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

Cristiano Trindade De Angelis
http://lattes.cnpq.br/6131315973253089
https://orcid.org/0000-0002-8025-7871

Stuti Saxena
https://lattes.cnpq.br/0137834542054992
https://orcid.org/0000-0002-7837-3451

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.

Keywords: corruption; cultural intelligence; shared governance; cultural change; popular participation.

Introduction

Bryson, Crosby and Bloomberg (2014) found that scholars and public professionals are making important theoretical, practical, and operational strides in developing a new approach to public administration as an alternative to approaches that preceded it. They need to do more, however, before the new approach is widely understood, appreciated, and used to advance important public values underplayed by traditional public administration and New Public Management (NPM).

The egocentric cultures with more access to knowledge, such as England, the mentor of NPM, have more difficulties in accepting a collaborative model of Public Administration as the proposed in this article: the New Public Service – NPS (Denhardt & Denhardt, 2003). This cultural problem is well discussed in this work.

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 Knowledge Management - KM and Organizational Intelligence - 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 Saarema 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.
Then emerges the American model of Denhardt and Denhardt (2003), New Public Service (NPS), which is known as a participatory model, since it shows the importance of collective knowledge in government action.

Denhardt and Denhardt (2007) suggest that co-production in a community rests on mutual trust,cooperation,and shared responsibility. In the New Public Service, citizens and administrators share responsibility and work together to implement programs. In the process, citizens learn more about government and government learns more about citizens. The role of the public servant becomes one of facilitating and encouraging such involvement and helping to build the capacity of citizens.

A great example of social engagement is presented in the several activities and publications of this network (www.civicus.org). There has been an interesting focus on Ethiopia since the current president, Abiy Ahmed, Nobel Peace Prize winner in 2019, led

---

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

an ethnic massacre in the country against the Tigray People's Liberation Front (TPLF). Up to 600,000 people are estimated to have been killed in the conflict and more than two million have been displaced (United States Holocaust Memorial Museum, 2024).

Unfortunately, there are more supporters of participating in projects and programs to improve the quality of life in New York: https://www.renewnyc.com/overlay/ProjectsAndPrograms/ (example: Lower Manhattan Community and Cultural Enhancement Program). 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

Public administration research identifies three key models of public management: the bureaucratic model, the New Public Management (NPM) model, and the participatory model, which is based on collaborative networks (De Angelis, 2013). Each of these models responds to different political, economic, and social circumstances.

The bureaucratic model, rooted in the industrial age, became the standard framework for most public organizations during the 20th century. It offered predictability through standardized rules, defined tasks, and routines—reducing external interference and encouraging a sense of governmental reliability (Osborne & Ted, 1992). However,

Osborne and Gaebler (1992), reflecting on Max Weber's ideas, described these systems as overly centralized and hierarchical. They argued that bureaucratic structures were often wasteful, slow, and resistant to change. Driven by a deep skepticism of human behavior, bureaucracy emphasized rigid rules and centralized control, which discouraged innovation and adaptability.

In contrast, the NPM model emerged in the 1980s as a reaction to these limitations. Reformers, including Margaret Thatcher, promoted the idea that public institutions could become more efficient by adopting private sector strategies (Larbi, 1999). Stewart and Walsh (1992) explained that NPM was designed to address the bureaucracy's inefficiencies by reducing top-down control and promoting performance, responsiveness, and market-like mechanisms in public services.

Lapuente and Van de Walle (2000) pointed out two major shifts driven by NPM: adopting private sector tools inside public organizations and restructuring them into quasi-markets to foster competition (Dunleavy & Hood, 1994). These reforms began in countries like the UK and New Zealand but soon spread widely across OECD nations (Clifton & Díaz-Fuentes, 2011).

As Kajimbwa (2013) and others such as Scheduler and Proeller (2002) observed, NPM takes many forms. However, five consistent features can be identified: (1) deregulation and decentralization; (2) the creation of independent agencies; (3) a focus on performance and outcomes; (4) the introduction of competition and market tools; and (5) greater reliance on privatization and public-private partnerships.

De Angelis (2015) emphasized that NPM was rooted in rational choice and principal-agent theories, which assume individuals act in their own interest. Public managers were expected to modernize bureaucracies by improving efficiency, focusing on results, and decentralizing authority—reflecting a broader belief in the effectiveness of market logic and economic rationalism.

New Public Management (NPM) is strongly influenced by public choice theory, which sees people as motivated primarily by self-interest. Under NPM, public administration is treated like a business—focused on efficiency and rational decision-making. While this approach aims to cut costs and increase effectiveness, critics argue it

often sacrifices public welfare. One early hallmark of NPM was the push for privatization, intended to reduce the size of government.

Diniz (2000) argues that NPM's structure isolates decision-makers and concentrates knowledge at the top of government, creating opportunities for personalism and corruption. Other scholars (Larbi, 1999; Boston et al., 1996) have pointed out that applying private sector methods to public services lowers morale and ignores the deep differences between the two sectors. Privatization, in particular, has been linked to clientelism and corruption (Samaratunge et al., 2008).

Clientelism, as Malvestio (2015) describes it, refers to imbalanced political relationships where benefits are exchanged for support. In the NPM context, this undermines the integrity of public service. While businesses serve customers for profit, NPM doesn't offer a mutual benefit between the state and society. Instead, it focuses purely on reducing costs and increasing revenue, often neglecting social responsibility and ethical standards. This leads to favoritism, greed, and a decline in public trust.

