



A Reflection on the Brazilian government programs Neighborhood-Favela (Cesar Maia), Pacifying Police Units (Sergio Cabral) and and living in Rio de Janeiro (Eduardo Paes)

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Abstract

Guillermo O'Donnell argues that many Latin American nations have struggled to consolidate the rule of law following the transition from dictatorship to democracy. In Brazil, landmark initiatives like Pacifying Police Units (UPP) and Living in Rio de Janeiro (*Living in Rio de Janeiro (in Portuguese, Morar Carioca)*) faltered due to systemic corruption under state and city leadership, particularly during the World Cup and Olympic Games. This study posits that shared governance and popular participation are essential to overcoming these challenges. Through a literature review of participatory democracy, the work introduces the Popular Participation and Cultural Change for Corruption Reduction (PMRC) model. By analyzing platforms such as <https://brasilparticipativo.presidencia.gov.br> and <https://carioca.rio/sistema/participa-rio/>, the research concludes that reform must shift from a strictly legalistic focus toward an evolution of the nation's ethical culture. By transforming tacit social knowledge into explicit action, society can better guarantee its own security and accountability.

Introduction

Crime remains one of Brazil's most pressing public policy challenges, with violence and drug trafficking posing significant threats to public security and social development. According to Joseph Murray, Daniel Ricardo de Castro Cerqueira, and Tulio Kahn in "Crime and Violence in Brazil: Systematic Review of Time Trends, Prevalence Rates and Risk Factors", Brazil recorded approximately one million homicides between 1980 and 2010. The authors associate this dramatic increase with widening social inequality, demographic changes, the greater availability of firearms, and the expansion of illicit drug markets (Murray, Cerqueira & Khan, 2013)

Recent data reinforce the magnitude of this problem. The 2025 Atlas of Violence, published by the Institute of Applied Economic Research (Ipea) in partnership with the Brazilian Forum on Public Security (FBSP), reports that 6,393 people died as a result of police intervention in 2023. The report also discusses the impact of ADPF 635, a constitutional action introduced to reduce police lethality in Rio de Janeiro while

protecting the rights of residents in vulnerable communities. The proposal emphasizes that effective public security must be compatible with respect for human rights and that civilian deaths cannot be accepted as collateral damage in the fight against crime (IPEA, 2025).

According to IPEA (2025) drug trafficking remains a central driver of organized violence in Brazil. Between January and May 2025, Brazilian authorities seized 664,507 kilograms of illicit drugs, representing a 34.5% increase compared with the same period in 2024, according to the National Public Security Information System (Sinesp).

Brazilian legislation imposes severe penalties on drug trafficking. Article 33 of the Drug Law establishes prison sentences ranging from five to fifteen years, in addition to substantial fines. Criminal prosecution follows the procedures established in the Brazilian Code of Criminal Procedure, beginning with a police investigation conducted by the Civil Police and followed by judicial proceedings before the criminal courts. The police investigation plays a fundamental role by gathering evidence that supports the criminal prosecution.

Recent judicial decisions have highlighted the importance of respecting constitutional guarantees during criminal investigations. In Habeas Corpus No. 993,279, the Superior Court of Justice (STJ) invalidated a confession obtained under unlawful police pressure, reaffirming that convictions must be based on legally obtained and reliable evidence. The decision also underscores the continuing legal challenge of distinguishing drug users from traffickers and may influence future judicial interpretations and defense strategies. Scholars and practitioners argue that Brazilian criminal investigations require significant modernization. Police Chief and author André Luiz Bermudez advocates the adoption of scientific and evidence-based investigative methods, reducing dependence on improvisation and outdated practices. Research by Leonardo Marcondes Machado similarly criticizes the persistence of amateurism in criminal investigations and emphasizes the need for professionalization, technical expertise, and procedural rigor (Bermudez, 2021).

Bermudez (2021) found that the Improvement of public security requires more than stronger law enforcement. It demands better police training, standardized investigative protocols, greater transparency, and strict protection of constitutional rights. These reforms would strengthen both the legitimacy and effectiveness of criminal investigations.

Against this background, this study proposes a model of Collaborative Governance to improve community security in the State of Rio de Janeiro. The proposal responds to the limited success of previous public security initiatives, including the Pacifying Police Units (UPPs) and the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program. It advocates a partnership among public institutions, non-governmental organizations, local communities, and civil society to promote citizen participation, institutional accountability, and sustainable violence reduction.

The study is organized into the following sections:

1. The transition from tacit (oral) to explicit (written) knowledge in Latin education and culture.
2. The failure of the Pacifying Police Units (UPPs): leadership, institutional weaknesses, and corruption.
3. A comparative analysis of the Neighborhood-Slum and Living in Rio de Janeiro programs.
4. Social participation in the Rio de Janeiro City Council (2003–2014): comparing the administrations of César Maia and Eduardo Paes.
5. A review of social participation in Brazil and practical experiences of collaborative governance.
6. Research methodology.
7. A proposed model of collaborative governance and community participation to reduce violence in Rio de Janeiro.

1. From the passage from tacit (spoken) to explicit (written) knowledge in Latin Education and Culture.

Choo (2003) considers three types of knowledge: i) tacit knowledge (Polanyi, 1983); ii) rule-based (explicit) knowledge; and iii) knowledge based on (cultural) experience. The first consists of people's skills, know-how and intuition. Tacit knowledge comes in the form of lived knowledge, represented by personal experience in courses, books, mentors and informal learning; through intuition and perception, subjective perceptions and the exchange of ideas. Knowledge presented as that which estabelece o compromisso através de um significado shared is cultural knowledge. Choo (2003) presents this as a class that

