

A model of Cultural Intelligence and Social Participation to Improve the Effectiveness of Public Policies in Italy

*Un modello di intelligenza culturale e
partecipazione sociale per migliorare
l'efficacia delle politiche pubbliche in Italia*

*Cristiano Trindade De Angelis **

Abstract

The Recovery Fund has been chosen by Europe to tackle the crisis caused by Covid-19 and the Italian Nrrp is the largest economic and administrative reform involving the Italian country. Why the management of the allocated European resources and the planned reforms should be successful given the past critical experiences (for example in the structural funds expenditure)? The governance of the Italian plan represents a unique novelty, not without points of criticism but certainly with a considerable impact. This article presents an analysis of the managerial aspects and elements that characterize this governance, the context in which the operating mechanism of the plan is carried out with particular reference to the management of the economic volume, the regulations planned, the relationship with the Public Administration and its reform. The study also shows a comparison of the governance models of other European countries, highlighting the innovative elements of the Italian model and the perspective of the management model.

Keywords: *Cultural Intelligence, Knowledge Management, Organizational Intelligence, Popular Participation, Nrrp.*

Introduction

The reform of Public Administration – PA, contained in the National Recovery and Resilience Plan – Nrrp, was presented on April 24 of 2022 in the Council of Ministers. On the plate are 1.67 billion between Nrrp funds and structural funds divided along the three strands of reform: access (recruitment), good administration (simplifications and digitalization), and skills (profiles, careers, and training).

The first project component includes interventions for 1. digitization of PA; 2. modernization of PA.

Mr. Renato Brunetta, the Ministry of Public Administration, outlined the main regulatory reform actions related to public administrations, organizing them into four chapters, which encapsulate the axes on which the government program will move: 1. access; 2. good administration; 3. human capital; and 4. digitization.

It is the Government's intention to equip the Public Administration with the best skills and to encourage a rapid generational change that will bring it in line with the most advanced experiences gained in competitor countries. Reform access paths, abandoning the model of centralized competitions with sliding rankings and multi-year duration, which are compatible neither with the needs of administrations to recruit people quickly nor, above all, of people to see their expectations fulfilled, introduce ad hoc pathways designed to select the best graduates, the profiles with the highest qualifications (doctorates, etc.), as well as to facilitate, including through innovative mobility models, access by people working in the most qualified private sectors, in international organizations, in foreign universities or with public and private entities abroad.

The Nrrp sought to advance some good practices related to digital services, such as the PagoPA platform, Spid, the IO app, and the Amica Line, but also several regulatory innovations.

To this end, the PA needs to develop the full potential of the Simplification Agenda 2020-2023, which defines close collaboration with regions and business associations, sharing responsibilities and timetables for the implementation of simplification policies, which will now be updated in relation to the new programmatic guidelines and the Nrrp. In this, collaboration not only with all the ministries concerned, but also and especially with Parliament, regional and local governments, and stakeholders will be essential. The observations and findings that will come from the parliamentary committees will be essential to better focus on the interventions with respect to the country's needs.

Performance appraisal mechanisms will take on a crucial role in these processes – also in relation to the spread of remote work – and will have to be profoundly innovated to become a reward lever aimed at directing people's activities and commitment, taking up some institutions, which aim to value the contribution made by employees to processes of innovation, organizational revision, and improvement of the quality of services, both in economic terms and through access to highly specialized training courses.

The Nrrp was made without a policy of social participation and therefore without modern management tools, such as Knowledge Management and Organizational Intelligence, to improve the collection and application of collective intelligence.

It is also important to point out that the low level of cultural intelligence, including internally, led to the difficulty of negotiation between the local government of Toscana and Regio-Emilia to talk with the federal government in Rome on the importance of popular participation to improve the effectiveness of government projects and programs while increasing governance and governability.

Besides the lack of modern practices of management and the low level of cultural intelligence, it is paramount to emphasize the gap of time between the Proposal of Reform of Public Administration in 2022 (National Recovery and Resilience Plan – Nrrp) and the initiative of social participation in 2013 (Tuscany's Social Participation Policy – Tspp).

This article presents a theoretical model of Cultural Intelligence – CI, Governmental Intelligence – GI, and Social Participation – SP (Cigisp) to improve the effectiveness of public policies. This work concludes that the Cigisp model is useful to identify how learning by comparison with other values, beliefs, and assumptions (CI), and the use of KM-GI Practices, leads to a better quality of social participation.

The practices of knowledge creation (KM) and application (IG) are enhanced by the level of cultural intelligence, the intelligence of learning from other beliefs, values and assumptions, even within one's own country.

Obviously the current Public Administration Model, the New Public Management Model is not appropriate for the collaboration of society, in particular in programs between government and the private sector with direct impact on society. In these programs the collection and application of collective intelligence would lead to a better quality of work and a higher level of governance through the win-win relationship built between government and society.

1. A review of Tuscany's Regional Policy for Social Participation and the Manifesto for an Authentic Casa della Salute in Emilia-Romagna

Community participation has been identified as a key component for strengthening democratic, people-centered primary health care (World Health Organization, 1978; Pan American Health Organization, 2019).

This work analyzes two great initiatives of Italy in social participation: in Tuscany and Emilia-Romagna.

Tuscany's Social Participation Policy – TspP is an initiative of the Regional Tuscany government. The implementation of the various parts of the policy is almost exclusively funded by the Regional Government although some projects may also receive funds from municipal governments and private companies. The realization of the TspP is entrusted to the Regional Authority for the Promotion of Participation, which owes its existence to Article 3 of Law 46/2013.

Under the umbrella of Tuscany's Social Participation Policy – TspP, at the regional level, the instrument of public debate (PD) was used on large infrastructure projects and training and awareness-raising actions for participatory and deliberative participatory and deliberative practices. At the local level, TspP acts through methodological support to small projects, mostly coordinated by municipal administrations.

Art. 72 of the TspP law states: "The law promotes the participation of citizens, residents and organized social subjects, in different forms: as an initiative autonomous of the "administration, as a free proactive contribution to regional initiatives, as an intervention in the formal stages of consultation, and as a contribution to the verification of the effects of regional policies".

By 2017, more than 170 local projects had been funded throughout Tuscany (APP, 2013; 2016).

According to Fonseca (2019) in 2016 and 2017 the first regional Pds took place regarding 1. the participatory process on the extension of Florence's airport 2. re-qualification of the port of Livorno and 3. gypsum waste in the Gavorrano region. However, despite being complex and relevant issues in Tuscan politics, none of the Pds managed to mobilize regional society as a whole, having been implemented with a predominantly local profile and with highly technical components.

Although the seminar addressed multiple methodologies, it is possible to notice three influences that have become central (although not exclusive) in the Tuscan journey: the methodology of 1. the electronic town meeting (ETM), of North American origin and suitable for the promotion of deliberative processes on a large scale (Bryan, 2003; Lukensmeyer, Goldman and Brigham, 2005); 2. the experience of institutionalized Pds at the national level in France, coordinated by the CNDP (Revel *et al.*, 2007); and 3. the methodology of deliberative samples, or juries of citizens, based on citizens chosen by lottery (Coote & Lenin, 2006).

While the last two modalities will have a significant impact on the content of the law and its first implementation, the implementation of the ETM was chosen not only for the future promotion of participatory and deliberative participatory and deliberative processes, but also to guide a participatory process around the construction of the participation law.

In general, ETM refers to a gathering of citizens in a locality (village, town) to discuss some political/economic/social issue(s) of vital concern to those in attendance (Becker, 2001).

This “metaprocess” (Lewanski, 2013) was considered the first “success” of the law, in that it was assessed as essential that a law on participation be constructed from a participatory process. The ETM was held on November 18, 2006, in the municipality of Marina di Carrara, and was attended by 408 people. The participants were divided into 48 groups and discussed the various proposals and the content that would be included in the law.

The process was well evaluated by its participants, who saw their contributions recognized in the final document of the law (Avventura Urbana, 2007; Florida, 2013a).

From the contributions of the proposals discussed in the ETM a law proposal was built, which was again discussed by 48 individuals who were present at the ETM, and then it went through a series of internal rites (legal and political) before it came into law on December 27, 2007 (Regional Law No. 69/2007).

Becker (2001) holds that a powerful way to transform representative democracy is to directly empower the whole society to develop the future of their civic journey together. This can be done by: (1) compelling elected representatives to do or not do what the

public wants them to do or not do; and (2) giving the public a means to bypass the representative system by voting directly on issues.

First, the very core of a comprehensive ETM must contain a randomly selected group of citizens that closely mirrors the population from which it is selected. This can best be done by replicating modern public opinion polling methods to select a sound scientific baseline of what any sample of people is comprised of (its demographics) and what it believes (like Televote) (Beck, 2002).

