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Cultural Governance and its Role in Building a Leading  
Organization:  
"Historical Study"

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### **Abstract:**

The study aimed mainly at addressing the issue of cultural governance from a historical perspective, which concluded that the governance of cultural rules and principles by reference to the past. The study also concluded that cultural governance can contribute greatly to improving the performance of different institutions by adopting a single cultural approach, in a single enterprise, and through this institution can work to survive and grow in a highly competitive environment.

### **Key words:**

- Governance; - Corporate governance; - Cultural governance.

Jel Classification Codes: M10.

### **Résumé:**

L'étude visait principalement à traiter la question de la gouvernance culturelle d'un point de vue historique, concluant que la gouvernance des règles et principes culturels se fondait sur le passé et qu'elle pouvait également contribuer grandement à l'amélioration des performances des différentes institutions en adoptant une approche culturelle unique, dans une seule entreprise, et à travers cette institution, peuvent travailler pour survivre et se développer dans un environnement hautement concurrentiel.

### **Mots clés:**

- Gouvernance; - Gouvernance d'entreprise; - Gouvernance culturelle.

Jel classification: M10

## 1. INTRODUCTION

The talking about business management, development cooperation, international relations or cultural policy, the term "Governance" seems to be taking, especially since the 1990s, a growing importance both in the public debate and in the strategies and policies adopted at local, national and international levels. Navigating between the world of experts and that of academics, between analysis vectors innovative and simple declension of the liberal idiom, between the conception of a technical instrument of management and that of a citizen vision of democracy, this "word-suit", this buzzword, has today become a paradigm essential for economic, social and economic development cultural, or even a vehicle for the formulation of a right, national and international. The need for another governance is probably born of a mode of organization of politics that could be described as stato-centered. From the middle of the years 1970, M. Crozier, S. Huntington and J. Watanuki evoke a "crisis of Western democracies, which was essentially expressed by the incapacity of the States to deal with all the social demands that were transmitted to them.

From this crisis of modern democracies, we move, in the 1990s, to a "Crisis of governability", in the context of a double challenge, a on the very conditions of production of public policies and, on the other hand, on the other hand, of the legitimacy of public power. What is criticized then is the preference aggregation method based on legal-rational legitimacy monopolized by the state and its administrations, trust even in politics and in its ability to deal with all the problems of modern societies and the emergence of a growing civil society claimant in terms of power organization, the fragmentation of decision-making systems following the modification of the internal structure of the states as a result of decentralizing reforms and federalist dynamics, the emergence of new problematic (environment, exclusion, integration, security, etc.) does not lending more to a treatment by sectoral policies, but which require integration of approaches and the search for synergies between institutions and actors whose logics of action, cultures and temporalities do not overlap not, the consolidation of new territories of action in Porto Alegre or in the metropolises in which As early as the 1970s, social movements had been trying to bring economic integration "from above" and, finally, the redefinition of citizenship, in its liberal translation and universalist, by social groups claiming treatment in their view, to override policies based on on the discrimination of dominated groups (according to gender, language, ethnic origins, religious practices, etc.

And the following problem can be raised: *What is the role of cultural governance in working to build effective institutions that contribute to supporting national economies?*

## 2- Definition of cultural governance:

Governance is "a movement of decentering "from decision-making, with a multiplication of places and actors involved in this decision. It refers to the setting up of new more flexible modes of regulation, based on the partnership between different actors".

Between good governance, global governance, corporate governance and multilevel governance, we can identify, despite a persistent blur, some characteristics governance is conceived as a complex business management mode, in which the main actors deploy on the same level, horizontally if not equally;

- Good governance commands to manage public affairs as if their treatment should not differ significantly from private business;

- This role of simple regulator of the former public power is justified by the belief that societies or relations between countries are governed by market-like self-adjustment mechanisms on the economic plan ;

- We could distinguish between four levels of governance:

- The meta-level: political vision and legitimization / mobilization; strategies multilateral integration;

- Macro: Reform of Political Institutions and Democratic Change structures; regional integration institutions and law;

- The meso: political regulation and competitive capacity; transfer of know how and capacity building; sectoral interventions;

- The micro: organization of regulatory systems and modernization administrative; citizen participation and empowerment of society.<sup>1</sup>

Therefore lying in a horizontal relationship repudiating the old hierarchy which guaranteed the privilege of the sovereign State, the decisive actors in governance arrangements are recruited or chosen between them, essentially by co-optation;

- Governance is a decision process that is always revocable and provisional;

- According to the neo-liberal logic of governance, decisions are no longer product of debate and deliberation, but rather the result of negotiations, even bargaining and bartering between the different parties;

- The logic of co-optation of governance applies particularly well sectoral policies, in a neo-corporatist perspective;

- Governance is a mode of management that tends to be codified with regard to negotiated standards or "codes of conduct", rather than laws passed in under the majority principle or from a jurisprudential tradition illustrated by the Common Law.

