



A Model of Popular Participation to Improve Public Policies on Waste Recycling: Case Studies in the Cities of Campinas and Manaus

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Abstract

Governance shared through popular participation and social control is the great challenge that stands in practice to combat corruption and obtain greater effectiveness in public policies. In addition to a literature review on corruption and shared governance, the article conducts interviews to understand what the society of Campinas - São Paulo, Brazil (110 people) thinks about social participation. From these two methodologies this work presents a theoretical model of popular participation and cultural change to reduce corruption - PMRC. This model demonstrates that sharing knowledge and solutions with society and with other countries has the potential to change national culture and then reduce corruption. The study concludes, after a careful analysis of the portal <https://brasilparticipativa.presidencia.gov.br>, that to improve social participation and combat corruption in Brazil, it is necessary to move from the legal look to the focus on changing the nation's ethical culture, starting with the example of the government.

As a main result, the work presents the CULTURE-KNOWLEDGE-INTELLIGENCE model for Brazilians to understand how values, beliefs, assumptions, and traditions, largely determined by the government and accepted by the general population, impact the processes of creation, organization, sharing, and application of knowledge, considering research that identifies Latin culture as the one that most likes WhatsApp (only at the level of data and information) precisely because of the expulsion of the Portuguese, the language of the language, and lack of reading habits.

Keywords: corruption; cultural change; Latin culture; popular participation; shared governance

Introduction

Guevara (2024) seeks to present an overview of the dynamics of mobilization and political representation of the main social movements in Peru, which operate within a context still marked by structural reforms, constitutional changes, and the persistence of authoritarian ideological consensuses that constitute what we call "post-Fujimorism."

The actions of social movements, especially those of Indigenous peoples and communities affected by the extractive industry, have also included the option of competing electorally and obtaining positions of political representation at the local, regional, and national levels (Guevara, 2024).

Paganelli (2014) revived the debate on the importance of having mechanisms that promote greater citizen participation in decision-making processes, in addition to regular participation at the polls. However, little is known about the propensity of Latin American citizens to participate—individually or collectively—in public affairs.

Gubbins and Dooley (2021) consider social capital (the relational aspect, not the cognitive or structural one) as an important precursor to the tacit exchange of knowledge, which in turn influences an organization's innovative capacity.

Lee and Han (2024) emphasize that learning about 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 promote adaptation, innovation, and resilience (Coleman, 1994).

When an organization cultivates a learning culture, it inherently promotes a supportive and collaborative environment. In this culture, employees are more willing to share knowledge, ideas, and feedback, generating trust and mutual respect among colleagues (Manuti et al., 2016), with particular emphasis on the mediating role of social capital between the culture and the knowledge of the learning organization that is being shared (Lee and Han, 2024).

The argument holds that increasingly direct channels of dialogue between society and the political system will lead to more effective decisions that satisfy the interests of the actors involved in the public problem being addressed (Paganelli, 2014). We perceive that the government, as in the case of Brazil, might want to gather collective knowledge to increase the level of governance (social support) and, perhaps, the effectiveness of projects (results measured by society itself).

The problem lies in the difficulty of raising awareness among public officials about the practices of gathering and creating relevant knowledge (Knowledge Management), as well as about the practices of applying that knowledge (Organizational Intelligence).

In this sense, the first section of this work demonstrates the process of social participation in Brazil in practice.

Section 2 presents the methodology and a literature review, given that the research model has already been validated by De Angelis (2026).

Section 3 introduces the topic of recycling in the Amazon.

Section 4 presents the Culture-Knowledge-Intelligence model, based on the elements analyzed in the previous sections.

Section 5 presents the process of cultural change, and Section 6 presents the conclusions and suggestions for future studies.

1. Social Participation in Brazil

The platform <https://brasilparticipativo.presidencia.gov.br> offers four avenues for social participation: public consultations, municipal meetings, conferences, and intergovernmental processes.

Essentially, it's a space for citizens to present their ideas, debate, and vote on proposals they consider most relevant for improving Brazil. However, data collection (participation) is carried out without the use of knowledge creation practices (Knowledge Management) or their application (Organizational Intelligence).

For example, clicking on "plans" reveals an option (call for participation) available at: https://brasilparticipativo.presidencia.gov.br/processes?filter%5Bwith_type%5D=3: New National Culture Plan (START 10/17/2024 and END 12/31/2024).

As you can see, users can participate by making suggestions about this plan. In reality, the platform is structured around voting, much like the election of a leader.

This is precisely what happens with this social participation tool created by the Brazilian federal government. As soon as the user clicks on the word "participate," this question appears with only three options: AGREE, DISAGREE, or HIDE THE QUESTION.

The first question is: Indigenous and Afro-Brazilian cultures are essential to our diversity and should be prioritized in government investments. Etc. However, besides the lack of space to express opinions and debate ideas with other participants, there is also no clear report.

The lack of information about the purpose, objectives, goals, and indicators of this new Cultural Plan, as well as the physical-financial-budgetary planning spreadsheet for this New National Cultural Plan, hinders effective public participation.