is part of the organizational culture and is communicated through oral and verbal texts, such as stories, metaphors, analogies, visions and mission statements. The author proposes that, in order to transfer tacit knowledge, tradition and shared experience are necessary, through examples or training. Explicit knowledge is approached by Nonaka et al. (2000) as that which can be expressed in formal and systematic language, shared in data, scientific forms, specifications and manuals, and which can be easily processed, transmitted and stored. To transform tacit knowledge into explicit knowledge, we use cultural knowledge. Understanding how socialization facilitates tacit knowledge sharing is crucial, particularly from a knowledge management (KM) perspective (Schatzi et al., 2001). Tacit knowledge, despite being deeply personal and difficult to articulate, imitate, or replace (Barney and Clark, 1991), plays a vital role in fostering innovation and addressing complex challenges such as illiteracy. Gubbins and Dooley (2021) argue that social capital, especially its relational aspects, serves as a key precursor to tacit knowledge sharing, which in turn enhances an organization's innovative capacity. However, Palacios (2022) points to the lack of empirical evidence supporting the link between interpersonal trust and knowledge acquisition. Although trust is recognized as critical to knowledge transfer (Wijk, Jansen, and Lyles, 2008), research is still inconclusive on what types of trust facilitate these exchanges most effectively (Alexopoulos and Buckley, 2013). Key factors in the relational dynamics of tacit knowledge exchange: Relationships significantly influence the flow of information and learning within networks (Borgatti and Cross, 2003). Trust dependency: Effective knowledge sharing depends on trust, although its exact role requires further exploration (Gubbins and Dooley, 2021). Pre-exchange phases: Prior to sharing, processes such as knowledge seeking and initiation are essential (Hansen, 2005). Gubbins and Dooley (2021) further emphasize the role of social identity in creating psychological safety, which makes people more likely to seek and share tacit knowledge within groups. This highlights the importance of fostering environments where people feel safe by sharing their expertise. Barriers to Tacit Knowledge Sharing Fear of sharing, whether due to potential job insecurity or external stressors such as pandemics and conflict, remains a major obstacle (Duan et al., 2022). Singh (2019) and Shrivastava et al. (2021) call for more research on how knowledge concealment, both explicit and tacit, affects organizational performance. Particularly in education, where challenges abound, understanding the dynamics of knowledge sharing is essential to foster innovation. Explicit vs. tacit knowledge in innovation Park et al. (2022) found that while explicit knowledge transfer has an impact This sublinha a necessidade to codify teachers' tacit knowledge in explicit ways to improve pedagogical practices, especially for teaching students with disabilities. Collaborative networks and platforms can facilitate this transformation by improving web-based learning and fostering a culture of shared responsibility. Promoting a culture of knowledge sharing Chesbrough and Teece (1996) identify the challenge of generating innovation from tacit knowledge, given its inaccessibility and lack of coding, organizational culture plays a critical role. Lee and Han (2024) emphasize that a culture of learning promotes social capital, encouraging trust, collaboration, and continuous development (Coleman, 1994; Pasupuleti and Bommali, 2023). In these environments, employees are more willing to share ideas and feedback, which improves organizational resilience and innovation. Neethu Mohammed and Kamalanabhan (2022) emphasize the role of collaborative platforms in promoting the sharing of expertise. Reflection and storytelling, using metaphors and examples, can convey tacit knowledge effectively (Van Houten, 2022). By discussing experiences and analyses, professionals can improve learning and behavior in the workplace, thereby improving performance and addressing critical issues such as illiteracy. Transforming tacit knowledge into explicit forms is essential to address pedagogical challenges and foster innovation. This

requires structured networks, a collaborative culture, and platforms that facilitate the safe and interactive sharing of experiences. By integrating knowledge management and organizational intelligence practices, education systems can better leverage tacit knowledge to reduce illiteracy and improve outcomes for all learners.

2. The frustration of the The Pacifying Police Units (UPPs) due to the lack of knowledge of leaders and corruption.

The Pacifying Police Units (UPPs), between 2008 and 2024, is a pioneering public security and social services program in the state of Rio de Janeiro, Brazil, that aims to reclaim territories, mainly slums, controlled by drug gangs. The program was created and implemented by the State Secretary of Public Security, José Mariano Beltrame, with the support of the Governor of Rio, Sérgio Cabral, later sentenced to 425 years in prison but arrested in 2016 and released on 12.20.2022.

Despite the fact that the then Secretary of Public Security of Rio de Janeiro, José Mariano Beltrame (2007-2016), held academic degrees in Law (UFSM), Business Administration, and Public Administration (UFRGS), and worked alongside Governor Sérgio Cabral to create the UPPs, his administration failed to overcome the main challenges related to strategy, planning, and public security management. Strategically, there were difficulties in clearly defining objectives and priorities (what to do and why); in planning, limitations were observed in the structuring and execution of actions (how to do it); and in management, there was a lack of more effective mechanisms to evaluate results, correct flaws, and promote continuous improvement of implemented policies. The gap between police occupation and social integration was, in fact, the “Achilles’ heel” of the UPPs. Beltrame admitted on several occasions that security should only be the gateway, but the State failed to deliver the promised public services. Professor Jacqueline Muniz’s analysis, commented on by Boechat (2016), touches on a vital point: the “spectacularization” of security. The urgency of mega-events (2014 World Cup and 2016 Olympics) imposed a pace of expansion that prioritized quantity over quality, transforming the UPPs into a territorial occupation force instead of an integrated public security service. She accurately describes how the “UPP factory” sacrificed training and planning for electoral gains, transforming what should be public security into a “piece of propaganda.” The Human Rights Watch data she presented is a grim reminder that the logic of police violence persisted, despite the name “pacification” (Boechat, 2016).

In the film *Elite Squad 2*, the plot addresses precisely the creation of a fictional slum occupation policy and the subsequent creation of “militias.” In the narrative, Colonel Nascimento discovers that the political system uses the discourse of pacification and security to obtain electoral and financial advantages. The film’s director, José Padilha, left Brazil and moved to the United States in 2013 after suffering an attempted kidnapping at his production company in Rio de Janeiro, in an environment of strong tension and distrust generated by investigations and denunciations about police corruption and the militias portrayed in the film.

Another connection is between the film *Elite Squad 2* and the assassination of City Councilor Marielle Franco in 2018, and for this reason, director José Padilha is also responsible for the television series about this new episode in Brazilian culture.

The Igarapé Institute (2017) and Unisinos (2015) ¹explain the main cases of corruption within the Pacifying Police Program².

¹<https://ihu.unisinos.br/categorias/544682-upp-nao-acabou-com-o-traffic-so-trouxe-falsa-sensacao-de-seguranca>

²<https://igarape.org.br/falencia-das-upps/>

Several investigations revealed that part of the Pacifying Police Units (UPPs) was marked by corruption schemes that compromised their community policing objectives. Among the main irregularities were the systematic collection of bribes from traffickers in exchange for police omission, as demonstrated in the scandal involving the communities of Fallet, Fogueteiro and Coroa, in 2011, as well as complaints of protection of drug sales points and administrative fraud, such as the sale of dispensations and illegal manipulation of duty schedules in the UPP of Manguinhos. Cases of extortion, kidnappings for ransom, thefts during police operations, and other abuses of authority by agents who used the institutional structure for illicit purposes were also recorded. The most emblematic episode of this process was the Amarildo Case, in 2013, when military police officers from the UPP in Rocinha were convicted of torture, homicide, concealment of a corpse and procedural fraud after the disappearance of bricklayer’s assistant Amarildo de Souza. At the same time, allegations of misappropriation of funds intended for the UPPs and associated social programs, in the context of the state administration at the time, highlighted structural problems of governance and control. Together, these episodes weakened the credibility of the program, distorted its original proposal of approximation between the police and the community, and contributed to the return of dynamics of violence and insecurity in several areas served. However, apart from these isolated cases, the idea of the program was excellent, as explained by Brazilian researchers.