Although NPM claims to improve public service delivery, it has been criticized for creating a conflict between equity and efficiency (Hood, 1991). The older bureaucratic system was more centralized and rigid, while NPM emphasizes neoliberal ideas like rationality and free-market competition. Under this model, the state's role changes from directly managing development to supporting it through regulation and oversight. This includes decentralizing service delivery to local governments.

Yet, this decentralization hasn't always worked. Political interference, cultural challenges, and skepticism about public officials have limited its success. In many cases, performance evaluations have led to unnecessary programs or manipulated results. Some leaders, for instance, use their control over performance metrics to justify hiring more staff—often for political reasons—prioritizing "efficacy" over actual "effectiveness."

Christensen and Laegreid (2008), along with Lorenz et al. (2024), argue that NPM actually reinforces centralized power and expertise, contradicting its promise of decentralization. Wang and Ran (2025) describe two forms of empowerment: vertical (shifting power from cities to districts) and horizontal (sharing power with citizens). Their research shows that only when both forms work together—especially with citizen

engagement—do infrastructure projects succeed in being efficient, effective, and fair.

De Angelis, Calvento, and Roache (2012) trace these ideas to the Washington Consensus, a set of market-oriented reforms promoted by the U.S. for economic development. In Argentina, President Carlos Menem adopted these principles in the 1990s, aggressively pursuing deregulation, liberalization, and privatization. These reforms transformed the economy but also caused political instability and social backlash, culminating in the 2001 economic and political crisis.

Privatization in Argentina also came with serious issues. Thwaites Rey and López (2004) describe how the process created monopolies and oligopolies, making privatization profitable for a few well-connected businesses. Colombo (2004) explains that these power groups, backed by both local elites and foreign banks, gained influence over national economic and political decisions—deepening inequality and undermining democratic accountability.

Dagnino (2004) criticizes New Public Management (NPM) for ignoring the role of the public in shaping policy. The model's close ties between government and private interests, without adequate involvement from civil society, have opened the door to corruption. Although NPM reduces bureaucracy and gives managers more decision-making authority, many lack the training to lead effectively. Instead of becoming collaborative leaders, they often stick to outdated bureaucratic habits.

NPM is meant to make public administration more efficient and effective, but in many cases, it achieves the opposite. Projects that go over budget (inefficiency) and fail to meet goals (ineffectiveness) strain public trust and reduce the impact of government actions. Effectiveness, from a societal perspective, goes beyond numbers. It depends on whether public services meet real community needs. The New Public Service (NPS) model emphasizes this by involving society in decisions and using collective knowledge to reduce waste and improve service quality.

In short, while NPM focuses on saving money and delivering measurable results, it often misses the bigger picture: whether those results truly benefit society. Real effectiveness comes from including public input and focusing on outcomes that reflect community values.

For NPM to work in practice, cultural context matters. In several African countries, effective public administration depends on strong coordination between sectors and leadership that's more human-centered. Leaders in these contexts are expected to act with purpose, initiative, autonomy, and vision—not just enforce rules and procedures. However, NPM reforms often leave little space for public voices in policymaking, limiting their impact.

Kajimbwa (2013) notes that while NPM has had limited success in Africa, some progress has been made. Ghana and Tanzania, for example, adopted governance reforms that were more participatory and flexible. These changes showed some positive results, suggesting that when NPM is adapted to local conditions—rather than applied rigidly—it can offer benefits.

2. From New Public Management (NPM) to New Public Service (NPS)

This transition between the English model (NPM) and the American model (NPS) is quite difficult due to the fact that most researchers advocate for the continuation of NPM due to the political culture that the public sector is ineffective and must therefore follow private sector principles.

According to this big group of researchers the providers should offer high-powered incentives for private contractors to achieve the highest quality at the lowest price (Shleifer, 1998).

There are also researchers who advocate for the post-NPM model, with a greater degree of centralization considering the provision of public services as a business (Lorenz et al., 2024), even with the emergence of new wars in various parts of the world (a government's super military power over companies and societies), continuing China's creation of Covid to silence society and companies[2].

Some organizations choose to explicitly define and use their business models as strategic tools for planning, communication, and analysis, treating them as "conceptual

---

[2]https://www.dw.com/en/covid-pandemic-likely-unleashed-by-lab-mishap-germanys-bnd/a-71897701

abstractions" (Foss & Saebi, 2018, p. 10; Palmié et al., 2022, p. 2). Others rely on implicit or informal business models, operating without formally articulating their approach (Morris et al., 2005).

While business models are typically associated with profit-driven firms in competitive markets (Teece, 2018; Ranerup et al., 2016), their use is not limited to the private sector. Because value creation and service delivery occur across various sectors, business models have been adapted to nonprofit organizations and public agencies alike (Kaplan, 2011; Osterwalder & Pigneur, 2010; Wiprächtiger et al., 2019).

Increasing attention has been given to how political connections influence corporate success. Acker, Orujov, and Simpson (2018) note that in the U.S., corporate political donations are a key mechanism for building influence. These donations have been shown to improve share performance and profitability (Cooper et al., 2010; Claessens et al., 2008; Akey, 2015), raising ethical concerns about the growing entanglement between business and politics.

Such close relationships, often modeled by NPM's public-private integration, have created space for corruption. Some scholars suggest that this corruption is not only domestic but also global, with foreign powers leveraging these systems to shift geopolitical balances—most notably through China's state-led capitalism, supported strategically by Russia and India.

In light of NPM's limitations, the emergence of Post-NPM represents an effort to reintroduce traditional public administration values while maintaining elements of NPM. Rather than replacing NPM, Post-NPM supplements it—balancing its emphasis on market mechanisms and specialization with coordination, central control, and a greater focus on collaboration (Christensen & Laegreid, 2008; Lodge & Gill, 2011).