A useful tool for knowledge management would be Communities of Practice (CoP), since they organize the debate by topic and avoid the information overload found on social media. Regarding organizational intelligence, a "specialized analysis" tool would be useful.

This practice helps community-based organizations (CBOs) in several ways. First, the leader of each community can drive and facilitate the discussion because they have a firm grasp of the topic and can synthesize suggestions and critiques for the decision-maker. Let's say the discussion is about poverty.

The group might include a homeless person and a PhD in poverty, one with more theoretical (explicit) knowledge and the other with more practical and experiential (tacit) knowledge, and we saw this integration in the previous section. Sindermann (2024), in analyzing the Fridays for Future Social Participation (FFF) movement, found a positive relationship between nomination within a group and political participation. The research seeks to understand how people perceive themselves and their affiliation with the FFF group, considering social identity as a multidimensional concept. However, according to Sinderman (2024), this identification is low.

It is worth noting that FFF is organized through social networks where low trust is common due to profiles created to persuade people without a real, or very superficial, connection between them.

This may be because the relationship of trust is very limited when there are no other projects. Trust emerges through joint research, as it fosters mutual growth among participants in social engagement groups.

This type of relationship also improves the process of knowledge and experience exchange, since 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 process of social identity 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 the strength of these relationships may vary between components and types, more specifically, depending on whether the internet user's profile simply belongs to the group, follows its discussions, or actively participates in them.

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

1. They are the target audience, the beneficiaries of the project, and therefore the only ones capable of contributing effectively.
2. They are a group already organized and elected by the community itself, which is already coordinated through a pre-established communication network, primarily because they already solve other problems together. They can monitor the progress of the project's implementation because they live in the area and can therefore continue to suggest improvements.

2. A New Strategy to Combat Corruption in Latin Countries (no desire and access to knowledge)

Persson, Rothstein, and Teorell (2013) define corruption as the abuse of public office for private gain. Corruption occurs when there is a deviation from the formal duties of a public function or employment with the purpose or intention of obtaining a private benefit (Nye, 1967).

Corruption can be desirable in countries with serious institutional deficiencies and poor governance indicators, as it provides room to

circumvent inefficient controls (Leff, 1964; Huntington, 1968; Acemoglu and Verdier, 1998).

For this reason, corruption is more prevalent where institutional forms such as an inefficient bureaucracy and weak legal and judicial systems exist (Hung Mo, 2001).

Weyland (1998) and Geddes and Ribeiro (1992) suggest that the level of corruption in Latin American countries has increased, despite the trend toward increasing democratization in recent decades.

Along these same lines, Davis et al. (2016) point out that an example of the incentives generated by democratization is the increased use of media politics, which raises campaign and public relations costs, creating pressure to raise funds, whether legally or illegally. Klitgaard (1988) highlights that corruption tends to occur when there is a high degree of monopoly with discretion and a lack of transparency.

The combination of government inefficiency with a monopoly on knowledge and power generates a governance crisis that, if left unaddressed, leads to a crisis of governability. The various protests of the population, whose aspirations are not understood, undermine the capacity of governments to implement their policies and, consequently, their ability to govern with the various actors involved.

According to Hevia (2015), the extra-institutional nature of protests diminishes their potential. Instead of reacting to protests, governments prefer to use institutional channels where their room for maneuver is much greater: regulated petitions and instruments of participation.

Thus, governmental organizations have effective means of exerting pressure to centralize power: the ability to issue general rules and to make exceptions and ignore the rules when it suits them (Crozier, 1969).

Bauman (1999) highlights that the power strategy of structuring the counterpart's condition while simultaneously deconstructing it is expressed in the reproduction of corporate and authoritarian political subordination, a paternalistic form of government that generates failed governments unable to resolve a series of deficits related to political, social, economic, and cultural rights.

Hevia (2015) states that the constant reproduction of the corporatist mindset, where discretion and a lack of pluralism, far from being seen as a problem, are understood as a normal—if not desirable—situation because they occur within known cultural parameters that are reproduced from generation to generation, is directly related to paternalism, a habitual attribute of the personalistic form of government.

The widespread nature of corruption facilitates its trivialization in society to the point of considering it omnipresent, and then the population loses all hope of seeing corrupt individuals removed from office or even imprisoned.

The more widespread corruption is, the more complex it becomes to explain and address. Over time, corruption tends to become institutionalized and form a systemic phenomenon that requires understanding its own relational logic (Gault, Galicia, and Lepore, 2015).

For example, Paul Collier (2000), Alina Mungiu-Pippidi (2006), and Rasma Karklins (2005) argue that the risks of failure inherent in anti-corruption efforts generate cynicism among the population, reinforcing the feeling of being trapped in a corrupt game. Rothstein and Uslaner (2005) emphasize that the failure to combat corruption stems from a deficient definition of the problem.

According to them, in a context where corruption is expected behavior, control and sanction mechanisms and systems are largely ineffective,

since no one has a real incentive to report corrupt individuals.

Actors at the top of the system act according to rational expectations regarding the actions of their accomplices. According to Bardhan (2005), corruption is a phenomenon that, the more frequent it is, the less incentive there is for others to act honestly.

