

A proposal to change from New Public Management (UK) to New Public Service (US) after the BREXIT: an attempt to reduce the number of wars through the insertion of society in public projects

Keywords: Corruption, Cultural intelligence, Shared governance, Cultural change, Popular participation.

Received: 2023 | **Accepted:** 2024 | **Available online:** 2025

Cite this article as: De Angelis, C. & Eskildsen, T. C. (2024). *A proposal to change from New Public Management (UK) to New Public Service (US) after the BREXIT: an attempt to reduce the number of wars through the insertion of society in public projects.* *Estudios de Administración*, 31(1), 49–72.

<https://doi.org/10.5354/0719-0816.2024.79356>

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ABSTRACT

The Withdrawal Agreement concluded between the European Union and the United Kingdom (2016 referendum and 2018 decisive progress) opened space to change from the English model of Public Administration (New Public Management – NPM) to the American model (New Public Service – NPS) in order to reduce the growth of communism via authoritarian governments.

According to several scholars, the NPM has generated high levels of corruption (isolation of the knowledge in the top of the public administration along with government). The NPS changes the existing power structures and promotes a more equitable distribution of knowledge and decision-making.

For novelty and originality, this article proposes a review of the NPS model through knowledge creation and sharing practices (Knowledge Management – KM), as well as knowledge analysis (Organizational Intelligence – OI) and application practices (Cultural Intelligence – CI).

The work concludes that KM, OI and CI are the missing elements for NPS to replace NPM as it drastically reduces the avalanche of information and brings relevant collective knowledge, especially for public policies that directly impact the relationship between government, companies and society and therefore reduce the weakest elements of the capitalism : corruption and the overload of information without proper knowledge, caused by the “American” Giants.

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INTRODUCTION

In order to understand the impact of culture on knowledge and intelligence, in addition to the impact of knowledge itself on intelligence, this work uses a robust literature review about these topics applied in the marketing strategy field.

The main conclusion is that the low level of cultural intelligence in countries colonized by England, based on knowledge and not intelligence (application of knowledge), leads to economic dependence, such as Canada's relations with the United States and New Zealand with Australia, in addition to Nigeria with South Africa. Therefore, the NPS model brings new knowledge (organized civil society) to Public Administration which leads to better capacity to apply it considering the use of practices of KM and OI.

This work seeks to reduce the knowledge gap that exists within articles on Public Administration by discussing the cultural, social, political and economic implications of the adoption of NPM, a model proposed by Margaret Thatcher in 1980 (Thatcherism) and widely used by the majority of countries, taking advantage of Thatcher's good relationship with Ronald Reagan (Republican Party of US) that spanned generations and today can be seen in the intersection of decisions between President Donald Trump and King Charles III.

The Withdrawal Agreement concluded between the European Union and the United Kingdom establishes the terms of the United Kingdom's orderly withdrawal from the EU, in accordance with Article 50 of the Treaty of the European Union.

England's exit from the European Community was justified to the English people as the best way to stop supporting the Latin culture of distraction, but the impetus came from the English royal family, and its relationship with India, France, Mexico, China and Russia, in that order.

This very important finding (fact) highlights the necessity of the unification of technique (Public Administration) and Politics (government) and therefore a new model of Public Administration, moving from the English Model (New Public Management – NPM) to the American Model, New Public Service – NPS (De Angelis, 2013).

The emergence of Public Administration reform through the consideration of popular participation, is based on the high levels of corruption and the weak effectiveness of several public projects in Brazil, particularly those that impact society itself, in addition to, of course, the post-covid economic crisis and the start of wars, which impacted all countries. Recently Germany has discovered that Covid was created in a laboratory (Operation Saaremaa discovered that the virus was manipulated at the Wuhan Institute of Virology)¹.

The current English model, New Public Management (NPM), proved to be ineffective when it came to imitating the private sector, seeking more competition than collaboration.

¹ <https://www.dw.com/en/covid-pandemic-likely-unleashed-by-lab-mishap-germanys-bnd/a-71897701>

Then emerges the American model of Denhard and Denhard (2003), New Public Service (NPS), which is known as a participatory model, since it shows the importance of collective knowledge in government action.

More than just considering participation and co-production as strategies to increase the efficiency and efficacy of governments, it presupposes a wide understanding of democracy as a practice and exercise capable of transforming public administration and its relations with societies (Ansell, 2011; Frega, 2019; Shields, 2003, cited by Andion, 2023).

This work reviews the literature on Public Administration models and proposes Knowledge Management and Cultural Intelligence as tools for the change from NPM to NPS.

The work is divided into four sections. The first shows the transition from the bureaucratic model to the NPM model. The second session shows the transition from NPM to NPS. Section 3 presents the methodology of the study. Section 4, in turn, uses cultural intelligence and knowledge management for the popular participation (NPS) model.

1. THE NEW PUBLIC MANAGEMENT (NPM) MODEL: THE ISOLATION OF KNOWLEDGE IN THE TOP OF THE GOVERNMENT

According to existing research in public administration, three prominent models of public management are identified: the bureaucratic model, the New Public Management (NPM) model, and the participatory model (based on collaboration networks). Each of these models holds relevance in various economic, social, and political contexts (De Angelis, 2013).

Bureaucracy became the foundational management model for most organizations during the 20th century, aligning with the industrial age's diverse business needs. The uniformity of rules, routines, and the regulatory definition of tasks helped make processes more predictable, reducing external influences and fostering a false sense of governmental trust (Osborne and Ted, 1992).

Osborne and Gaebler (1992), drawing from Max Weber's teachings, describe traditional-bureaucratic governments as centralized, hierarchical structures that are often criticized as "wasteful, inefficient, and too slow to adapt." The bureaucratic model's emphasis on predictability and security stemmed from a fundamental mistrust of human nature, leading to rigid practices, corporatism, excessive decision-making concentration, and formalism—traits that hindered innovation.