As bureaucratic and NPM models lose traction, public sectors in many developed countries are exploring hybrid management models to deal with increasing complexity and unpredictability (De Angelis, 2015). According to Christensen and Laegreid (2007), these models often combine elements from various traditions, shaping how information is used and decisions are made.

Bryson, Crosby, and Bloomberg (2014) argue that a new movement in public

administration is now emerging to go beyond both traditional models and NPM. This approach reflects the complexity of modern governance, where no single entity holds complete authority. It emphasizes democratic engagement and the government's role in upholding public values, while encouraging active participation from citizens, businesses, and civil society.

Stoker (2006) introduces "Public Value Management" as a framework better suited for today's interconnected world. Unlike earlier models that focused on top-down service delivery, PVM promotes cross-sector collaboration and shared governance. However, scholars like Williams and Shearer (2011) and O'Flynn (2007) argue that the model lacks clarity on how to ensure accountability, equity, and efficiency in practice— particularly in democratic contexts marked by low voter engagement, political gridlock, and differing ideas of what constitutes public value (Davis & West, 2009; Jacobs, 2014).

Smith (2004) concludes that focusing on public value provides a way to connect diverse debates about systems, institutions, people, and values. It also helps integrate insights from multiple disciplines—such as political science, policy analysis, economics, and management—into a more unified understanding of governance.

Governance models based on networks—like network government (Goldsmith & Eggers, 2004), joined-up government (Bogdanor, 2005), and digital-era governance (Dunleavy et al., 2007)—have helped promote citizen participation by leveraging technology to share and exchange knowledge.

These collaborative systems have brought notable improvements in efficiency through lower transaction costs and quicker innovation. Yet, they've also produced large amounts of data, creating confusion, lack of direction, and disappointing outcomes (Wart et al., 2012).

Transitions from New Public Management (NPM) to New Public Service (NPS)—especially in post-crisis periods such as after pandemics or wars—often fail to include two essential elements: knowledge management and cultural intelligence. NPM struggles with linking strategy, planning, and performance measurement, which hampers efforts to improve government operations meaningfully.

NPM's limitations become clearer when it resists adopting participatory models

like NPS. These limitations include information overload, undervaluation of people and skills, lack of collective knowledge use, and poor delivery of results. Unfortunately, this often serves political and bureaucratic interests rather than the public. A deeper problem is the absence of spiritual intelligence, particularly a shared, long-term societal vision. Cultures rooted in exploitation tend to create systems where a few benefit at the cost of many—promoting zero-sum or win-lose dynamics.

Wang and Ran (2025) highlight that in countries like China, where the political system is centralized and authoritarian, citizen co-production doesn't always reflect true collaboration. State-led efforts may not fully account for public dissent or diverging interests. In such settings, empowered communities are more likely to form from civil society action rather than top-down initiatives. But for that to happen, education and political awareness are crucial—without them, people may fall victim to misleading narratives or political manipulation.

At the heart of reform in public administration is a call for collaboration—sharing experiences, ideas, and decision-making power. This reflects the NPS model, which focuses on building public value rather than chasing profit or maximizing efficiency like the NPM model.

Comparison Between NPM and NPS

A side-by-side comparison between NPM and NPS (see Table 1) highlights the key differences:

NPM prioritizes efficiency and market-based methods; NPS focuses on collaboration and public value.

NPM supports centralized control; NPS encourages shared decision-making. Accountability in NPM is individual and performance-based; in NPS, it is collective and community-oriented.

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	Social – spiritual man
control based on compliance with standards and procedures	knowledge, values, supremacy of public interest
Management (position policy)	Shared leadership

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

As outlined in Table 1, the shift from the New Public Management (NPM) paradigm to the New Public Service (NPS) represents a significant transformation in public administration. This evolution entails moving from competition to collaboration, from isolated managerial control to shared leadership, and from a short-term, task-oriented vision to a long-term, people-centered perspective. The emphasis also shifts from production and output to engagement with citizens and meaningful, sustainable outcomes.

According to Andion (2023), while shared governance is essential, it is not a universal solution to the challenges of democracy. Governance does not emerge solely from institutional opportunities or network structures but often from crises—either a **crisis of governance** (a breakdown in societal support) or a **crisis of governability** (a breakdown within government structures). Shared governance is complex and arises in contexts marked by both trust and conflict.

It is important to emphasize that the goal is not to discard NPM entirely but to **complement** its strengths—particularly its focus on efficiency—with the democratic and humanistic values championed by NPS. A balanced public administration system can integrate the cost-efficiency and goal-oriented features of NPM with the value-driven, participatory attributes of NPS. This means reconciling the economically rational actor with the socially and spiritually conscious citizen.

Denhardt and Denhardt (2003) conceptualize NPS as a model that bridges this divide. Drawing on Garson and Overman (1993), public administration is seen as an

interdisciplinary field caught between **instrumental rationality** (enhancing efficiency and effectiveness) and **political values** (promoting public interest). While the former aligns with NPM and bureaucratic approaches, the latter embodies the core of the NPS model.

As Andion (2012) notes, the NPS model seeks not just to improve service delivery but to reshape the **relationship between state and society**, promoting **co-production** of the public good. In contrast to NPM's emphasis on cost-benefit logic, NPS reintroduces values like justice, freedom, and equity as essential to public action. Denhardt (2012) critiques NPM's technocratic rationality and instead draws from **phenomenology, critical social theory**, and **post-modernism** to advocate for public dialogues that reaffirm the legitimacy of democratic bureaucracy.