The isolation of Tuscany's Social Participation Policy – TspP has to do with the effectiveness of the programs and projects it worked on. The effectiveness is related to the analysis of the results by the beneficiaries, the specific community (public target of the project). In other words, besides the problems of the collection of collective knowledge and the application of it (intelligence), there is no follow-up process that encompasses surveys and interviews to see what the opinion of society is about the results of the specific project that they were collaborating with.

In fact, if the government along with the public administration, which opens space for this participation, does not use modern management tools for collecting and transforming collective knowledge into intelligence, and also does not motivate and facilitate the debate, the whole process up to the formation and application of the policy is compromised. The old idea of using modern electronic communication technologies to increase citizen participation in governmental decision-making could not be criticized too much since it causes an avalanche of information that tends to hinder the decision-making process if Knowledge Management and Organizational Intelligence practices are not used.

Ciancaglini (2011) found in a case study in Emilia-Romagna region that community participation and empowerment are seen as fundamental for achieving equitable, people-centered primary health care. Emilia-Romagna region introduced the Casa della Salute aiming to foster comprehensive primary health care and support community participation (Ciancaglini, 2011).

The position paper “Manifesto for an Authentic Casa della Salute” of the Interregional Group “Casa della salute,” Fondazione Santa Clelia Barbieri & Fondazione Casa della Carità Milano postulated a stronger focus on community orientation and participation in the context of the Casa della Salute. The Manifesto stressed the importance of participation as a right and responsibility of citizenship and proposed a variety of strategies and instruments to promote it (e.g. social community pacts and community resource papers).

Finally, the relevance of community participation and empowerment for disease prevention and health promotion programmes in the Casa della Salute becomes visible through the presentations of various projects mentioned in the Regional Prevention Plans 2016-

2019 and in the implementation of the Regional Social and Healthcare Plan 2017/2019 (Regione Emilia-Romagna. Direzione Generale Cura della Persona, Salute e Welfare, Servizio Prevenzione Collettiva e Sanità Pubblica).

However, there is little evidence in the documents of starting-points or strategies to foster participation by hard-to-reach groups in the context of the Case della Salute. Considering the difficulty of involving those groups, policies should provide clear strategies to guide practical implementation.

The most important conclusion is that few policies recognize the relevance of participation by and empowerment of vulnerable groups. Their involvement is however important to address needs of all community members and health equity (Montesanti, Abelson & Lavis, 2016).

These two cases, along with the frustrations of the Italians during the social distance imposed by the Covid-19 restrictions and more recently the decision to reform the Public Administration, show the importance of social participation to improve the effectiveness of public policies. Given the fact that the electronic town meeting (ETM), used in the case of Toscana, brings difficulties to collect and apply collective knowledge, the suggestion of this work about the use of modern practices of Knowledge Management and Organizational Intelligence, in particular communities of practice, lessons learned, best practices and mentoring, is reasonable.

In regard to the mechanisms of popular participation, it is important to note three major challenges:

- creation of a culture of knowledge sharing within and outside the public administration for co-creation and implementation of policies, programs, projects, and activities;
- motivating and facilitating concise and organized expressions of views online;
- use of intelligent and expert tools/systems to transform information into knowledge (contextualization) and then into intelligence (application).

The recognition of the importance of active participation of citizens, the private sector, and public servants for the creation of new knowledge, as well as intelligent systems and experts to facilitate/guide the collection and analysis of this newly generated knowledge, should be the basis of a new model of public administration.

The government is motivated to open up spaces for popular participation due to the loss of political legitimacy and growing social demands.

The proliferation of these new forms of governance represents an adaptation of the political-administrative systems to the diversity, complexity, and dynamics of contemporary society.

The result is a society with a greater number of actors exerting influence and a greater number of interactions among the representatives of the various social interests.

However, the active policy of democratic reform must create an enabling environment and establish a set of rules, norms, and laws that can sustain participatory practices.

One of the most important barriers to transparency of the government and participation of the society is corruption. Therefore, in the next section, a study will be made that relates the reduction of corruption to democratic maturity.

This maturity is also related to the potential of society to organize itself to improve the quality of participation in specific projects, which is directly related to the motivation of the government to make room for collecting and applying collective knowledge.

2. Reducing corruption through democratic maturity

Persson, Rothstein & Teorell (2013) define corruption as something akin to the abuse of public office for private gain. Corruption occurs when there is a deviation from the formal duties of a public office or employment for the purpose or intent of acquiring a private benefit (Nye, 1967).

Corruption may be more favored in countries with severe institutional deficiencies and poor governance indicators because it provides leeway to allow one to get past inefficient controls (Leff, 1964; Huntington, 1968; Acemoglu & Verdier, 1998). This is why corruption is more prevalent where institutional forms such as inefficient bureaucracy and weak legal and judicial systems are present (Mo, 2001).

Davis *et al.* (2016) report that one example of incentives generated by democratization is the increased use of media-based politics that amplifies campaign and public relations costs, creating pressures to raise the money legally or illegally.

Education about the organization of the democratic state and education about the rights of man, especially the civil rights that deal with man's own freedom, are two fundamental areas of civic education in schools to which more attention should be paid. These two subjects - the organization of the democratic state and human rights - must be part of a process of conscience formation for citizens, aimed at the acquisition of attitudes and habits that will underpin social responsibility, nurture civic initiative, and foster human

solidarity. Civic education cannot, therefore, be oriented solely as moral education - much less moralistic education - conceived as a process aimed exclusively at raising awareness and respect for behavioral norms and rules.

Klitgaard (1988) points out that corruption is likely to occur when there is a high degree of monopoly power with discretion and no transparency. The coupling of government inefficiency with a monopoly of knowledge and power creates a crisis of governance which, if left unaddressed, results in a crisis of governability.

The extent of the phenomenon of corruption facilitates its trivialization in society to a point where it is considered ubiquitous, and then the population no longer has any hope of seeing the corrupt removed from office and even arrested.

Corruption is regularly more complex to explain and treat the more widespread it is. Over time, corruption usually becomes institutionalized and configures a systemic type phenomenon that requires understanding its own logic relation (Gault, Galicia & Lepore, 2015). For example, Collier (2000), Mungiu-Pippidi (2006), and Kiernan (2006) argue that the risks of failure involved in anti-corruption efforts invoke a sense of cynicism among the population, further strengthening a special sense of being trapped in a corrupt game.

Rothstein and Uslaner (2005) point out that the failure to combat corruption is due to a poor definition of the problem. According to him, in a context where corruption is an expected behavior, control and punishment devices and systems are largely ineffective, since there will be no one with a real incentive to report the corrupt. Actors at the top of the system act according to rational expectations regarding the actions of their accomplices. For Bardhan (1997) corruption is a phenomenon that the greater its frequency, there is less incentive for others to act honestly.

Gault, Galicia & Lepore (2015) state that it is necessary to overcome the prevalent legal-political view, and to take anti-corruption measures from the legal approach, which is individual in nature and generates a demand and expectation of almost immediate punishment, to the transformation of institutions, values, and culture in the long term. They further call attention to the fact that Argentina's anti-corruption office (OAA, in its Spanish acronym) depends directly on the Executive Branch and, without being a decentralized and autarkic body, has never had, and still does not have, the capacity to interfere to punish corrupt agents.

Biekart (2015) maintains that the new Latin American democracies are characterized by the non-punishment of illicit presidential actions. It is a kind of delegative democracy caused by a deficit of horizontal accountability.

Gault, Galicia & Lepore (2015) show that the success of anti-corruption measures in Sin-

gapore, Hong Kong, and recently in Indonesia has been due to the high priority that the government gives to the idea of public interest. The focus on the public interest increases vertical accountability (control of government action by society) which directly impacts horizontal accountability (balances and mutual controls between state agencies).

The choice of the agent-principal paradigm in the fight against corruption, besides being ineffective, can cause tragedies, as happened to the Italian judge Giovanni Falcone, murdered by the Cosa Nostra in May 1992 because of his fight against the Mafia. Villoria, Van Ryzin, and Lavena (2013) warn that excessive emphasis on the role of magistrates in the fight against corruption can have unexpected consequences, as the Italian case shows. According to Vanucci (2009), the Italian case is indicative of a deeply rooted pessimism regarding the integrity of political and economic elites and reinforcement of the widespread tolerance of illegal practices.

According to the Oecd (2010), countries, with widespread corruption problems, that have implemented control mechanisms continue to suffer of the phenomenon of corruption, along with the relative costliness of the public machinery.