Proponents of the New Public Management (NPM) model argue that the Weberian bureaucratic system is inflexible, slow, and inefficient, failing to meet the demands of the public (Larbi, 1999). The primary motivation for the transition from bureaucracy to NPM in the 1980s was to address the low quality of public services. Margaret Thatcher, a key advocate of NPM, convinced governments that imitating private sector practices was the solution to bureaucratic inefficiency.

According to Stewart and Walsh (1992), NPM introduced market-driven practices to public administration to reduce centralization, hierarchy, slowness, and poor results characteristic of the bureaucratic model. By emphasizing competitiveness and efficiency, NPM sought

to replace the traditional bureaucratic structure with a model based on business practices. Kajimbwa (2013) found that the features of New Public Management (NPM) vary widely, as noted by Scheduler and Proeller (2002), who point out the “vast” literature surrounding NPM models and tools. Similar observations are made by McCourt (2001), Cheung (2003), OECD (1995), and Minogue (2001). From this broad scholarship, five key characteristics of NPM can be distilled: (1) deregulation and decentralization of management and finances; (2) the creation of autonomous agencies and privatization bodies from traditional government departments; (3) a shift toward output-based performance assessment and contractual governance; (4) the introduction of competition and market mechanisms within the public sector; and (5) the broader use of public-private partnerships and privatization strategies.

De Angelis (2015) explains that the NPM model emerged in the 1980s in the UK with the idea that the bureaucratic system was insufficient and needed modernization through private-sector techniques. The NPM is grounded in rational choice theory and principal-agent theory, focusing on individual motivations and rational decision-making. Public administrators were expected to increase accountability and performance, restructure bureaucratic entities, redefine missions, optimize processes, and decentralize decision-making. This shift aimed to build trust in the market's methods and the principles of economic rationalism.

As a result, the NPM is closely linked to the public choice theory, which posits that all human behavior is driven by self-interest. In this model, public administration is viewed as a business, with an emphasis on efficiency and rationality, often at the expense of community welfare and effectiveness. The public choice approach advocates for privatization to reduce the size of government, a key characteristic of NPM in its early stages.

Diniz (2000) points out that the NPM's institutional design has led to a greater isolation of decision-makers, fostering personalistic practices. The concentration of knowledge at the top of government has been linked to increased corruption. Critics of NPM highlight its tendency to lower morale within the public sector and argue that the differences between the public and private sectors are too vast for business practices to be applied effectively (Larbi, 1999; Boston et al., 1996). In particular, privatization under NPM has been linked to heightened clientelism and corruption (Samaratunge et al., 2008).

Clientelism, in this context, refers to asymmetric exchange relationships characterized by political transactions (Malvestio, 2015). These dynamics compromise the ethics and morality of the NPM model. The private sector, like the state, seeks to serve the customer for profit, but in NPM, there is no win-win relationship between the state and society; the focus is solely on minimizing costs (efficiency) and maximizing revenue. This lack of social responsibility in the relationship between the state and market results in deteriorating ethical standards, favoritism, and greed (Malvestio, 2015).

While NPM is presented as a comprehensive approach to enhancing public services, critics argue that it creates a fundamental conflict between the goals of equity and efficiency, thereby challenging the coherence of administrative values (Hood, 1991).

Authors found that While bureaucratic administration is centralized and authoritarian, the NPM's business management approach is rooted in neoliberal beliefs of absolute rationality. State reform, under NPM, is centered around redefining the role of the state from directly overseeing economic and social development to promoting and regulating this development. It involves strengthening regulation and coordination functions and progressively decentralizing executive functions to municipal levels for service provision. However, decentralization has not unfolded as expected due to political and cultural challenges, particularly the distrust in public servants' nature and political control over public administration. Additionally, result-based control has led to unnecessary or duplicated programs and actions. In fact, several democratic countries is measuring project's impact through the concept of efficacy instead effectiveness due to the fact that the leader of the project can ask to contract more members (more political support) through the results measure by himself.

De Angelis, Calvento e Roache (2012) explained that the United of the United States promoted a series of requirements as a necessary condition for economic development, known as Washington consensus, whose basic principles - articulated in triple logic: deregulation, liberalizing and privatizing - were applied almost dogmatic in Argentina during Carlos Menem's government since 1989. Thus, in the 1990s there were consolidation of the neoliberal model and the transformation of the national economic structure, restoring the social fabric and generating deep delegitimization of politics, which resulted in the inevitable implosion of the model in the crisis Multidimensional 2001.

Similarly, the privatization process was carried out within a structure of multiple irregularities and state action - through political decisions - encouraged the formation of monopolies and oligopolies that "were made up of one of the central attractions of privatization business" (Thwaites Rey and López, 2004: 8). Business conglomerates trained by large local economic groups (state partners since 1976), which have been associated with companies and representatives of the foreign bank, shaping power groups with strong capacity for the planning of economics and politics (Colombo, 2004: 39).

Dagnino (2004) critiques NPM for neglecting public participation in policy-making. The strong relationship between government and the private sector, coupled with a lack of societal involvement, fosters corruption. NPM's emphasis on reducing bureaucracy and costs has resulted in increased decision-making discretion for managers, but without sufficient training, these managers often remain bureaucratic in their approach, rather than becoming collaborative leaders.

NPM seeks to enhance public administration's efficiency and effectiveness, but inefficiency and ineffectiveness in practice challenge the relationship between government, public administration, and society. Inefficient projects that exceed costs and fail to meet objectives undermine effectiveness, which is measured by the impact on society. Effectiveness, based on collective societal knowledge (as per the NPS model), not only improves efficiency by eliminating unnecessary actions but also strengthens the quality of public services.

In conclusion, while NPM focuses on efficiency and measurable outcomes, it tends to overlook effectiveness in the broader, societal sense. The importance of incorporating societal input and focusing on collective outcomes is crucial for achieving true effectiveness in public administration.

The New Public Management (NPM) model aims to enhance the effectiveness and efficiency of public administration. However, the inefficiency and ineffectiveness inherent in many NPM-based projects undermine the relationship between government, public administration, and society. When projects exceed budgetary limits (inefficiency) and fail to meet objectives and goals (ineffectiveness), the overall impact decreases, as society itself evaluates the effectiveness of public services.