Denhardt and Denhardt (2007) further argue that the NPS model rebuilds trust by emphasizing the alignment between public administration (technical expertise) and political leadership (democratic responsibility). When collective knowledge is integrated through **knowledge management** and **cultural intelligence**, public service becomes more effective and responsive. In this model, **effectiveness** is defined not by internal metrics, but by the **public's perception of results**—a cornerstone of democratic legitimacy.

The NPS model resonates particularly in democratic societies, where governance is influenced by multiple actors and perspectives. Still, this model does not negate the relevance of NPM's efficiency measures, especially in times of resource constraints or crisis. Rather, NPS reorients both public servants and citizens toward shared goals and long-term societal well-being. This requires a strong moral commitment, public relations expertise, and an ethic of civic engagement.

Community foundations, when working in tandem with government, can play a pivotal role in responding to global challenges—by connecting people with causes, fostering social transformation, and planning inclusive development. As Denhardt and Denhardt (2003) highlight, NPS is grounded in two central ideas: **reaffirming the value of public service** and **upholding democratic principles and the public interest**.

One tangible application of NPS is the **promotion of civil society's role in**

shaping public policies—particularly in critical areas like education, housing, sanitation, employment, and healthcare. A political implication of NPS is its capacity to reduce illicit relationships between government and private actors by increasing public participation and oversight. Economically, it encourages the evaluation of results from the **citizen's perspective**, rather than through the narrow lens of short-term financial efficiency.

Humanizing Public Service through Cultural Change

This transformation calls for a deeper cultural shift in public administration. The appeal of public service should not lie in financial incentives or job security, but in a shared **moral purpose**—to serve, protect, and improve communities. Core values such as justice, democratic integrity, and the public good should be at the heart of public service motivation. When public officials are driven by a sense of contribution rather than external rewards, public administration becomes truly humanized and democratically legitimate.

Steps Toward a More Inclusive National Culture

Building a national culture that values inclusion, cooperation, and shared well-being involves more than changing policies—it requires a **cultural transformation**. This transformation unfolds through several key steps:

1. **Learning About Culture**

   Understanding what makes cultures similar and different is essential for reducing conflict and promoting better communication. When people recognize and respect cultural differences, they're more likely to work together effectively.

2. **Shaping Cultural Experiences**

   This means acknowledging historical influences—such as colonization—and giving people opportunities to experience other cultures firsthand. These experiences help break down prejudice and broaden perspectives.

3. **Combining What We Learn**

   Once we've learned from different cultures, we must bring those insights together. Recognizing both the positives and challenges of each culture helps in shaping policies that work for everyone.

4. **Living with Cultural Differences**

A healthy society doesn't erase differences—it learns to live with them. When people feel their culture is respected, they're more likely to trust institutions and others around them.

5. **Using Ideas from Other Cultures**

Societies can thrive by borrowing and adapting ideas from others. Cross-cultural learning can lead to innovation in everything from governance to education and public health.

6. **Rethinking What "National Culture" Means**

National identity shouldn't be seen as a dominant culture with smaller "subcultures." Instead, it can be understood as a collection of interconnected "middle cultures" that shape a shared future while honoring diversity.

Gerhart and Fang (2005) note that cultural differences, when managed well, can actually lead to more cultural similarities. When cultures interact, they begin to share values and develop common ground—helping to build unity without erasing diversity.

This may sound idealistic, but in reality, without such a shift, countries—especially in regions like Latin America—risk deepening crises. Societies that don't prioritize shared values like justice, inclusion, and solidarity may face worsening violence, political instability, and economic collapse. Changing cultural values is not optional—it's necessary for long-term resilience.

Brexit: A Real-World Example of Cultural Tension

On June 23, 2016, the UK held a referendum asking whether to remain in the European Union. In a surprise outcome, 51.9% of voters chose to leave, sparking years of political negotiations and societal reflection—an event now widely known as

Brexit**.**Scholars (Los et al., 2017; Gutiérrez-Posada et al., 2021; McCann & Ortega-Argilés, 2021) continue to explore how economic concerns, cultural identity, and public trust all contributed to this decision—highlighting just how powerful cultural forces can be in shaping national direction.

Cultural Factors Behind Brexit and Attitudes Toward Latin and Minority Cultures in the UK

One of the cultural reasons underlying the United Kingdom's decision to leave the European Union (Brexit) stems from a deeply rooted perception of intellectual superiority—specifically, a belief that Latin cultures are less developed in their valuation of knowledge. This perception often intersects with concerns about economic dependence, where Southern European and Latin American nations are viewed as relying disproportionately on the stronger economies of Northern and Western Europe. These assumptions, though controversial, reflect a broader narrative of cultural hierarchy and justified skepticism.

According to Rhodes (2018), despite a general commitment to equality, British society still harbors significant underlying biases. A national survey designed by psychologists for the Equality and Human Rights Commission found that while many Britons endorse equal treatment, hidden prejudices persist. Notably, 25% of respondents expressed discomfort with a boss who had a mental health condition, and more than a third believed that efforts to provide equal opportunities for immigrants and Muslims had gone "too far."

This was not the first time public attitudes were systematically studied. In 2005, Professors Dominic Abrams and Diane Houston surveyed perceptions toward six social groups across Britain. A decade later, the EHRC identified inconsistencies in how prejudice was being measured and commissioned a new national survey. Conducted in 2018, this study revealed that over 40% of respondents had experienced some form of prejudice in the previous year. Specifically, 70% of Muslims, 64% of Black individuals, and 61% of people with mental health conditions reported direct discrimination.