Governance, what is it finally? A lark mirror, a simple management technique put in place by the Bretton Woods institutions to better manage economic globalization,

according to an ideology neo-liberal or, on the contrary, a mobilizing utopia that would allow us to rebuild a participatory and inclusive democracy, based on networks of citizen participation and cooperation? Or, maybe, governance is- she both?

This paper would like to try to better situate the issues and ask a few questions everyone must answer based on their context social, political and cultural. It does not propose either a "ready to think" kit or a "box to tools ", with ready-made recipes. The proposed analysis is based on a European perspective<sup>3</sup> and is marked by the professional experience of the author after having worked in the fields of culture, cooperation development and sustainable development, today tries to dynamically interact with these three "pillars" and rethink governance as democratic governance, that is, a means for societies to develop their own governance arrangements.<sup>2</sup>

After having specified three approaches (historical approach, approach "Development" and "knowledge society" approach), the document will develop how governance is becoming a central element of politics today cultural.

### **3- The past of cultural governance:**

If talking about "cultural governance" seems to be a fairly recent phenomenon, the broader issue of governance or "good governance" goes far back in history and even finds African roots.

Let us take three examples that have exercised - and continue to do so - a great deal influence on the living-together of the regions concerned:

#### **3-1- The Charter of Kurukan Fuga (1236):**

The Kurukan Fuga Charter (located in the Kangala Circle, south of Bamako, capital of Mali) is a set of 44 "decisions" and "Recommendations" made by the assembly of the 12 allies of the future emperor Mandingo Soundjata Keita, the day after the victory, in Kirina, on the king Sorcerer Soumaoro Kanté. This kind of Convention, in the form of instructions Some of these "decisions" include:

"Everyone has the right to life and the preservation of his physical integrity";

"Never offend women, our mothers";

"Women, in addition to their daily concerns, need to be involved to all our governments";

"Never harm foreigners";

"Never betray yourself. Respect the word of honor ";

"Help those who need it";

Consensual to govern public life under the newly born Empire, wants to overcome the years of atrocious wars and provide a new basis for the organization of society, the exercise of power, the management of conflicts and the of peaceful coexistence, advocating the values of tolerance, hospitality, as well as the rights and duties of the human person.

The sanankunya (joking relationship), the birthright, the recognition of the role of women in society are the pillars of the social fabric as planned in the Charter.

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"Help those who need it".<sup>3</sup>

### **3-2- The Allegory of Good Government, by Ambrogio Lorenzetti (Siena, 1337-1339):**

It is from 1337 to 1339 that the great painter of the School of Siena, Ambrogio Lorenzetti, paints a series of frescoes on the walls of the Sala dei Nove (Hall of Nine, i.e. government meeting room in Siena), also called Sala della Pace (Peace Hall) of the Palazzo Pubblico in Siena.

The main fresco, *Allegoria del Buon Governo*, is read from left to right and from up down. Winged Wisdom holds a closed book (the Book of Wisdom) and the handle of a scale whose trays are suspended to his right and his left, with two angels, surrounding justice and representing justice distributive and commutative justice. Beneath it stands the Concorde, equipped of a plane (to smooth out disputes and controversies) and passing two strings crowded together with 24 bourgeois of the city who advance with the rope (with the strings, in the concord) which transmit it in turn to this imposing figure of the Old Man, dressed in white and black, ie colors of the city of Siena and symbolizing both the Commune and the Common Good. Above his head, one find the theological virtues of Faith, Charity and Hope. Around him, the "counselors" Courage / Force, Prudence, Temperance, Justice, Magnanimity and, above all, this figure of peace, all in white, which imposes by its beauty and by this "centrality" which is the link between the two parts of the table.

