

CONCEPT OF TERRITORIAL INTELLIGENCE : CONTRIBUTIONS OF THE COUNCIL OF EUROPE (47 MEMBER STATES, STRASBOURG)

Subtitle: TERRITORIAL INTELLIGENCE SHOULD INTEGRATE GLOBAL PUBLIC GOODS (UN/UNDP) AND CULTURAL OBJECTIVES (COUNCIL OF EUROPE)

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Abstract. The question here is to see how the concept of territorial intelligence may change in light of ideas put into practice in recent years by international organizations, and now constantly evolving by their application in various European or global territorialisation processes (social and economic, environmental, strategic, virtual, etc.).

These new fundamental concepts are recognized in common by the Council of Europe, the United Nations and UNESCO in the writing of Conventions or common Directives, and in territorialisation processes :

- based on territorial economic intelligence, first example, by putting the economy of the territories into networks by putting forward the concept of “Global Public Good” (UN/UNDP) that gives priority to “Global Public Goods” according to the Millennium Development Objectives (MDO) – a United Nations Development Programme (UNDP), priorities to fighting poverty and famine or fighting inequalities of sex and resources, priorities to education, health networks, priorities to environmental preservation, employment, equitable trade, democratic governance, etc.
- or based on strategic intelligence, second example, in management and prevention of conflicts in Europe, by putting forward the concept of “cultural democracy” that maintains the cultural diversity of the populations, the intercultural and inter-religious dialogue, according to the principles of the European Council.

These concepts impact territorial development, in particular the Regions. These recent ideas provide a common basis for thought on a new concept of territorial intelligence for which we will try to give a definition, a concept already entered into application by the Regions of Europe and the world through reinforcement of their ties with the UN/UNDP since 2007.

Territorial intelligence is analyzed in light of the four founding principles of the Council of Europe (the Great Europe of 47 member States), which are the Human Rights (concept of



Global Public Good) and democracy (Democratic Governance) ; social cohesion ; intercultural and inter-religious dialogue (concept of “Cultural Democracy”) ; the European peace and security space (“Culture of Peace”). Here, the question is “Global Public Good” (origin : UN/UNDP), “Cultural Democracy” (origin : Council of Europe) ; but also the ideas of “Ethical Economics” and “Nethics” – ethics of the Net (origins : UNESCO).

Keywords: Cultural Democracy (origin : Council of Europe), cultural diversity (origin : UNESCO & Council of Europe), cultural rights (origin : Council of Europe), Culture of Peace (origin : Council of Europe), Democratic Governance (origin : UN), economic intelligence, Ethical Economics (origin : UNESCO), GPG - Global Public Good (origin : UN/UNDP), intercultural and inter-faith dialogue (origin : UNESCO & Council of Europe), MDGs - Millennium Development Goals (origin : UN/UNDP), “Nethics” (origin : UNESCO), territorial intelligence.

LE CONCEPT D'INTELLIGENCE TERRITORIALE : APPORTS DU CONSEIL DE L'EUROPE (47 ETATS MEMBRES, STRASBOURG)

Sous-titre : L'INTELLIGENCE TERRITORIALE DOIT INTEGRER LES BIENS PUBLICS MONDIAUX (ONU/PNUD) ET LES OBJECTIFS CULTURELS (CONSEIL de L'EUROPE).

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Résumé : Il s'agit ici de voir comment le concept d'intelligence territoriale peut évoluer au regard de nouvelles notions récentes mises en pratique ces dernières années par les organismes internationaux, et actuellement en constante évolution de par leur application dans divers processus de territorialisation européens ou mondiaux (socio-économiques, environnementaux, stratégiques, virtuels...). Ces nouveaux concepts fondamentaux sont reconnus conjointement par le Conseil de l'Europe, l'ONU et l'Unesco lors de l'élaboration de Conventions ou de Directives communes ; ou encore lors de processus de territorialisation :

- en s'appuyant sur l'intelligence économique territoriale, premier exemple, par la mise en réseaux de l'économie des territoires en privilégiant le concept de "Bien Public Mondial" (ONU/PNUD) qui donne la priorité aux "Biens Publics Mondiaux" selon les Objectifs du Millénaire pour le Développement (OMD) - un Programme des Nations Unies pour le Développement (PNUD) ; priorités à la lutte contre la pauvreté et la famine ou à la lutte



contre les inégalités de sexe et de ressources, priorités aux réseaux d'éducation, de santé, priorités à la préservation de l'environnement, de l'emploi, du commerce équitable, à la gouvernance démocratique...

