, for example gardens, the arts and sustainability	Feminism and queer theory
Arts and humanities		
Music, fiction, poetry		
Religion		
Emergent culture		
Arts and humanity		

Source: Greg Young 2012

Each research mode privileges different kinds of data, knowledge, epistemologies, processes and theories in relation to culture but when considered together they provide an overall view of culture and its planning potentialities. While I use ordinary language to describe the techniques of holistic research, specialist terms also apply.

Cultural data research

Cultural data research is best described as quantitative research and is based on information derived from sources such as census statistics, public records, historical records and environmental data. This information is usually in the public domain and is often available online in the form of databases, encyclopaedias, digitized archives and global literatures. These materials are complemented by the dynamic world of specifically online contributions such as social media, blogs, wikis and bulletin boards. A computer search can readily identify the information that is available. Quantitative aspects and reflections of culture are important to planning but need to be better and more imaginatively integrated within the processes of research and development in planning. This research relates to each and every category of holistic culture.

Cultural collaboration

Collaborative cultural research is sourced from more communicative processes that involve community engagement and participation in numerous areas of plan making, using techniques such as action research, cultural mapping, community histories and community projects in fields such as sustainability and tourism. Online projects such as bulletin boards and wikis as well as community techniques can also be used to reveal the power of place through local studies that explore, document and socially utilize public history (Hayden 1995). These collaborations develop stronger community connections to the past and their results can be shared and exchanged online between diverse geographical areas and multicultural groups. Global collaborations online

range from the development of open source materials in software and knowledge banks to activist collaborations in the fields of human, animal and environmental rights. They help to produce new knowledge and inspiration that is relevant to more sensitive environmental and social planning, better architectural and landscape design, improved conservation planning measures and new and more culturized community initiatives for tourism and the local marketing of place.

Cultural interpretation

Cultural interpretation values and utilizes the insights and knowledge derived from cultural theory, including postmodern social theory, academic and popular history, political economy, art and the humanities and indigenous understanding and values. For example, it is the basis of authentic access to indigenous culture in the context of bi-cultural planning and management such as in Australia for the World Heritage area of Uluru-Kata Juta National Park (Uluru-Kata Juta Board of Management 2000). Cultural interpretation in heritage planning using popular and academic history, memory and archaeology provides the means to what Balzac called the ability to “‘see’ time in space’ (Sandercock 2003: 199). Behavioural, psychological and communication theories are also being developed and applied to the exponential growth in online social media, blogs, wikis and bulletin boards. Each approach is relevant and indeed essential to the culturization of planning.

A position of theoretical pluralism embraces the insights from each of the main wings of planning theory and is complemented by methodological pluralism – knowing which planning tool to use and in what circumstances. Interpreting cultural knowledge and ideas and national and international ethical protocols supplies the planner with a more creative, critical and reflective role. This is what Habermas means when he reminds us that ‘critical pluralism shifts normative weight to the role of the critic in the pluralist practice of democracy’ (Smelser and Bates 2001: 2988).

I should point out, however, that not only are the different elements of holistic research related, but that they represent different practical opportunities for varied aspects of the planning spectrum. For example, general cultural research and quantitative cultural information may be widely included in spatial planning at every scale and in non-spatial forms of planning for social, economic and ecological purposes. They provide the base data for the history of places, and for measurable features. This is in essence the basis of the call from the World Commission on Culture (WCC) in its report *Our Creative Diversity* (1996) for the inclusion of foundational culture in all planning and development. Collaborative techniques are the basis for accessing and including the values, perspectives, needs and stories that relate to community diversity, in terms of gender, sexual preference, ethnicity, religion, class and disability. They tap the seemingly inaccessible or what may otherwise remain hidden or inaudible, and give voice to diversity strengthening individual cultural groups and thus the community in its totality. It is the knowledge form most readily identified with neo-modern planning theorists. Cultural interpretation on the other hand comes into play at specific stages in planning and has the capacity to make a major contribution to particular planning topics and to culturally diverse, bi-cultural, multicultural and intercultural planning and management. This aspect frees up different value structures and cosmologies, cultural perspectives and priorities. It enriches strategic planning where theories,