The literature presents several effects of corruption. Some researchers have found a significant relationship between public servants' feelings about internal politics and ethics and their job satisfaction (Ferris & Kacmar, 1992; Kacmar *et al.*, 1999; Witt, Andrews & Kacmar, 2000). Others find a positive relationship between trust in government and the public's satisfaction with the services they receive (Van de Walle & Bouckaert, 2003; Villoria, Van Ryzin & Lavena, 2013; Vigoda-Gadot & Yuval, 2003; Kurer, 2005).

For Vigoda-Gadot (2006) treating the citizen as a customer may decrease his satisfaction with the services provided as it decreases trust in the government. This may occur because the citizen is not part of the elaboration and execution of government programs and projects, but is simply a passive actor of government action.

Honlonkou (2003) found that the economies of the least corrupt countries are the least inflationary. In countries where the level of education is high, corrupt people tend to benefit less from ignorance in seeking bribes. Their studies also show that reduced corruption is associated with better overall development which is reflected in higher HDI (Honlonkou, 2003).

According to Nussbaum (2009) education increases equity and human rights. This same author clarifies that education is necessary to prepare citizens to participate effectively in our "open" political system if we are to preserve freedom and independence.

Personal freedom is good and should be guaranteed for all members of society, without discrimination of any kind. Would this statement - which refers to values such as political

freedom and equality - be characteristic only of modern Western societies? Is this an exclusive cultural trait of these societies, as some critics of human rights claim? Sen tries to answer negatively to these questions, giving reasons to believe that the value of individual freedom cannot be pointed out as the only element to give unity to Western culture. Sen (2000) reminds us that certain values typically associated with “Asian values”, such as order and discipline, were also highly cultivated by Western thinkers such as Plato and St. Augustine. Moreover, it is not true that the various Eastern systems of thought are incompatible in any relevant sense with a perspective that values freedom. In this regard, he cites several historical examples of Eastern rulers and thinkers (Confucius, Ashoka, Kautilya, Akbar, Alberuni, etc.), which illustrate and corroborate the thesis that “the valuing of freedom is not confined to a single culture, and (that) Western traditions are not the only ones that anticipate for us a freedom-based approach to the social” (Sen, 2000).

In turn, the spread of Western capitalist culture in today’s globalized world can undermine the foundations of certain traditional ways of life as well as radically change certain cultures. It is inevitable that the economic forces that drive globalization will affect different local and national communities in many ways. Economic transformations - driven mainly by the integration of domestic economies into international markets - will require the development of many capabilities in the population (for example, via education and training) in order for the fruits of eventual economic growth to be enjoyed by all. Where there are negative social impacts of the changes brought about by globalization - leading, for example, to unemployment and disruption of traditional forms of production - joint efforts may be needed to minimize these negative impacts. For example, a retraining policy for the labor force may be necessary, in addition to the creation and/or strengthening of a social protection network. However, the way a community will react to globalization is a collective decision that must be taken by the affected community, and by it alone. Only this community will be in a position to adequately weigh the costs and benefits brought about by the new ways of life brought about by globalization. The collective decision that will follow this “cost-benefit analysis” will require a rational examination of the available alternatives, which, in turn, will require “the ability of people to participate in public discussions on this matter” (Sen, 2000). In other words, it is necessary that the population as a whole has the necessary and sufficient capacities to decide collectively about the challenges of globalization in the freest, most conscious, informed, and rational way possible. These capacities include basic education, free information, and access to mechanisms of participation in public decisions (elections, plebiscites, referenda, etc.).

Finally, the extent, depth, and multifaceted nature of the cultural interrelationships that have long been established among the peoples of the Earth should not be underestimated. In fact, it is a myth to suppose that self-sufficient, fully autonomous cultures exist, and that, for this reason, they must be preserved as “pure”. This is not to deny the existence and the importance of national, regional, or local cultures, nor to deny that cultural domination can have harmful aspects to the “dominated” cultures. It is about recognizing the

importance of these intercultural influences, and this is the result of a human capacity to assimilate values, beliefs, assumptions and traditions from different people, places, and periods. Consequently, people from different cultures have the ability to share certain values and beliefs. According to Sen (2000), one of these universal values is that of freedom.

Corruption reduces the effectiveness and efficiency of public services (Rose-Ackerman, 1999), inflates transaction costs (Lambsdorff, 2002; Wei, 1997), generates distorted incentives (Ades & Di Tella, 1997), and weakens the rule of law (Tanzi, 1998).

Villoria, Van Ryzin & Lavena (2012) point out that corruption is also a cause for concern because of its broad social and political consequences, especially in that it can lead citizens to distrust government institutions, distrust each other, and be less willing to follow rules and obey laws.

Faced with so many negative effects, what would be the best strategy to fight corruption?

Persson, Rothstein & Teorell (2013) show that the experiences of successful transitions from corrupt to less corrupt systems, such as the cases of Sweden, Denmark, the United States, and more recently Hong Kong and Singapore show that a big push politically, economically, and in social institutions is really needed. Without any real political interest, as in the case of most countries with rampant corruption, anti-corruption reforms are doomed to fail.

For Persson, Rothstein & Teorell (2013) the most effective solution to control corruption is radical change in accountability agencies (greater power, autonomy, legitimacy, coordination, and breadth) and in social control mechanisms (popular participation in public policies and control of government actions).

From this literature review we can conclude that:

- We must move from the legal focus to cultural change in the nation through education and learning from other cultures;
- The less educated the population is, the greater the corruption and therefore the necessity to create programs to educate the mass of citizens;
- A push by the government to combat corruption within the public machine and between the public and private sectors is important, but the more educated and mature the society is, the less it needs this support.

From these three observations, some actions are necessary. One of the most important

is to highlight the great leaders with unshakeable character who serve as an example for radical cultural change. The actions of leaders can be important in promoting good behavior and an ethical culture within organizations. They can help ensure compliance with norms and standards of ethical behavior.

However, leaders must also be trained and monitored. The British experience in regulating ethical behavior can be seen as illustrative of international trends in ethical regulation. Far from being an integrity model, where individuals are trusted to regulate themselves, it is a compliance model, which uses formal rules and external agencies to regulate behavior. In 2000 two new bodies were created: one with a primary role in evaluating and investigating complaints, and the other as a disciplinary body to hear complaints and appeals.

Ethical regulation reflects the culture of a nation. Ethics is everyone's business, and so some social practices must be rethought in order to minimize threats to the harmony of living together.

What is interesting is that ethical reflection happens in parallel to the crisis of confidence and the consequent period of learning and cultural rupture that Italy is going through. It is also necessary to change the expectations of the agents and to provoke competition within the public sector in order to begin to create a development plan based on a forecasting model and a strategy that organizes priorities.

Education allows individuals to expand their cognitive horizons, to have access to important information, knowledge, and wisdom, to better understand the world and themselves, and to position themselves to face life's problems better equipped to solve them. Since freedom, according to Sen (2000), is both a means and an end of development, education is a privileged freedom in development. Education is so important that it can be said that being well-educated is an end in itself, given the practical inseparability between being well-educated and being free. This is why the deprivation of educational freedom is such a serious barrier to the development of a people, deserving the greatest and best efforts of society to remedy this deprivation.

First of all, it is paramount to work on the concept of development as freedom (Sen, 2000), highlighting the fundamental role of education, democracy, and transparency in public and private affairs as means for development.

Despite the fact that Italy has advanced in political freedoms and freedom of expression, as well as social rights, the greatest inhibitor of corruption, which are effective education and quality popular participation, has not yet been consolidated in the country. Obviously, before having access to government information, one must know how to deal with the avalanche of information, which is an increasing challenge in today's world, especially due to the well-known phenomenon of fake news.

Rodrigues, Camillo & Mattos (2014) maintain that currently science education is largely oriented towards what seems to be a positivist perspective, which reduces human beings - teachers, learners, and researchers - to passive and isolated individuals who construct knowledge by themselves.

Education about the organization of the democratic state and education about human rights, especially civil rights that deal with man's own freedom, are what should be given the most attention. These two subjects must be framed within the path of formation of each person's conscience with a view to the acquisition of attitudes and habits that will strengthen the responsibility of young students within society, nurture civic initiative, and foster human solidarity. Civic education cannot, therefore, be oriented only to moral education conceived as a process of raise awareness and respect for behavioral norms and rules.