Gault, Galicia, and Lepore (2015) argue that it is necessary to move beyond the legal-police perspective and orient anti-corruption measures from a legal, individualistic approach that generates the demand and expectation of almost immediate punishment, toward the long-term transformation of institutions, values, and culture. They also emphasize that the Argentine Anti-Corruption Office (OAA) is directly dependent on the Executive Branch and, not being a decentralized and autonomous body, has never had, nor does it currently have, the capacity to intervene in the punishment of corrupt officials.

O'Donnell (2002) maintains that the new Latin American democracies are characterized by impunity for illicit presidential actions. This is a delegative democracy, a product of a deficit in horizontal accountability.

Gault, Galicia, and Lepore (2015) demonstrate that the success of anti-corruption measures in Singapore, Hong Kong, and, more recently, Indonesia, was due to the priority the government gives to the public interest.

This focus on the public interest increases vertical accountability (society's control over government action), which directly impacts horizontal accountability (checks and balances among state agencies).

Choosing the principal-agent paradigm in the fight against corruption, besides being ineffective, can lead to tragedies, as demonstrated by the case of Italian judge Giovanni Falcone, assassinated by the Cosa Nostra in May 1992 for his fight against the Mafia. Villoria, Van Ryzin, and Lavena (2013) warn that an excessive emphasis on the role of magistrates in the fight against corruption can have unforeseen consequences, as the Italian case illustrates.

According to Vanucci (2009), the Italian case reflects a deeply ingrained pessimism regarding the integrity of political and economic elites and reinforces widespread tolerance of illegal practices. According to the OECD (2010), countries with widespread corruption problems that have implemented control mechanisms continue to suffer from this phenomenon, along with the relative increase in public sector costs.

The literature presents various effects of corruption.

Some researchers have found a significant relationship between public officials' perceptions of domestic policy and ethics and their job satisfaction (Ferris and Kacmar, 1992; Kacmar et al., 1999; Witt, Andrews, and Kacmar, 2000). Others find a positive relationship between trust in government and citizen satisfaction with the services received (Van de Walle and Bouckaert, 2003; Van Ryzin et al., 2004; Vigoda-Gadot and Yuval, 2003; Welch, 2005).

According to Vigoda-Gadot (2006), treating citizens as clients can decrease their satisfaction with the services provided, as it reduces trust in government. This can occur because citizens do not participate in the development or implementation of government programs and projects, but rather are merely passive agents of government action.

Honlonkou (2003) found that the economies of the least corrupt countries are the least inflationary.

In countries with high levels of education, corrupt individuals tend to benefit less from ignorance when seeking bribes.

His studies also show that a reduction in corruption is associated with better overall development, which is reflected in a higher HDI (Honlonkou, 2003).

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

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

Given so many negative effects, what would be the best strategy to combat corruption? Persson, Rothstein, and Teorell (2013) demonstrate that the experiences of successful transitions from corrupt to less corrupt systems, such as those in Sweden, Denmark, the United States, and, more recently, Hong Kong and Singapore, show that significant political, economic, and social institutional reform is necessary.

Interestingly, this ethical reflection is occurring in parallel with the crisis of trust and the resulting period of learning and cultural upheaval that Brazil is undergoing. It is also necessary to modify the expectations of stakeholders and foster competition within the public sector so that a development plan based on a forecasting model and a strategy that establishes priorities can begin to be formulated.

3- Evaluating values, beliefs, traditions and assumptions of Brazilians

The influence of national culture on the intelligence of individuals and governments is a very interesting topic and, at the same time, fundamental to understanding 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 coincides with Hofstede's (1991) notion of national culture as the software of the mind and with Jaeger's (1986) definition of national culture as the common theories of shared mental or behavioral programs.

Fink, Yolles, and Dauber (2013) conceptualize intelligence as a person's capacity to appreciate and use their own knowledge, as well as information about their environment, to construct new knowledge from information about their experiences and to achieve their goals effectively and efficiently.

In line with this definition, Rothberg and Erickson (2004) state that intelligence is knowledge in action for problem-solving, and its dimensions are prediction, strategy, and action.

The statement "Culture eats strategy for breakfast," attributed to Peter Drucker (1993), underscores the importance of culture as a 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 a person's cultural, social, and ecological background, suggesting that intelligence is linked to culture.

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 making value judgments. However,

this is inferred when people automatically associate cultural traits with the economic, political, and social outcomes of each country studied.

For Gardner (1993), in addition to the genetic component (biological aspect), there are behavioral factors (psychological aspect), including the sociocultural environment in which a person lives, that influence intelligence. Along the same lines, Abrantes, Filho, and Almeida (2009) conclude that the environment and the way we are raised and live influence the level of intelligence.

In Brazil, the impact of culture on behavior has been studied by some critics. Freitas (1997), while acknowledging the diverse and heterogeneous nature of Brazilian culture, concluded that the national traits for an organizational analysis would be: hierarchy, personalism, roguishness, sensuality, and an adventurous spirit.

