

DOI: 10.7127/rbai.v1801310

A MODEL OF CULTURAL INTELLIGENCE AND POPULAR PARTICIPATION FOR FAMILY FARMING**UM MODELO DE INTELIGÊNCIA CULTURAL E PARTICIPAÇÃO POPULAR PARA AGRICULTURA FAMILIAR****Cristiano Trindade De Angelis¹** 

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ABSTRACT: To eliminate the dispersion and overlapping of efforts and improve the effectiveness of resource allocation for family farming, there is a growing consensus on the urgent need to integrate and systematize information that can facilitate access by managers, farmers' networks, academia, the private sector and other non-state actors. The participation of organized civil society in government programs, especially for family farmers, can improve their effectiveness. According to Indian economist and philosopher Amartya Sen, human freedoms are both means and ends for the development of nations. One of the most important freedoms in this regard is that of popular participation. Offering a new perspective to the existing literature, and based on the approach of development as freedom, this article presents a theoretical model of public governance with society, which could be applied in a policy of popular participation. The study concludes that the integration of knowledge management practices, with attention to cultural intelligence, is the best way to share and apply collective knowledge and thus increase the effectiveness of family farming projects.

Keywords: cultural intelligence, family farming, knowledge management, organizational intelligence, popular participatio, shared governance.

RESUMO: Para eliminar la dispersión y la superposición de esfuerzos y mejorar la eficacia de la asignación de recursos para la agricultura familiar, existe un consenso creciente sobre la necesidad urgente de integrar y sistematizar la información que pueda facilitar el acceso de los gestores, las redes de agricultores, el mundo académico, el sector privado y otros actores no estatales. La participación de la sociedad civil organizada en los programas gubernamentales, sobre todo para los agricultores familiares, puede mejorar la su efectividad. Según el economista y filósofo indio Amartya Sen, las libertades humanas son a la vez medios y fines para el desarrollo de las naciones. Una de las libertades más importantes en este sentido es la de la participación popular. Ofreciendo una nueva perspectiva a la literatura existente, y basándose en el enfoque del desarrollo como libertad, este artículo presenta un modelo teórico de gobernanza pública con la sociedad, que podría aplicarse en una política de participación popular. El estudio concluye que la integración de las prácticas de gestión del conocimiento, con atención a inteligencia cultural, es la mejor manera de compartir y aplicar el conocimiento colectivo y aumentar así la eficacia de los proyectos de agricultura familiar.

Palavras-chave: agricultura familiar, gestão do conhecimento, governança compartilhada, inteligência cultural, inteligência organizacional, participação popular.

INTRODUCTION

The main objective of this work is to promote the process of generation and application of new knowledge, paying special attention to national and international cooperation in Science, Technology and Innovation - STI through the promotion of research and training and the establishment of human resources qualified and committed to the local reality. The knowledge platform created by FAO (<http://www.fao.org/family-farming/en/>) brings together quality information on family farming from around the world, including national laws and regulations, public policies, best practices, relevant data and statistics, research, articles and publications.

The platform provides a single point of access to international, regional and national information related to family farming issues; integrates and systematizes existing information to better inform and provide knowledge-based assistance to policy makers, family farmer organizations, development experts, as well as stakeholders on the ground and at the grassroots level.

It is necessary to integrate the results of improved research with technical assistance and rural extension, producers, communities and agroindustries, in addition to promoting international and foreign trade negotiations, technical cooperation projects and proposals for Mercosur regulations that strengthen the public policy space for family farming and traditional towns and communities. The proposal of the article is to establish an agricultural information system, a portal, to facilitate access for users of agricultural research. There are several topics of interest to family farmers. More recently, the topics that deserve more attention are:

- (i) need to expand studies on the measurement of greenhouse gases
- (ii) Strong focus on precision agriculture (more efficient use of production factors and

resources, less carbon intensive production, etc.);

- (iii) promote the development and large-scale use of "land-saving"/more efficient use of resources technologies, which allow maintaining the trajectory of reducing deforestation and expanding production, and of mechatronic technologies.