Stereotypes about Latin culture in Britain also persist. An article titled *"Roots in the Land of Tea: Exploring Latin Culture in the United Kingdom"* (Elmens.com, 2024) suggests that Latin communities are commonly associated with dancing, cooking, and sports. While this article praises the vibrant influence of Latin culture on British life—particularly in cuisine, music, and festivals—it inadvertently reinforces reductive

stereotypes by framing Latin contributions in purely recreational terms, rather than intellectual or political domains.

From a historical-cultural perspective, Wald (2008) critiques the British film industry's tendency—especially in heritage films—to idealize aristocratic, white, patriarchal values. These narratives, described by Higson (2003) and Craig, romanticize a Britain that no longer exists and subtly reinforce social hierarchies around race, class, and gender by naturalizing the status quo.

These cultural dynamics play out against a backdrop of deeper psychological and sociological forces. Collectivist cultures—such as those found in Latin America, Africa, and East Asia—emphasize interdependence, group loyalty, and social harmony. In contrast, individualistic cultures like those of the UK and the US prioritize autonomy, self-expression, and personal achievement. According to Triandis (1995), this difference influences prejudice levels: collectivist societies may show lower levels of individual-based stigma, such as discrimination against people with disabilities or mental illness.

However, systemic challenges persist for Latin communities. Silva and Campos (2019) note that stigma around ethnicity and education in the US and UK leads many Hispanics to enter the labor market directly after high school, rather than pursuing higher education, thereby limiting long-term social mobility.

Meanwhile, broader social issues, including isolation and mental health, continue to affect UK society at large. Wan et al. (2025), analyzing data from over 500,000 participants in the UK Biobank, found a strong correlation between social isolation and increased risk of depression. In 2023 alone, 7,055 suicides were officially recorded in the UK—averaging 19 per day (Kirk-Wade, 2025)—highlighting the psychological toll of disconnectedness in an increasingly individualistic society.

Rising Suicide Rates and the Role of Public Participation in NPS

Hiam, Dorling, and McKee (2025) report that suicide rates in England and Wales reached their highest levels since 1999 in the year 2023. Although changes in legal definitions and registration methods may have influenced reporting, this increase is indicative of growing individual distress. International comparisons further emphasize

the concern: between 1999 and 2020, the UK experienced a 12% rise in suicide rates, whereas many European nations saw marked reductions.

Pitman et al. (2016) found that individuals bereaved by suicide reported significantly higher levels of shame, guilt, and a sense of responsibility compared to those who lost someone to either sudden natural or unnatural deaths. These psychological burdens point to the urgent need for more compassionate and targeted mental health interventions.

In terms of suicide prevention, notable disparities persist across ethnic groups, with some ethnic minority populations demonstrating elevated suicide risk. Unfortunately, these groups have been largely overlooked in policy frameworks. Tailored, co-designed interventions are necessary to address their unique needs and cultural contexts.

The Rule of Law and Citizen Participation in the New Public Service (NPS)

The Rule of Law plays a central role in supporting a more inclusive, democratic, and participatory public administration—key features of the New Public Service (NPS) model. NPS emphasizes the co-production of public value, collective decision-making, and leadership grounded in public ethics and shared societal needs.

Denhardt and Denhardt (2003) argue that NPS advances collaboration through mechanisms like public policy networks and deliberative democracy, offering platforms for meaningful citizen participation. However, for this participation to be genuinely effective, it must be paired with robust Knowledge Management (KM) and Organizational Intelligence (OI). These include systems to collect, analyze, and apply collective knowledge in public policy and service design.

Yet, these tools alone are insufficient. A process of humanization—rooted in shared governance—is required to fully activate rational, emotional, cultural, and spiritual intelligences within public servants and citizens alike. Only through such an integrative approach can the NPS model fulfill its potential and foster a deep, sustained commitment to public welfare.

However, the implementation of social participation under NPS does not automatically translate into social control. This has been particularly evident in Brazil. Participation

mechanisms in Brazilian governance often reduce civic engagement to binary voting (e.g., agree/disagree), excluding the public from meaningful deliberation on key elements such as performance indicators, project goals, timelines, and budgets.

Consequently, public involvement in Brazil often serves to bolster political legitimacy rather than to empower citizen-driven governance. The appearance of participation may obscure its superficiality—citizens may feel involved, while in reality, their influence on public outcomes remains limited.

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.

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 news[3], 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).

An example. By clicking on "plans" there is an option for participation[4]: The national culture plan in Brazil (beginning 17/10/2024 and closing 12/31/2024).

---

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

[4]This option is available at

https://brasilpartipativativa.presidencia.gov.br/processes?filter%5bwith_type%5d=3:

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 plan[5], 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.

---

[5] 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 plataform 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).

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 communication and participation in government projects.

Fritsche 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.

Hypotheses	Sources	Results and gaps to be filled
H1. Culture influences Knowledge	According to De Vita (2001), Kennedy (2002), and Tweed and Ledman (2002), culture profoundly affects learning by shaping how individuals process information, interact with others, and solve problems—making learning preferences inherently tied to cultural influences.	SUPPORTED
H2. Culture influences Intelligence	Different cultural settings can influence how aspects of intelligence relate to each other—positive correlations in one culture might turn negative in another. Is it possible for research to develop a concept of intelligence that is less bound by cultural context? (Sternberg & Grigorenko, 2004).	SUPPORTED
H3. Knowledge influences Intelligence	According to Rothberg and Erickson (2004), intelligence involves putting knowledge into practice, supported by the three pillars of prediction, strategy, and action.	SUPPORTED

Table II- Hypotheses in CKI model

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.