The profile of the typical Brazilian, described by Buarque de Holanda (1975) as a symmetrical opposite to the ascetic North American Protestant, possesses the following characteristics: personalistic individualism, the pursuit of immediate pleasures, and a disregard for community and long-term ideals.

According to Alcadipani and Crubellate (2003), value judgments are made about supposed national cultural traits, considered underdeveloped and responsible for national backwardness in relation to the developed countries of the industrialized Western world. In contrast, this article points out positive and negative cultural traits in two opposing cultures, Brazilian and German, with the aim of proposing learning by comparison. Regarding 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 for human weaknesses, generosity, kindness, sensitivity) is certainly not the predominant mode of social interaction in Germany, either at work or in the public sphere.

In general, Germans express high standards of human values in a distant interpersonal manner. Many public institutions perform human functions, possibly as a consequence of the high degree of uncertainty aversion.

In the research conducted by Brodbeck et al. (2002), German society received a low score in human orientation, while obtaining high scores in task orientation. This entails a formal way of behaving in public or at work, as well as difficulties in sharing knowledge and experiences.

Lewis (2010) found that Germanic Europe exhibits a linear-active approach, while Latin countries are multi-active. Hofstede (1980) and House et al. conducted a study in 2004 on cultural differences in various countries to verify the importance of the influence of national culture on management.

In line with Lewis (2010), Hofstede (1980 and 1991) and House et al. (2004) found that: Latin America obtained high scores in group collectivism and hierarchical distance, and low scores in future orientation and uncertainty avoidance; While Germanic Europe scored high in uncertainty avoidance and future orientation, it scored low in human orientation and group collectivism.

The results of the doctoral thesis (Angelis, 2013), a comparative study in terms of Knowledge Management and Organizational Intelligence between Brazil and Germany, confirm the information presented in the tables and, in particular, conclude that the German government has a greater future orientation compared to the Brazilian government, mainly based on the analysis of the level of agreement with the following statement:

The organization's orientation is more focused on the long term, represented by values such as perseverance, the ordering of relationships by status, respect for order, and moderation, than on the short term, represented by values such as personal stability, the importance of appearances, respect for tradition, and the reciprocity of flattery, favors, and gifts.

The short-term culture, identified in 1991 by Hostede and House et al. (2004) as a main characteristic of Latin countries, is the primary reason for the difficulty in integrating the three pillars of intelligence: foresight, strategy, and action. Power distance can be defined as the measure of the degree of acceptance of an unequal distribution of power by those with less power in a country's institutions and organizations (Hofstede, 1991).

Hofstede (1991) points out that when power distance is high, as in Germany, the exercise of discretionary power by superiors replaces, to some extent, the need for internal rules.

This allows the emotional need for rules, typical of societies with a high degree of uncertainty control, to become an aptitude for precision and punctuality, characteristics of the German people.

According to Almeida and Zouain (2009), the collectivism dimension is negatively correlated with the power distance dimension. According to these authors, In collectivist societies like Brazil, hierarchical distance is small, and all relationships between employee and employer are perceived in terms of moral commitment and loyalty, much like a family relationship.

Therefore, in Brazil, a strong relationship is observed between managers and team members, fostered by favors and gifts. Regarding the masculinity versus femininity dimension, according to Hofstede (2001), regardless of the country, women consistently exhibit values related to modesty, compassion, and concern for others.

At the other extreme, men exhibit an assertive and competitive dimension. In Hofstede's (2001) classification, Brazilian culture is more feminine, and German culture is more masculine.

However, the results of research conducted by Machado et al. (2009) in two Brazilian organizations showed a much higher masculinity-femininity index than Hofstede's in Brazil (an index of 49). This demonstrated a predominance of masculine culture in both the Military Organization (an index of 66.55), where masculine cultural characteristics are evident, and the Judiciary (an index of 62.86), despite the fact that women predominate in their workforce (58.33%).

This reflects the increasing competitiveness in the public and private sectors that Brazil has experienced in recent years.

A second finding by Machado et al. (2009) confirmed this competition in the results of the individualism-collectivism dimension. In both organizations surveyed, high levels of individualism prevailed, with indices of 93.22 (Military Organization) and 92.20 (Judicial Branch), comparable to those of 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 in work values from collectivism to individualism occurs due to the challenges and demands of intense competition. As a result, people tend to focus on themselves rather than on the group or community.

Almeida and Zouain (2009, p. 7) demonstrate the differences between verbal (Brazil) and nonverbal (Germany) communication: Members of cultures with a neutral orientation do not usually express their feelings

but rather carefully control them. On the other hand, in cultures with a highly affective orientation, people clearly express their feelings through a wide variety of gestures; that is, they immediately seek ways to channel their emotions (Almeida & 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 how people act in a given situation (Schein, 1985) and can also exert influence within the organization and in areas of commitment to objectives. In short, all cultures have advantages and disadvantages; therefore, in the pursuit of more effective and sustainable results, individuals and governments should seek a learning process through comparison and collaboration with other cultures.

