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ARTIFICIAL INTELLIGENCE AND ADMINISTRATIVE CULTURE IN THE CONTEXT OF GOOD GOVERNANCE – FROM PARADIGM TO TREND

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Abstract: *This paper investigates the dynamic interaction between artificial intelligence and administrative culture, in the context of good governance. The impact of artificial intelligence on administrative culture and decision-making within the framework of good governance is explored through qualitative analysis. This approach investigates the cultural shifts resulting from the acceptance of artificial intelligence, focusing on how ethical and moral considerations are integrated into administrative practices. Additionally, the analysis examines how the effectiveness of AI contributes to enhancing the efficiency and transparency of decision-making processes. Research reveals that the integration of artificial intelligence into administrative processes drives transformative changes in management paradigms, affecting administrative culture and decision-making trends. Despite its potential for efficiency and objectivity, ethical considerations are paramount in the implementation of artificial intelligence, necessitating compliance with governance principles. Administrative cultures must adapt in order to embrace AI technologies while respecting ethical standards, transparency and accountability. By cultivating a culture that prioritizes ethical decision-making and by responsibly using artificial intelligence technologies, administrative officials can tackle the complexity of modern management challenges. Dealing with such new challenges requires the establishment of new security mechanisms in order to reduce and/or mitigate the risks of integration and application of artificial intelligence in accordance with moral imperatives and with the aim of serving the public and collective interest.*

Keywords: *artificial intelligence, administrative culture, good governance, decision making, ethics and morality*

1. INTRODUCTION

In the landscape of the new age, what Rainer Maria Rilke wrote long ago: “the future enters into us...to be transformed within us long before it becomes reality” [1, p. 149] in the context of Artificial Intelligence would be interpreted as: - synchronization of pace with an overexpansion of life and work in a prepared/

unprepared world, a hidden invisible channel, where in that decadence of positivity the hormone effective productivity is needed...of a civilization that stands before Toffler’s gospel of change to end product of a “new cultural renaissance” – Nikola Tesla’s vision became reality: „In the twenty-first century, the robot will take the place which slave labour occupied in ancient civilization. There is no reason at all

why most of this should not come to pass in less than a century, freeing mankind to pursue its higher aspirations” [2]. We will accept this thought wherein Tesla advocates the idea of freeing man from a number of production processes and transferring them to artificial intelligence. For a long time, no one have prepared us for the implementation of this technology.

The fourth industrial revolution has the potential to robotize humanity and thus compromise our values – work, society, family, identity. Or, we can use the Fourth Industrial Revolution to elevate humanity to a new collective moral consciousness, grounded in a shared sense of our collective destiny. It is our collective responsibility to ensure that this transformation unfolds in a way that brings about positive and inclusive change [1, 149]. To fully grasp the impact of artificial intelligence on administrative culture, it is essential to first understand the concept of administrative culture itself. This includes its meaning, role, definition, and key characteristics, which will lay the foundation for exploring how AI can influence and reshape it. Administrative culture is a broad and complex concept, phenomenon and scientific discipline. It exists and we live and work in accordance with it. The concept of culture in public administration is considered more useful in the present than in the distant past, because it is as strange as it is at the same time “wonderful” [3, p.71]. Administrative culture refers to the administration and administrators of the institutions. It is related to the behaviour of the employees, the administration in the organization, which are very closely related.

There is still no single definition of the term “artificial intelligence (AI)”. But it leads to the emergence of ambivalence in people - the emergence of mixed feelings of fear towards something useful, something practical, something new. Perhaps it will be more practical and useful in adopting AI to use all of our innate abilities together – the four intelligences: mental, physical, emotional and spiritual. Perhaps this is the only way we can solve the problem by embracing AI as our partner, or as

Dee Hock says: “the problem is never getting new, innovative thoughts into mind, and how to disperse old ones” [4, p.213].

In terms of the need for transformation/changes in the organizational culture, greater integration with artificial intelligence is needed, especially in relation to modern workplaces that are developing rapidly. It is necessary to unravel the complex interaction between humans and artificial intelligence, clarifying how their collaborative synergy would not only redefine organizational culture, but also chart a new course for the future of work. At the basis of such a transformation, as some researchers claim, lies the fusion of human intelligence with the capabilities of artificial intelligence.

Good governance is not a simple task. Governments face various challenges, including corruption, lack of transparency, and inefficient bureaucracies. These challenges can lead to a lack of trust in institutions and undermine economic growth. Good governance refers to the political and institutional processes and outcomes that are necessary to achieve development goals [5]. The true test of “good” governance is the extent to which it fulfils the promise of human rights: civil, cultural, economic, political and social rights.

Artificial intelligence governance requires legal framework for ensuring AI and machine learning technologies are researched and developed with the goal of helping humanity adopt and use these systems in ethical and responsible ways. AI governance aims to close the gap that exists between accountability and ethics in technological advancement.