Rodrigues and Motta (2013) explain that the policy of pacification of the slums of Rio de Janeiro, initiated in December 2008, is a practical example of community-type policing, with its problems and mishaps, which ideally should bring the police and the community closer together in areas where the history of this relationship is poor and high levels of violence and poverty persist. Although the regulation of the UPPs requires police officers to have some kind of training in human rights and establishes the “philosophy of approximation” as a way of policiamento, não há regras definidas para os procedimentos dos policiais destas unidades.¹ A regulamentação das UPPs tampouco determina a criação de conselhos comunitários ou fóruns participativos similares, através de regulamentação específica.³ Na ausência desses canais de diálogo, os casos de abordagem policial truculenta em áreas de UPPs têm sido denunciados em fóruns, seminários, blogs e sites (Rodrigues & Motta, 2013).

The experience of community policing through the UPPs brought positive results, measured by the reduction in the number of homicides observed, partly due to the reduction in the lethality of police action (Cano, 2012). However, a gap in the pacification program is exposed, which is the absence of an institution that serves as a mediator in the conflicting relations between the police and the community (Rodrigues & Motta, 2013).

Given the difficulty in training police officers and the creation of this mediating organization, some cases were used by the local media to undermine the project.

On 11.05.2024, the State Government confirmed the end of 13 Pacifying Police Units (UPPs). Thus, the number of UPPs drops from 29 to 16. At its peak in 2012, the program had 38 UPPs in the state.

Azevedo (2016) studied the resistance of the legal field to the application of alternatives to provisional incarceration, and the recent implementation of custody hearings as a mechanism to control arbitrariness and police violence and to limit abuses in the use of punitive power.

³There are regulations for the creation of community security councils, but these refer to larger areas, called integrated public security areas (AISPs).

An incredibly high percentage of homicides are not the subject of a police investigation, and their perpetrators are never identified. A study of the criminal justice system in São Paulo revealed that the highest percentages of convictions are among those accused of drug trafficking or robbery, and not among those accused of homicide and armed robbery, the two crimes that most frighten people. Yet another proved that, of 4,277 homicide police reports, only 4.6% had the perpetrator and motive known and registered. In Rio de Janeiro, another study showed that 92% of homicide cases were returned to the police because they did not have the necessary evidence to be tried (Zaluar, 2007).

Azevedo (2016) identifies incompatibilities between institutional objectives and residents' expectations, highlighting that structural contradictions in the region's social development remain unresolved. The analysis suggests that planning policies should consider key factors such as the redistribution of resources, the recognition of socio-cultural identity, and political representation (Azevedo, 2016).

In 2011, before the Precautionary Measures Law, 99% of defendants accused of drug trafficking had their arrests in flagrante delicto converted into deprivation of liberty. Despite the visible improvement, the numbers remained alarming. This is because, consulting the data on the cases of defendants accused of drug trafficking concluded in 2013, it was noticed that in 55% of the cases the people provisionally arrested were acquitted or had sentences only restrictive of rights, which shows that the majority could have responded in freedom.

More recently, the National Council of Justice, in partnership with the Ministry of Justice and several state governments, began to encourage the adoption of Custody Hearings as a rotina dos state courts to present those arrested in flagrante delicto to the judicial authority within a maximum period of 24 hours after their arrest and ensure that the maintenance of the arrest is configured only in the strictly necessary cases. This measure was applied in line with the so-called Pact of San Jose of Costa Rica, to which Brazil was a signatory (Azevedo 2016).

The mafia of arbitrary arrests has a very easy explanation. Data from the National Council of Justice (CNJ) collected in 2022 indicate that an inmate costs, on average, R\$ 1.8 thousand per month to the Brazilian coffers. On the other hand, a student in basic education – according to information from the Fund for the Maintenance and Development of Basic Education and the Valorization of Education Professionals (Fundeb) – receives an average minimum annual investment of R\$ 5.6 thousand – about R\$ 470.00 per month, an amount four times lower.

Several studies have already been carried out in the university and academic environment, but they do not have the potential for positive social impact, so much so that there are no public policies to improve this situation.

In the rural area, there is the aggravating factor of the difficulty in perceiving the problem.

Moreira and Seccato (2024) explain that an important reason for having Brazilian rural areas as a study area is the lack of trust and legitimacy in the police. Issues such as the low quality of services, police violence, and corruption are the main factors that contribute to this distrust (Costa and Durante, 2019; Rolim and Hermann, 2018; Silva and Beato, 2013; Silva, 2012). Another important reason is that there is also a growing incidence of lethal violence, particularly in the North and Northeast regions of the country (Brazilian Forum on Public Security - BFPS, 2020), which are the least urbanized regions of the country (Brazilian Institute of Geography and Statistics - IBGE, 2015).

3. slum-Bairro Program (Cesar Maia) and Living in Rio de Janeiro (in Portuguese, Morar Carioca) (Eduardo Paes)

The slum-Bairro Program (Program for the Urbanization of Popular Settlements of Rio de Janeiro – PROAP-Rio), launched in 1994 during the administration of Cesar Maia, represented a significant change in the urban policy of the municipality. In contrast to the predominant strategy of slum removal adopted in previous decades, the program began to recognize these communities as a permanent part of the city, prioritizing their integration into the urban fabric through urbanization, infrastructure, and social inclusion works.

Coordinated by the Municipal Housing Secretariat and financed in partnership with the Inter-American Development Bank (IDB), the program implemented sanitation, paving, drainage, public lighting, community equipment, leisure areas and public services, as well as actions aimed at education, social assistance and job and income generation. The proposal was developed with the participation of residents, strengthening the community dimension of the interventions⁴.