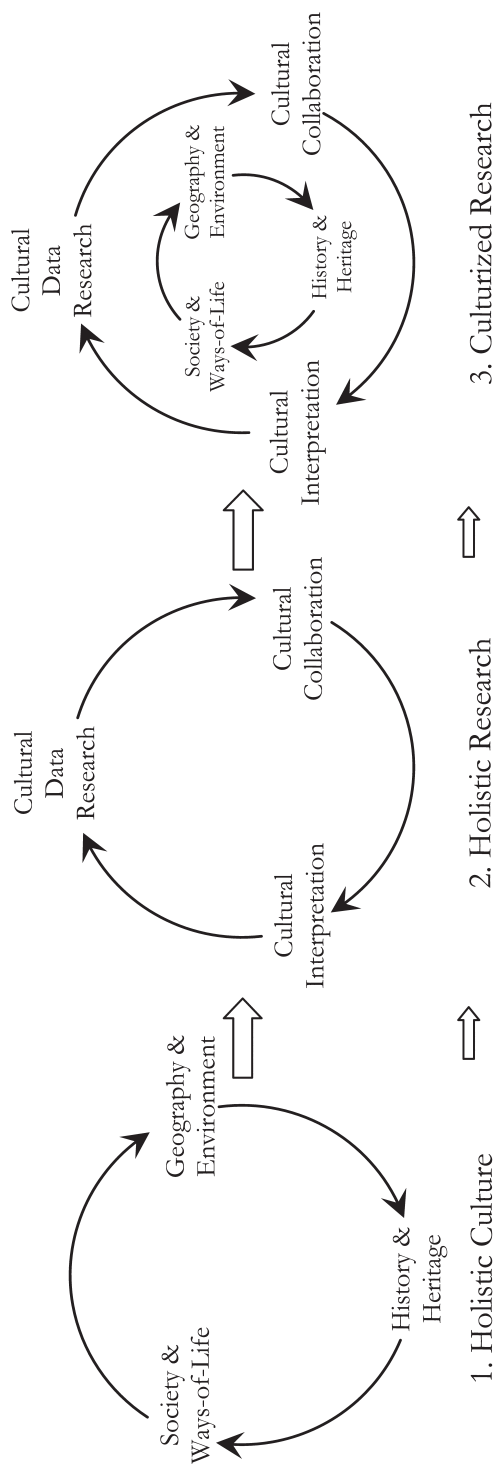


Figure 23.1 The Culturized Research Methodology for Planning and Governance

Source: Greg Young 2012.

artistic considerations and emergent ideas may determine themes and categories in planning documents as is directly apparent in social planning, heritage planning and interpretation, place re-invention and planning for major events. Cultural interpretation is the knowledge strategy most favoured by postmodern social and planning theorists.

What is distinctive about the Research Methodology is that each pathway to culture is considered potentially relevant to planning in some way. Combined with a holistic view of culture, the qualities of each dimension of culture may be animated in order to flow through all aspects of the planning process so that 'no stone is left unturned'. In this way the diverse whole of culture may be woven in a collaborative fashion through the culture of all lives and communities and the governance instruments and practices of the state, market and civil society. While this view is expressed by planning theorists at times it is not accompanied by a developed heuristic for culture or a planning *modus operandi*.

In Figure 23.1 the Culturized Research Methodology and the interrelationship of its components is illustrated in a sequential fashion in order to suggest the dynamics of a culturized research process in one image.

Conclusion

A general cultural paradigm for governance has not emerged until recently embracing all sectors, and within spatial planning itself an incoherent and piecemeal approach to the conceptualization of culture has limited the powerful synergies that lie in the direction of culture. In spite of this, the cultural richness and complexity in communities, governance, institutions, cyberspace and markets demands a corresponding richness in planning and governance responses, if the social and economic relevance of the planning discipline and other governance functions are to be maintained.

I would also argue that a more sensitive and powerful planning and governance depend on culture as a fundamental organizing concept, resource and dialectic. Not only is this so, as a result of the contemporary fact that knowledge intervenes upon itself as the key to higher productivity (Castells 1991: 10) but as Castells also argues, local communities 'must preserve their identities, and build upon their historical roots, regardless of their economic and functional dependence on the space of flows' (1991: 350). In this context, the role of government rises in importance locally, in order to 'reconstruct an alternative space of flows on the basis of the space of places' (Castells 1991: 352–3). In the cultural paradigm and model I propose I view this role as a potential objective for the many forms and levels of governance.

The Culturized Model for Planning and Governance introduces a number of the formal preconditions for good planning and governance in a cultural century so that with both a growing appetite and aptitude for culture, planning and governance may come to fully reflect the opportunities of their times. Under a cultural paradigm, culture is construed as the object of governance and planning, as well as the basis of their procedural means. Taken together, social culture, historical culture and environmental culture constitute the object of governance and planning, while normative approaches to cultural data, cultural collaborations and cultural interpretation are the basis of deepening and sensitizing governance policies,

instruments, processes and practices. In the case of planning, for example, this perspective is the antidote to historical swings between a substantive interest in the city, or some other object of engagement, to an almost exclusive focus on the fetish of planning techniques themselves, especially the de-cultured techniques that have tended to dominate planning fashion.

Culturization is a strategy positioned to meet the need for the productive localization and customization of planning and governance theories and methodologies. Culturization also answers calls from the WCC to ensure that 'Any policy for development must be profoundly sensitive to and inspired by culture itself' (Gordon and Mundy 2001: 5) and, from UNESCO, to include 'a cultural perspective in all public policy' (2009: 6) for sustainable development. The key, as I have outlined in the culturized model, lies in the work of dynamic, creative, critical, ethical and reflexive cultural interpretation. Beyond the trend to the commodification of culture a cultural paradigm and culturized models for governance and planning may provide the powerful organizing concepts, principles and enabling methodological tools to return the fires of life and culture to communities, planning, governing and developing themselves wherever they are.

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