We should not consider citizenship as a historically linear process, perhaps accumulative or in stages according to the Hegelian evolutionary logic of human development. To consider citizenship in particular terms of moral evolutionary stages of development is, first of all, a reductionist interpretation of the moral sense of a socially constructive subject and, secondly, to circumscribe citizenship to Westernized processes and logic (notably from the Marshallian strand of civil, political, and social rights historically grounded in England). At the same time, considering citizenship in particular terms of the universal logic of Kantian morality may present difficulties in understanding the subject of justice challenged in the issue, since it disregards sociopolitical and institutional elements of democratic development. However, at this point, between the linear reductionist logic and the universal expansionist one, we can draw elements from both processes that allow us to consider citizenship from a concrete and material analytical perspective.

First, citizenship is not a hermetically closed or linear process in history. Thus, we see it as crossed by disputes both materially and immaterially, in historically situated moral progress and regress, and in individual and collective meanings - therefore, linearity is a process that, when assumed in terms of citizenship, raises fragility. Second, this linear sense takes us from the evolutionary moral point of view, as if we could say that citizenship transposes evolutionary moral accumulations in stages of development. Here Marshall's notion taken to its apex must be refuted. Finally, Kantian logic is able to explain a cosmopolitan basis but one that to some extent predefines us when considering the local and territorial perspectives and territorial processes of citizens. Here, the notion of the subject of justice in terms of parity of participation in the logic of global justice in Nancy Fraser (2009) seems to us more adequate.

According to Ferrarezzi *et al.* (2012), all the characteristics of the sharing culture are related to information with a humanistic focus; and are associated with autonomy in decision-making, sharing of experiences, flexibility, and freedom of action.

Amartya Sen's (2010) view of development is called the "development as freedom approach" or "capability approach". For this Indian author, development is linked to the expansion of human capabilities and freedoms in a process in which personal choices to live life to the full are expanded. This implies that good public action not only distributes goods to passive recipients but also expands people's choices and promotes their capabilities, including the ability to choose. A quality education system, balanced in its scientific and humanistic segments - which includes education for citizenship, along the lines mentioned above - is fundamental in promoting the necessary conditions for citizens, which Sen (2000) talks about.

Some cultures do not have the habit of reading and the culture intelligence makes all difference in the learning process with other ways of thinking and acting.

3 Cultural intelligence to learn by comparison internally and externally

Cultural Intelligence, unlike emotional intelligence, considers cultural context, and therefore focuses on collaboration, and on internal and external participation to learn from other values, beliefs, assumptions, and traditions.

Cultural intelligence refers to a general set of capabilities with relevance to situations characterized by cultural diversity. Emotional Intelligence therefore differs from Cultural Intelligence because it focuses on the general ability to perceive and manage emotions without regard to cultural context (Ang *et al.*, 2007).

Bucher (2007) concludes that Cultural Intelligence is about awareness of our values and those of others, and the relationships between people's values, behaviors, and cultural backgrounds, and Rockstuhl *et al.* (2011) contend that theory and research suggest that Cultural Intelligence facilitates expressive bonding and show the value of Cultural Intelligence as a critical leadership competency in today's globalized world.

Cultural Intelligence refers to a general set of abilities with relevance to situations characterized by cultural diversity. Emotional Intelligence, therefore, differs from Cultural Intelligence because it focuses on the general ability to perceive and manage emotions without regard to cultural context (Ang *et al.*, 2007).

Theoretical arguments suggest that senior executives who are more culturally intelligent are better able to scan their environments for relevant and accurate information and use this higher-quality information to make better decisions and take better-calculated risks (Ang *et al.*, 2007).

One reason that CI increases job performance is that it results in better judgment and decision-making. An important cognitive outcome is cultural judgment and decision-making, which refers to the quality of decisions regarding intercultural interactions (Ang *et al.*, 2007).

Based on these definitions, the importance of the development of Cultural Intelligence in the public sector to open space and have more capacity to listen to society and also to other governments with similar initiatives of social participation and public administration reform is clear. Cultural Intelligence can be developed, for example, through academic exchange programs, giving the opportunities for society to reach some level of cultural intelligence and therefore be able to participate with relevant knowledge in different public projects and programs. It is also possible to develop cultural intelligence through exchange of positions among civil servants from different parts of Italy or even with other countries. In practical terms, a civil servant involved in collecting public opinion to improve the effectiveness of the project of the re-qualification of the port of Livorno can change position, for a short period of time, with a civil servant responsible for the same thing in the Casa della Salute in the region of Emilia-Romagna. In another opportunity, civil servants involved in social participation in different countries with good relationships can exchange positions as well.

4. The integration of Knowledge Management and Governmental Intelligence Practices to improve the collection and application of collective intelligence

Bali, Wickramasinghe & Lehaney (2009) define Knowledge Management – KM as a set of tools, techniques, tactics, and technologies designed to leverage the intangible assets of the organization by extracting data, pertinent information, and relevant knowledge to facilitate decision making. Knowledge Management is a set of practices aimed at the interaction between tacit and explicit knowledge to acquire and create new competencies (knowledge + skills + attitudes) to enable an organization to act intelligently (transform complexity into meaningful simplicity) in different environments (De Angelis, 2016a).

For this work, by virtue of having the focus on the quality of social participation to increase the effectiveness of government projects, the suggested practices are collecting lessons learned both internally and externally and the best practices that involve co-production of public policies and, in particular, organizing, creating and applying the collective knowledge in Communities of Practice – CoPs.

Three elements characterize a CoP: domain, community, and practice.

- **Domain.** A CoP presents an identity defined by a shared set of interests. It has committed members who hold a shared competence, learn from each other, stand out and

are valued for this collective competence. They are not just a club of friends;

- **Community.** Joining a CoP involves participating in and discussing joint activities, mutual help, and sharing information among members because of interest in the domain. To maintain this, in CoPs, relationships are built that allow members to learn from each other, even if they do not work together daily;
- **Practice** is characteristic of a CoP because in it its members are practitioners and share experiences, stories, tools, and ways of solving problems, that is, they develop a shared practice (Wenger, 2002).

Adherence to the informal social interaction environment and collective engagement of CoPs are important to build and transmit knowledge and promote situated (anchored) group learning in practice (Nicolini, Gherardi & Yanow, 2003).

The great thing about Communities of Practice – CoPs is the involvement in and understanding of joint activities, mutual help and mutual growth. Obviously, sharing information and knowledge (contextualized information) among members depends on the interest they must have in the subject matter. To join a CoP it is important to have access to an explanatory primer about the public-private project that is being discussed and a questionnaire about the main points (agenda items) to be worked on within the CoPs, separated by theme.

Staying in the CoPs depends on building relationships that allow members to learn from each other, even if they don't work together daily. Only then the group's reflexivity, learning, and social competence are collectively extended, and it can then be considered a Community of Practice – CoP.

Choo (2002) defines OI as a continuous cycle of activities that include sensing the environment, developing insights, and creating meaning through interpretation, using the memory of past experience to act on the developed interpretations. OI refers to a process of turning data into knowledge and knowledge into action for organizational gain (Cronquist, 2011).

De Angelis (2016b) considers OI as the ability of an organization to adapt and to learn and change in response to environmental conditions through the use of relevant knowledge.

The Organizational Intelligence – OI – practices are used to improve the interpretation and synthesis of the knowledge generated: expert analysis, intelligent systems and advanced techniques such as competitive hypotheses and modeling using structural equa-

tions. Organizational Intelligence tools combine a mix of socio-technical elements from (a) subjective assessments of an online discussion led by facilitators and subject matter experts with (b) real-time feedback from data mining and semantic analysis of the online discussion. OI tools contribute to deep structural changes and transformations in the social climate, the collaborative culture and the role of internal collective intelligence (Chauvel *et al.*, 2011). The idea behind OI tools is to transform crowdsourcing models that apply the “wisdom of crowds” to the “wisdom of experts” to solve complex problems.

Staskeviciute & Ciutiene (2008) point out that in the scientific literature it is possible to find different concepts of Organizational Intelligence, but they are all constrained by the same characteristic: the organization’s ability to adapt to the environment and to Knowledge Management.

Despite the intuitive appeal that the concepts of KM and OI are complementary and interdependent, this relationship has received relatively little attention in the literature. For Halal and Kull (1998), Organizational Intelligence is a function of five cognitive subsystems: organizational structure; organizational culture; stakeholder relationships; strategic processes; and KM. Liebowitz (2001) emphasizes that active knowledge management is critical to enable organizational performance improvement, problem-solving, and decision-making.

Based on these perspectives, one can conclude that KM provides methods for identifying, storing, sharing, and creating knowledge, while OI integrates, analyzes, and interprets this knowledge for decision-making and problem-solving.

Similar to the juxtaposition between Knowledge Management and Organizational Intelligence, OI and Governmental Intelligence – GI share common roots. The study of OI in the political arena is known as GI.