Between 1995 and 2000, two contracts of US\$ 300 million each were signed with the IDB, totaling investments of approximately US\$ 600 million. Subsequently, slum-Bairro III received new resources of US\$ 300 million, divided equally between the City of Rio and the IDB, benefiting about 30 thousand households. Developed step by step with residents, the slum-Bairro program is recognized as one of the most prestigious social urbanization programs in deprived areas. It is considered by the IDB (Inter-American Development Bank) a model project and an example of public policy in the fight against poverty and extreme poverty. Since the beginning of the program in 1994, US\$600 million has been invested in slum-Bairro I and II, resulting from two contracts signed in 1995 and 2000 with the Inter-American Development Bank, each worth US\$300 million, of which US\$180 million came from the IDB and US\$120 million from the City Council. In parallel with the urban transformation, slum-Bairro implemented social programs for children and adolescents, as well as job and income creation programs. The program was indicated by the UN, in the World Cities Report 2006/07, as an example to be followed by other countries. The slum-Bairro project was also elected among the best projects in the world presented at Expo 2000 in Hannover, Germany, the largest international event of the end of the millennium. The award also allowed slum-Bairro to use the logo of the event – Expo 2000 Hannover, Registered Project of the World Exhibition in Germany – a kind of seal of quality and international recognition.

However, the Municipal Court of Auditors pointed out operational failures and the absence of effective instruments to contain the disorderly expansion of construction in the communities after the interventions⁵.

. The report of the Municipal Court of Accounts (TCM) on slum-Bairro – which the most powerful media outlet in Brazil, O GLOBO, published – pointed out as one of the program's flaws precisely the lack of instruments to control the expansion of the communities. This work was the responsibility of the Municipal Housing Secretariat until 2003, when the Pousos (housing projects) were transferred to the Guidance and Regularization Coordination of the Urban Planning Secretariat.

Years later, during the administration of Eduardo Paes, the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program was launched, conceived as an evolution of slum-Bairro. The proposal envisaged urbanizing all of the city's slums by 2020, expanding the scope of

⁴https://www0.rio.rj.gov.br/habitacao/slum_bairro.htm.

⁵<https://www2.senado.leg.br/bdsf/bitstream/handle/id/394303/noticia.htm?sequence=1>

interventions with infrastructure projects, land regularization, mobility, environmental sustainability, and urban integration. However, financial difficulties, changes in administrative priorities, and the city's preparation for major sporting events have significantly reduced its implementation. As a result, only a portion of the planned interventions were executed, preventing the program from reaching the originally planned scope.

Although both programs shared the objective of integrating slums into the formal city, slum-Bairro has established itself as an international reference in policies for the urbanization of precarious settlements, while Living in Rio de Janeiro (in Portuguese, Morar Carioca) has remained a more comprehensive proposal, but limited by administrative discontinuity and the low execution of its goals.

In fact, criticism of the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program regarding the relocation of families under the justification of being in "risk areas" during the period of preparation for the mega-events (2014 World Cup and 2016 Olympics).

Thus, the discontinuation of the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Contest affected mostly the slums located in areas further away from the central areas, compromising the promise of "universalization" of the interventions.

In 2022, the city of Rio also announces in English, taking advantage of the fluency of Mayor Eduardo Paes in this language and the number of tourists, the return of the Program⁶.

Urban planner Theresa Williamson, director of the NGO Catalytic Communities, described Living in Rio de Janeiro (in Portuguese, Morar Carioca) as "any urban planner's dream for slums." She highlighted its participatory approach, the in situ revitalization that was based on investments already made by residents, the focus on sustainability and the zoning of social interest designed to preserve affordable housing. Williamson argued that if fully implemented, the program could have become a lasting legacy for Rio de Janeiro and a model for cities around the world.

Similarly, anthropologist Mariana Cavalcanti characterized the program's launch in 2010 as a period of optimism, when integrated housing, infrastructure, social assistance, and policing initiatives promised to transform Rio's slums⁷.

The scientific article "BETWEEN THE PROMISE OF THE FUTURE AND THE PRESENT OF SETBACKS: the legacy of deconstruction of the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program in Rio de Janeiro" (Corrêa & Cavallazzi, 2020) investigates the dismantling of the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program in Rio de Janeiro during the period of preparation for mega sporting events, such as the 2014 World Cup and the 2016 Olympics.

The authors demonstrate how the government's promise to urbanize all of the city's slums by 2020 has been replaced by a scenario of social setbacks and the return of eviction policies. Through a cartographic and documentary analysis, the study exposes the mismatch between the official discourse of social legacy and the practical reality of territorial exclusion.

The text criticizes the discontinuity of the original project and the loss of residents' rights, resulting in increased urban inequality. It is concluded that the program was transformed into a diffuse advertising brand, failing to effectively integrate communities into the formal urban fabric.

According to Corrêa and Cavallazzi (2020), the main criticisms of the Living in Rio de Janeiro (in Portuguese, Morar Carioca) Program are:

1. Failure to meet targets and return to evictions

The main criticism refers to the program's failure to fulfill its central promise: to urbanize all of Rio de Janeiro's slums by 2020. Instead of leaving a "social legacy", its implementation resulted in a "present of setbacks", marked above all by the return of forced evictions. In some areas, such as Barra da Tijuca (AP4), non-urbanization was used to facilitate evictions for the implementation of infrastructure works related to mega-events.

2. Institutional dismantling and transformation of the program into a "brand"

The authors argue that the structure of the program has been progressively dismantled. The name *Living in Rio de Janeiro (in Portuguese, Morar Carioca)* began to function as an institutional brand that aggregated different programs, with different scopes and sources of funding, resulting in the loss of an integrated, coherent and consistent urban policy.

3. Lack of clear criteria and unbalanced methodology

Unlike its predecessor, slum-Bairro, Living in Rio de Janeiro (in Portuguese, Morar Carioca) has been criticized for the lack of transparent criteria for selecting slums to be urbanized. In addition, the methodology for grouping communities into "Groupings" proved to be unbalanced: while some grouped up to twelve slums, others included only one, without adequately considering the size, characteristics or specific needs of each community.

4. Territorial inequality and concentration of investments

The execution of the program presented a strong territorial bias that contradicted its objective of universalization.

1. **Spatial concentration:** the interventions prioritized slums located in the central areas of the city (PA1) and in the regions directly related to the Olympic Games (PA1, PA2 and part of PA3).
1. **Overlapping investments:** resources were often directed to slums that had already received interventions from previous programs, while several communities that had never been contemplated remained excluded.
2. **Neglect of peripheral areas:** slums located in more distant regions, especially in the West Zone (PA5), were largely neglected, contributing to the formation of new pockets of poverty and to the worsening of socio-spatial inequalities.