In view of these needs, this text presents a theoretical model to elucidate the relationship between knowledge management practices (creation and sharing of relevant knowledge) and organizational intelligence (interpretation and application of this knowledge), and the quality of participation. popular in agricultural projects in a long-term perspective. It is intended that this model, here called the Model of Popular Participation and Cultural Intelligence (BIOKM), serves as a starting point for subsequent works, of an applied and empirical nature, that design popular participation policies in family farming programs.

The general theoretical framework is given by the approach to development as freedom, defended by the Indian economist and philosopher Amartya Sen.

According to him, human freedoms are both means and ends for the development of nations. One of the most important freedoms in this sense is that of popular participation in government action, which can be an instrument to improve the effectiveness of public-private programs and projects. The general idea is that democratic freedoms, which include institutional arrangements for popular participation and transparency in government affairs, function as an incentive mechanism for governments to create more effective projects with the private sector, sharing this responsibility with the civil society. Furthermore, Sen's approach also provides theoretical elements to think about the role of popular participation in institutional reform and development processes. All these elements

are incorporated into the Bio-dynamic and Knowledge Management model (BIOKM).

This document is structured as follows. In addition to this introduction and conclusions, section 1 analyzes the theoretical relationships between development as freedom, education and citizenship. Section 2 explains the integration of the concepts and practices of knowledge management and organizational intelligence. Section 3 presents the topic of cultural intelligence as a tool to improve the quality of participation in family farming programs. Section 4 analyzes social participation through KM and OI practices, in addition to Cultural Intelligence. Section 4 presents the BIOKM model, combining the different theoretical elements collected throughout the previous sections.

1. THE RELATIONSHIP BETWEEN DEVELOPMENT AS FREEDOM, EDUCATION AND CITIZENSHIP

Amartya Sen's (2010) view on development is called "development as freedom" or "capability approach". For this author, development is linked to the expansion of human capabilities and freedoms, in a process in which personal options are expanded to live life to the fullest. This implies that good public action not only distributes goods to passive recipients, but also expands people's options and promotes their capabilities, including the ability to choose.

Andrade et. al (2016) maintain that economic growth must be accompanied by instruments that allow the advancement of the population's capabilities, through distributive tools. In turn, education allows individuals to broaden their cognitive horizons, have access to important information, knowledge and wisdom, better understand the world and themselves, and face life's problems better equipped to solve them. According to Sen (2000), education is an instrumental freedom for development. Education is so

important that it can be said that being well educated is an end in itself, given the practical inseparability between being well educated and being free. Hence, the deprivation of the freedom of education is so serious for the development of a people, deserving the greatest and best efforts of society to remedy this deprivation.

It will be up to empirical studies to demonstrate the existence and magnitude of the effect of lack of education on social participation. However, from a theoretical point of view, it is possible to demonstrate that political freedom will only give good results in terms of popular participation, when there is widespread access to quality education and freedom of expression in dialogues between the government, the private sector and society.

A quality and balanced educational system in its scientific and humanistic segments is essential to promote the condition of agent, as Sen (2000) says: it is essential that people have the power to act as citizens. A State that makes all decisions on behalf of the citizen, by leaving him no choice, also limits personal responsibility. Such a state of affairs would be a flagrant obstacle to development as freedom. A reasonable alternative is to advocate for a State that provides people with more opportunities to choose, so that they can exercise their responsibility (*idem, ibidem*, p. 284). Therefore, Amartya Sen's approach to development as freedom can coherently articulate the themes of education, citizenship and social participation.

We should not consider the development of citizenship as a historically linear and cumulative process, nor as an exclusive responsibility of the school. And the formation of citizenship is crossed by disputes both from a material and immaterial point of view, in historically situated advances and setbacks and in individual and collective meanings.

The development of citizenship is, therefore, more a matter of practice than of

theory; more an art than a science. It is, above all, a long historical process of empowerment of the masses, to which both the "senian" capabilities of individuals contribute - with emphasis on their instrumental freedoms (economic, social, political, transparency and security) - as the institutional devices that channel the popular will into the action of public power.