On the other two walls, we find the Effects of Good Government in the city and the countryside, as well as the effects of bad government, in the city and in countryside. These three frescoes constitute first of all a composition, by the means proper painting, a conception of public space, the time of history and perils of the subversion of the public mind.

But they also translate the promise of the Nine to involve the people in government (the ropes, symbols of the union between Wisdom, Justice, Concorde and the Common Good, through the 24 bourgeois citizens). In this sense, they "secularize" two principles of political morality, justice and subordination of the private interest to the common



good, with, in the background, the genesis philosophical of the modern idea of democracy, thus passing from the Civitas Dei de St. Augustine to St. Thomas and the Aristotelian tradition.

In the 20th century, we find, so to speak, this preoccupation with the good and the bad government in the wall murals of a Diego Rivera (Mexico, 1886-1957), notably at the National Palace of Mexico (1929-1935), at the School of Chapingo Agriculture (1925-1927) and the Ministry of Public Education (1923).

- Val d'Orcia and its model of "good governance": The landscape of the Orcia Valley is part of the hinterland of Siena, Italy. It was listed as World Heritage by UNESCO in 2004.<sup>4</sup>

**In the justification for inscription on the World Heritage List, one can read this:**

The Valley of the Orcia is an exceptional reflection of the rewriting of the landscape during the Renaissance that illustrates the ideals of good governance and research aesthetic that presided over its design. This landscape has been celebrated by painters of the Siena School, which flourished during the Renaissance period. of the images of the Orcia Valley, images of an ideal landscape where man lives in harmony with nature, became icons of the Renaissance and had a profound influence on the development of landscaping.

Of course we could add other examples that would show how much governance, as a global approach, has determined the organization of societies and landscapes through the centuries, around a number of values: justice, tolerance, common good, public space.<sup>5</sup>

#### **4- An approach through development cooperation and relations issues:**

Good governance and global governance It is from the 1990s that the World Bank, to take over account that is developing and the relative failure of policies development aid, speaks of governance and "good governance".

Whereas the traditional recipes of the Bretton Woods institutions on structural adjustment, privatization and deregulation, the new emphasis emphasizes the importance of an efficient State and effective public services, including health and education. The OECD and its Development Assistance Committee (CAD / DAC) adds, from 1993, the rule of law, the fight against corruption, the reduction of military expenditure, participatory development, democratization and human rights. If there is apparently a break with the neoliberal market dogma, the motto central remains that of an "efficiency through competition", reforms managers and establishing favorable conditions for the economy private sector, as well as the establishment of economic and financial policies stable, development-oriented and market-friendly.

If this set of principles of good governance is complemented by the Paris Declaration (2005) and the Accra Action Plan (2007), texts which will reinforce the

requirements for results, efficiency and effectiveness, Nevertheless, some principles are affirming that go beyond technical instrument for better economic development and will mark international relations and other policy areas public: respect for human rights, strengthening of civil society, in place of democratic processes, transparency of decision-making processes, fight against corruption, coherence of policies. Added today is the sustainable development - in its environmental protection dimensions, economic efficiency and social justice - the empowerment of women, minorities, the media, etc., as well as taking account of the cultural development<sup>6</sup>. Adoption in 2006 at Union level the European Governance Strategy in the European Consensus. Towards a harmonized approach within the EU "marks here a step important, especially in going beyond a purely manager: the integrated approach, the political dimension and the different levels of governance (from local to global) must now be taken into account in governance projects. Dialogue, pragmatism according to the context and local capacity building replace the promotion of a uniform pattern. The normative and prescriptive dimensions of governance are rebalanced by a rediscovery of its analytical strength: it asserts itself as an approach to better understanding the exercise of power legitimate in a given society and therefore the elaboration by the companies themselves of their own governance arrangements, according to the challenges which they face and in the context of international agreements.

However, despite twenty years of use of this concept of good governance, by experts, researchers, members of civil society that by bi- and multilateral policies and organizations, the field of reflection and action remains unclear, even though a strong and innovative trend is day, questioning not only the governance of the recipient countries of aid, and that of the donor countries, but also the governance of aid itself.