- ou s'appuyant sur l'intelligence stratégique, second exemple, dans la gestion et la prévention des conflits en Europe, en privilégiant le concept de "démocratie culturelle" qui respecte la diversité culturelle des populations, le dialogue interculturel et interreligieux, selon les principes du Conseil de l'Europe.

Ces concepts ne peuvent qu'intéresser l'aménagement du territoire, en particulier les Régions. Ces notions récentes fournissent un socle commun de réflexions à un nouveau concept d'intelligence territoriale pour lequel nous tenterons de donner une définition, concept d'ores et déjà mis en application par les Régions de l'Europe et du monde au travers du renforcement de leurs liens avec l'ONU/PNUD depuis 2007. L'intelligence territoriale est analysée à la lumière des quatre principes fondateurs du Conseil de l'Europe (la Grande Europe, 47 Etats), à savoir : les Droits de l'Homme (concept de Bien Public Mondial) et la démocratie (gouvernance démocratique); la « cohésion sociale »; le « dialogue interculturel et interreligieux » (concept de « Démocratie culturelle »); l'espace de sécurité et de paix européen (« Culture de la Paix »). Il est question ici de "Bien Public Mondial" (origine : ONU/PNUD), de "Démocratie culturelle" (origine : CONSEIL de l'EUROPE); mais aussi des notions d'"économie éthique" et de "Néthique" - éthique du net (origines : Unesco).

Mots clés : BPM - Bien Public Mondial (origine : ONU/PNUD), Culture de la paix (origine : Conseil de l'Europe), démocratie culturelle (origine : Conseil de l'Europe), diversité culturelle (origine : Unesco & Conseil de l'Europe), dialogue interculturel et interreligieux (origine : Unesco & Conseil de l'Europe), droits culturels (origine : Conseil de l'Europe), économie éthique (origine : Unesco), gouvernance démocratique (origine ONU), intelligence économique, intelligence territoriale, « Néthique » (origine : Unesco), OMD - Objectifs du Millénaire pour le Développement (origine : ONU/PNUD).



THE CONCEPT OF TERRITORIAL INTELLIGENCE : CONTRIBUTIONS OF THE COUNCIL OF EUROPE

The question here is to see how the concept of territorial intelligence may change in light of ideas put into practice in recent years by international organizations, and now constantly evolving by their application in various European or global territorialisation processes (social and economic, environmental, strategic, virtual, etc.).

These new fundamental concepts are recognized in common by the Council of Europe, the United Nations and UNESCO in the writing of Conventions or common Directives, and in territorialisation processes:

- based on territorial economic intelligence, first example, by putting the economy of the territories into networks by putting forward the concept of “Global Public Good” (UN/UNDP) that gives priority to “Global Public Goods” like drinking water networks, health and primary education networks, UN and UNESCO programmes, etc.
- or based on strategic intelligence, second example, in management and prevention of conflicts in Europe, by putting forward the concept of “Cultural Democracy” that maintains the cultural diversity of the populations, a programme of the Council of Europe.

These recent concepts impact the European Union and territorial intelligence, in particular. They provide a common basis for thought to the concept of territorial intelligence, for which we will attempt to give a new definition.

Territorial intelligence is analyzed in light of the four founding principles of the Council of Europe, that is based on : 1) Human Rights (concept of "Global Public Good") and democracy ; 2) "social cohesion ;" 3) “intercultural and inter-religious dialogue” (concept of “Cultural Democracy”) ; 4) “European Security and Peace Space” attached to a new idea of “Culture of Peace”.