For Carvalho (2015), in general, the citizenship process begins with the acquisition of civil rights. The individual in possession of his civil rights has the freedom to think, act and express his opinions and choices, with this the individual begins to exercise his political rights and participate in the decisions that impact his life and society and, finally, Political participation makes it possible to claim social rights to improve the quality of life of the individual and the community in which they are inserted.

This article maintains that the development of citizenship, as a process of popular democratic maturation concurrent with the development of people's capabilities and the consolidation of effective institutional governance mechanisms, is a necessary but not sufficient condition for quality popular participation. However, before presenting the model that aims to establish these relationships, it is necessary to review how relevant knowledge is created and applied through Knowledge Management and Organizational Intelligence practices. This will be done in the following sections.

Rothberg and Erickson (2004) clarify that knowledge is socially constructed through collaborative activities, but access to this knowledge does not mean success in decision making, since knowledge without application is harmless. In short, knowledge is the basis of intelligence, since intelligence is knowledge in action to solve problems.

Bali, Wickramasinghe and Léaney (2009) define Knowledge Management - KM as a set of tools, techniques, tactics

and technologies aimed at leveraging the intangible assets of the organization by extracting data, relevant information and relevant knowledge to facilitate decision-making. of decisions. KM is a set of practices aimed at the interaction between tacit and explicit knowledge to acquire and create new competencies (knowledge + skills + attitudes) so that an organization can act intelligently (transform complexity into meaningful simplicity).) in different environments (Angelis, 2016).

Knowledge management practices are grouped into three dimensions proposed by Misra (2007): people, processes and technologies.

As for people, the best-known practices are: Forums (in-person or virtual) / discussion lists, Corporate education, Narratives, Coaching, Corporate University, Mentoring, Communities of practice or communities of knowledge.

Regarding practices in the field of process management, the most used are: Internal and external Benchmarking, Best practices, Bank of organizational and individual competencies, Mapping or auditing of knowledge, lessons learned, Competency management system, Management of intellectual capital or intangible assets.

Regarding practices in the technological area, we have the following practices: Electronic document management (EDM), Collaboration tools: Portals, internet and extranet, Workflow systems, Data warehouse, Data mining, Content management, Management Customer Relationship Management (CRM), Balanced Scorecard (BSC), Decision Support System (DSS), Enterprise Resource Planning (ERP) and Key Performance Indicators (KPI).

Organizational Intelligence - IO practices are used to improve the interpretation and synthesis of the knowledge generated: expert analysis, intelligent systems and advanced techniques, such as competitive hypothesis and structural equation modeling. IO tools