5. Predominance of market interests over social rights

The authors maintain that the focus of the program shifted from the principle of the Right to the City to meet the interests of real estate valuation. In areas of intense expansion of the real estate market, the maintenance of slums without urbanization facilitated removal processes and favored land appreciation. As a result, urbanization policy was progressively replaced by policies centered on public security, such as the Pacifying Police Units (UPPs), a movement interpreted by critics as a setback in relation to the advances achieved in previous decades in the field of social and urban rights.

4. Social participation in the City Council of Rio de Janeiro between 2003 and 2014: a comparison between the César Maia and Eduardo Paes Governments

Analyzing the Cesar Maia government, currently a city councilor in

⁶<https://en.prefeitura.rio/habitacao/prefeitura-do-rio-anuncia-a-volta-do-morar-carioca/>

⁷<https://rioonwatch.org/?p=17687>

Rio de Janeiro, we realize his fiscal responsibility to advance in public works and, at the same time, in social programs.

It can be seen that he gave priority to the areas of the city with the lowest HDI [Human Development Index], in which “the visibility is lower, but the social impact is greater”.

One of the characteristics of the administration is the tough speech that Maia has adopted against crime.

On the other hand, the Federal Supreme Court (STF) annulled the decisions of Judge Marcelo Bretas, former head of the 7th Federal Criminal Court of Rio de Janeiro, in a case in which the current mayor Eduardo Paes (PSD) is accused of slush fund 2 in the 2012 municipal election and passive corruption. The accusations ended up reaching only the former secretary of works, Alexandre Pinto, arrested in 2018.

With the support of evangelicals, who are the majority in Rio de Janeiro even with the Crivella scandal, Paes was elected in 2024 in the first round with 60.47% of the votes, and in early 2025, he announced the transformation of the guard into municipal police, but the project is still under discussion in the City Council.

slum-Bairro was an ambitious program established in 1994 with the goal of urbanizing slums to the status of formal neighborhoods through infrastructure interventions, public services, public facilities, and public policy. First implemented by the then mayor César Maia, the program was designed by architect Luiz Paulo Conde, who, at the time, took over the Municipal Secretary of Urbanism of Rio de Janeiro, before being elected mayor in the 1996 elections with the support of Maia, who at that time aspired to the position of governor of the state.

The program continued during Maia's second term as mayor (2001-2005) and was scaled back during his third term (2006-2010) when, in its place, the Living in Rio de Janeiro (in Portuguese, Morar Carioca) program was designed, based on the lessons of his predecessor. Living in Rio de Janeiro (in Portuguese, Morar Carioca) was then declared as a policy by former mayor Eduardo Paes in 2010, although his administration did little through him (Ildsten, Fenizola & Karem, 2019).

It is interesting to observe how society participates in these social impact programs, such as Living in Rio de Janeiro (in Portuguese, Morar Carioca).

The Internal Regime of the City Council of Rio de Janeiro also deals with the holding of Public Hearings.

Article 56, item I, assigns to the Commissions the competence to hold Public Hearings with civil society entities. As highlighted:

Article 56. Commissions are technical bodies, constituted by the members of the City Council, on a permanent or transitory basis, and intended to carry out studies, carry out investigations and represent the City Council, and it is up to them, due to the matter of their competence:

I - to present propositions to the City Council;

II - to discuss and give an opinion, through the vote of the majority of its members, to the propositions submitted to them;

III - hold public hearings with civil society entities;

Amaral and Moura (2020) highlight that the Deliberative Councils become privileged spaces for public exercise, enabling a new form and relationship between State and society, overcoming conservative practices of public administration, based on the idea of a co-responsibility between Government and society.

Notwithstanding the fact that Public Hearings seem to be more effective than councils in the results of public policies, this is also in

terms of evaluating the target audience itself (society), since councils have a more political way of collecting collective knowledge.

Amaral, Guimarães and Daumerie (2015) verified how much the public hearings held by the City Council of Rio de Janeiro were promoted in the period from 2013 to 2014, within the scope of the work of the Permanent Committees.

Highlight for the appreciation of PL No. 1218/2003, of the Cesar Maia government, which authorizes the opening of special credit up to the amount of one hundred million reais to meet the agreement that deals with actions related to public security and justice in the city of RJ and provides other measures, in accordance with the provisions of the organic law, art. 255, 1st, 2nd and 3rd CF.

The Public Hearings on finances and budget gain the highlight in the number by force

of the constitutional dictates, as well as the imperatives of the Law of the Statute of the City.

In this regard, another well-deserved highlight of Amaral, Guimarães and Daumerie (2015) in the work of the Permanent Commissions is LC 101/00 - Fiscal Responsibility Law (amended by LC 131/2009) that could have prevented grand corruption during the two sporting events (2014 and 2016).

Article 48 - The following are instruments of transparency of fiscal management, which shall be widely disseminated, including in electronic means of public access. Transparency will also be ensured through:

I- encouragement of popular participation and holding of public hearings, during the processes of preparation and discussion of plans, law of budgetary guidelines and budgets;

The increase in new channels and mechanisms for joint articulation (society and government) provided, in addition to citizen participation, the development of transparency mechanisms and public accountability. As a result, processes of managerial modernization of public management were implemented and/or improved (Amaral, Guimarães and Daumerie (2015), particularly during the government of Cesar Maia.

Piva (2010) in the Master's dissertation entitled “Work in Social Assistance in Rio de Janeiro in the César Maia era”.

Together with the interviews, the analysis of documents related to the Social Assistance Reference Centers was also carried out, represented by technical instruments, forms, reports, articles produced and pedagogical material elaborated, with the objective of enabling the perception of the productive logic of the elements and practices of organization and management of work. The systematic bibliographic survey in books, theses, dissertations, academic articles, public documents registered by the Municipal Department of Social Assistance itself were analyzed.

The employees of the Social Assistance Secretariat highlight the Basic Protection service, preventive care, so that people do not reach such a situation of vulnerability.

They say that most of the people come from the northeast, who come to Rio to try their life, and they are practically in the same situation. There were no jobs there, and here there is also underemployment.

5. A review of Social Participation in Brazil and practical examples of Social Participation in Brazil

Amaral and Moura (2020) explain that modern civil society, throughout its historical achievements, with strong democratic awareness, began to demand changes in the structure of representative governments, imposing greater participation in public affairs.

Paganelli (2014) reactivated the discussion on the importance of having mechanisms that favor greater citizen participation in decision-making processes, in addition to regular participation in the ballot box. However, we know little about the propensity of Latin American citizens to participate – individually or collectively – in public affairs.