The question here is thus "global public good" (UN/UNDP origin) and "cultural democracy" (Council of Europe origin), but also the ideas of "Ethical Economics" and "Nethics", ethics of the Net (UNESCO origins).

1. UN/UNDP ORIGIN OF "GPG, GLOBAL PUBLIC GOOD"

To define the idea of Global Public Good, the UN first defined what "public good" is in economics, and then what a "global public" is, this latter concept being where the Council of Europe made its contribution. Global Public Goods were defined at the turn of the Millennium in 2000 when the UN set the *Millennium Development Goals (MDGs)* for the Planet.

1.1. Public Good according to the UN

“Public Good”, as opposed to “Private Good”, can be consumed and used simultaneously by a great many people. These goods are characterized by “non-rivalry” – the consumption of a good by an individual does not prevent its consumption by another – and by “non-exclusion” – no one can be excluded from the consumption of this good, according to Inge KAUL, head of the GPG dossier at the UN for the United Nations Development Programmes (UNDP) (see 1. single bibliographic UN-UNDP reference, 1999, KAUL I., GRUNBERG I. & STERN M.A., *Global Public Goods*).

1.2. Global Public according to the UN and the Council of Europe

“Global Public” encompasses States, national populations and local players (see 1. KAUL I., GRUNBERG I. & STERN M.A., 1999, *Global Public Goods*). It is thus primordial to associate nations with non-governmental non-profit local players and the populations, in a spirit of "social cohesion" - principle no. 2 of the Council of Europe – to be reinforced for better "democratic governance" of the territory; and in a spirit of "intercultural and inter-faith dialogue" - principle no. 3 of the Council of Europe, for a territorial strategy leading to a “Culture of Peace” - principle no. 4.



1.3. Concept of Global Public Good according to the UN and the Council of Europe

Global Public Goods - principle no. 1 of the Council of Europe – belongs to the domain of "ethical economics" and thus joins the question of Human Rights (see 2. UNITED NATIONS ORGANISATION, 1948), a priority question at the UN and the Council of Europe. It is not a matter of inventing a new term, but of defining the priorities in matters of citizens' rights, for the purpose of founding a territorial intelligence and strategy on ethical bases.

UNESCO, a branch of the UN (United Nations Educational, Scientific and Cultural Organization), sees GPG as "humanization of globalization" and of the Information Society with a view toward sustainable development integrating preservation of the environment, with Mankind being at the centre of this arrangement. So for the UN, it is a matter of preserving both Mankind and its natural environment, a prime element of a strategy of local, regional, and international territories.

2. MILLENNIUM GOALS FOR ENRICHED DEVELOPMENT BY INTERCULTURAL DIALOGUE

According to the *Millennium Development Goals (MDGs)*, the UN laid down in 2000 at the turn of the Millennium in its United Nations Development Programmes (see 3. UNDP Website), the first thing is to satisfy the primary needs of Humanity in order to take better account of "Human Dignity" (UN, UNESCO & Council of Europe).

Taking care of vital needs is not enough to ensure social cohesion and social and national peace. We must also be concerned for peoples and individuals cultures and keep up "an intercultural and inter-faith dialogue" respecting their rights and integrating them into a policy of "Cultural Democracy" in Europe (Council of Europe), to avoid the clash of civilizations (see 4. HUNTINGTON S. P., *The clash of civilizations and the remaking of world order*, 1996).

2.1. Millennium goals becoming Global Public Goods

The *Millennium Development Goals (MDGs)* correspond to some ten priorities, among which are primary needs such as:

- 1) reducing extreme poverty, famine and malnutrition in the world. "*On the horizon of 2015 and beyond, there is no doubt that we can achieve the ultimate objective : we can eliminate poverty.... But that calls for an unswerving, collective and long-term effort*" (see 3. UNDP Website, *Declaration of September 25th, 2008* at the UN in New York by BAN KI-Moon, Secretary General of the United Nations, *2008 Report on the Millennium Goals for Development* on line);
- 2) ensure primary education for all;
- 3) tend toward equality of the sexes and autonomy of women;
- 4) 5) 6) achieve health goals by reducing infant mortality, improving maternal health, fighting malaria and HIV of AIDS and other diseases;
- 7) preserving a sustainable environment (air, water, fauna, flora, earth, landscape) by "fighting climatic change" without mentioning environmental standards of rich countries that cost a great deal; establish a global partnership for drinking water distribution, etc.
- 8) institute a global partnership for development with the priority of fighting unemployment among youth; developing international trade and non-discriminatory financial systems;
- 9) advance "democratic governance" of the territories, etc.