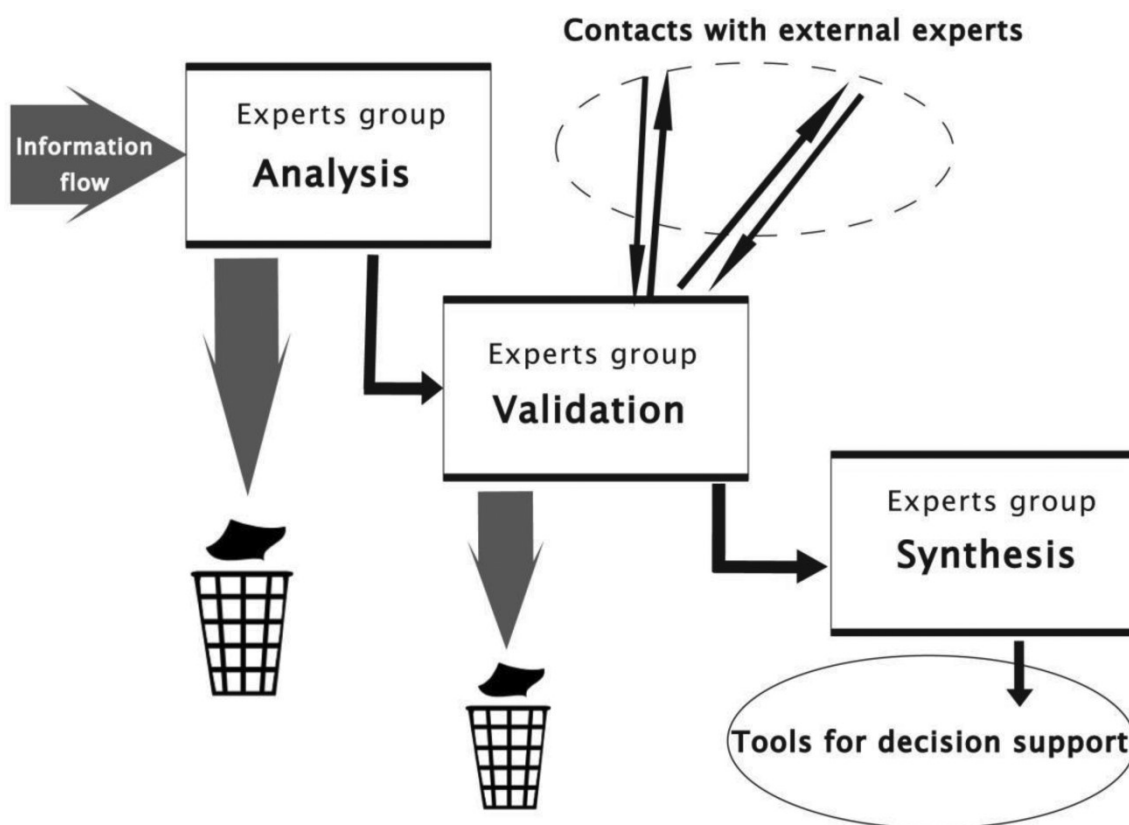
combine a mix of sociotechnical elements of (a) subjective assessments of online discussion led by facilitators and subject matter experts with (b) real-time information from data mining and semantic analysis of online discussion. OI tools contribute to profound structural changes and transformations in the social climate, collaborative culture and the role of internal collective intelligence (Chauvel et al., 2011).

The idea behind IO tools is to transform crowdsourcing models that apply the "wisdom of crowds" into the "wisdom of experts" to solve complex problems. Choo (2002) defines OI as a continuous cycle of activities that include perceiving the environment, developing perceptions, and creating meaning through

interpretation, using memory of past experience to act on the interpretations developed. OI refers to a process of turning data into knowledge and knowledge into action for the benefit of the organization (Cronquist, 2011).

Angelis (2013a) considers OI as the adaptive capacity of an organization, learn and change in response to environmental conditions by using relevant knowledge.

Staskeviciute and Ciutiene (2008) highlight that in the scientific literature it is possible to find different OI concepts, but all of them are limited by the same characteristic: the organization's ability to adapt to the environment and KM. Figure 1 shows how experts work to support decision makers when mediating and analyzing contributions.



Source: CETISME. Economic Intelligence. (2002). A Guide for Beginners and Practitioners. European Communities Innovation, Development and Technology Transfer, S.A.

Figure 1. Synthesis process by an Organizational Integrency tool.

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

From these perspectives, it is possible to conclude that KM provides methods to identify, store, share and create knowledge, while OI integrates, analyzes and interprets this knowledge for decision making and problem solving.

3. CULTURAL INTELLIGENCE AS A TOOL TO IMPROVE SOCIAL PARTICIPATION.

Culture is formally defined by Schein (1985) as a pattern of shared basic assumptions that a group has learned in solving its problems of external adaptation and internal integration, which has functioned well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel about these problems (Schein, 1985).

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

Cultural intelligence refers to a general set of skills with relevance in situations characterized by cultural diversity. Therefore, emotional intelligence differs from cultural intelligence because it focuses on the general ability to perceive and manage emotions without taking into account the cultural context (Ang et al., 2007).

Bucher (2007) concludes that CI has to do with awareness of our values and those of others, and with the relationships between people's values, behaviors, and cultural backgrounds, and Rockstuhl et al. (2011) argue that theory and research suggest that CI facilitates expressive bonding and shows the value of cultural intelligence as a critical leadership competency in today's globalized world.