Even more, beyond development, these are the common challenges of humanity that are put into perspective by governance: local realities vs. universality, economic growth vs. social equity, etc. All this in one space for intercultural dialogue, a source of exchanges and even convergences on the role of the state and societies in the institutionalization of power.<sup>6</sup>

**Today, the ideas-forces for a "refoundation" of governance appear to be the following:**

- The need to go beyond the technical approach as well as the uses prescriptive and dogmatic of governance and its evaluation;
- The economic prism does not take into account all the aspects and all the issues of governance;
- A consensus is emerging around the need to integrate the policy from governance to analysis. Governance thus appears as a method of analysis and understanding of the



exercise of power policy, as well as collective action and conflict management intrinsic to any society;

- Governance and democracy should not be confused.

The governance questions the legitimacy of powers beyond elections and the notion of representation;

- "institutional development", which is the focus of many projects and development policies, beyond technology, must be the vehicle of political pluralism embodying social plurality. Strengthening capacities, institutional and human, is therefore at the heart of governance;

- The need for multi-dynamics interactors, in the context of spaces dialogue, networking and knowledge capitalization and experiments, is highly developed. Such frameworks favor the development of negotiated public policies, animation, from local to Globalization, the institutionalization of power, around the definition of projects collective interests and the general interest;

- Concerns about the legitimacy and effectiveness of power, in the context of context of globalization and participatory public action, lead to put forward the territorial approach of governance, the territory being the space of articulation of distinct interests and of relations of force between political, economic and social actors at multiple scales;

- Local governance, anchored in the local territory, constitutes the space privileged to mobilize the actors of governance: it represents a level of life, learning citizenship, confronting different interests and different sources of legitimacy, many economic dynamics (especially informal), cohabitation interethnic and interreligious, etc. ;

- it is in the articulation between the different levels of governance that each one of them is getting stronger. The double dynamic of affirmation of the local governance and regional integration on the one hand, governance national governance and global governance, is at the heart of the political refoundation of the state and the "international system": the definition of the common good and the dynamics of global public goods confirm that the challenges posed by governance are common (environment, water, pandemics, democracy, security, cultural diversity, etc.) and call for adapted global governance.

Remains a question for which the answers are far from clear: what criteria for assessing governance? Those who accompanied the adjustment programs and programs of economic reforms? We therefore speak of good governance when the government is able to pass the reforms. Are taken in consideration also the level of trade openness of a country, or the privatization of the financial system or the reduction of services or public employment.<sup>7</sup>

A more neo-institutional conception? We then think of the freedoms democratic, free press, independent justice, integrity and transparency. We are therefore trying to

establish criteria for assessing how does the democratic system function as a mediation effective in making decisions and implementing them under efficiency, integrity and transparency.

Finally, a conception for which the important thing is to know how a society builds its own capabilities to intervene in problems essential that she manages to identify? What is interesting then is the results in three specific areas: social integration, such as poverty reduction; political integration, as pluralism and ability citizens' intervention on public affairs and, finally, integration cultural, with the ability to manage conflict.

It seems to be heard today, both in development policies that in cultural policies, that:

- Development policies must ensure governance of the sector cultural heritage itself, by strengthening public institutions and encouraging the implementation of cultural policies taking into account the cultural diversity and promoting cultural development;
- In the interests of better governance, strengthening programs should emphasize the creation of institutional capacities.

Beyond the provision of infrastructure and budget strengthening, here is investing in human capital, the main resource not only the cultural sector, but also the knowledge society;

- Governance also concerns the management of cultural diversity and the building of citizenship. Just like identities, definitely multiple, citizenship should be considered an open space of permanent negotiation;
- Governance must encourage the participation of stakeholders, of all actors - public, private and civil - to ensure plurality and diversity as basic elements of democratic life;
- The recovery of public space by citizens plays a decisive role in creating participatory and inclusive societies. Citizens' access to culture is today a right<sup>8</sup> and a responsibility of the institutions public authorities and civil society, which could give rise to living spaces together promoting governance and social cohesion<sup>9</sup>;
- Fair Culture: the cultural sector has an important role to play in the promoting sustainable social and cultural development. «Fair Culture means realizing cultural rights and including everyone in cultural meaning, irrespective of age, gender, disability, or ethnic, religious cultural background. These are aspects that should also be guidelines for development cooperation.