Despite such a shared intellectual and practical heritage, work in Organizational Intelligence and Governmental Intelligence has developed in separation, with surprisingly little interaction. It is only recently that organizational strategy scholars have started to engage more substantially with Governmental Intelligence literature (Munro, 2010; Kornberger, 2013; Mackay & Zundel, 2017; Kornberger & Engberg-Pedersen, 2019).

Kornberger & Vaara (2021), by elaborating on the intersections of organizational and governmental intelligence research, seek to open up avenues for further dialogue between governmental and organizational intelligence.

Governmental Intelligence has a long tradition of thinking through strategy as engagement and therefore this body of literature has helped us to capture aspects of strategy

work that are difficult to conceptualize – or even accept – in our conventional thinking about Organizational Intelligence.

Notably, practices of engagement are not necessarily competitive – they can also be collaborative or co-operative: what engagement practices share is a focus on influencing external actors and their intentions, decisions and actions with the aim that they either join one's own designs, give up their own agendas, or change their course of action.

Engagement has a great intersection with wisdom, which is even higher than intelligence, in this case, governmental intelligence.

According to McKee & Barber (1999), wisdom is “hard won from engagement with life” and therefore gained through experience. Experiences calling for the application of wisdom and contributing to its generation are said to include responses to fundamental life issues (Smith & Baltes, 1990), confronting challenging situations (Smith & Baltes, 1990), facing uncertainty (Brugman, 2000), etc.

According to Elangovan & Suddaby (2020) wisdom is a way of approaching the world and acting in it through a holistic orientation in making judgments in complex and ambiguous situations.

Houck & Gamette (2019) consider wisdom an elevated understanding where “understanding” is an appreciation of ‘why’: Wisdom can increase effectiveness, adding value through judgment (“the right thing to do”). Wisdom uses knowledge for the benefit of the larger purpose, the greater good.

This conclusion, along with the capacity to create strong ties, is a clear demonstration of wisdom.

Sharing knowledge and power, opening the decision-making process, and fostering new relationships and partnerships are the foundation of Governmental Intelligence.

The elements of intelligence are prediction, strategy and action (Rothberg & Erickson, 2004). Therefore, strategy is not an action or behavior, but an effect of the prediction made.

Strategy is an effect, a relation between a specific action and the fulfillment of a purpose or a goal. The locus of strategy is the bridge, linking tactics with policy through effect (Kornberger & Vaara, 2021).

Tactics sharpens Government Intelligence's focus on hybrid and disruptive environments: it broadens its structural anchor points to harness distributed cognition, collective intelligence and decentralized collective action.

Besides this important balance between creation (KM) and application of knowledge (GI), and of course better conditions for it (CI), it is fundamental to understand how to construct this collective action (shared governance), topic of the next section.

5. Shared Governance and the New Public Service (NPS)

Shared governance changes the current situation of community dependence on the government to an ideal situation of co-responsibility and citizenship in developing actions to improve the community's living conditions and provide greater effectiveness of public policies.

This social innovation would be a great solution for building a more educated populace capable of solving their own problems. This kind of innovation is a new way of thinking of and creating public policies, from testing of new participatory institutional arrangements and integration with decentralization assumptions, to social control and participation of civil society and companies in searching for social capital, the unifying element of contemporary society.

Moreover, civic engagement has huge transformation potential in the development of people as human beings. Among the results of the collaborative process are human development, social benefit and the effectiveness of actions.

The federal government could create and fund a Center for Research in Social Innovation to change the way social programs are designed and evaluated. The Social Fund would consist of public money, as well as private and philanthropic investment for the selected ideas of social entrepreneurs in order to help lift people out of poverty, particularly emphasizing personal responsibility. The government would reward the truly useful innovations to reduce social inequality.

One example is the Bank for Social Innovation created in Lisbon, Portugal. This bank brings together 27 institutions, organizations and public and private companies that invest their assets in promoting social innovation. Among others, one of the initiatives of this bank is to promote innovative models and plans of shared governance, encouraging citizens to participate and cooperate actively in setting up innovative and sustainable solutions to the problems, needs and challenges of society.

As part of this initiative, a Social Innovation Fund (SIF) was created to leverage and support Social Innovation and Entrepreneurship Initiatives (IIES) that develop innovative, impactful, and sustainable responses to solve societal problems.

In both FIS CREDIT and FIS CAPITAL, funding or investment proposals will only be

eligible if the projects that the organizations or companies intend to develop are recognized as Social Innovation and Entrepreneurship Initiatives (IIES). This recognition is made by the Portugal Social Innovation initiative, through the issuance of a favorable opinion that must be included in the application files to FIS.

The adoption of procedures to involve citizens in government seeks greater legitimacy and support for the actions, as well as additional knowledge that the government does not have to give answers to the growing social demands. Public organizations are not designed or structured to deal with the complexity of the contemporary world (Bourgon, 2009). It is therefore essential to create mechanisms to capture the collective knowledge, and to prepare experts and facilitators to transform the relevant knowledge into practical intelligence.

Sharing knowledge and power, opening the decision-making process and fostering new relationships and partnerships are the foundation of governmental intelligence.

The challenge of coordinating so many actors, organizations, interests, alternatives, political projects and decisions is enormous for the rulers (Ferrarezi & Oliveira, 2011), because increasingly governments need to work with more actors, sharing responsibilities, risks and power to achieve results.

Effective consultation of stakeholders in the formulation and implementation of public policies is more important than the power of the project's leaders, because only with their collective intelligence is it possible to reconcile efficiency (minimizing costs) with effectiveness (maximizing positive and sustainable results).

Collective intelligence guides project implementation, spending minimal resources (efficiency) and getting more effective results by verifying the need and opportunity for an action (ex/ante) and the extent that the result generates sustainable profit to the population (ex/post).

The connection between planning and participation seems intuitive, as adequate knowledge about the problems to be faced (diagnosis) and the definition of corrective strategies and viable paths (proposition) tend to be better produced when the different actors involved in such problems take part in the process, providing information and knowledge from their different perspectives.

The proliferation of new forms of governance is an adaptation of political administrative systems to the diversity, complexity and dynamics of contemporary society. The result is a society with a greater number of actors exerting influence and with a greater number of interactions between representatives of the various social interests.

Popular participation may be the constitutive element of a renewed notion of sustainable

development. According to Sen (2000) the development of a society can be measured by the freedoms that its members enjoy. One of the roles of freedom relates to the condition of an individual to carry out development, the implementation of which would result in the person's ability to influence and participate in social issues (Sen, 2000).

According to Frey (2004), the collaborative process is founded on a tripod of actions in the areas of (1) mobilization, (2) awareness/participation and (3) the development of community projects and activities in order to give effect to the principles of empowerment, safety and participation.

The government's active policy must create a favorable environment and establish a set of rules, norms and laws capable of giving sustainability to participatory practices, and tools to apply the knowledge generated after a review process.

Scherer-Warren (2012) points out that public policy conferences are potential spaces of collective intelligence, in which state and society are mobilized to evaluate policies and practices and produce guidelines and proposals to be incorporated into the government agenda. They are also contexts for the development of networks and the participation of civil society in new forms of governance.

On the side of the government, there is the myth that society is not prepared to participate as a protagonist of public policy, because much of the government sees society as an element that complicates decision-making when they do not understand the problem context or when faced with political interests.

In building policies for popular participation it is paramount to point out three major challenges:

- creating a knowledge-sharing culture within and outside the public administration for co-creation and implementation of policies, programs, projects, and activities;
- encouraging and facilitating concise and well-organized expression in online discussion;
- the use of tools / intelligent systems and experts to transform information into knowledge (context) and then into intelligence (application). Recognition of the importance of active participation on the part of citizens, the private sector and civil servants for the creation of new knowledge, as well as intelligent systems and experts to facilitate / guide the collaboration and analyze this new knowledge generated should be the basis of a new governance model.

The challenges for the advancement of shared governance are:

- To identify, systematize and reflect on the disastrous results of centralized government and sensitize the government and public servants to the importance and dynamics of shared governance.
- To create a governance model which is characterized by the involvement of government, private companies and civil society in decisions.
- To create governance networks separated by topics with the participation of the agents involved in the preparation and execution of public policies.
- Participation of public officials responsible for the programs under discussion as facilitators and motivators of the construction of the collective knowledge.
- To institutionalize the practice of long-term planning (how to do) and management (how to analyze and improve), from the development of a strategy (what to do and why to do it).
- To continue the good projects and programs, regardless of the management of the time.
- To encourage the engagement of citizens in the development and implementation of public policies.
- To allow people to access the mechanisms of popular participation and social control in a relatively egalitarian way.
- Intensive use of new information and communication technologies without ever removing the focus on the improvement and training of civil servants.
- Shared governance brings new knowledge to the decision-making process, potentially increasing the effectiveness of government action in terms of social innovation.
- The assumptions of social innovation, decentralization, social control and social participation are dependent on the creation by the government of modern tools for the collection and application of collective knowledge.