(2020) found that training, immersive experiences, and exposure to other cultures can enhance cultural intelligence (CQ)[6]. Laurie Paarlberg and James Perry, in their article review ""Values Management: Aligning Employee Values and the Goals of the

---

[6] 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

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 Japan.[7]

---

[7]   https://ajrc.crawford.anu.edu.au/department-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. Howerver, 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** (Yalçınyiğit & 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.
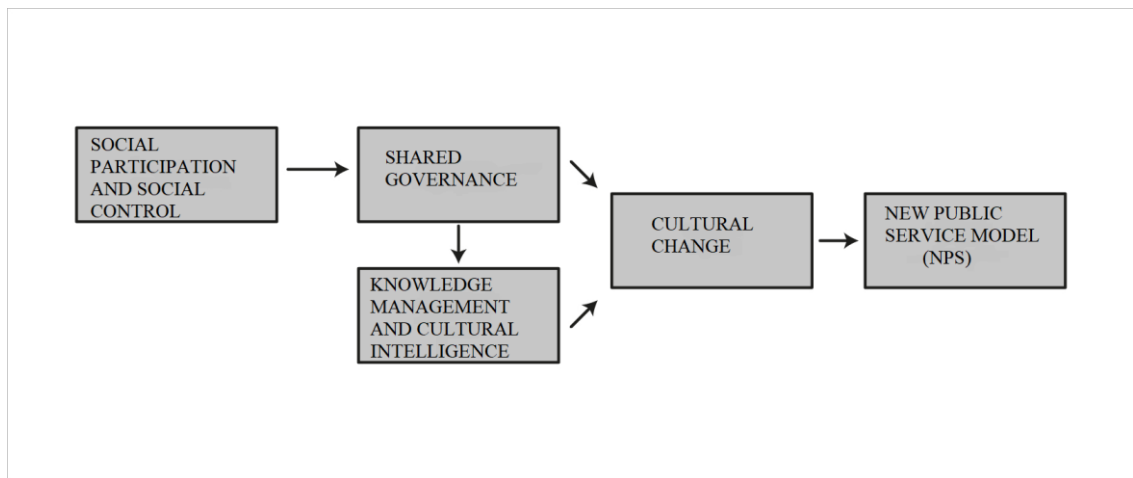

Figure 2: The PGCN model (own elaboration)

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.

Zhang et al. (2023) found that Community participation can fulfill migrants' needs and promote psychological integration due to the following characteristics: 1) social capital, 2) the way of using public space, and 3) community participation strategies. Community participation assists migrants in dealing with inequality, marginalization, and rural-urban adaptation in developing countries.

This can be very well applied to the case of refugees from Ukraine in several European countries and can then be extended to provide services to the most vulnerable populations (drug addicts, drunks, LGBT, etc.), unable to deal with these power struggles between capitalism and communism, which are becoming more tense and conflictive every day.

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).

References

Acker, D. Orujov, A. Simpson, H. 2018. Political donations and political risk in the UK: Evidence from a closely-fought election, Journal of Banking & Finance, Volume 92.

Akey, P., 2015. Valuing changes in political networks: evidence from campaign contributions to close congressional elections. Rev. Financ. Stud. 28, 3188–3223

Andion C. 2012. Por uma nova interpretação das mudanças de paradigma na administração pública. Cad EBAPEBR [Internet];10(1):01–19

Andion, C. (2023). Social Innovation, Experimentalism, and Public Governance: An Ethnographical Approach to Study Public Arenas in the City. BAR – Brazilian Administration Review. 20.

Ang, Soon et al. 2007. Cultural intelligence: Its measurement and effects on cultural judgment and decision making, Cultural Adaptation, and Task Performance. Management and Organization Review, v. 3, n.3, p.335– 371

Arceneaux, P. 2024. Value creation through organizational storytelling: Strategic narratives in foreign government public relations, Public Relations Review, Volume 50, Issue 2,

Bogdanor, Vernon. (2005). Constitutional Reform in Britain: The Quiet Revolution.

Annual Review of Political Science. 8. 73-98. 10.1146/annurev.polisci.8.082103.104930.

Boston J., Martin, J., Pallot, J. & Walsh, P. (1996). Public Management: The New Zealand Model. Auckland: Oxford University Press.

Bryson, John & Crosby, Barbara & Bloomberg, Laura. (2014). Public Value Governance: Moving Beyond Traditional Public Administration and the New Public Management. Public Administration Review. 74. 10.1111/puar.12238.

Cajková, A. Jankelová,N. & Masár, D. (2023) Knowledge management as a tool for increasing the efficiency of municipality management in Slovakia, Knowledge Management Research & Practice, 21:2, 292-302, DOI: 10.1080/14778238.2021.1895686.

Christensen, Tom & Lægreid, Per. (2007). The Whole-of-Government Approach to Public Sector Reform. Public Administration Review. 67. 1059

Claessens, S., Feijen, E., Laeven, L., 2008. Political connections and preferential access to finance: the role of campaign contributions. J. Financ. Econ. 88, 554–580.

Clifton, J., & Díaz-Fuentes, D. (2011). The OECD and phases in the International Political Economy, 1961–2011. Review of International Political Economy, 18(5), 552–569.

Cooper, M.J., Gulen, H., Ovtchinnikov, A.V., 2010. Corporate political contributions and stock returns. J. Finance 65 (2), 687–724.