Gubbins and Dooley (2021) consider social capital (the relational rather than cognitive and structural aspect) as an important precursor to tacit knowledge sharing, which in turn influences an organization's innovative capacity. Lee and Han (2024) They highlight that learning organizational culture is crucial for the development of social capital within an organization. By fostering an environment that prioritizes continuous learning and development, organizations can foster adaptation, innovation, and resilience (Coleman, 1994). When an organization cultivates a culture of learning, it inherently fosters an atmosphere of support and collaboration. In this culture, employees are more inclined to share knowledge, ideas and feedback, generating trust and mutual respect among colleagues (Manuti et al., 2016), with special emphasis on the mediating role of social capital between the culture and knowledge of the organization that learns to share (Lee and Han, 2024).

The argument argues that the existence of increasingly direct channels of dialogue between society and the political system will result in more effective decisions to satisfy the interests of the actors involved in the public problem that is intended to be solved (Paganelli, 2014).

What we realize is that the government, as in the case of Brazil, may want to collect collective knowledge to increase the level of governance (support from society) and, who knows, the effectiveness of projects (result measured by society itself).

The problem lies in the difficulty of sensitizing public servants in the practices of adequate collection and creation of relevant knowledge (Knowledge Management), as well as in the practices of applying this knowledge (Organizational Intelligence).

In this sense, the first section of the work demonstrates the process of cultural change. Section 1 talks about Social Participation in Brazil. Section 2 presents a new strategy for fighting corruption. Section 3 shares how the process of cultural change works. Session four analyzes Social Participation in the City Council of Rio de Janeiro between 2003 and 2014. Session 5 brings the Culture-Knowledge-Intelligence model. Section 6 shares a model of popular participation and cultural change to increase the effectiveness of public policies in Brazil, based on the elements worked on in the previous sections.

The <https://brasilparticipativo.presidencia.gov.br> platform has four possibilities for social participation:

public consultations, municipal meetings, conferences and intergovernmental processes.

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

However, data collection (participation) is done without the use of knowledge creation practices (Knowledge Management) and its application (Organizational Intelligence).

An example. By clicking on “plans” there is an option (call) for participation, available at:

https://brasilparticipativo.presidencia.gov.br/processes?filter%5Bwith_type%5D=3 :

New National Culture Plan (BEGINNING 10/17/2024 and CLOSING 12/31/2024).

As we can see, Internet users can participate by making suggestions about this plan.

In reality, the platform is structured by votes, just like the election of a ruler. This is precisely what happens in this tool of social participation built by the Brazilian federal government.

As soon as the Internet user clicks on the word participate, this question appears, and there are only three options: AGREE, DISAGREE OR SKIP THE QUESTION:

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

However, in addition to the lack of space to give opinions and discuss ideas with other participants, there is no clear report on the purpose, objectives, goals and indicators of this new Culture Plan, nor the physical-financial-budgetary planning spreadsheet of this New National Cultural Plan, making it difficult for society to participate effectively.

A useful Knowledge Management tool would be the Communities of Practice – CoPs because they organize the discussion by theme and avoid the avalanche of information that we find on social networks. As far as Organizational Intelligence is concerned, the “expert analysis” tool would be useful. This practice helps CoPs in different ways. Firstly, the leader of each community is able to feed and facilitate the debate because he masters the topic and also focuses on synthesizing suggestions and criticisms to the decision-maker.

Let's suppose that the discussion is about poverty. In the group there may be a homeless person and a doctor of poverty, one with more theoretical knowledge (explicit) and another with more practical, experiential knowledge (tacit) and this integration we saw in the previous section.

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

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

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

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

Fritzsche et al. (2013) demonstrate that the Social Identity Model for Pro-Environmental Action (SIMPEA) is important because it describes how the social identity process impacts behaviors in response to an environmental crisis.

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

In view of this, it is suggested that the Brazilian government contact civil society organized by neighborhoods where it wishes to implement a public project for two reasons:

1. It is the target audience itself, the beneficiary of the project and, therefore, the only one capable of contributing effectively.

2. It is a group already organized and chosen by the community itself, and it is already in tune through a previously built communication network, and mainly because they already solve other issues together.

They can monitor the progress of the project execution because they live on site and thus continue to suggest improvements.

6. The process of National Culture Change

The influence of National Culture on the Intelligence of people and governments is a very intriguing topic and at the same time fundamental to understand the decisions of the State and society.

National culture is defined as the values, beliefs, and assumptions learned in childhood that distinguish one group of people from another (Newman & Nollen, 1996). This definition is consistent with Hofstede's (1991) notion of National Culture as the software of the mind and Jaeger's (1986) which defines National Culture as the common theories of mental programs or behavior that are shared.

Fink, Yolles and Dauber (2013) conceptualize intelligence as a person's ability to appreciate and take advantage of their own knowledge, as well as information about their environment, to build new knowledge converted from information about their experiences, and to pursue their goals effectively and efficiently. In line with this definition, Rothberg and Erickson (2004) state that intelligence is knowledge in action to solve problems and its dimensions are prediction, strategy and action.

The statement Culture eats strategy for breakfast attributed to Peter Drucker (1993), highlights the importance of culture in providing the basis for the formulation and implementation of strategies (Farjoun ,2002; Irland & Hitt, 1999).

Berry (1974) in his theory of cultural relativism argues that intelligence is a function of his cultural, social and ecological formation, thus suggesting that intelligence is culturally linked.

Despite its extreme importance in a globalized world, the impact of culture on intelligence has been studied by few researchers.

Empirically, some studies have demonstrated variations in the notion of intelligence across cultures (e.g., Azuma & Kashiwagi, 1987; Yang & Sternberg, 1997). Hofstede (2001) and House et al. (2004) show the relationship between national cultures without drawing a value judgment. However, this is implicit when people automatically relate the boxes of cultural traits to the economic, political and social results of each country surveyed.

For Gardner (1993), in addition to the genetic component (biological part), there are also behavioral factors (psychological part), including the socio-cultural environment where the person lives, which influence intelligence. Along the same lines, Abrantes, Filho and Almeida (2009) conclude that the environment and the way we are raised and live interfere with the degree of intelligence.