2. CHARACTERISTIC AND PARTICULARITIES OF THE CONCEPT – ADMINISTRATIVE CULTURE

In order to understand the impact of artificial intelligence on administrative culture, first of all, the concept, i.e. the uniqueness of administrative culture (its meaning, role, definition and characteristics) should be explained.

Administrative culture is a broad and complex concept, a phenomenon and scientific

discipline. It exists and we live and work with in it. The concept of culture in public administration is considered more useful in the present than in the distant past, because it is as strange as it is at the same time “wonderful”. Administrative culture refers to the administration and administrators of the institutions. It is related to the behaviour of the employees, the administration in the organization, which are very closely related. They are also shaped by a number of factors. Essentially, there are three factors that decide of the culture and, consequently, behaviour, namely: 1. the values cherished by the individual; 2. the values cherished by the society; and the systems and procedures, which reflect these values. Every administrative organization has a culture, i.e., a persistent, patterned way of thinking about the major tasks of human relationships within an organization. Culture to an organization means the same as personality to an individual [5, p.291]. According to Guerrero [4, p. 86] from the point of view of culture in general, public administration appears as a unique culture within it. In the same way, within the administrative culture there are differentiated cultures: this is because the development of the administrative culture has been a cumulative, asynchronous and diversified process. From the historical point of view, it is a product of a long period of gestation and growth through which the administrative culture is configured based on more concise cultures, which, appearing at different times, at the same time as they are linked, they tend to differentiate. Firstly, the “bureaucratic culture” appears in the modern West, accompanied by a tender division of labour; then the “organizational culture”, whose impulse derives from the improvement of bureaucratic work.

The concept of “organisational culture” or “administrative culture”, though very trendy, it is half century old. Chester I. Barnard spoke of the ‘moral element’ in organisation, and the ‘moral factor’ in leadership. By moral he did not mean merely obeying the law or following the rules, but ‘the process of inculcating points of view, fundamental attitudes, loyalties, in

the administrative organisation...that will result in subordinating individual interest...to the good of the cooperative whole’[Ibidem]. Administrative culture is a product of peoples’ cognitive, perceptive and evaluating orientations towards their administrative system. It also covers the entire range of traditional societal, historical and cultural values that influence as well as governs the bureaucracy’s own behaviour and its professional norms, such as rationality, impersonality, technology and efficiency.[Ibid, 291]

Administrative culture, similar to organizational culture, represents a system of values and norms, rules of behaviour that are primarily related to relationships between people and reflects the particularity, identity of the organization. Administrative culture as a part of organizational culture can also be considered as a professional culture, and as an applied science also determines the moral values and norms, the rules of communication of the representatives of a certain profession towards the subject of the work, the members of the team and the society. Administrative culture is based on professional morality, which has two functions: - to regulate relations in a certain profession, with people and institutions outside it; - to form certain qualities, convictions, habits among members of the professional community. [6, p.23] and according to Braudel “it is synthesis of personal and social culture that reflects in the ethos, values and the objectives of its organization” [7].

Administrative culture is the attitude, emotion and value of administrative activities formed by members of the administrative system in the long-term administrative activities, it is a set of informal rules accepted and recognized by administrative personnel. Culture has inheritance, and administrative culture is no exception. Once administrative culture is formed, it will have direct or indirect impact on administrative activities. Therefore, in order to gradually eradicate the influence of these traditional and outdated administrative cultures, it is necessary to establish an advanced

administrative culture in line with the era of service administration. [8].

Unlike general culture or the “invisible hand” the abstraction, that surrounds us such as the air we breathe, that is a part of us, it is genetically inherited, and no matter what part of the global village we live in, that inner part and voice of ours, which is all around us and affects everything around us, for administrative culture we will support Guerrero’s thesis [who, throughout Riggs’ thoughts, paraphrases Kroeber’s thought that administrative culture is not transmitted by genetic mechanisms of inheritance, but by the social conditioning existing between administrators and administered, since it represents a social fact. She implies every practice, norm and technique invented in the administrative future, that they are transmitted intergenerational, and that, being possible to modify them in the course of transmission, their relative continuity is their distinctive character. Administrative culture is defined by patterns or regularities of form and style, as well as meaning, whose configuration is usually represented in the organization and bureaucracy, although not only in them. In short, what distinguishes it is the incorporation of values that, formulated publicly, make it easier to explain their procedures as uses or customs, through which their ritualism and “bureaucratism” are explainable [3, p.86] Or more specifically, it is worth saying again that in public administration, its culture is consisted of the being, doing, thinking and feeling of politically organized men, as reflected in administrative institutions, in their works, in their knowledge and its practice, at a given time and place.