Theoretical arguments suggest that more culturally intelligent senior executives are better able to scan their environment for relevant and accurate information, and use this higher quality information to make better decisions and take better risks.

One of the reasons why CI increases job performance is that it improves judgment and decision making. An important cognitive outcome is cultural judgment and decision making, which refers to the quality of decisions regarding intercultural interactions (Ang et al., 2007). In fact, the process of meaning creation is manifested in and mediated by cultural contexts (Rockstuhl et al., 2011).

Learning with other assumptions, beliefs and values provides maturity to transform complexity into simplicity, as in the case of Germans who know several languages and cultures before starting university and therefore develop a high capacity to create companies and that is why today it is one of the countries that receives the most people due to the phenomenon known as "brain drain" due to lack of opportunities in the country of origin and the diaspora due to conflicts of various kinds, including wars.

Cultural intelligence is an essential factor in creating relevant knowledge within communities of practice aimed at harvesting relevant knowledge of social participation and social control.

Comparative learning from participatory practices in other countries is of fundamental importance to improve the quality of society's contribution to the effectiveness of public policies.

Effectiveness differs from efficiency and effectiveness, precisely because it does not focus only on the variables of cost and result, but on the analysis of public policy from the point of view of the beneficiary, society itself. It is then demonstrated that the satisfaction survey is a good way to show the public administration (public policy maker) and the government (decision maker) the need for popular participation. But it is important to highlight that the quality of this participation must also be demonstrated, which is why GC and OI practices, allied to a good level of cultural intelligence, are the great differential of Participation and Social Control.

4. A MODEL OF BIO-DYNAMIC AGRICULTURE BASED ON KNOWLEDGE MANAGEMENT AND ORGANIZATIONAL INTELLIGENCE

An excellent alternative to industrial agriculture, also in decline due to excessive mechanization, chemical manipulation and the use of herbicides, as well as disregard for environmental conservation, is biodynamic agriculture.

Pioneered in the early 1920s by Rudolf Steiner, biodynamic agriculture is a system of agricultural principles and practices that views the farm or ranch as a self-sufficient, integrated whole – a living organism (Biodynamic Demeter Alliance).

Rudolf Steiner founded biodynamic agriculture with Goethian inspiration and methods: Western culture (with Greek roots and Eastern and Middle Eastern cultures), knowledge based on observation and meditation (e.g. Goethe's essays on plant physiology) and intelligence from intuition.

The basic premise behind Biodynamic Agriculture is that each farm, when properly managed in conjunction with its environment, can be a self-sustaining ecosystem capable of maintaining its own health and vitality without external inputs.

Karas (2023) found that The Biodynamic Demeter Alliance certifies biodynamic farms through farm and processing standards that include:

(i) Processes on the farm must be regenerative and not purely extractive (or degenerative).

(ii) A minimum of ten percent of agricultural land needs to be set aside as a biodiversity reserve. This may include deliberately planted forests, wetlands, riparian corridors and insect habitats.

(iii) Naked tillage is prohibited throughout the year.

(iv) The land should be kept covered as much as possible by using careful crop rotation, mulch and cover crops.

(v) Soil fertility is created by recycling agricultural products, not by synthetic fertilizers.

(vi) Pest management is achieved through plant diversity, balanced crop nutrition, habitat for predatory insects, and attention to light penetration and flow.

(vii) Weed control is achieved through the timing of planting, the use of mulch and by paying attention to the influx of invasive weed species and preventing their spread.

(viii) Cruelty to animals is prohibited. All animals should have adequate space to roam and be protected from excessive heat, humidity, dust, and gases (such as ammonia).

(ix) At least 50% of the animal feed must be grown on the farm and at least 80% of the remaining feed must be Demeter certified.

Palacios (2020) highlights that biodynamic agriculture takes into account both the material and spiritual context of food production and works with both terrestrial and cosmic influences. The influence of planetary rhythms on the growth of plants and animals, in regards to the maturation power of light and heat, is managed by scheduling growing times with an astronomical calendar. All principles of organic farming apply to

biodynamic farming, gardening and forestry.