These nine goals (see 3. UNDP Website, *2008 Report on Millennium Goals for development* on line), covering the primary needs of Mankind: nutrition, primary education, equality and autonomy of women, health, fighting climatic change and drinking water, global partnership for development with the priority of fighting unemployment among youth, developing international trade and non-discriminatory financial systems, "democratic governance," were declared *Global Public Goods* for the centuries to come, as long as they are not resolved.

The first GPG that the UN will consider is primary education and its large scale implementation on the horizon of 2015.

2.2. Necessary intercultural and inter-faith dialogue



UNESCO and the Council of Europe are endeavoring by all means to establish the dialogue among cultures, if possible to avoid the clash of civilizations, as we have already said (see 4. Huntington S. P., *The clash of civilizations and the remaking of world order*, 1996).

Because "cultural rights" are still lagging behind and are poorly defended. All that exists today, beyond the *Universal Declaration of Human Rights* on the international level are the *Declaration on Cultural Diversity* of UNESCO/Council of Europe (see 5. UNESCO/Council of Europe, 2001) and the *Convention for the promotion and protection of cultural expressions* (see 6. UNESCO, 2005).

According to the Council of Europe in its *Declaration of OPATIJA* in October 2003, ratified in Strasbourg by the 47 Ministers of Culture of the "Greater Europe", cultural diversity is at two levels: 1. intra-state diversity, which refers to respect for cultural rights, tolerance, political and cultural pluralism and the acceptance of otherness; and 2. inter-state diversity that corresponds to the principle of equality between "otherwise dignified cultures."

Cultural divergences amongst individuals of various communities should not be considered as harmful to the construction of a collective project that requires – on the contrary – considering the differences and respect of otherness. Cultural diversity, synonym for exchanges, makes it possible to combat autarky generating closure and xenophobia (see 7. Council of Europe, *Declaration of OPATIJA*, 2003).

European citizens should thus be made aware of the wealth of diversity, all the more so as the globalization of exchanges is inconceivable without respecting it (see 7.). Cultural diversity integrates the complementary existence between the universal and the singular, for the intercultural dialogue to be lived as an enrichment. It produces not only new types of social relations nourished by migrations and reinforced by exchange processes, but also "new forms of multicultural identity" (Council of Europe).

The expression "intercultural dialogue" can be defined as the instruments used to promote and protect "cultural democracy" (idea of the Council of Europe) and also as the tangible and intangible elements that can favor cultural diversity, which are the individual or collective identities and the new forms of multi-cultural identity.

2.3. Instituting a "Cultural Democracy" (Council of Europe) and a "Culture of Peace"

For the Council of Europe, the intercultural dialogue is necessarily part "*of the principles of freedom of thought, of conscience, of religion, of expression, of meeting, of association and of non-discrimination,*" principles defined in articles 9, 10, 11 and 14 of the *European Convention of Human Rights* (see 8. Council of Europe, 1950).

The intercultural dialogue goes in the fundamental sense of "social cohesion." The citizens of the 47 member States of the "Greater Europe" live in a "cultural democracy" where we try to respect their cultural rights, which are those stated previously.

At this beginning of the Third Millennium, the multiplication of social and political conflicts in Europe, exacerbated in recent years by putting forward cultural differences, illustrates the urgency of a "Culture of Peace" in the terms of the Council of Europe.