According to the Dutch researcher of culture, Hofstede (9, p.11) there are four occurrences of culture distinguished that successfully cover the concept of culture: symbols, heroes, rituals (they are visible to the external observer) and are included in the general term “practices”. Practices express the group’s understanding and attitudes towards environmental factors and representatives of other cultures, but do not explain them. The

explanation needs to be sought in the interior, the most difficult and inaccessible part in the research of culture, which is the system of values - the core of the culture. In administrative culture more and more attention is paid to professional practices, according to him Long-standing administrative practices and patterns of behaviour in a given society could be termed as administrative culture of that particular society. Also, any directed change of administrative culture takes longer than social ‘political time’ and space [5, p.292].

From here we reach the part that ‘culture approach’ was first used in social sciences by G. Almond. The seeds of the term ‘administrative culture’ were sown in the year 1963 when G. Almond and Sydney Verba published their work *The Civil Culture*.

Scholars have identified four key component variables of administrative culture, namely: - The administrator; - The administrator’s perception of organizational goals; - The administrative ecology; and the socio-cultural value norms, which give meaning to administrative action and behaviour [ibidem].

In the literature, there is a greater number of definitions of administrative culture, but still at the beginning prior to highlight a few of them that we consider to be of interest to the paper, however, according to certain authors, the definitions of administrative culture can be divided into three categories: broad sense, medium sense and narrow sense. The broad sense of administrative culture is based on the aspect of cultural perspective. A general sense of cultural definition includes three levels: material culture, system culture and spirit culture. On the basis of such cognitive pattern, some researchers point out that the connotation of administrative culture which is influenced by objective and subjective factors should includes administrative material culture, administrative system culture and administrative spirit culture. Administrative culture is a unique culture pattern which integrates the physical facilities and institutional norms of administrative organizations and the common thoughts, values, thinking pattern, psychological state,

behaviour standard and lifestyle of administrative staff [10, p.86].

Riggs provides one of the most detailed investigations of what is meant by the concept of administrative culture, which includes a “complex of related but different things” According to Riggs ...all are worthy of study and the umbrella term, administrative culture can be understood as including and linking them in a synthesis. The six concepts of administrative culture are the following: - The Arts; - Knowledge and Sophistication; - Shared Beliefs and Practices; - People who share culture; - Shared Attitudes; - Improvement. Each of the six senses of culture listed above presupposes internal consistency among its component practices or traits [11, p.63].

“Administrative culture must necessarily be the culture of administrators, more specifically the culture of those participants whose activities are restricted to the administrative environment” [12, p.65]. “Administrative culture refers to norms and values that shape and influence bureaucratic attitude, interpersonal relationship and performance [13, p.2]. “Administrative culture is the combination of beliefs, attitudes, values, and systems which affect the operation of government agencies [14]. “Basically, administrative culture may be thought of as general characteristics of public officials (i.e., shared values, attitudes, beliefs)–federal, state, and local. Administrative culture is related to the broader political culture, from which it derives, and can be further discussed in terms of sub-cultures” [15, pp. 234–250].

The term “administrative culture,” like many other concepts in the social sciences, does not have a universally agreed-upon meaning. Its interpretation can vary depending on the context and the perspectives of those using it. Different perspectives may be offered, and a variety of conclusions can be drawn by people (from different places or geographic regions) studying the administrative culture. Two main perspectives may assist us in understanding the administrative culture of a nation. Firstly, the government administration in all nations happens to be larger and more complex than any

single organization, being composed of many departments, agencies, corporations, and so on. Secondly, policies and administrative decisions get implemented through the state apparatus, state financial and other resources are distributed, and the entire society is affected in many ways by the attending administrative culture. The behaviour of the state apparatus depends on the kind of administrative culture that prevails in a country. We should also note that no administrative culture is monolithic; instead, it is a part of the wider culture of a society including its constituent parts such as political, economic, social, religious, corporate, and civil society cultures. Nevertheless, it is the political culture that influences the administrative culture most because it brings its political values to modulate the behaviour of state employees [16. pp.21-23].

In the literature, certain scholars suggested eight general propositions that researchers may explore, in their specific ways, because we believe that administrative cultures, like all cultures, do differ [17, pp.5-7].

- 1) The administrative culture of any part of the globe reflects the distinctiveness and complexity of the various regional, national, and local realities; their unique historical experiences; their forms of insertion (subordination or domination) into the system of regional and global relations; and their levels of development and fragmentation.
- 2) Such cultures are historical products, where past experiences, myths, and traditions have shaped modal psychological orientations.
- 3) Any administrative culture is also conditioned by existing structural and conjunctural circumstances and challenges. Even perceptions of the past are mediated by current experience.
- 4) The administrative culture is part of a larger attitudinal matrix, containing values, practices, and orientations toward the physical environment, the economy, the social system, the polity, and culture itself.
- 5) Administrative cultures, like all cultures, are dynamic and subject to change. Syncretism,

continuities, and discontinuities are part and parcel of their fabric and texture.