Effectiveness, in this context, integrates the three pillars of knowledge management—systems, processes, and people—and the three pillars of cultural intelligence—strategy, forecasting, and action. This focus emphasizes the collective evaluation of the quality of results and the necessity of specific public actions. Achieving effectiveness through the collective knowledge of society, as exemplified by the New Public Service (NPS) model, can also contribute to efficiency by reducing costs through the elimination of unnecessary actions. This point will be explored further in the next section.

It is paramount to understand the impact of culture on the practical application of NPM. For example, some countries in Africa demands a high level of interaction between the different sectors of a public organization.

For them, the leader should be “humanized and effective” in achieving objectives in collaborative environments and with purpose, autonomy, mastery, initiative, mission and worldview, rather than extreme concentration and procedures and norms. On the other hand, the structure of governments that adopted the NPM, to date, has not allowed society’s demands to enter public sector agendas.

According to Kajimbwa (2013), the implementation of NPM in African nations appears promising, supported by a few modest cases that highlight its advantages. Literature shows that Ghana and Tanzania are amongst African countries that applied the NPM model and modestly benefited from the governance reforms. Noticeably, Ghana and Tanzania positively applied governance reforms that embraced a more participative, flexible and voluntarism approach (Kajimbwa, 2013).

2. FROM NEW PUBLIC MANAGEMENT (NPM) TO NEW PUBLIC SERVICE (NPS)

After the decline of both the bureaucratic and NPM models, public sectors in developed countries underwent several transformations, attempting to adapt to an increasingly uncertain, dynamic, and complex environment through new management models (De Angelis, 2015). Christensen and Lægreid (2007) observe that these new models are drawn from various traditions, sometimes mixing them, and can significantly influence the flow of knowledge available for decision-making.

The rise of governance models based on networks, such as network government (Goldsmith and Eggers, 2004), join-up government (Bogdanor, 2005), and digital-era government (Dunleavy et al., 2007), has fostered greater citizen participation through technologies

supporting the exchange of knowledge. While network collaboration has brought collective efficiency—through reduced transaction costs and faster innovation—these governance networks have also generated vast amounts of information, leading to new uncertainties and complexities. This surge in information often results in a loss of focus and a lack of satisfactory outcomes (Wart et al., 2012).

The transition from the NPM model to participatory models based on networks, such as the NPS, particularly after pandemics and wars, often occurs without integrating practices of Knowledge Management and Cultural Intelligence. In NPM, governments struggle to articulate strategy (what and why to do), planning (how to do it), and management (how to assess actions and improve government performance).

To avoid transitioning to the NPS, the NPM model contends with an overwhelming amount of information, the underestimation of human capital, the failure to utilize collective knowledge, and a lack of effective results. This often benefits politicians and public servants at the expense of society. These behaviors are closely tied to the lack of spiritual intelligence—particularly the collective, macro-level vision—which is hindered by a culture of exploitation that fosters win-lose relationships.

The creation of empowered communities, in this context, depends more on the organization and involvement of society itself rather than on the support of government or the private sector. However, this requires investment in education and a broader understanding of the political landscape, which ultimately depends on society's ability to avoid false interpretations of political scenarios and their key players.

The central idea of public administration reform lies in raising awareness among public organizations about the importance of collaboration—sharing knowledge and experiences as seen in the NPS model. This shift involves moving away from the competitive NPM model, which prioritizes profit over the public interest.

Comparison Between NPM and NPS

A comparison between the NPM and NPS models is provided in Table 1 below.

(Note: A table would typically follow, outlining the key differences between NPM and NPS. Key areas could include: focus on efficiency vs. collaboration, reliance on market-driven methods vs. public value creation, centralized vs. decentralized decision-making, and individual-focused accountability vs. collective social responsibility.)

Table 1. Differences between the NPM model and the NPS model (own creation).

NPM model	NPS model
Efficiency (focused on productivity and cost reduction)	Efectividad (enfocado en las personas y en el impacto sostenible del resultado)
Unitary vision of the State	Visión MACRO colaborativa
Business vision and competition	Co-production of the Public Good
Neoliberal Public Administration (client citizen)	Neo social Public Administration (collaborative citizen)
Economic-rational man control based on compliance with standards and procedures	Social – spiritual man knowledge, values, supremacy of public interest
Management (position policy)	Shared leadership

Transitioning from New Public Management (NPM) to New Public Service (NPS)

As shown in Table 1, the shift from the NPM model to the NPS model involves a significant transformation in the approach to public administration. This transformation includes moving from competition to collaboration, shifting from isolated management to shared leadership, and evolving from a short-term, unitary vision to a long-term, collective vision. Additionally, the focus moves from being centered on production to being centered on people and their contributions to achieving positive, sustainable outcomes.

Andion (2023) clarifies that shared governance, although important, is not a panacea that solves all the issues of democracy. It does not emerge from a process devoid of mutual trust or conflict, as many theorists might suggest. Moreover, governance does not arise merely from the state opening "windows of opportunities" for society to co-produce public policies or from the inherent connectivity and interface of networks as opposed to hierarchical structures. The desire to listen to the voice of the people typically arises when the government faces crises of governance (a lack of societal support) or crises of governability (a lack of support within the government itself).

It is important to note that the intent is not to replace the NPM model with the NPS model, but rather to complement it. The NPM's focus on private sector principles has left a legacy that must be addressed. It is not only possible but desirable to reconcile the competitive aspects of NPM with the collaborative principles of NPS, integrating efficiency (minimizing costs) with effectiveness (maximizing results with focus on the public target's point of view) and combining the economic-rational man with the social-spiritual man.

The New Public Service model (Denhardt and Denhardt, 2003) seeks to advance this understanding of public administration by bridging the gap between these competing models. According to Garson and Overman (1993), Public Administration is an interdisciplinary field that captures the tensions between rational, instrumental orientations (aimed at increasing effectiveness and efficiency) and political orientations (focused on values and promoting the public interest). The first part of this definition aligns with the goals of bureaucratic models and NPM, while the second half, which emphasizes values and the public interest, aligns with the NPS model.