4. Methodology

The methodology is clearly designed to answer the central question of the impact of culture on knowledge and intelligence, starting from a discussion of descriptions of social participation and social control in Campinas, Brazil. Semi-structured interviews with key stakeholders were qualitatively analyzed to identify best practices and successful organizational strategies. Purpose sampling guided the selection of participants, focusing on students. Data collection took place between June and July 2026. Prior to implementation, interviews were conducted and were reviewed by the author. The interviewers used the guide as a flexible framework to ensure coverage of key themes, allowing interviewees to expand on relevant experiences and share illustrative examples. Direct quotations were documented whenever possible, and interview notes were subsequently reviewed for clarity. The analysis involved an iterative cycle of coding, interpretation, discussion, and revision to refine emerging themes and strengthen the validity of the findings. To increase reliability, summarized results were returned to interviewees for verification before submission for publication.

Before implementation, the 10 (ten) interviews was revised accordingly by the author to guide the final version of the web survey (two surveys was tested also through google's forms).

To enhance trustworthiness, summarized results were returned to survey for verification before submission for publication.

5. Data Collection and Discussion of Results

The questionnaire was administered in the city of Campinas, in the state of São Paulo. One hundred and one students from Unicamp, majoring in Economics, Social Communication, and History, were interviewed. Four questions were formulated (Appendix 1) related to four verbs: to know, to hear, to wish, and to participate.

The vast majority of students (72%) know or believe they know about the problems of their community, their city, and Brazil. Almost half (48%) know what social participation means or have heard of the topic, although they are unfamiliar with all its mechanisms.

The vast majority (89%) would like to participate in the discussion of some government project or program in the future. However, few (16%) have actually participated in any social participation program. They commented on the Minha Campinas Project - <https://www.minhacampinas.org.br/> - a network of over 20,000 people who meet to discuss city issues and advocate for more accessible bus stops, the creation of social assistance centers, and more.

Campinas, in particular, has set a good example in environmental protection. Councilman Rubens Gás's (PSC) project, which bans plastic straws in city businesses, was approved by the City Council and signed into law by Mayor Jonas (PSB) thanks to popular support.

Instead, bars and restaurants will be required to offer biodegradable and/or recyclable paper straws. The Comprehensive Substitute Law for Bill No. 169/18, Process No. 227.324, mandates that restaurants, bars, cafes, street vendors, and similar establishments in the municipality of Campinas use and provide biodegradable and/or recyclable paper straws, individually and hermetically sealed in similar material.

Establishments will have three months to adapt to the new regulations; failure to comply will result in a 30-day warning. Repeat offenders will be fined 500 UFIC (R\$ 1,763.10).¹

While this may seem like a small amount, it causes significant harm to the environment, wildlife, and human health. It is estimated that a single straw takes over 100 years to decompose.

And this is just the tip of the iceberg: plastics, in general, account for more than 90% of the waste found in the oceans.

The Ministry of the Environment wants to gather public opinion on how to improve the recycling of plastic packaging. To this end, a public consultation has been launched with the aim of drafting a decree that establishes a reverse logistics system for this type of material. The goal is to prevent plastics from ending up in the streets, rivers, and oceans.

With reverse logistics, used packaging is reintegrated into the production chain, which helps protect the environment, create green jobs, and conserve natural resources.

This process also strengthens the work of waste collection cooperatives, which gain more job opportunities and remuneration by collecting, separating, and transporting plastic containers. In addition to reducing pollution, recycling also helps decrease water and energy consumption and the emission of polluting gases.

The proposal is part of the Zero Landfills and National Reverse Logistics programs and follows the guidelines of the National Solid Waste Plan, Law No. 12,305/2010. Article 17 of this Law regulates the following:

Article 17. The state solid waste plan shall be developed indefinitely, covering the entire territory of the State, with a horizon of 20 (twenty) years and reviews every 4 (four) years, and shall have as a minimum content: I - diagnosis, including the identification of the main waste flows in the State and their socioeconomic and environmental impacts; II - proposed scenarios; III - Reduction, reuse and recycling targets, among others, to decrease the amount of waste and refuse sent to environmentally appropriate final disposal; IV - Targets for energy recovery from gases generated in solid waste disposal units; V - Targets for the elimination and recovery of open dumps, associated with social inclusion and economic empowerment of collectors of reusable and recyclable materials; VI - Programs, projects and actions to achieve the planned targets; projects and actions to achieve the planned goals; projects and actions to achieve the planned goals;

The new regulations will involve manufacturers, importers, distributors, and retailers, but also highlight the importance of consumer participation. The measure also benefits cities, as it prevents plastic waste from overburdening urban cleaning services, which are not responsible for this type of waste. Regarding the survey, respondents commented that Brazilian culture is not sensitive to the importance of social participation, both in terms of combating corruption and improving the effectiveness of government action. They also complained about the lack of opportunities for collaboration at the local, regional, and federal levels. None of the respondents were familiar with the portal <https://brasilparticipativa.presidencia.gov.br>

6. The topic of recycling in the Amazon.

Manaus and Icaçatara are two vibrant places in the Amazon. The state flag symbolizes the history of the Canudos War, considered the largest resistance movement against the oppression of large landowners in Brazil, as documented in Euclides da Cunha's book *Os Sertões* (1902).