Dagnino, Evelina (2004) "¿Sociedade civil, participação e cidadania: de que estamos falando?" En Daniel Mato (coord.), Políticas de ciudadanía y sociedad civil en tiempos de globalización. Caracas: FACES, Universidad Central de Venezuela, pp. 95-110

Davis, Paul, and Karen West. 2009. What Do Public Values Mean for Public Action? Putting Public Values in Their Plural Place. American Review of Public Administration 39(6): 602–618

De Angelis, C. T. (2013). Models Of Governance And The Importance Of KM For Public Administration. Journal of Knowledge Management Practice, Vol. 14, No. 2, Issue 36(11).

De Angelis, C. T. (2013). A Knowledge Management and Organizational Intelligence Model for Public Administration. International Journal of Public Administration, 36(11), 807–819. https://doi.org/10.1080/01900692.2013.791315

De Angelis, C.T. (2016), ""The impact of national culture and knowledge management on governmental intelligence", Journal of Modelling in Management, Vol. 11 No. 1, pp. 240-268. https://doi.org/10.1108/JM2-08-2014-0069

De Angelis, C.T. (2015). A Emergência da Reforma do Estado Brasileiro: governança compartilhada e o modelo do novo serviço público. IPEA.

DELEUZE, G. Post-scriptum sobre as sociedades de controle. In:_____. Conversações, 1972-1990. Rio de Janeiro: Editora 34, 1992. p.219-226.

Denhardt, R.B., & Denhardt, J.V. (2003). The New Public Service: An Approach to Reform. International Review of Public Administration, 8, 10 – 3.

Denhardt, J.V., & Denhardt, R.B. (2007). The New Public Service: Serving, Not Steering (2nd ed.). Routledge. https://doi.org/10.4324/9781315289496

Denhardt, Robert. 2012. Teorias da Administração Pública. Cengage Learning, São PauloDiniz, Eli. 2000. Globalização, reformas econômicas e elites empresariais – Brasil anos 90. Rio de Janeiro : Ed. FGV.

Drucker, P. (1993) Post-capitalist society. Harper Business: New York.

Dunleavy, P., Margetts, H.Z., Bastow, S., & Tinkler, J. (2007). Digital Era Governance: IT Corporations, the State, and e-Government.

Dunleavy, P., & Hood, C. (1994). From old public administration to new public management. Public Money & Management, 14(3), 9–16.

Elms.com (2024). Roots in the Land of Tea: Exploring Latin Culture in the United Kingdom. Available at https://www.elmens.com/lifestyle/culture/roots-in-the-land-of-tea-exploring-latin-culture-in-the-united-kingdom/

Farjoun M. Towards an organic perspective on strategy. Strategic Management Journal, v. 23, p. 594-561, 2002

Foss and Saebi, 2018 N.J. Foss, T. Saebi Business models and business model innovation: between wicked and paradigmatic problems Long Range Plan., 51 (1) (2018), pp. 9-21,

Frey, K. (2007). Governança urbana e participação pública (pp. 143-144). RAC-eletrônica, 1(1), 136-150.

Heath, R., & Gardner, L. (2020, June 17). U.N. vote deals Trudeau embarrassing defeat on world stage. Politico. Retrieved on January 11, 2022, from https://www.politico.com/news/ 2020/06/17/un-vote-deals-trudeau-embarrassing-defeat-on-worldstage- 326617.

Hiam, L. Danny Dorling, Martin McKee, Changing suicide trends: A shift in regional disparities across the UK, Public Health, Volume 238, 2025,

Hinson, R.E., Madichie, N., Adeola, O., Nyigmah Bawole, J., Adisa, I., Asamoah, K. (2022). New Public Management in Africa: An Introduction. In: Hinson, R.E., Madichie, N., Adeola, O., Nyigmah Bawole, J., Adisa, I., Asamoah, K. (eds) New Public Management in Africa. Palgrave Studies of Public Sector Management in Africa. Palgrave Macmillan, Cham

Hood, C. C. (1991). A Public Management for All Seasons? Public Administration, 69, 3-19.

Ireland, R. D. et al. Strategic alliances as a pathway to competitive success. Journal of Management, v. 28, p. 413– 446, 2002.

Jacobs, Lawrence. 2014. The Contested Politics of Public Value. Public Administration Review 74(4): 480–494.

Kajimbwa, M. (2013). Public Policy and Administration Research www.iiste.org. ISSN 2224-5731(Paper) ISSN 2225-0972(Online) Vol.3, No.5.

Kaplan, 2011 S. Kaplan Business models aren't just for business Harv. Bus. Rev., 19 (2011)

Kirk-Wade, Esme. "Suicide statistics". UK Parliament. House of Commons Library. Retrieved 29 January 2025.

Knipe D, Moran P, Howe LD, Karlsen S, Kapur N, Revie L, John A. Ethnicity and suicide in England and Wales: a national linked cohort study. Lancet Psychiatry. 2024 Aug;11(8):611-619. doi: 10.1016/S2215-0366(24)00184-6. PMID: 39025632; PMCID: PMC7617724.

Lapuente, V., & Van de Walle, S. (2020). The effects of new public management on the quality of public services. In Governance (Vol. 33, pp. 461–475). Blackwell Publishing Ltd. https://doi.org/10.1111/gove.12502

Larbi G. A. (1999). The New Public Management Approach and Crisis States UNRISD

Discussion Paper No. 112, September.

Lorenz,S. Barbara Heigl, Maximilian Palmié, Pejvak Oghazi, From business models for public actors to public service provision models: Extending the business model concept to the public sector, Technological Forecasting and Social Change, Volume 201, 2024,

Malvestio, M.R. (2015). A cultura política do clientelismo: uma análise no brasil contemporâneo (1988-2010).