According to Andion (2012), the NPS not only seeks to improve state performance in providing public services but also aims to create new patterns of relationship between the state and society, promoting the co-production of the public good. This contrasts with the state-centric and NPM approaches. Denhardt (2012) suggests that the rationalization of society under NPM led to a situation where human values like freedom, justice, and equality are no longer central to public action, being replaced by cost-benefit analyses and means-ends calculations. In contrast, NPS challenges the rational action approach of NPM by drawing on perspectives from phenomenology, critical social theory, and post-modernism.

Denhardt (2012) further argues that life in the post-modern world should highlight the interdependency between citizens and administrators, fostering a more productive public dialogue. This dialogue helps to establish the legitimacy of public bureaucracy, ensuring that public administration is responsive to the needs and concerns of society.

Denhardt and Denhardt (2007) assert that the NPS model overcomes the bureaucratic limitations of the traditional model by emphasizing the trust-based relationship between public administration (the technique) and government (the politics). The NPS demonstrates that collective knowledge, when properly collected and applied through knowledge management and cultural intelligence practices, leads to better outcomes. It places effectiveness as the cornerstone of democracy, respecting the public's opinion as the ultimate target of government actions.

As discussed, the NPS model aligns more closely with democratic systems where numerous actors influence state decisions. However, this does not negate the need for the efficiency and competitiveness elements brought by the NPM, especially in times of crisis. In the NPS model, both citizens and public servants prioritize the collective good over self-interest, adopting a broader and long-term perspective. This requires knowledge of public relations, a strong sense of community belonging, and a moral bond to the community, whose well-being is at stake.

If community foundations collaborate with the government to address global challenges—by connecting people to relevant causes, planning economic revitalization efforts, and fostering cultural change—the result could be the strengthening of democracy. Denhardt and Denhardt (2003) argue that two key themes underpin the NPS model: (1) promoting the dignity and value of public service, and (2) reaffirming the values of democracy, citizenship, and the public interest.

One of the practical applications of the NSP model is to pressure governments to open up space for the opinion of organized civil society, that is, with the capacity to contribute to greater effectiveness of public policies, particularly those that target society itself, such

as education, employment, housing, water and sanitation, public transport and health. A political implication of the NSP is that governments have greater difficulty in engaging in illicit business, particularly with the private sector or other governments, since participation and social control go hand in hand due to the need for ethics and morality for good relations between stakeholders. The most important economic implication is the analysis of results from the point of view of the citizen and not of the program's mentor or of a short-term cost-benefit approach.

Humanizing Public Service and the Role of Cultural Change

The shift towards public service based on shared governance and cultural change suggests that the attraction to public service should not be driven by financial incentives or job stability, but by the core values that underscore the human aspect of public service. These values—such as serving others, improving the world, ensuring safety, and upholding democracy—embody the true meaning of citizenship and public service. Public officials should be motivated by the sense of contributing to the common good, rather than by external rewards.

The process of changing national culture to embrace these values involves several steps:

1. **Studying Cultural Similarities and Differences:** Understanding the nuances of different cultures is key to promoting collaboration and reducing misunderstandings, both within a country and internationally.
2. **Managing and Directing Cultural Experiences:** This includes addressing the historical context of cultural differences, particularly the effects of colonization, and engaging in exchanges that expose individuals to new perspectives and practices.
3. **Synthesizing Cultural Insights:** By recognizing both positive and negative aspects of cultural differences, it becomes possible to create more inclusive and effective public policies.
4. **Coexisting Cultural Differences:** Encouraging the acceptance of diverse cultural practices and values within a single society allows for mutual respect and harmony despite significant differences.
5. **Applying Cross-Cultural Insights:** Individuals should be open to applying practices and values from other cultures that might improve their own societal context, based on the learning from different cultural experiences.
6. **Redefining Cultural Classifications:** Instead of viewing national cultures as merely a collection of subcultures, they should be seen as interconnected middle cultures, blending diverse perspectives into a cohesive whole.

Gerhart and Fang (2005) emphasize that cultural differences, when experienced and managed correctly, can lead to greater cultural similarities. As cultures interact and learn from each other, they develop shared experiences and environments that foster mutual understanding and cooperation. While this might seem idealistic, it is essential

to acknowledge that without a shift in values towards community well-being, societies—particularly in Latin America—may face increasingly severe and prolonged crises. Changing these values is crucial for addressing social issues such as violence and economic instability.

The Role of the Rule of Law and Citizen Participation in NPS

Investigating the Rule of Law is crucial in facilitating a more citizen-centric, social, democratic, and participatory public administration. The NPS model emphasizes the co-production of the public good, rooted in a collective understanding of the public interest and leadership that is value-based and oriented towards satisfying shared societal needs. Denhardt and Denhardt (2003) highlight that the NPS model enables collaboration through “instruments of collaboration” and a more transparent and inclusive model of the state. These instruments serve as vehicles for collective interests, fostering public participation. Mechanisms such as deliberative democracy and public policy networks help to create platforms for citizens to engage in policymaking.

However, the NPS model alone cannot address the challenge of effectively capturing and applying collective knowledge. While it provides mechanisms for popular participation, it must be coupled with integrated Knowledge Management (KM) and Organizational Intelligence (OI) practices. These practices—such as organizing, transferring, creating, analyzing, interpreting, and applying collective knowledge—are essential for the successful implementation of the NPS model. However, these practices will only be effective if preceded by a process of humanization through Shared Governance. This process ensures that public servants and citizens alike are guided by the integration of rational, cultural, emotional, and spiritual intelligences.

The success of the NPS model relies on this holistic approach, where the cognitive and emotional growth of individuals contributes to a deeper commitment to public service and the collective well-being of society.

However, the New Public Service (NPS) emphasizes social participation rather than social control. A possible explanation for this is the assumption that social participation naturally leads to social control. However, the Brazilian experience suggests otherwise.

In Brazil, social participation typically revolves around simple voting (agree/disagree) rather than meaningful discussions about key aspects such as indicators, objectives, goals, project timelines, and budget planning. This approach is especially problematic for initiatives that directly impact society, where measuring effectiveness (results from the target's perspective) is often more crucial than focusing solely on efficiency (cost-benefit analysis) or efficacy (results from the public action mentor's perspective).