In Manaus, the Rio Negro Palace served as the seat of government and the official residence of the governor of Amazonas. Its original name was Palacete Scholz, built by the German Waldemar Scholz, known as the "Rubber Baron."

Its name was changed to Rio Negro Palace in 1918, after its purchase was authorized by the then-governor of Amazonas, Pedro de Alcântara Bacellar.

The museum harmoniously displays major works by Gonçalves Dias and Moacir de Andrade, which in the past generated considerable controversy among critics. Itacoatiara, with its rich biodiversity, boasts the Clock Square, the Green Tunnel, the Lookout Point, the Main Square, but above all, the Professor Marina Penalber Art Gallery.

The gallery was created in 1988 by AIRMA (Association of Itacoatiara Residents in Manaus), which organizes the Itacoatiara Song Festival.

Various cultural events are held there, such as evening gatherings, poetry contests, exhibitions of works like books, sculptures, and paintings, dance and film workshops, among others.

The space is offered to the community to appreciate the culture and work of Itacoatiara artists.

Despite all the beauty and culture of Manaus and Itacoatiara, some residents prefer to throw trash on the ground instead of depositing it in the public containers, now in the form of tires.

Perhaps if they knew the importance of cleaning the city to attract tourists, in addition to the great recycling potential of much of what is discarded on the streets of Imbé, they would change their minds.

The advantages of recycling urban waste are numerous; It is necessary to put this into practice.

To this end, the city council could launch an awareness campaign in the field of environmental education.

This could be carried out by the city council itself, if there is interest, or by an NGO dedicated to environmental issues.

This would help integrate environmental education content across the compulsory subjects. It could be studied alongside mathematics (how many plants fit in a garden), biology (photosynthesis), chemistry (soil composition), literature (poetry), civics (outdoor activities), and Afro-Brazilian and Indigenous culture, incorporated into the curriculum by Law 11645.2008 (relationship with the environment).

This fosters the habit of reading in harmony with nature.

Although Brazil is one of the Latin American countries with the lowest literacy rates, the Biennial of the Book—the third largest literary event in the world—has become a tradition in the land of football.

According to data from the South Brazil Council of the International Reading Association (2000), while Brazilians read an average of one book per year, Chileans, Uruguayans, and Argentinians read four in the same period.

Compared to more developed countries, Brazilian readers are even fewer: in developed countries, about 20 books are read per person per year.

This difference is also reflected in the number of bookstores available in the country.

There are more bookstores in Buenos Aires than in all of Brazil. The gap widens even further when we consider that the Argentinian capital has a population approximately 56 times smaller than that of Brazil.

Clearly, people want to understand the benefits of adopting environmentally friendly practices, rather than simply the possibility of walking through a clean environment. It is important to note that people end up imitating others and do not make an effort to eliminate the plastic, paper, and cardboard used in their products.

The advantage lies precisely in the clear possibility of transforming these containers into new products, and that is where a learning process arises that must also be gradually introduced into the Corumbá community.

The products that can be made from collected waste are extremely varied, and if they aren't intended for sale, they can also be used for decoration or to facilitate food preparation at home.

Children are the ones who most need to learn about respecting the environment, since they are the ones who can change the mindset of teenagers, young adults, and adults who are more influenced by the country's economic situation and the idea of selling on the street.

Similarly, recycled plastic bottles can be transformed into decorative objects for inside the house or garden. They are also ideal for creating planters for any type of seed or as decorative vases. If a sheet of paper is lined on only one side, it can be reused to line the other. Recycling paper is one of the activities that children can do at home; they can also create figures and have fun while helping the environment.

Cardboard boxes can be reused, transforming them into organizers to save space at home. Depending on their size, they can be used as trash cans, lined with paper and painted the desired color. Separating organic waste to make compost, an excellent soil nutrient, is a great recycling idea. Leftover oil can be used to make candles and homemade soaps. Furthermore, if the oil is fresh, it can be used to grease molds and even lubricate small objects.

7. The Culture, Knowledge, and Intelligence (CKI) Model.

Roland (2015) shared some practical explanations about the formation of cultures and highlights that in recent years a new and dynamic body of literature on the economics of culture has developed. Much of this literature examines the effects of cultural values and beliefs on socioeconomic outcomes.

The first definition of culture formulated from an anthropological perspective belongs to Edward Tylor, in the first paragraph of his book *Primitive Culture* (1871).

Tylor (1871) also sought to demonstrate that culture can be the object of systematic study, since it is a natural phenomenon with causes and regularities, allowing for its study and analysis in order to formulate laws about the cultural process and evolution.

Kroeber (1949), while considering genetics, goes further and asserts that humans differ from animals solely through culture. For him, humans transcend their organic limitations; culture is a cumulative process throughout learning, meaning that humans accumulate experiences and, therefore, culture.

This aligns with the research of Hart et al. (2012) on education as

freedom, since the elements of culture—beliefs, values, assumptions, and traditions—are directly related to education and, as a consequence of freedom, to participation and collaboration, for example, in the creation and development of cooperative agriculture.

That is, it involves creating a culture that motivates cooperative learning and collaboration to address bureaucratic difficulties, climate change, water scarcity, soil quality, and so on.

