



An American model for Public Administration: social participation in favor of democracy.

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A proposal to change from New Public Management (UK) to New Public Service (US) after the BREXIT

Abstract

The purport of this paper is to understand how the change from New Public Management (NPM), prominent in the UK, to that of the New Public Service (NPS), prevalent in the US, is likely to check communistic trends as also to further transparency in administration. Literature outlines how the former unleashes corruption with the creation of ivory towers in the top administration. The call for NPS changed the power structures and led to more equitable distribution of knowledge and decision-making. This study also forwards a review of the NPS model via 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: NPS; NPM; 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 argued the need to appreciate the nuances of a different approach that advances important public values underplayed by traditional public administration and New Public Management (NPM). NPM has been the watchword of administration in the UK-and advanced by the late Prime Minister, Margaret Thatcher in the 1980s- where the egocentric culture with more access to knowledge has more difficulties in accepting a collaborative model of Public Administration as the proposed in this article: the New Public Service – NPS (Denhardt & Denhardt, 2003). NPM was 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 relationships between President Donald Trump and King Charles III. The Withdrawal Agreement concluded between the European Union and the United Kingdom-so called the Brexit- 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 cultural problem is well discussed in this work. Besides forwarding a new Knowledge Management (KM) based framework to root out corruption and further transparency in administration, the study concludes 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, Organizational Intelligence (OI) and Cultural Intelligence (CI).

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. The study concludes that there is an immense need for 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-case in point being Brazil, particularly those that



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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. Thus emerged 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 NPS, citizens and administrators share responsibility and work together to implement programs. In the process, citizens learn more about government and the 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. More than just considering participation and co-production as strategies to increase the efficiency and efficacy of governments, NPS 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).

The rest of the paper is divided into five 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 presents a NPS-based model with KM, OI and CI as the main factors and the final section concludes the study.

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

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



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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 in NPM: (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



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this approach aims to cut costs and increase effectiveness, critics argue that 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 ivory tower approach and corruption. Other scholars (Larbi, 1999; Boston et al., 1996) have pointed out that applying private sector methods to public services lowers the public officials' 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



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Roache (2012) trace these ideas to the Washington Consensus, a set of market-oriented reforms promoted by the U.S. for economic development.

Dagnino (2004) criticizes New Public Management (NPM) for ignoring the role of the public in shaping policy. By forwarding close ties between government and private interests without adequate involvement from civil society, NPM has opened the doors 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. Projects that exceed the budget and fail to meet goals 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 doesn't benefit the society. For NPM to work in practice, cultural context matters. Moreover, NPM reforms often leave little space for public voices in policymaking, limiting their impact.

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

The transition from 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 belief in the political culture that the public sector is ineffective and must therefore follow private sector principles. It is asserted that the providers should offer high-powered incentives for private contractors to achieve the highest quality at the lowest price (Shleifer, 1998). There is also advocacy for the post-NPM model, with a greater degree of centralization considering the provision of public services as a business (Lorenz et al., 2024). Some organizations choose to explicitly define and use their business models as strategic tools for planning, communication, and analysis, treating them as “conceptual 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



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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.

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 & Lægreid, 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 Lægreid (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” (PVM) 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,



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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 NPM to NPS often fail to include two essential elements: knowledge management (KM) and cultural intelligence (CI). 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. A comparison of NPS and NPM is presented in Table 1.



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NPM model	NPS model
Efficiency (focused on productivity and cost reduction)	Effectiveness (focused on attaining sustainable results)
Unitary vision of the State	Vision is macro in nature
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**



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(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



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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.

3. Methodology.

A systematic literature review was used as an exploratory and analytical technique to drive home the arguments. Using a comparative technique, the references were interpreted and synthesized, which allowed establishing the necessary steps. Thus, we arrived at the Culture-Knowledge-Intelligence Model.

The Culture-Knowledge-Intelligence Model: *Cultural Intelligence and Knowledge Management for a Popular Participation (NPS model)*

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



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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, 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. 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 in terms of employee skills (Morin & Talbot, 2023), leadership effectiveness (Yalçinyiğit & Aktaş, 2023) and workers' health and fulfillment (Min et al., 2023).



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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. 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.



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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. 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. 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). According to Rothberg and Erickson (2004), intelligence involves putting knowledge into practice, supported by the three pillars of prediction, strategy, and action. Culture impacts not only knowledge and intelligence but also 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)². Paarlberg and Perry 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

² <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>



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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. 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).

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. 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

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NPM model to the NPS model, as a Public Administration model focused on the public interest.

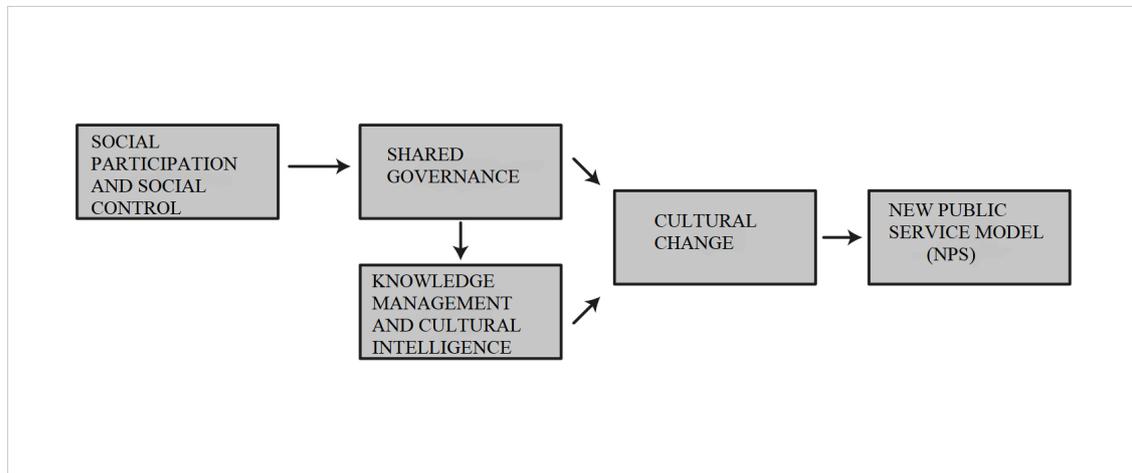


Figure 2: The PGCN model (own elaboration)

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.



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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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