As a result, social participation in Brazil appears to function more as a strategy to enhance governability—securing political and technical support for the government—rather than genuine governance driven by societal engagement. Citizens may believe they are participating meaningfully, but in reality, their involvement is limited and superficial.

Culture and Social participation in Brazil

Friendliness, to hide the lack of knowledge, was identified by Buarque de Holanda (1936) in the book *Roots of Brazil*, which was ratified by Gylberto Freire (2010 and 2015) and Caio Junior (1945). In Brazil, some critics have understood the impact of culture on

behavior. Freitas (1997), although recognizing the diverse and heterogeneous character of Brazilian culture, concluded that the national traits for an organizational analysis would be: hierarchy, personalism, cunning, sensuality and adventurous spirit. The profile of the typical Brazilian, outlined by Buarque de Holanda (1975) as a symmetrical opposition to the ascetic North American Protestant, has the following characteristics: personalistic individualism, pursuit of immediate pleasures, contempt for the community and long-term ideals. While this has changed somewhat in the last two decades, historically Brazil was not culturally or economically integrated with the other nations of the region. Many Brazilians would not even identify as Latin American. For over a century, Brazil vied for supremacy over South America. However, since the World Cup (2014) and the Olympic Games (2016) onwards, Brazil and Peru have become economic and social partners through a high level of corruption through the largest Brazilian company: the Odebrecht scandal in Brazil is one of the largest corporate corruption cases in history. The Mechanism is a Brazilian political drama television series created by José Padilha and Elena Soarez (2018), loosely inspired by true events, about a scandal erupts in Brazil during an investigation of alleged government corruption through oil and construction companies. José Padilha has to flee the country because it also revealed how the governor arms the favelas to prevent social cohesion against him. Neves Costa, Ferreira & Pontes de Campos (2024) explain that the “car wash” operation led by Judge Sergio Moro, the largest anti-corruption operation in Brazil that began in early 2014 and is due to expire in 2021, could only be compared to Italy’s “clean hands” operation, because the two cultures have many similarities (Bertonha, 2010). A vast and intricate web of corruption was gradually exposed, shaking the fragile democracy to its foundations (Neves Costa, Ferreira & Pontes de Campos, 2024). In 2021, the Supreme Court ruled that then-Judge Sérgio Moro acted biasedly in judging former President Lula, resulting in the annulment of evidence produced under his leadership in the Lava Jato case and the cessation of the operation.

Given the various meetings between the president and foreign minister with Russia, which Brazilians cannot understand since the OECD discovered that it is the country that believes most in fake news², the government decided to create a platform for social participation in order to change the mental model of Brazilian intellectuals, who despite not having access to knowledge, do not like this relationship with Russia, the two main mentors of BRICS+.

The platform <https://brasilparticipativa.presidencia.gov.br> presents four possibilities of social participation:

Public consultations, municipal meetings, conferences and intergovernmental processes.

In fact, it is a space for citizens to present their ideas, discuss and vote for proposals that they consider most relevant to improve Brazil.

However, data collection (participation) is done without the use of knowledge creation practices (knowledge management) and their application (organizational intelligence).

² https://www.oecd.org/en/publications/facts-not-fakes-tackling-disinformation-strengthening-information-integrity_d909ff7a-en.html

An example. By clicking on ”“plans” there is an option for participation³: The national culture plan in Brazil (beginning 17/10/2024 and closing 12/31/2024).

As we see, citizens can participate making suggestions on this plan.

In fact, the platform is structured by votes, such as the election of a ruler. This is precisely what happens in this tool of social participation built by the Brazilian Federal Government. As soon as the Internet user clicks on the word, this question appears, and there are only three options: I agree, disagree or skip the question:

The first is: indigenous and Afro-Brazilian cultures are essential to our diversity and should be prioritized in government investments. Etc.

However, in addition to there is no room to give their opinion and discuss ideas with other participants, there is no clear report on the purpose, goals, goals and indicators of this new culture plan and nor the Physical-Financial Planning Spreadsheet of this new National cultural plan⁴, making it difficult to participate in society.

A useful tool of knowledge management would be the Practice Communities – COPs because they organize the discussion by theme and avoid the avalanche of information we find on social networks. In that regarding organizational intelligence, the “Specialized Analysis” tool would be useful. This practice helps COPs in different ways. Firstly, the leader of each community is able to feed and facilitate debate because it dominates the theme and also focuses on synthesizing suggestions and criticism of the decision making. Suppose the discussion is about poverty. In the group there may be a homeless and doctor in poverty, one with more theoretical (explicit) knowledge and another with more practical, experiential (tacit) knowledge and this integration we saw in the previous section.

Sindermann (2024), when analyzing the Friday for Future Social Participation (FFF) movement, found that there is a positive relationship between the indication within a group and political participation.

Research seeks to know how people perceive themselves and their affiliation with the FFF group, considering social identity as a multidimensional concept.

However, according to Sinderman (2024) this identification is low. It should be noted that the FFF is organized through social networks where low confidence is common given the profiles created to persuade people without a real or very superficial connection, among them.

This can occur because the relationship of trust is very limited when there are no other projects. Trust arises through joint research, as they cause mutual growth among participants in social participation groups. This type of relationship further improves the process of sharing knowledge and experiences, as working on different topics facilitates

³ This option is available at https://brasilpartipativativa.presidencia.gov.br/processes?filter%5bwith_type%5d=3:

⁴ The Brazilian Government knows that that everybody has the conscience that the Brazilian's culture is very bad [identified by Buarque de Holanda (1936); Caio Junior (1945) and Gylberte Freire (2010, 2015),] and they need to change but they also know that nobody wants to do nothing for this change. By putting the topic in the social participation platform they can easily manipulate the people who would like to clean their egocentric minds by giving suggestions to the government look after the minorities (black and indigenous).

communication and participation in government projects.