Biodynamic farming is one step ahead of organic farming because it takes a holistic, ecological and ethical approach to farming, gardening, food and nutrition, and is a way of living, working and relating to nature and vocations. agriculture based on common sense practices. , the awareness of the uniqueness of each landscape and the inner development of each person and, consequently, of all practitioners within the community.

Crops are used for various purposes, including human food, animal feed, biofuels, and other non-food products (Cassidy et al., 2013).

Cover crops also contribute to agricultural fertility by adding plant diversity and providing life and sensitivity to the soil through oxygen and nitrogen.

Crop rotation helps balance the needs of each crop and allows for creative diversity of expression in the soil. Together, these practices reduce or eliminate the need to import fertilizers and allow the farm to move toward balance and resilience (Zaller, 2004).

Common sense practices include: striving to be self-sufficient in energy, fertilizers, plants and animals; structure activities based on working with the rhythms of nature; use the diversity of plants, fertilizers and animals in a healthy way; approach work with seriousness, neatness, order, concentration on observation and attention to detail; punctuality in carrying out work (Paull, 2011).

Campbell and Watson (2012) and Raupp (2001) found that soil improvement, within the biodynamic farming approach, is achieved through proper humus management, for example by applying sufficient manure and organic fertilizer in the best possible state of fermentation. ; proper crop rotation; good soil functioning; protective measures such as wind protection; cover crops, green manures and diversified crops instead of monocultures;

and mixed cropping so that plants can help and support each other.

The purpose of this work is to present a new model, called Bio Dynamic and Knowledge Management Model (BIOKM), which seeks to strengthen the shared governance component (popular participation). Before doing so, however, it is necessary to review some foundations and basic hypotheses of the proposed model, for which we turn again to Amartya Sen's approach on development as freedom.

Participation and social control are the main elements of shared governance between the State and society to improve the effectiveness of public policies. Shared governance generates relevant knowledge and intelligence if the State is interested in organizing, transferring and using this contribution.

Let's delve into the relationship between popular democratic participation and social control. Again, we use the development as freedom approach (Sen, 2000). This approach highlights the indispensable role of popular participation (free, rational and inclusive) in the choice of a nation's development objectives and processes, as well as in the shaping of social values. This is important according to Andrade et. al (2016) because, especially in today's globalized world, the economic development of a community can clash with its traditions and cultural values, including its religious beliefs and political customs. In this situation, the people must have the right to choose what to do with their cultural traditions through a collective and free decision. A decision-making process in which all those involved have the same opportunity to participate on equal terms will ipso facto give rise to a decision of the group involved in the process (Andrade et. al, 2016).

For Sen (2000), we should not underestimate the extent, depth and multifaceted nature of the cultural interrelations that have been established, for a long time, between the peoples of the

Earth. In fact, it is a myth to assume that there are self-sufficient, fully autonomous cultures and, therefore, that they must be kept "pure." This is not to deny the existence and importance of national, regional or local cultures, nor to deny that cultural domination can have harmful aspects for the "dominated" cultures. It is about recognizing the importance of the aforementioned intercultural influences, and this as a result of the human capacity to enjoy cultural products from different peoples, places and times. Consequently, people from different cultures have the ability to share certain values and beliefs. According to Sen (2000), one of these values is freedom.

Costa et. al (2015) maintain that the principle of respect for human freedom, which governs the right of a people to freely choose their cultural traditions, has at least two important implications. Firstly, the appeal to tradition does not justify the general suppression of freedom of expression, nor the suppression of the political and civil rights of the people. Secondly, freedom of participation in collective decisions must always be guaranteed, including the provision of the basic conditions for this, for example, the provision of information, knowledge and education to the population. In general terms, in the approach to development as freedom, development requires that the entire population has the necessary capabilities and skills for making collective decisions (Costa et. al, 2015).