Umuteme et al. (2023) define culture from the perspective of learned beliefs and values, which reinforce behavior at the individual, group, social, and national levels. For Schein, culture is composed of beliefs, values, assumptions, and traditions, and develops in the presence of underlying assumptions (Schein, 1985).

Culture is always difficult to change because beliefs, values, and traditions are deeply rooted in organizational culture. Therefore, many organizations and governments focus on organizational climate and the easiest aspect to influence: assumptions. Cultural assumptions, like artifacts and symbols, can influence an organization's work climate (Schein, 1985) and are expected to create an environment conducive to teamwork.

In this sense, Espinoza-Santeli and Jiménez Vera (2018) conclude that managing the organizational climate (OC) implies a commitment and a shared responsibility to improve the quality of life of the people who are part of an organization.

The Student's t-test for Pearson's correlation coefficient allows us to determine if there is a relationship between variables or if they are identical, thus enabling us to infer their relationship or independence. Umuteme et al. (2023) found a correlation between organizational culture and leadership.

The values were 0.48 for the individual's R-squared and 7.93 for the t-statistic.

Umuteme et al. (2023) argue that a strong organizational culture's influence on team effectiveness creates an environment where members enjoy a knowledge-sharing and experience-sharing relationship with leadership.

This is corroborated by the literature (Alvesson, 2003), which highlights that by emphasizing organizational culture, projects can gain several advantages.

First, a strong and well-defined culture can promote a sense of unity and shared purpose among team members.

When employees are aligned with the organization's values, mission, vision, and objectives, they are more likely to work collaboratively and harmoniously for the project's success.

The key is to build a climate, and gradually a culture, in which, instead of focusing solely on individual gains, rewards, benefits, and senior positions, employees are encouraged to prioritize the collective achievement of the project's goals and purpose.

This creates an environment that fosters cooperation and teamwork, enabling smoother and more effective project conception, execution, and review.

According to Kroeber, culture is a cumulative process, resulting from the entire historical experience of previous generations. This process either limits or stimulates the individual's creative action. Kroeber (1949) agrees that there is no correlation between genetics and culture; for example, anyone born, regardless of their birthplace, has absorbed the culture of the place where they grew up. Kroeber goes further,

stating that humans are distinguished from animals only by culture. Since humans transcend their organic limitations, culture is a cumulative process; humans are said to accumulate experiences and, therefore, culture.

1. Culture, more than genetics, determines behavior and actions.

2. Human beings age according to their cultural patterns. Their instincts have been partially suppressed due to the long evolutionary process that has taken place.

3. Culture is a cumulative process, resulting from the historical experience of previous generations. This process limits or stimulates the creative or non-creative action of the individual.

As Hofstede (2001) observed, culture has the power to shape the minds of individuals, establishing shared values specific to the members of a given group. Empirical evidence consistently supports the idea that culture has a beneficial impact on psychological reasoning processes (Levy & Shiraev, 2017).

Cultural influences contribute positively to how individuals think and make rational decisions, underscoring the important role culture plays in shaping cognitive processes.

Leidner, Alav, and Kayworth (2006), Deal and Kennedy (2002), and Tweed and Lehman (2002) suggest that how individuals perceive, organize, and process information, as well as their communication with others, and how they understand, organize, and generate knowledge and solve problems, are related to culture. Culture, more than genetics, determines behavior and actions (Kroeber, 1949).

Umuteme et al. (2023) posit that factors such as values, norms, beliefs, and practices inherent in organizational culture significantly influence the overall project environment and affect team dynamics. Rothberg and Erickson (2004) argue that knowledge is static and ultimately only has value if people use it (intelligence). Based on these theoretical foundations, the Culture-Knowledge-Intelligence (CCI) model, presented in Figure 1, is constructed.

The premises of the CCI model are: (i) Culture is formed from the beliefs, values, assumptions, and traditions of a society (Shein, 1985). (ii) The central argument is that, for education to fulfill its objectives, the curriculum, as its core, must be restructured or reformulated around the four pillars of learning: learning to know, learning to do, learning to live together, and learning to be (Smith, 2018). (iii) The three pillars of intelligence are: prediction, strategy, and action (Rothberg & Erikson, 2004).

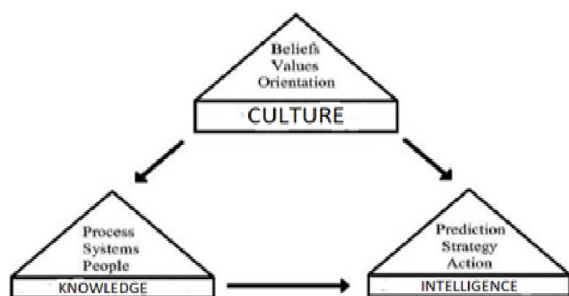


Figure 1: CULTURE-KNOWLEDGE-INTELLIGENCE (CKI) MODEL (De Angelis, 2016).