3. THE NEW CONCEPT OF TERRITORIAL INTELLIGENCE PROPOSED INTEGRATES THE MILLENNIUM GOALS (UN/GPG) AND CULTURAL GOALS (Council of Europe)

Because of the trend in the world's economic and strategic data, because of globalization, of the Information Society and changes in economic, social, strategic practices notably to e-commerce and the Net economy, the UN, UNESCO and the Council of Europe are working ceaselessly together on new concepts to face a world in perpetual motion facing the 2008 International Financial Crisis. The meeting of September 25th, 2008 on *The Millennium Development Goals (MDG)* at the UN in New York was the time to announce at the highest political level that governments are determined to strengthen the world partnership for development according to the Millennium Goals for development. The first step is the *International Conference on Tracking the Financing of Development* (see 3. UNDP Website) of Doha November 29th to December 2nd, 2008.

So it goes without saying that, starting in 2008, any territory development enterprise calling upon economic intelligence and strategic intelligence must integrate the Global Public Goods that are the MDGs, according to the UN/UNDP, and must take into consideration cultural diversity and "intercultural and inter-faith dialogue", according to the Council of Europe. Such is the new concept of territorial intelligence that I propose.



3.1. Territorial intelligence and GDG/GPG : reinforcement of ties between Regions of Europe and the world and UN/UNDP since 2007

More than a thousand delegates from the five continents met in Marseille on March 6th, 2007 for the first *International Convention for a Territorial Approach to Development.*” The goal was to bring out the synergy that results from the expert assessment of the Regions of Europe and the world in matters of development, and that of the United Nations.

It is thus a matter of tying "territorial intelligence" and "strategic intelligence" in with the *Millennium Development Goals (MDGs)* and with "*Global Public Goods*" through reinforcement of the ties between regional and local powers of the Regions of Europe and the world and UN/UNDP, and through various levels of institutional, international, governmental, national, regional and local interventions.

Fighting poverty and gender and resource inequalities in poor or emerging countries, better preserving the environment, health, education, employment, equitable trade, democratic governance, etc. by energizing – by innovative international cooperation – the land development on the economic, social, environmental and institutional levels taken in their fullness, such are the stakes of this new cooperation. By this fact, several partnership agreements were signed between the UN/UNDP and various European, Latin American, African and Mediterranean Regions.

According to Bruce Jenks, Under-Secretary General of the United Nations, Assistant Administrator of the UNDP (see 3.),

“The Regions have a major role to play to meet these challenges.... In a globalized world, the Regions must establish a dialogue amongst themselves, but they must also work in concert with the United Nations. Regional policy in Europe has become an engine for development and the UNDP would like to transfer this experience to the scale of developing countries.”

3.2. Territorial intelligence: the new concept integrates cultural diversity and relies on "Cultural Democracy" and "Culture of Peace" (Council of Europe)

On the level of territorial intelligence, to comply with a certain ethics of the economy ("ethical economics" – UNESCO origin, equitable trade, non-discriminatory international trade and financial systems – UN/UNDP/GPG) and a certain Internet ethics in a globalized economy ("Nethics" – UNESCO origin), one of the founding principles of the Council of Europe should be implemented, which is cultural diversity and “intercultural and inter-faith dialogue”.

Cultural diversity is, moreover, an enrichment of economic practices. On the level of strategic intelligence, this is also primordial, and cultural, inter-cultural and inter-faith diversity to prevent and avoid conflicts.

Taking “Cultural Democracy” as a foundation that respects the cultural rights of each individual or population or ethnic group, and on a "Culture of Peace" if possible, according to the very terms of the Council of Europe, remains vital to the whole process of territorial intelligence and strategic intelligence.

CONCLUSION

In conclusion, the concepts of territorial intelligence and strategic intelligence must change to anticipate the change and integrate the *Millennium Development Goals (MDGs)* as *Global Public Goods (GPG)* and the cultural diversity of the populations. In particular, the vision of new generations to come must be taken into account.

New generations must have priority treatment according to the Millennium Goals on the levels of poverty and gender and resource inequalities, environment, health, education and employment, since Youth is the future of Humanity



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