Furthermore, for Sen (2000) the mere existence of a democratic regime is not enough to solve the problems of the entire population. It is essential that democracy works for ordinary people and is exercised appropriately, generating opportunities for everyone. The success of this art depends, among other things, on the formal mechanisms through which political freedoms are exercised. This includes the review of rules and procedures, the strengthening of "multi-party politics and the dynamism of moral arguments and the

formation of values", among other things (Sen, 2000).

Sen (2011) places special emphasis on the activism of opposition parties and the various forms of popular participation as fundamental forces for the proper functioning of contemporary democratic societies. The author reminds us that "in a democracy, people tend to get what they demand and, more importantly, they do not tend to get what they do not demand" (Sen, 2011). This phrase summarizes two ideas well: democracy is a generally effective means of forcing the government to serve the people; and democracy requires the exercise of the agent status (autonomy with responsibility) of individuals.

For the same reasons that democratic mechanisms of social participation tend to encourage authorities to ensure the needs of the population, there are also incentives to adopt measures that avoid the misallocation of public resources or even projects with low effectiveness, that is, , with bad results from the beneficiary's point of view. In this sense, democracy provides certain political mechanisms and incentives - free elections, multi-party system, separation of powers, various forms of participation of society in public decisions, free press, etc. -, which function as a kind of "umbrella" of the public interest. - which function as a kind of "insurance" against the practice of poor distribution of public resources.

The lack of democratic control mechanisms, including transparency and accountability mechanisms for public and private sector activities, often gives rise to systemic crises.

An example of this occurred during the financial crisis that devastated the countries of East and Southeast Asia in the late 1990s. According to Sen (2000, p. 185-186), this crisis had to do with the lack of transparency and democratic participation in the discussion of business regulation standards in general, and the financial sector in particular. For example, Indonesia and South Korea did not have

mechanisms in place to enable critical and democratic scrutiny of the application (investment) profiles of public and private financial institutions. This creates a difficulty in the accountability of the "chiefs of finance", which undoubtedly contributed to the outbreak of the

economic and financial crisis in those countries. The relationships between popular participation, social control and greater effectiveness of public policies, intuitively outlined in the previous paragraphs, acquire a formal character in the BIOKM model.

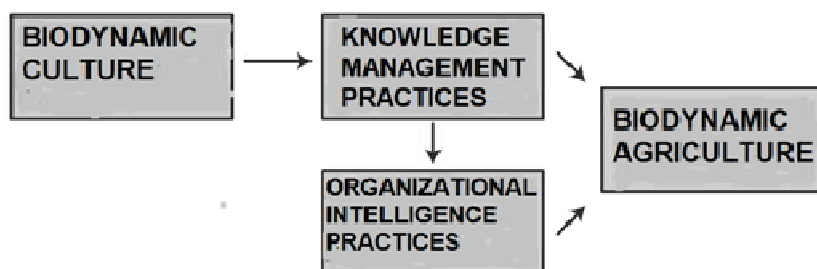


Figure 2. illustrates the concepts and relationships of the model.

The BIOKM model demonstrates that the construction and application of Knowledge Management - KM and Organizational Intelligence - IO practices depends on the construction of a culture for biodynamic agriculture, focused on the creation, sharing, analysis and application of relevant knowledge. The use of KM practices such as communities of practice, and IO practices such as expert analysis can lead to a new way of doing agriculture in Brazil: biodynamic agriculture.

CONCLUSIONS

Governing with society, instead of governing society, means that the beneficiaries themselves can contribute to the development of strategies, planning and management of different programs and projects, improving the quality of spending and public action. Citizen participation and the establishment of associations help transform the culture of distrust and short-termism into a culture of collaboration and

the long term. The State has to understand that participation and social control take into account issues of power and divergent interests in any public project. Based on this understanding, the State must open itself to the knowledge of society to overcome the crisis of confidence and the economic crisis derived from the policy of isolation and maintenance of the status quo.

As mentioned 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 that arise from the mother of all crises, which is the crisis of perception. The BIOKM model demonstrates that the exchange of knowledge between the State, the private sector and society can change the focus of government action towards the supremacy of the public interest, which automatically improves the effectiveness of public policies.

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