In Brazil, the impact of culture on behavior has been realized by some critics. Freitas (1997), although recognizing the diverse and heterogeneous character of Brazilian culture, concluded that the national traits for an organizational analysis would be: hierarchy, personalism, trickery, sensualism and adventurous spirit. The profile of the typical

Brazilian, outlined by Buarque de Holanda (1975) as a symmetrical opposition to the North American ascetic Protestant, has the following characteristics: personalistic individualism, search for immediate pleasures, disregard for community and long-term ideals.

According to Alcadipani and Crubellate (2003), value judgments are made about the supposed national cultural traits, seen as underdeveloped and as causing national backwardness in relation to the developed countries of the industrialized Western world. On the contrary, this article points out cultural traits that are positive and negative in the two opposite cultures, Brazilian and German, in order to propose a learning by comparison.

In relation to German culture, Brodbeck et al. (2002) concluded that:

1. Uncertainty aversion in Germany is among the highest compared to other countries.

2. Human Orientation (empathy, tolerance of human faults, generosity, friendship, sensitivity) is certainly not the predominant mode of social interaction in Germany, neither at work nor in public. In general, Germans express high standards of human values in a detached interpersonal way. Many public institutions perform human functions, possibly as a consequence of the high degree of aversion to uncertainty.

The short-term culture, identified in 1991 by Hostede and House et al. (2004) as the main characteristic of Latin countries, is the main reason for difficulty in integrating the three pillars of intelligence, forecasting, strategy and action.

Hierarchical distance can be defined as the measure of the degree of acceptance of an unequal distribution of power by those who have less power in a country's institutions and organizations (Hofstede, 1991).

Hofstede (1991) points out that when the hierarchical distance is high, as in Germany, the exercise of discretionary power by superiors replaces, to a certain extent, the need for internal rules. This means that the emotional need for norms, typical of societies with a high control of uncertainty, can be converted into a talent for precision and punctuality, characteristic of the German people.

According to Almeida and Zouain (2009), the dimension of collectivism is negatively correlated with the dimension of hierarchical distance. For these authors, in collectivist societies, such as Brazil, the hierarchical distance is small and every relationship between employee and employer is perceived in terms of a moral commitment, loyalty, as well as in a family relationship. That's why we see in Brazil a strong relationship between managers and team members, fueled by favors and gifts.

Regarding the masculinity versus femininity dimension, for Hofstede (2001), regardless of the country, women always present values related to modesty, compassion and concern for others. At the other extreme, men have an assertive and competitive dimension. In Hofstede's (2001) classification, Brazilian culture is more feminine and German culture is more masculine.

However, the result of the research carried out by Machado et. al (2009) in two Brazilian organizations, was much higher than the index resulting from masculinity versus femininity pointed out by Hofstede in Brazil (index of 49), and showed that there is a male cultural predominance both in the Military Organization (index of 66.55), where male cultural characteristics are visible, and in the Judiciary (index of 62.86), even though there is a predominance of women in its staff (58.33%). This is a reflection of the increased competitiveness in the public and private sectors experienced by Brazil in recent years. A second result of the

research by Machado et al. (2009) compared this competition in the results of the individualism versus collectivism dimension. In both organizations surveyed, high individualism indices of 93.22 (Military Organization) and 92.20 (Judiciary Organ) prevailed, indices compared to more developed nations, while Hofstede's study showed an index of 38 for Brazil, characterizing it as a collectivist society (Machado et al., 2009).

According to Mangundjaya (2010) the shift of working values from collectivism to individualism happens due to the challenges and demands of strong competition, and as a result, people tend to focus and think about themselves first rather than thinking about the group or community.

Almeida and Zouain (2009, p. 7) demonstrate the differences between verbal (Brazil) and non-verbal (Germany) communication:

Members of the neutrally oriented cultures would not show their feelings, but would keep them carefully controlled. On the other hand, in cultures with a very affective orientation, people would clearly demonstrate their feelings through a wide variety of gestures, that is, they would immediately try to find outlets for their feelings (Almeida and Zouain, 2009, p. 7).

The reasoning behind these dimensions is based on the fact that national culture affects organizational and social behaviors that are persistent over time, influencing the way people act in a given situation (Schein, 1985) and can also exert influence within the organization and in areas of commitment to organizational objectives, values and norms (Deal & Kennedy, 1982).

Newman e Nollen (1996) observam que as atitudes gerenciais, valores, comportamentos e eficácia diferem entre as culturas nacionais e afirma que a cultura nacional é incorporada profundamente na vida quotidiana e é relativamente impermeável à mudança. Para Hofstede (2001), as culturas, em especial as culturas nacionais, são extremamente estáveis ao longo do tempo e uma mudança básica suficiente para invalidar os escores obtidos em cada país precisará de um período muito mais longo - por exemplo, 50 a 100 anos - ou eventos externos extremamente dramáticos. Em linha com Newman e Nollen (1996) e Hofstede (2001), Kroeber's theory of the superorganic (1949) states that culture develops its own unique patterns of style that imply certain cultural goals, ideals, and orientations that, once formed, are somewhat fixed and rigidly structured.

However, once a standard of style is fully realized, there is an inevitable fatigue and decline of this culture (Kroeber, 1949) and then the possibility of a change of the National Culture by comparison and collaboration (Angelis, 2013).

The process of change in the National Culture encompasses:

1. Study the similarities and differences between cultures.
2. To manage and direct the process of experiencing cultural differences, not only within one's own country, from the understanding of the colonization process, but also outside the country through investigative trips, exchanges and research.
3. Synthesize the understanding of subcultural variations within cultures, highlighting the positive and negative points.
4. Allow the immense cultural differences to co-exist within the same culture.

5. Aplicar valores, comportamentos, suposições e até mesmo, crenças, de outras culturas no dia-a-dia da vivência no país motivado pela vontade de experimentar, ou porque obteve resultados ruins por seguir certos preceitos culturais desde país.
6. Divide and classify globalized national cultures into middle culture rather than subculture.

Gerhart and Fang (2005) point out that cultural differences intrinsically give birth to cultural similarities because cultures learn from each other through shared experience and created environment, often by the very process of experiencing cultural differences.

A solution to the impasse of finding and developing a medium culture between the opposing cultures of Germany and Brazil would be, for example, to demonstrate, through publications and media, and even the government, that medium-term orientation is better than short- or long-term orientation to obtain better results. High risk uncertainty, low human orientation, and extreme individualism, characteristics of German culture, are not good foundations for emotional intelligence. On the other hand, the preference for verbal communication style, the low investment in knowledge and the culture of dependence both in families and in organizations (self-protective leadership, paternalism) generate difficulties in transforming information into intelligence in solving more complex problems, such as the economic crisis.