The CKI model clearly shows that the formation of traditions, assumptions, beliefs, and values, in that order, which are easily manipulated by the government, particularly through the education system, has a strong impact on the processes of knowledge creation, organization, sharing, and application. This obviously influences, and strongly so, social participation and how people deal with waste. People with little education or who do not value knowledge only want to take advantage, have no interest in participating in discussions and decisions about projects and preserving the environment. An example of how the government controls what society knows is through the determination of the literacy method.

The syllabic method hinders the development of reading and writing skills, since the literacy process involves more than simply writing letters and joining syllables. In contrast, the phonetic method takes the syllabic method into account, but is more complete and intelligent, as it uses phonemes to construct words, phrases, and texts and is based on the association of letter sounds with their respective spellings. In other words, the phonetic method involves working on listening skills and the identification and use of phonemes, or orthographic sound patterns. It is common knowledge that reading skills are intrinsically related to phonological processing (e.g., Greenberg et al. 1997).

Mortatti (2014) discusses two topics; 1. Why Brazil needs the phonemic method” (98 pgs.), and 2. “Implementing the phonic method” (295 pgs.).

A model of popular participation and cultural change for reducing corruption.

Participation and social control are the main elements of shared governance between the state and society 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 utilizing this contribution. Popular knowledge has the potential to transform the values, beliefs, and assumptions of public actors, especially when combined with learning from other countries and cultures. Cultural change through collaborative and comparative learning reduces corruption, as it fosters collective work with a sense of purpose and the common good. Figure 1 presents the Popular Participation and Cultural Change for Corruption Reduction (PMRC) model.

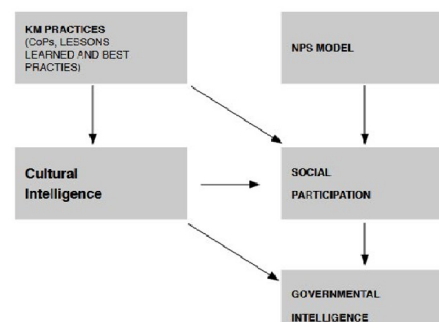


Figure 1: PMRC Model (author's own elaboration)

The model clearly demonstrates that some Knowledge Management practices, responsible for organizing discussion groups on social participation, can help develop the intelligence responsible for learning by comparison, not by reading. Cultural intelligence, which seeks to review assumptions, values, beliefs, and even traditions, helps both in social participation and in governmental intelligence, in the process of convincing the government to open space for social participation, even

without social control. The New Public Service model seeks precisely the inclusion of society in government programs (without an end date) and projects, seeking greater integration between strategy (what and why to do something), planning (how to do something), and management (how to analyze what has been done and improve).

The PMRC model demonstrates that a more holistic vision of governance, based on internal and external collaboration, generates a new awareness of the primacy of the public interest. The model drives change through corporate social responsibility and the exchange of knowledge and experience, which constitutes a valuable source of intelligence.

Conclusions

As one of the responses to the crisis of the state, the public sphere is beginning to be identified more with society and less with the state. We are evolving from Hobbes (state sovereignty) toward Locke and Rousseau (popular sovereignty), even without yet utilizing the mechanisms of the 1988 Federal Constitution, such as plebiscites, referendums, and popular initiatives. Governing with society, rather than governing over society, allows beneficiaries to contribute to the development of strategy, planning, and management of various programs and projects, improving the quality of public spending and action. Citizen participation and the establishment of alliances contribute enormously to transforming a culture of distrust and short-term thinking into a culture of collaboration and long-term vision. The State must understand that participation and social control involve 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 to overcome the crisis of confidence and the economic crisis stemming from the policy of isolation and maintenance of the status quo. The State lacks the knowledge and resources necessary to solve contemporary problems and, therefore, needs to draw upon the wisdom of the already industrialized nations of the old world.

Despite this deficiency, the State shows no interest in gathering collective societal knowledge through modern management tools. This is because knowledge of its actions could interfere with acts of corruption. However, when it needs societal support, it creates participation mechanisms centered on voting methodologies (approve or disapprove). Therefore, specific projects or programs are not debated, which should be done through Communities of Practice, a key tool of Knowledge Management. Furthermore, the program options that the government opens to public participation should, at a minimum, have a greater impact or, at the very least, be relevant to the project's target audience. As we have seen, the portal created by the government at <https://brasilparticipativo.presidencia.gov.br> offers the possibility of voting on this program, the "New National Culture Plan." It is worth noting that the government's response to the question posed by "Indigenous and Afro-Brazilian cultures are essential to our diversity and should be prioritized in government investments" is problematic, since the poor population should also be prioritized. In 2021, according to World Bank criteria, 62.5 million people (29.4% of the Brazilian population) lived in poverty, and of these, 17.9 million (8.4% of the population) were extremely poor. As analyzed in this article, the crisis represents an opportunity to review beliefs, values, assumptions, and behaviors in pursuit of better outcomes. The destructive side of bureaucracy has generated economic, social, moral, and other crises, stemming from the root of all crises: the crisis of perception. The PMRC model demonstrated that knowledge sharing between the state and society, driven by learning from other countries, can reorient government action toward the primacy of the public interest and the effectiveness of public policies, which automatically reduces corruption.

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