All these reflections show us that the Heads of State and Government, in officially proclaiming, in 2000, the Millennium Development Goals for Development, were wrong not to include among the seven objectives, nor in the<sup>8</sup>th, concerning international cooperation, culture and governance cultural.<sup>8</sup>

They are obviously the missing link to ensure coherence and the interaction between the different objectives and to create a socio-political dynamic of human development.<sup>9</sup>

## **5- Cultural governance a new rationality policy:**

From 1978, Foucault analyzes, in his course at the College de France, the rupture that took place produced between the end of the 16th century and the beginning of the 17th century and marks the passage of a part of governing inherited from the Middle Ages, whose principles reflect the moral virtues traditions (wisdom, justice, respect for God) and the ideal of measurement (prudence, reflection), an art of governing whose rationality has as its principle and field of application the functioning of the state, the rational "governmentality" of the state.

Foucault (1978) argues that "By this word of government, I mean three things. By governmentality, I mean the whole set up by institutions, procedures, analyzes and reflections, calculations and tactics that allow to exercise this form well specific, although complex, power, whose main target is the population, for major form of knowledge political economy, for essential technical instrument the security devices. Second, by governmentality, I mean the trend, the line force that, throughout the West, has not stopped driving, and for a long time, towards the preeminence of this kind of power that we can call the "government" on all the other sovereignties, discipline ... Finally by governmentality, I think it would be necessary hear the process or, rather, the outcome of the process by which the state of justice of the Middle Age, become in the fifteenth and sixteenth centuries Administrative state, found itself little by little government.

Foucault extends the analysis of the governmentality of others by an analysis of the self-government. A central transformation in the design of the exercise of power was born. It is no longer a matter of conquering and possessing, but of producing, arousing, to organize the population to enable it to develop all its properties. So, the reference to political economy causes a major shift in the design of the power. It no longer comes from domination by war and the ability to tax levy on dominated territories; it will now be based on the enhancement wealth through activities structured by political authority.

Foucault underlines the importance of "technical procedures" and "instrumentation" as a central activity in the "art of governing". For Michel Foucault, to focus on the study of instrumentation in governmentality means giving oneself the means to better understand the ways in which public action seeks to guide relations between the political society (via the administrative executive) and the civil society (via its subjects administered), but also between the subjects themselves. Modern governmentality poses for the first time the political problem of "population", as the object built by the global political management of the lives of individuals (biopolitics). This biopolitics implies however not only a population management but a control of the strategies that

the individuals, in their freedom, may have in relation to themselves and to each other in relation to others.

Considering public action from the point of view of instrumentation makes it possible to better characterize styles (modes) of government, as well as that of transformations public action (increasing experimentation with new instruments, coordination problems of instruments). A public action instrument can be defined as a device both technical and social that organizes specific social relations between the public authorities and their addressees according to the representations and meanings it carries.<sup>10</sup>

In this sense, this notion of governmentality establishes the connection between the sphere public with the private sphere (the market between them) making it possible for them to interpenetrate, and incarnate much more in public action than in private action.

As far as we are concerned, this concept of governmentality appeals to both the notion of government and governance. The shift in governmentality from the Government is linked to economic, social, societal and environmental developments.

This concept of governmentality concretizes the evolution of government thinking. It is an organized form of action that seeks to temper the magnitude of power, given the sovereignty of the State by the local rationality of the actors concerned, including those belonging to the private sphere.

The term "governance" begins to distance itself by becoming autonomous vis-à-vis the notion of "government". This is why the reference to the concept of philosopher Michel Foucault is interesting in this respect since it establishes a link and a distinction.

The lessons we draw from the concept of governmentality remind us that the governance takes into account the centrality of government as well as other mechanisms alternatives, certainly complex, between the different social groups relevant to make possible its action. We will remember that this could explain the decentralization public-public partnerships and public-private partnerships which have emerged in a context of both state and market failures (eg .Financial). In these conditions, we speak of the new public management, known by its translation of the "New Public Management".<sup>11</sup>

## 6 - CONCLUSION:

Since the 1990s, governance has contributed significantly to improving the performance of various institutions, both public and economic. Recently, with the intensification of competition, as well as the great role played by competition, increased state intervention in economic life and the development of economic and financial crises, In the midst of that cultural governance as one of the most important pillars of institutions in the twenty-first century to contribute to improving the quality of management, especially those representing many different identities and cultures, which is the case today in the multinational institutions, for example.

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