The actual model of Public Administration ends up generating an avalanche of information, underestimation of human capital, difficulty in utilizing collective knowledge, lack of effective results and loss of focus. In fact, public organizations go through a phase of

“technological enthusiasm”.

Denhardt & Denhardt (2003) argue that in the New Public Service (NPS) model values such as efficiency and productivity cannot be lost, but must be placed in the broader context of democracy, community and public interest. The public interest is best served by public servants and citizens committed to making important contributions to society.

We need a renewed sense of community and it is government that can play an important and fundamental role in this, by facilitating and supporting relationships between citizens and their communities through cooperatives, for example.

Therefore, the pragmatic focus of administrative reform is to build formal and informal institutions that induce agents to engage in cooperative behaviors.

The NPS is determined by the substitution of technical efficiency and market purposes with the practice of co-production of policies.

According to Denhardt (2007), the basic principles of the NPS model are to:

- serve citizens, not consumers: as public service is seen as an extension of citizenship, both government and citizens need to abandon short-term interests, assuming collaborative roles in building an educated and mature civil society.
- Pursue public interests: in the NPS the administrator is merely the arbiter of the public interest.
- Give more value to citizenship and public service than to entrepreneurial vision: public administrators work within complex political networks and their work must involve citizens in the development of public policies, which shapes politics and builds citizenship.
- Think strategically and act democratically: policies and processes must be developed through collaborative processes, so that citizens can be involved in the public policy-making process rather than seeking only to satisfy their short-term demands.
- Recognize that accountability is not simple: accountability in public service is what comprises the balance between rules and responsibilities that presupposes moral issues, public law and public interest. Thus, public administrators must correspond to the norms, values and preferences of the complex system of shared public governance.
- Serve rather than lead: officials must use values-based leadership to help citizens articulate and satisfy their shared interests. They must share power and lead with

commitment, integrity, respect and empowerment.

- Value people, not just productivity: public organizations have a better chance of being successful if they operate through collaborative processes and shared leadership based on respect for people. Respect for people is acquired from the very socialization provided by shared governance and the consequent search for effectiveness from the point of view of the beneficiary of public projects.

The adoption of NPM requires intense dialogue between all levels of an organization but will only occur if fostered by leaders through knowledge Management practices, in particular mentoring, lessons learned and communities of practice in searching for common language and mutual adjustment and growth.

Some strategies to reach common language and mutual growth are:

- Creating sub-groups with different leaders that work on the same problem and share the solutions with all groups, facilitating critical appraisal.
- Inviting external experts to observe and intervene in discussions.

The New Public Service – NPS (Denhardt & Denhardt, 2003) is a good structure in between government and society and motivates the private sector to change towards this collaborative model in order reach the target (society).

However, the NPS model does not present the relationship among culture, knowledge and intelligence. The NPS model could also incorporate practices do Knowledge Management and Governmental Intelligence to transform collaboration into effectiveness of government' s projects and programs.

6. A model of Cultural Intelligence, Social Participation and Governmental Intelligence with the support of KM and NPS

The literature review above explained the definitions and applications of all the constructs involved in the research model proposed in this manuscript.

Participation and social control are the main elements of a government shared between state and society in order to improve the effectiveness of public policies. Shared governance generates relevant knowledge and the government should organize, transfer and use that contribution. The collective knowledge has the potential to change the values, beliefs and assumptions of public actors, especially when added to learning from other countries and cultures.

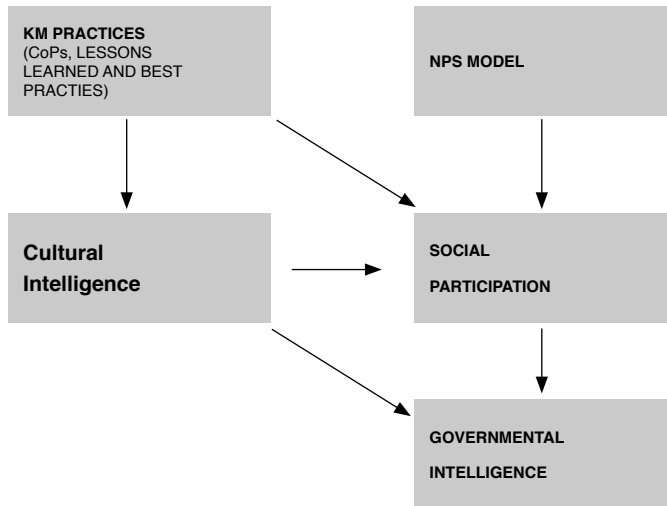
As seen in the previous section, shared governance between government and society is the main element of the New Public Service model. However, the Italian government, like many other governments, has difficulty in collecting the collective knowledge and transforming it into collective intelligence, that is, applying it to its projects and programs in which the target audience is society, improving effectiveness and at the same time governance, with support from society.

Obviously, an organized society can contribute better, according to the theme that is proposed for collaboration, but what cannot be accepted are governmental portals that look more like shopping malls for paying taxes and fees.

The communities of practice, one of the tools of Knowledge Management, serve exactly to collect and organize, in topics/projects/programs, the conversation between government and society. However, the motivation and analysis of this discussion should be done by experts in the themes discussed within the communities in order to avoid an avalanche of information to the decision maker. This analysis is a tool of Organizational Intelligence.

At this point we realize the importance of developing cultural intelligence, not only internally among different cultures within Italy itself, but also with other countries, in order to know how to work with the different opinions, backgrounds, and even races, since 10% of the Italian population are immigrants or refugees from Africa. Cultural intelligence is precisely the model used in Germany for young people to enter university with a certain level of maturity in order to start companies, a fact that can be observed for example in Sao Paulo, Brazil, where the German immigration after the Second World War led to the creation of 1100 German companies. This model was developed in an attempt to change the image of Germany after the two wars and to rebuild the country after the defeats. More recently China has imitated this model and sent thousands of selected students and public and private employees to do master courses and doctorates abroad with return contracts, besides linking several institutions, notably from France and England, with their post-graduate programs in China.

Fig. 1 shows the model of Cultural Intelligence – CI, Governmental Intelligence – GI and Social Participation – SP (Cigisp) to improve the effectiveness of public policies.

Fig. 1 The CIGISP model (source: own elaboration).

The Cigisp model explains the relationship between Knowledge Management, Cultural Intelligence - CI, Governmental Intelligence - GI and Social Participation - SP (Cigisp).

It is clear that better knowledge creation and organization (KM) has a strong impact on how we learn from other cultures and build resilience (CI).

No doubt the new knowledge created from selected KM practices, in particular the knowledge of organized civil society, together with this learning by comparison, helps a lot in social participation.

However, the model of public administration must also be changed, so it is also important to observe the impact of the participatory model (NSP), in place of the current model (the NPM), is of paramount importance to reduce corruption and competition and increase collaboration and effectiveness.

This study uses the methodology of Triangulation to demonstrate the relationship among the constructs.

Triangulation is a method used to increase the credibility and validity of research findings (Cohen et al., 2000).

It also helps refute hypotheses where one dataset invalidates a supposition generated by another. It can assist the confirming of a hypothesis where one set of findings confirms another set (Noble & Heale, 2019). Finally, triangulation can help explain the results of a study (Carvalho & White, 1997).

Central to triangulation is the notion that methods leading to the same results give more confidence in the research findings (Rothbauer, 2008).

Several authors demonstrate the impact, or better, the support of KM (creation, organization and sharing of knowledge) on 1. Culture Intelligence (learning by comparison with other cultures) and 2. social participation (contribution of the society to public projects and programs).

Knowledge Management and Cultural Intelligence. According to Ang *et al.* (2017), people with a high level of Cultural Intelligence are able to scan the environment for relevant and accurate information and use this higher quality information contextualized (knowledge) to make better decisions, and take better calculated risks (intelligence).

Knowledge Management and Social Participation. Davel & Silva (2017) found that by engaging in learning contexts, people engage in dialogue, negotiate meanings based on their professional and everyday experiences, energize their individual reflection processes, and contribute to the reflection of others. Thus, group reflexivity, learning, and social competence are collectively extended, and may constitute communities of practice (CoPs) in organizations (Davel & Silva, 2007).