Fritzsche et al. (2013) demonstrate that the social identity model for pro-environmental action (SIMPEA) is important because it describes how the social identity process impacts behaviors in response to an environmental crisis.

Sinderman (2024) also found that the association between different group identification components and various types of political participation through social networks is positive, but it is possible that the magnitude of these relationships is different between components and types, more specifically, if the profile The Internet user is simply in the group, or if it is following its discussions or if it has significant participation in the discussions and works of the group.

Given this, it is suggested that the Brazilian government contact the civil society organized by neighborhoods where you want to implement a public project for two reasons:

1. It is the target audience itself, the beneficiary of the project and, therefore, the only one capable of contributing effectively.
2. It is a group already organized and chosen by the community itself, and is already in tune through a previously built communication network, and mainly because they already solve other issues together.
3. They can monitor the progress of project execution as they live on site and thus continue to suggest improvements.

Nikitina (2021) found that toward the active development of the digital society after COVID-19 started in China-Italy, the issues of digitalization are gaining more and more popularity. The article analyzes the regulatory, financial, personnel, organizational and managerial aspects of effective social control in the public administration system based on sociological survey and experts' interviews/ In conclusion the author offers practical digital solutions to improve the effectiveness of social control.

The ease in the process of collecting collective knowledge does not directly imply the opening of space (agenda), let alone consider this knowledge in government action.

In fact, social control needs to be based on knowledge (English culture and its former colonies) and intelligence (German culture) within the projects that the government "calls society" to participate and not in data (Latin culture) and even Information (American culture). Given this, if the government chooses only programs without any agenda for its application¹, such as this above – New National Culture Plan – and still uses the vote methodology and not discussion and decision making, it is impossible to change something in the country, which Lives the crisis of deaths, arrests and impeachments of presidents.

Nikitina (2021), in her research applied in Russia, is more worried about Technological's skills when affirmed "To effectively involve citizens and rationalize their participation in the process of governing the state, digital social control skills are needed – digital civic

competencies that allow a person to participate in political life in the online space and orient him towards this". However, as Brazil, Russia is not a democratic country and therefore the governments are not interested in the involvement of the civil society only the military society.

Alvarez (2004) suggests that Michel Foucault offers valuable insights into the current discussion on social control. While Foucault is often regarded as a key figure in studies on modern social control mechanisms, he does not explicitly use this term extensively. Instead, he adopts a more complex perspective, focusing on power practices—forms of power that go beyond mere instrumental and functional control—to shape behaviors, knowledge systems, and subjectivity (Lacombe, 1996). Foucault's notion of disciplinary power centers on the "training" of individuals through mechanisms such as hierarchical observation, normalizing sanctions, and examinations. Hierarchical surveillance, in particular, exerts power by making individuals feel perpetually watched (Alvarez, 2004).

In collectivist cultures, this form of control is amplified, as conformity is driven by fear and a lack of understanding of how to act independently. Divergent behavior is quickly identified and suppressed to prevent challenges to the government-defined cultural norms. In some regions, particularly in Latin countries or those lacking cultural intelligence, like Ukraine, political opposition often appears artificial—staged by governments themselves as a facade to attract international funding or control public perception.

Gilles Deleuze (1992) expands on Foucault's ideas, arguing that contemporary societies have moved beyond being strictly "disciplinary societies" to become "control societies." In these modern contexts, traditional mechanisms of confinement are increasingly replaced by electronic and informational technologies for monitoring and regulating populations. This shift can be observed in the transition from pandemic-era restrictions to commercial-military conflicts, reflecting broader changes from capitalist to authoritarian or communistic control frameworks.

3. METHODOLOGY

A systematic literature review was used as an exploratory and analytical technique to collect relevant knowledge.

Using a comparative technique, the references were interpreted and synthesized, which allowed establishing the necessary steps that allowed the creation of the proposed Literature Review methodology.

The Culture-Knowledge-Intelligence Model

The Culture-Knowledge-Intelligence (CKI) framework, as described, emphasizes the intricate relationship between culture, knowledge, and intelligence within an organization. According to Choo (1996), an organization possesses three types of knowledge:

1. Tacit Knowledge: This is embedded in the expertise and experience of individuals and groups. It is often difficult to codify and typically resides in people's minds, shaping their behaviors and decisions.

2. Explicit Knowledge: This is rule-based knowledge that is codified in organizational rules, routines, and procedures. It is easily communicated and documented,

typically through manuals, reports, and databases.

3. Cultural Knowledge: This knowledge is expressed through the assumptions, beliefs, and norms that members of the organization use to assign value and significance to new information or knowledge. It reflects the underlying cultural values that shape the way people interpret and process information.

Knowledge Conversion and Organizational Innovation:

As Nonaka and Takeuchi (1995) point out, new knowledge is created through a process of knowledge conversion. This process is crucial because it bridges the gap between tacit and explicit knowledge, enabling the organization to innovate and evolve. The organization continuously generates new knowledge by converting the personal, tacit knowledge of individuals—who develop creative insights—into shared, explicit knowledge that can be applied collectively to develop new products, services, or innovations.

The Culture-Knowledge-Intelligence (CKI) Framework:

The CKI framework helps to understand the impact of culture on knowledge and the reciprocal influence of knowledge on intelligence. Culture shapes how knowledge is created, shared, and utilized, influencing how people perceive and act on information. In turn, the collective intelligence of the organization is shaped by the knowledge available and how it is processed and applied within the cultural context.

Empirical Testing of Hypotheses:

The research empirically tests three hypotheses (as outlined in Table II). These hypotheses aim to explore the relationships between the three dimensions of CKI and their impact on organizational performance, innovation, and decision-making.

Table 2. Hypotheses in CKI model.