Min, H. (Kelly), Kim, H. J., & Agrusa, J. (2023). Serving Diverse Customers: The Impact of Cultural Intelligence on Employee Burnout, Engagement, and Job Satisfaction. Journal of Hospitality & Tourism Research, 47(3), 503–527.

Morin, G., Talbot, D. (2023). Cultural intelligence of expatriate workers: a systematic review. Manag Rev Q 73, 413–454

Morris et al., 2005 M. Morris, M. Schindehutte, J. Allen The entrepreneur's business model: toward a unified perspective J. Bus. Res., 58 (6) (2005), pp. 726-735,

O'Flynn, Janine. 2007. From New Public Management to Public Value: Paradigmatic Change and Managerial Implications. The Australian Journal of Public Administration 66(3): 353–366.

Osborne, D. Gaebler, T. 1992. Reinventing Government: How the Entrepreneurial Spirit Is Transforming the Public Sector, New York: Addison-Wesley,

Osterwalder and Pigneur, 2010

Osterwalder, Y. Pigneur Business Model Generation: A Handbook for Visionaries, Game Changers, and Challengers

Palmié et al., 2021 M. Palmié, J. Boehm, J. Friedrich, V. Parida, J. Wincent, J. Kahlert, O. Gassmann, D. Sjödin Startups versus incumbents in 'green' industry transformations: a comparative study of business model archetypes in the electrical power sector Ind. Mark. Manag., 96 (2021), pp. 35-49

Paarlberg, L. E., & Perry, J. L. (2007). Values Management: Aligning Employee Values and Organization Goals. The American Review of Public Administration, 37(4), 387-408.

Pitman, A. David P.J. Osborn, Khadija Rantell, Michael B. King, The stigma perceived by people bereaved by suicide and other sudden deaths: A cross-sectional UK study of 3432 bereaved adults, Journal of Psychosomatic Research, Volume 87, 2016.

Ranerup et al., 2016 A. Ranerup, H.Z. Henriksen, J. Hedman An analysis of business models in public service platforms Gov. Inf. Q., 33 (1) (2016), pp. 6-14

Rhodes, E. (2018). Race, ethnicity and culture, Social and behavioural: Revealing Britain's prejudices. Available at https://www.bps.org.uk/psychologist/revealing-britains-prejudices

Rothberg, H.N.; Erikson, G.S. From Knowledge to Intelligence: Creating Competitive Advantage in the Next Economy. Woburn, MA: Elsevier Butterworth-Heinemann, 2004

Samaratunge R., Alam Q. & Teicher J. (2008). The New Public Management reforms in Asia: a comparison of South and Southeast Asian countries. International Review of Administrative Sciences, 74; 25.

Silva, Archibaldo & Campos, Belinda. Familism. 2019. 10.1002/9781405165518.wbeos1188.

Smith, RFI. 2004. Focusing on Public Value: Something New and Something Old. Australian Journal of Public Administration 63(4): 68–79.

Snyder, H. 2019. Literature review as a research methodology: An overview and

guidelines, Journal of Business Research, Volume 104,

Stewart, J.D., & Walsh, K. (1992). CHANGE IN THE MANAGEMENT OF PUBLIC SERVICES. Public Administration, 70, 499-518.

Stoker, Gerry. 2006. Public Value Management: A New Narrative for Networked Governance? American Review of Public Administration 36(1): 41–57

Teece, 2010 D.J. Teece Business models, business strategy and innovation Long Range Plan., 43 (2) (2010), pp. 172-194

Toboso, Fernando. (1992). Notas para el estudio de la elección pública. Revista de Estudios Politicos. 77. 321-33.

Yalçınyiğit, S. & Aktaş, H. (2023). A Research on the Relationship of Social Intelligence and Cultural Intelligence with Leadership Styles. Istanbul Business Research, 52 (1), 107-132

Wald, Christina. "Screening Austen's Pride and Prejudice in Transcultural Britain: Joe Wright's Little England and Gurinder Chadha's Global Village." "Screening Austen's Pride and Prejudice in Transcultural Britain: Joe Wright's Little England and Gurinder Chadha's Global Village." Transcultural Britain. Special Issue of Journal for the Study of British Cultures 15.1 (2008). Eds Bernd-Peter Lange and Dirk Wiemann. 43-58. .

Wang, H. Bing Ran. Localizing public service provision in megacities: Vertical and horizontal empowerment, Cities, Volume 164, 2025.

Wan LP, Zhao ZY, Liu BP, Zhu JH, Jia CX, Wang XT. Association between loneliness, social isolation and incident depression: a prospective study based on UK Biobank. Gen Hosp Psychiatry. 2025 Jul 8;96:171-177. doi: 10.1016/j.genhosppsych.2025.07.007. Epub ahead of print. PMID: 40680687

Wart, M.V., Hondeghem, A., Bouckaert, G., & Ruebens, S. (2012). Administrative Leadership in the Context of Governance.

Williams, Iestyn, and Heather Shearer. 2011. Appraising Public Value: Past, Present and Futures. Public Administration 89(4): 1367–1384.

Wiprächtiger et al., 2019 D. Wiprächtiger, G. Narayanamurthy, R. Moser, T. Sengupta Access-based business model innovation in frontier markets: case study of shared mobility in Timor-Leste Technol. Forecast. Soc. Chang., 143 (2019), pp. 224-238

Zhang, Chang You, Prachi Pundir, Louise Meijering, Migrants' community participation and social integration in urban areas: A scoping review, Cities, Volume 141,