In this case study (the reform of Public Administration in Italy), the practices of KM, in particular CoPs, best practices and lessons learned, can help the National Recovery and Resilience Plan –Nrrp, in all the four areas: 1. access; 2. good administration; 3. human capital; and 4. digitization.

In times of remote work, the groups of discussion (CoPs) create possibilities for collaboration of all on different topics of public administration. All the groups/communities, however, should be monitored, motivated and analyzed by experts, who are also responsible for delivering the results of these debates to the decision makers (practice of OI).

The NPS model enriches social participation through opening space for it. Other researchers support this conclusion.

New Public Service and Social Participation. According to Denhardt (2007) under the NPS model the public sector gives more value to citizenship and public service than to entrepreneurial vision: public administrators work within complex political networks and their work must involve citizens in the development of public policies, which shapes politics and builds citizenship.

Cultural Intelligence is the key tool to reach maturity through getting involved with different values, beliefs and assumptions and learning by comparison with other cultures. Cultural Intelligence – CI impacts Social Participation – SP, in particular when civil society learns with more collaborative citizens. CI also impacts Governmental Intelligence – GI at the time that the government along with the public administration realize the necessity of qualified and organized social participation to reach higher levels of effectiveness, which shows the impact, or better, the contribution of SP in improving GI.

Scholars have studied these relationships.

Cultural Intelligence and Social Participation. Bucher (2007) concludes that CI is about awareness of our values and those of others, and the relationships between people's values, behaviors, and cultural backgrounds.

It is paramount to highlight that De Vita (2001), Kennedy (2002) and Tweed & Ledman (2002) suggested that by influencing the way individuals perceive, organize and process information, the way they communicate with others and the way they understand, organize and generate knowledge and solve problems, culture is inextricably related to learning approaches and preferences.

Cultural Intelligence and Governmental Intelligence. Rockstuhl *et al.* (2011) contend that theory and research suggest that CI facilitates expressive bonding and shows the value of Cultural Intelligence as a critical leadership competency in today's globalized world.

In the same sense, Akgun *et al.* (2007) argue that OI, that is GI in the macro level. Is an everyday activity that is cognitively distributed and demonstrated by people's behavior, their culture and their organizational routines.

Social Participation and Governmental Intelligence. Tapscott *et al.* (2008) emphasize that we are in an era in which power, the government's authority, and the legitimacy of public policies will become even more dependent on interactive democracy. Therefore, public value is no longer provided only by the government but also by collaboration.

The Cigisp model shows that collective knowledge from social participation generates a new awareness in relation to the supremacy of the public interest.

Sharing governance among government, society, the market and other countries is paramount to improving the effectiveness of public projects.

The model provides the foundation to develop corporate social responsibility by the exchange of knowledge and experience, which is potentially intelligence.

The objective of this model is to provide a strategy for improving the quality of social participation by opening the process of creation of knowledge and decision-making. The internal actors should also go through a process of learning with other cultures, which is fundamental in an increasingly globalized and complex world.

It is clear when analyzing the Cigisp model that KM practices facilitate both the collection of learning by comparison with other cultures (cultural intelligence), and the social participation itself (organizing and creating collective knowledge), which also receives the direct contribution of cultural intelligence.

It is important to note that all this is greatly facilitated by the NPS model, which seeks exactly this shared governance, which aims, if facilitated by practices of organizational intelligence (at the macro level called Governmental Intelligence), in particular for the motivation and analysis of the CoPs by experts on the topics under discussion (discussion groups on

issues that impact society directly).

Concluding thoughts

The model proposed in this work, the Cigisp model, considers that the distinction between politics (government) and technique (public administration) would only be softened if the decentralization of knowledge and decision-making power is evoked through the involvement of society and the bureaucrats themselves in the design of public policies. It is administrative reform with a societal aspect (shared governance) that drives the end of the political culture of exchanging positions for support, and not the other way around.

As one of the responses to the economic and confidence crisis, the public space comes to identify more with society, and less with the state. We are evolving from Hobbes (State Sovereignty) to Locke and Rousseau (People's Sovereignty). Governing with society, rather than governing society, makes the beneficiary able to contribute to the development of the strategy, planning and management of various programs and projects, improving the quality of expenditure and public action. Citizen participation and the establishment of partnerships help in the transformation from a short-term culture of mistrust to a long-term culture of collaboration.

The state must ensure that participation and social control take into account the issues of power and divergent interests in any public project.

From this understanding, the state should be open to the knowledge of society and other countries in order to win confidence and overcome the economic crisis arising from the isolation and maintenance of the status quo policy.

As discussed in this article, the crisis is an opportunity to revise beliefs, values, assumptions and behaviors in search of better results. The destructive side of officialdom led to economic, social, and moral crises and other problems arising from the mother of all crises, the crises of perception.

The Cigisp model shows that the exchange of knowledge between state and society, fueled by learning from other countries, can shift the focus of government action towards the supremacy of the public interest and effectiveness of public policies, which automatically reduces corruption.

There are several challenges and obstacles to be overcome for the implementation of the Cigisp model, since collaboration with society is not of interest to all governments, largely due to the reasons exposed (difficulty of selection, collection and application of collective knowledge), but also due to the effect that social participation has on the irregularities that

some rulers or public servants may commit.

The ideal functioning of this new form of collaborative governance through social participation that the New Public Service model proposes to replace the current model of the New Public Management, is often undermined in the national and local political sphere because informal institutions continue to operate, distorting democratic objectives through clientelism, patronage, bureaucratic insult, colonialism, and the capture of participation, etc.

There is a discourse that the senators and deputies already fulfill the role of being the representatives of the society, which seems to be an argument that they have not joined the open government wave or those who cannot justify “accidents” such as falling bridges, burying people, and building hospitals and universities in the wrong places, for example.

Bibliographical references

- Acemoglu, D., & Verdier, T. (1998). Property Rights, Corruption and the Allocation of Talent: A General Equilibrium Approach. *Economic Journal*, 108.
- Afsar, B., Al-Ghazali, B., Cheema, S., & Javed, F. (2020). Cultural intelligence and innovative work behavior: The role of work engagement and interpersonal trust. *European Journal of Innovation Management*.
- Alexandra, V., Ehrhart, K. H., & Randel, A. E., (2022). Cultural intelligence, perceived inclusion, and cultural diversity in workgroups. *Personality and Individual Differences Journal*.
- Ang, S., Dyne, L. V., Koh, C., Ng, K. Y., Templer, K. J., & Tay, C. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making. Cultural Adaptation, and Task Performance. *Management and Organization Review*, 3(3).
- Bali, R. K., Wickramasinghe, N., & Lehaney, B. (2009). *Knowledge Management Primer*. New York, NY: Routledge.
- Balzer, H. (2003). Routinization of the New Russians? (a negative stereotype during the 1990s). *The Russian Review*, 62.
- Bardhan, P. (1997). Corruption and Development: A Review of Issues. *Journal of Economic Literature*, 35.
- Bauman, Z., (1999). *La società dell'incertezza*. Bologna: Il Mulino.
- Bencikova, D. (2013). Cultural intelligence as an inevitable part of management practices in Slovak small and medium businesses. In: Vojenske reflexie : vojenske vedecko – odborné periodikum. Liptovský Mikuláš: Akademia ozbrojených sil M. R.
- Bouchard, T. J. Jr., Lykken, D. T., McGue, M., Segal, N. L., & Tellegen A. (1990). Sources of human psychological differences: the Minnesota Study of Twins Reared Apart. *Science*, 250(4978).
- Bucher, R. D. (2007). *Building Cultural Intelligence (CQ): Nine Mega Skills*. Upper Saddle River, N.J: Pearson/Prentice Hall.
- BECK, U. (2002). *La sociedad del riesgo global*. Madrid: Siglo XXI.
- Biekart, K. (2015). Guillermo O'Donnell's "Thoughtful Wishing" about Democracy and Regime Change. *Development and Change*, 46.
- BRYAN, F. M. (2003). *Real democracy: the New England town meeting and how it works*. Chicago: The University of Chicago Press.
- Caloghirou, Y., Kastelli, I., & Tsakanikas, A. (2004). Internal capabilities and external knowledge sources: complements or substitutes for innovative performance. *Technovation*, 24(1).
- Chauvel, D., Tressols, F., & Despres, C. (2012). *The open innovation of management & organization. Management in the knowledge economy – new managerial models for success*. [S.l.]: Pearson.
- Clopton, A. (2011). Social capital and team performance. *Team Performance Management*, 17.
- Ciancaglini, M. (2011). Tra democrazia partecipativa e concertazione: la legge regionale 3/2010 del "Emilia-Romagna". *Istituzioni del federalismo*, 2.
- Collier, P. (2000). Hoc ti Reduce Corruption. *African Development Review/Revue Africaine De Developpement*, 12.
- Coote, A., & Lenaghan, J. (1997). *Citizens' juries: theory into practice*. London: Institute for Public Policy Research.