HYPOTHESES	SOURCES	RESULTS AND GAPS TO BE FILLED
H1. Culture influences Knowledge	De Vita (2001), Kennedy (2002) and Tweed and Ledman (2002) suggested that by influencing the way individuals perceive, organize and process information, the way they communicate with others and the way they understand, organize and generate knowledge and solve problems, culture is inextricably limited to learning approaches and preferences.	SUPPORTED
H2. Culture influences Intelligence	The relationships between different aspects of intelligence can vary across cultures, with correlations that are positive in one setting proving to be negative in another. Can research provide an understanding of intelligence that is not so culturally constrained? (Sternberg & Grigorenko, 2004).	SUPPORTED
H3. Knowledge influences Intelligence	Intelligence is knowledge in action and its three pillars are prediction, strategy and action (Rothberg and Erickson, 2004).	SUPPORTED

Culture impacts not only knowledge and intelligence. For example, organizational culture also has a strong impact on organizational performance.

Organizational Culture influences the behaviour of people and, thus, influences employees' performance (Ibrahim, Boerhannoeddin, & Kayode, 2017).

There are some authors who think that the transition from knowledge to intelligence is automatic, which is not true given that some countries have a large amount of knowledge and difficulty in applying it due to low levels of cultural intelligence due to historical and geographical reasons.

Bolyard (2020) found that training, immersive experiences, and exposure to other cultures can enhance cultural intelligence (CQ)⁵. Laurie Paarlberg and James Perry, in their article review "Values Management: Aligning Employee Values and the Goals of the Organization" published in *American Public Administration*, emphasize: "Employees are motivated by broad social and cultural values and respond to organizational values and management efforts, such as expectation and incentive systems, when these align with their existing values" (Paarlberg & Perry, 2007). This suggests that fostering alignment requires more than just top-down communication of organizational values. While learning through doing or reading is common, an equally powerful approach involves learning through comparison. Understanding different values, beliefs, assumptions, and limitations can help identify cultural weaknesses and inspire positive change.

Metacognition, cognition, motivation, and behavior are the four components that make up Cultural Intelligence (Ang & Van Dyne, 2008). Metacognitive CQ, reflects the level of conscious cultural awareness of an individual during cross-cultural interactions (Verwoerd, 2024).

Cultural intelligence can enhance employees' work performance by helping them navigate the challenges of diverse cultural and competitive working environments. To attract more foreign business and investments, many private and public sector organizations worldwide have recognized the need for a cross-culturally competent workforce.

According to Hartini and Fakhrorazi (2019) as a result of the application of Cultural Intelligence the employees are better connected and they adapt effectively in global business settings. This can be achieved through proper guidance, training, and development programs.

It is important to note that cultural intelligence can help former British colonies become less dependent on neighboring countries, as seen in relationships such as the United States-Canada, Australia-New Zealand, and Nigeria-Cameroon. These examples demonstrate that knowledge alone does not equate to intelligence without practical experience with other cultures. In fact, the absence of direct cultural engagement often leads to isolation, which can result in high societal rigidity, as observed in Japan⁶.

⁵ <https://publicaffairs.ucdenver.edu/news-and-events/news-article/faculty-opeds/missing-the-mark-the-urgent-need-for-cultural-intelligence-in-united-states-public-administration>

⁶ <https://ajrc.crawford.anu.edu.au/departement-news/10416/empire-suicide-how-can-we-reduce-tragedy-thinking-through-economic-incentives>

According to Choo (2001) shared meanings and purposes, as well as new knowledge and capabilities converge on decision making as the activity leading to the selection and initiation of action. However, it is important to note that knowledge is socially constructed with collaborative activities, but access to that knowledge does not mean success in decision-making (Rothberg and Erickson, 2004). Intelligence is knowledge in action and its three pillars are prediction, strategy and action ((Rothberg and Erickson, 2004).

RESULTS AND DISCUSSION

5. CULTURAL INTELLIGENCE AND KNOWLEDGE MANAGEMENT FOR A POPULAR PARTICIPATION (NPS MODEL)

The transition from the New Public Management (NPM) model to the New Public Service (NPS) model indeed hinges on a significant cultural change, one that emphasizes the importance of collective knowledge and collaborative governance. This process involves a transformation in how both the public sector and society view and engage in the process of public administration.

Culture's Impact on Knowledge and Intelligence

Culture plays a critical role in shaping how individuals and organizations process, manage, and utilize knowledge. Martin (2002) emphasizes that culture is the shared assumptions, beliefs, values, and traditions within a specific geographic region or community. This shared culture influences how people interact, solve problems, and contribute to collective decision-making processes.

In the context of public administration, cultural change is essential because it shapes the approach to governance, collaboration, and collective action. When the culture evolves toward valuing shared knowledge and participatory governance, it encourages more effective and sustainable public service delivery.

Intelligence in Cultural Context

Intelligence, as defined by Sternberg & Grigorenko (2004), is the ability to use cognitive abilities to improve well-being within one's cultural context. This means that intelligence is not a one-size-fits-all concept; rather, it is deeply influenced by the values, norms, and practices of a given culture.

- Cultural Intelligence (CQ) is an individual's ability to function effectively in culturally diverse settings. According to Ang et al. (2007), cultural intelligence is crucial because it enables people to navigate the complexities of different cultural environments by being aware of and respecting differences.

This concept is especially relevant in the context of public administration, where governments and public service workers must engage with diverse populations. High CQ allows public servants to understand and bridge cultural divides, which enhances the effectiveness of policies and services.

Alifuddin and Widodo (2022) states that teachers who have knowledge about cultures,

such as what culture is, how cultures are different, and how culture influences behavior and skills, will tend to be open and empathic and uphold equality principles in fostering communication with other people (including students) from various cultural backgrounds.

Cultural Intelligence's Impact on Public Service

Grosch, Boonen, and Hoefnagels (2023) highlight that individuals with high Cultural Intelligence are more attuned to their own and others' values. They understand the relationships between values, behaviors, and cultural backgrounds, which helps them develop healthier relationships and achieve better results in their interactions with others. These traits are vital for public servants who need to engage citizens from diverse cultural backgrounds and ensure that public policies are inclusive and effective.

Additionally, recent studies have shown the positive effects of cultural intelligence on various aspects of organizational behavior:

- Employee skills (Morin & Talbot, 2023)
- Leadership effectiveness (Yalçınıyğit & Aktaş, 2023)
- Workers' health and fulfillment (Min et al., 2023)

Cultural Intelligence and Quality Social Participation

For public programs and projects to be more effective, society's participation is key. However, this participation must be based on a strong citizenship background—a real commitment to the community rather than seeking individual advantage. Cultural intelligence plays a vital role in fostering this sense of collective responsibility, as it enables people to understand different cultural practices, values, and behaviors, and to act in ways that support the public good.