In summary, all cultures have advantages and disadvantages and, therefore, in the search for more effective and sustainable results, people and governments should seek a learning process by comparison and collaboration with other cultures.

7- Methodology

Marconi and Lakatos (2003) explain that determining with precision means stating a problem, that is, determining the central objective of the inquiry. Thus, while the theme of a research is a proposition that is to a certain extent comprehensive, the formulation of the problem is more specific: it indicates exactly what difficulty is intended to be solved.

Rudio (1978) goes into more detail and states that formulating the problem consists of saying, in an explicit, clear, understandable and operational way, what is the difficulty we face and that we intend to solve, limiting its field and presenting its characteristics. Thus, the objective of formulating the research problem is to make it individualized, specific, unmistakable.

Well. The research problem is to clearly understand how the Neighborhood-Slum, Policia Pacificadora and Living in Rio de Janeiro (in Portuguese, Morar Carioca) programs were designed and executed

For this purpose, the bibliographic review is sufficient.

8. A Model of Popular Participation and Cultural Change to Reduce Violence in Rio de Janeiro

Participation and social control are the main elements of shared governance between the State and society in order to improve the effectiveness of public policies and at the same time reduce corruption. Shared governance generates relevant knowledge and intelligence if the State is interested in organizing, transferring and using this contribution. Popular knowledge has the potential to change the values, beliefs, and assumptions of public actors, especially when added to learning from other countries and cultures. Cultural change via collaborative and comparison learning reduces corruption because it encourages people to work collectively with the meaning and purpose of the common good.

Figure 1 presents the Popular Participation and Cultural Change for Corruption Reduction (PMRC) model.

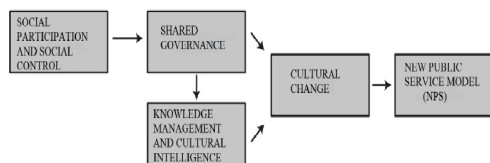


Figure 1: The PMRC model (De Angelis & Saxena, 2026).

The PMRC model demonstrates that a more holistic governmental view of the world, based on internal and external collaboration, generates a new awareness of the supremacy of the public interest. The model is a propagator of change based on corporate social responsibility, the exchange of knowledge and experience, which is potentially intelligence.

The model highlights the need to transition from the British New Public Management (NPM) paradigm to the American New Public Service (NPS) model, which emphasizes collaboration by integrating civil society into the relationship between government, business, and, increasingly, the security and military sectors. Such a transition has the potential to reduce corruption, strengthen community-oriented policing, and enhance the effectiveness of law enforcement in preventing and combating crime. More broadly, it offers a constructive path for public sector reform by addressing the social fragmentation and institutional corruption that characterize the current system, thereby replacing a dysfunctional and often violent apparatus with one that is more accountable, inclusive, and responsive to the public.

New Public Management (NPM), originating in the 1980s under the influence of “Thatcherism,” aimed to modernize public administration by adopting private-sector techniques grounded in rational choice theory. While this model focused on increasing efficiency, performance, and decentralization, it has been criticized for creating a fundamental conflict between equity and efficiency. Critics argue that NPM leads to the isolation of knowledge at the top levels of government, which fosters personalistic practices, increases corruption, and prioritizes short-term cost-benefit analyses over broader societal effectiveness and community welfare.

In contrast, the New Public Service (NPS) model shifts the focus from “steering” to “serving,” emphasizing collaboration and the co-production of the public good. This model moves away from viewing the public as “client citizens” to seeing them as collaborative citizens, replacing competition with shared leadership and a long-term, collective vision. NPS seeks to establish the legitimacy of public bureaucracy through productive dialogue between administrators and the community, ensuring that public actions are responsive to societal needs rather than just market-driven metrics.

The sources conclude that the transition from NPM to NPS requires more than structural changes; it necessitates the integration of Knowledge Management (KM), Organizational Intelligence (OI), and Cultural Intelligence (CI). The proposed Popular Participation and Cultural Change (PPCC) model illustrates that social participation and control must drive shared governance and cultural change to be effective. By systematically creating, sharing, and applying collective knowledge, public administrations can reduce information overload, enhance the quality of public services, and mitigate the “weakest elements of capitalism,” such as corruption and social instability.

Conclusions

As one of the responses to the crisis of the State, the public space becomes more identified with society, and less with the State. We are evolving from Hobbes (State Sovereignty) to Locke and Rousseau (Popular Sovereignty), even without using the mechanisms of the 1988 Federal Constitution, such as plebiscite, referendum and popular initiative.

Governing with society, instead of governing society, means that the beneficiary himself can contribute to the development of the strategy, planning and management of the various programs and projects, improving the quality of spending and public action. Citizen participation and the establishment of partnerships go a long way in transforming the culture of mistrust and the short term into a culture of collaboration and long-term.

The State needs to realize that participation and social control consider issues of power and divergent interests in any public project.

Based on this understanding, the State must open itself to the knowledge of society and other countries in order to overcome the crisis of confidence and economic crisis, arising from the policy of isolation and maintenance of the status quo.

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

Even with this deficiency, the State is not interested in really collecting the collective knowledge of society through modern management tools. This is because knowledge of their actions can interfere with acts of corruption. However, when it needs the support of society, it creates some participation mechanisms, focused on the voting methodology (agree or disagree). So there is no discussion of a particular project or program, which should be done with the Communities of Practice, one of the tools of Knowledge Management. In addition, the choices of programs that the government opens for society to participate in should be at least of greater impact or, at least, related to the target audience of such a project. As we have seen, the portal created by the government in <https://brasilparticipativo.presidencia.gov.br>, brings the possibility of votes in relation to this “New National Plan of Culture” Program. Note that the answer to this question posed by the government: “indigenous and Afro-Brazilian cultures are essential for our diversity and should be prioritized in government investments”, generates conflict, since the poor population should also be prioritized. In 2021, according to the World Bank’s criteria, 62.5 million people (29.4% of Brazil’s population) were in poverty and, among them, 17.9 million (8.4% of the population) were extremely poor.

As discussed in this article, the crisis is an opportunity to review beliefs, values, assumptions, and behaviors in search of better results. The destructive side of functionalism has generated economic, social, moral, and other crises arising from the mother of all crises, which is the crisis of perception. The PMRC model showed that the exchange of knowledge between the State and society, fueled by learning from other countries, can shift the focus of government action to the supremacy of the public interest and the effectiveness of public policies, which automatically reduces corruption and consequently improves the security of society in Rio de Janeiro.

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