- Davenport, T. H., & Prusak, L. (2000). *Working Knowledge*. Boston, MA: Harvard Business School Press.
- Davis, C. L., Camp, R. A., & Coleman, K. M. (2004). The influence of party systems on citizens' perceptions of corruption and electoral response in Latin America. *Comparative Political Studies*, 37(6).
- De Angelis, C. T. (2013). "A model of knowledge management and organisational intelligence for public sector administrations". *International Journal of Public Administration*, 36(11).
- De Angelis, C. T. (2016a). Gestión por Inteligencias. XX Congreso Internacional del CLAD sobre la Reforma del Estado y de la Administración Pública (CLAD). Lima, Peru.
- De Angelis, C. T. (2016b). The impact of national culture and knowledge management on governmental intelligence. *Journal of Modelling in Management*, 11.
- Denhardt, R. (2012). *Teorias de Administracao Publica*. Sao Paulo: Cengage Learning.
- Denhardt, R., & Dehardt, J. V. (2003). *The New Public Service: serving, not steering*. Nuvea Youk, Londres: Shape.
- Donate, M. J. & Guadamillas, F. (2010). The effect of organizational culture on knowledge management practices and innovation. *Knowledge and Process Management*, 17(2).
- Drucker, P. (1993). *Post-capitalist society*. New York: Harper Business.
- Fang, F., Schei, V., & Selart, M. (2018). Hype or hope? A new look at the research on cultural intelligence. *International Journal of Intercultural Relations*, 66.
- Farjoun, M. (2002). Towards an organic perspective on strategy. *Strategic Management Journal*, 23.
- Ferris, G. R., & Kacmar, K. M. (1992). Perceptions of Organizational Politics. *Journal of Management*, 18.
- Floridia, A. (2010). Idee e modelli di partecipazione. Il caso della legge toscana, in Allegretti, U. (Ed.). *Democrazia partecipativa: esperienze e prospettive in Italia e in Europa*. Firenze: Firenze University Press.
- Fonseca, I. F. (2019). Participacao como metodo de governo. Experiências transcalares no Rio Grande do Sul, Brasil e na Toscana, Itália. Instituto de Pesquisa Econômica Aplicada (Ipea).
- Foss, N. J., & Pedersen, T. (2002). Transferring knowledge in MNEs: the role of sources of subsidiary knowledge and organization context. *Journal of International Management*, 8(1).
- Gault, D. A., Galicia, J. F. H., & Lepore, W. (2015). Corrupción sistémica: límites y desafíos de las agencias anticorrupción. El caso de la Oficina Anticorrupción de Argentina. *Revista del CLAD Reforma y Democracia*, 61.
- Gerhart, B., & Fang, M. (2005). National culture and human resource management: assumptions and evidence. *The International Journal of Human Resource Management*, 16(6).
- Geertz, C. (2000). *The interpretation of cultures*. New York: Basic Books.
- Glynn, M. A. (1996). Innovative Genius: A Framework for Relating Individual and Organizational Intelligences to Innovation. *The Academy of Management Review*.
- Gold, A., Malhotra, A., & Segars, A. (2001). Knowledge management: an organizational capabilities perspective. *Journal of Management Information Systems*, 18.
- Hevia, F.J. (2015). Construcción de capacidades estatales y patrones de relación Gobierno-ciudadanos en México: un análisis del nivel subnacional. *Revista del CLAD Reforma y Democracia*, 62.
- Honlonkou, A. (2003). Corruption, inflation, croissance et développement humain durable.
- Huntington, S. P. (1968). *Political Order in Changing Societies*. Yale University Press.
- Kacmar, K. M., & Baron, R. A. (1999). Organizational politics: The state of the field, links to related

- processes, and an agenda for future research. *Research in Personnel and Human Resources Management*, 17.
- Kiernan, B. (2006). The System Made Me Do It: Corruption in Post-Communist Societies. *Perspectives on Politics*, 4.
 - Klitgaard, R. (1988). *Controlling Corruption*. Berkeley: University of California Press.
 - Kurer, O. (2005). Corruption: An Alternative Approach to its Definition and Measurement. *Political Studies*, 53, 1. Consultabile in <https://doi.org/10.1111/j.1467-9248.2005.00525.x>
 - Lee, H., & Choi, B. (2003). Knowledge management enablers, processes, and organizational performance. *Journal of Management Information Systems*, 20.
 - Leff, N. H. (1964). Economic Development through Bureaucratic Corruption. *American Behavioral Scientist*, 8.
 - LEWANSKI, R. (2013). Institutionalizing deliberative democracy: the Tuscany laboratory. *Journal of Public Deliberation*, 9(1).
 - Liebowitz, J. (1999). *Knowledge management handbook*. Boca Raton: CRC Press.
 - Lisak, A., & Erez, M. (2015). Leadership emergence in multicultural teams: The power of global characteristics. *Journal of World Business*, 50(1).
 - Lukensmeyer, C., Goldman, J., & Brigham, S. (2005) A town meeting for the twenty-first century, in Gastil, J., & Levine, P. (Eds.), *The deliberative democracy handbook: strategies for effective civic engagement in the twenty-first century*. San Francisco: Jossey-Bass.
 - Lückmann, P., & Färber, K. (2016) The Impact of Cultural Differences on Project Stakeholder Engagement: A Review of Case Study Research in International Project Management. *Procedia Computer Science*.
 - Lundqvist, M. A., & Williams Middleton, K. L. (2013). Academic Entrepreneurship Revisited – Rothberg, H.N. and Erickson, G.S. (2004). From Knowledge to Intelligence: Creating Competitive Advantage in the Next Economy, Elsevier Butterworth-Heinemann, Woburn, MA.
 - Mo, P. H. (2001). Corruption and Economic Growth. *Journal of Comparative Economics*, 29.
 - Montesanti, S. R., Abelson J., Lavis J. N., & Dunn, J. R. (2017). Enabling the participation of marginalized populations: case studies from a health service organization in Ontario, Canada. *Health Promotion International*, 32(4).
 - Mungiu-Pippidi, A. (2006). Corruption: Diagnosis and Treatment. *Journal of Democracy*, 17(3).
 - Nye, J. S. (1967). Corruption and political development: A cost-benefit analysis. *American political science review*, 61(2).
 - Persson, A., Rothstein, B., & Teorell, J. (2013). Why anticorruption reforms fail—Systemic corruption as a collective action problem. *Governance*, 26(3).
 - Revel, M. et al. (Eds.). *Le débat public: une expérience française de démocratie participative*. Paris: Découverte, 2007.
 - Rothstein, B., & Uslaner, E. M. (2005). All for all: Equality, corruption, and social trust. *World politics*, 58(1).
 - Rothacker, A., & Hauer, G. (2014). Leadership in Multinational Management – A Behavior-Set to Motivate Multicultural Teams. *Procedia - Social and Behavioral Sciences*, 130.
 - Selvi, S. T. (2020). A study on impacts of organizational culture on organizational commitment using nine-dimensional approach. *Materials Today: Proceedings*.
 - Sen, A. (2000). *Development as freedom*. New York: Anchor Books.

- Schaffer, B. S., & Riordan, C. M. (2003). A review of cross-cultural methodologies for organizational research: A best-practices approach. *Organizational Research Methods*, 6(2).
- Schein, E.H. (1985). *Organisational culture and leadership*. San Francisco: Jossey-Bass.
- Van de Walle, S. & Bouckaert, G. (2003). Public Service Performance and Trust in Government: The Problem of Causality. *International Journal of Public Administration*, 26.
- Vannucci, A. (2009). The Controversial Legacy of “Mani Pulite”: A Critical Analysis of Italian Corruption and Anti-Corruption Policies. *Bulletin of Italian Politics*, 1.
- Vigoda-Gadot, E., Vinarski-Peretz, H., & Ben Zion, E. (2003). Politics and Image in the Organizational Landscape: An Empirical Examination among Public Sector Employees. *Journal of Managerial Psychology*, 18.
- Villoria, M., Van Ryzin, G. G., & Lavena, C. F. (2013). Social and political consequences of administrative corruption: A study of public perceptions in Spain. *Public Administration Review*, 73(1).
- Witt, L. A., & Andrews, M., & Kacmar, K. (2000). The Role of Participation in Decision-Making in the Organizational Politics-Job Satisfaction Relationship. *Human Relations – Hum Relat.*, 53.