Knowledge Management practices, such as knowledge creation, are crucial for facilitating effective participation and collaboration. The PGCN (Popular Participation and Cultural Change Model), illustrated in Figure 2, would provide a framework for applying the NPS in public administration. This model emphasizes the need for:

1. Cultural change within government and society to encourage shared knowledge and collaboration.
2. Participation from citizens with a true commitment to the public interest, not individual benefits.
3. The use of Cultural Intelligence and Knowledge Management practices to improve the effectiveness and sustainability of public policies and services.

The Role of Knowledge Management in NPS

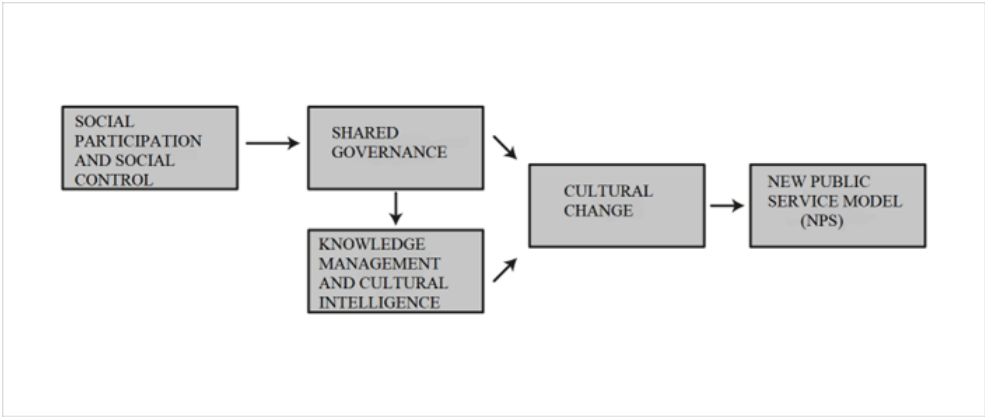
The New Public Service (NPS) model requires a systemic shift towards greater collaboration and shared leadership. By integrating Knowledge Management practices (e.g., knowledge creation, transfer, and application), it ensures that the collective knowledge of society is harnessed to address public challenges more effectively. However, for such practices to succeed, they must be coupled with a shift in cultural mindset within public organizations and the population at large.

In conclusion, cultural intelligence and participation are crucial for the successful

application of the NPS model. By fostering cultural change and encouraging the development of both individual and collective intelligence, public administrations can become more responsive, inclusive, and effective in serving society.

The PGCN model demonstrates that a more holistic governmental view of the world, based on internal and external collaboration, generates a new awareness regarding the supremacy of the public interest. The PGCN model is a propagator of change based on corporate social responsibility, on changing knowledge and experience, which is potentially intelligence. Figure 2 presents the Popular Participation and Cultural Change model for applying the NPS in Public Administration – PGCN.

Figure 2. The PGCN model.



Source: Own elaboration.

As can be seen in figure 2, participation and social control impact shared governance, as it is formed precisely by the integration of collective knowledge with government action. Shared governance, in turn, requires knowledge management practices and cultural intelligence practices. This creation and application of new knowledge provides the cultural change necessary to move from the NPM model to the NPS model, as a Public Administration model focused on the public interest.

A practical application of the PGCN model in Public Administration would likely only be feasible in a truly democratic country—something not yet documented in academic literature.

Even if a government were genuinely committed to democracy and launched campaigns to engage the population in its projects and programs to harness collective knowledge, it would face significant internal challenges. Convincing public employees to adopt a culture of knowledge sharing and application is difficult, as they may perceive it as a threat to their positions or power. The PGCN model, therefore, places cultural change as the fifth step, beginning instead with the population’s demand for social participation and control. However, this is unlikely to happen, as the public is often preoccupied with sharing information on American social networks. This influence has even spread to traditionally

knowledge-driven nations such as England and its former colonies, Japan, and intelligence-driven countries like Germany, due to complex socio-historical, geographical, and cultural factors.

CONCLUSIONS

The ex-president of Brazil, Dilma Rousseff, had an excellent idea of creating the Dialoga Brasil and Dialogos Federativos Programs. However, due to the non-use of Knowledge Management and Cultural Intelligence practices, it ended up generating an avalanche of information that is part of the United 'States' national cultural model due to the American Giants (Microsoft, Google, X, Facebook, Instagram mainly). Given the lack of access to and desire for knowledge in South America, Russia and China are making a party in the Continent and controlling all presidents, without any exception.

However, a new model of Public Administration can make the plans of these new communist governments more difficult, in particular the fight between Venezuela and English Guiana and the fake fight between Venezuela and Colombia, since it will necessitate the participation of organized civil society in their public projects and allow part of the population to understand the game of the new system.

Obviously, the current public administration model, NPM, hinders participation and social control initiatives as it is based on the competitiveness of the private sector and the isolation of knowledge at the top of the government.

Therefore, it is essential to change to the NPS collaborative model in order to change the behavior of public agents, particularly in the treatment of citizens.

The State does not have sufficient knowledge and resources to solve contemporary problems and that is why it needs to rely on the intelligence of the already industrialized countries of the old world.

As a suggestion for future studies, it would be very important to analyze how KM and IC practices collect and apply society's knowledge, especially in public projects whose target audience is society itself. Future studies could benefit from interviewing multinational company employees and embassy representatives to better understand the impact of cultural intelligence on their projects. A comparative analysis between England, which possesses extensive knowledge due to its history of colonial domination, and Germany, which demonstrates greater intelligence due to its post-war image rehabilitation efforts, would be insightful. This comparison could shed light on the influence of cultural intelligence on spiritual intelligence—characteristics such as ego control, humility, and sensitivity—which become particularly critical during times of war (strong cultures dominating weak cultures).

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