- 6) An administrative culture is the result of a process of immersion, acculturation, and socialization, whose structural drivers are both implicit as well as induced and explicit.
- 7) Most attempts at administrative reform and “modernization” address, either directly or indirectly, the question of administrative culture. Any profound administrative reform entails significant attitudinal and value changes.
- 8) Administrative cultures are influenced by global and regional trends. In the lesser-developed regions of the world, they are particularly derivative, reflecting a center-periphery mode of international political economy.

Furthermore, in his essay Dwivedi suggests three main approaches to studying the administrative culture of a nation: (1) deontological approach, (2) teleological approach, and (3) spiritual approach. It should be noted that these three approaches are based on some common values such as fundamental rights and freedom, efficiency, accountability, fairness, etc. These values can be considered the core values of any nation [16, pp.25-30].

Administrative culture as a type of organizational culture has its own philosophical, cultural, anthropological, psychological, sociological, political and managerial dimensions. The forms of administrative culture similar or the same as those of organizational culture can be highlighted in two directions: cognitive (conventional wisdom, myths and symbols) and behavioural (norms and rituals) while as integrative forms can highlight organizational heroes and climate in the organization [6, p.24].

Administrative culture affects administrative practices and vice versa. The values, beliefs and norms embedded in administrative culture shape/reshape the design and implementation of administrative practices. From a completely opposite angle, administrative practices strengthen and perpetuate administrative culture by embodying and adopting cultural norms and values in daily operations.

For example, an administrative culture that prioritizes transparency and accountability may lead to the implementation of practices such as open-door policies, regular reporting mechanisms, and public disclosure of information. In short, administrative culture encompasses the shared values, beliefs, norms, and behaviours in administrative organizations, while administrative practices refer to the methods, processes, procedures, and routines used to perform administrative functions. The interaction between administrative culture and practices shapes organizational behaviour, decision-making processes, and overall organizational effectiveness within administrative processes.

In the context of artificial intelligence, several administrative practices are critical to ethical enforcement:

- Decision-making processes need to transparently integrate AI tools and ensure human oversight.
- Effective communication is essential to engage stakeholders and address concerns about AI.
- Organizational structures may need adjustments to accommodate AI roles and workflows.
- Resource allocation should balance innovation with sustainability and ensure transparency.
- Performance management systems should align with organizational goals and protect against biases introduced by AI.
- Policies and regulations should govern the use of artificial intelligence and adapt to technological and regulatory changes.

The responsible and ethical application of artificial intelligence (AI) within administrative settings requires a nuanced understanding of the interaction between administrative culture and practices. By aligning cultural values, beliefs, and norms, as well as AI implementation strategies, administrators can promote transparency, accountability, and ethical decision-making when working with artificial intelligence. Through careful integration of

AI technologies into existing administrative practices, organizations can harness the transformative potential of AI while supporting organizational goals and ethical standards. Continued research, collaboration, and dialogue are essential to advancing the field of artificial intelligence management and ensuring its responsible use in administrative contexts. Ongoing research and collaboration are essential to advance the management of artificial intelligence in administrative contexts.

3. THE IMPACT OF ARTIFICIAL INTELLIGENCE ON ADMINISTRATIVE/ ORGANIZATIONAL CULTURE

There is still no single definition of the term “artificial intelligence (AI)”. But as such it leads to the emergence of ambivalence in people - the emergence of mixed feelings of fear towards something useful, something practical, something new. Perhaps it will be more practical and useful in adopting AI to use all of our innate abilities together – the four intelligences: mental, physical, emotional and spiritual. Perhaps this is the only way we can solve the problem by embracing AI as our partner, or as Dee Hock says...“the problem is never getting new, innovative thoughts into mind, and how to disperse old ones.” [4, p.213].

John McCarthy, the founder of AI, defined AI in 1956 as “the science and engineering of creating intelligent machines.” The definition of AI systems used by the OECD and adopted by 42 national governments is based on Alan Turing’s approach and his linking of the similarities between machines and humans in displaying intelligence and is defined as “a machine system that can a given set of humanly defined objectives for making predictions, recommendations or decisions affecting a real or virtual environment. AI systems are designed to operate with varying levels of autonomy. Moreover, AIs are “machines that perform human cognitive functions.”[18]

Gauss wrote in his work: ...My own generation has had a great lesson on the importance of change in physical technology in witnessing the adoption of the automobile and the role it

has come to play. It may be noted that its widespread use was made possible by the development of paved highways provided necessarily as a public service. Highway expansion and design have been affected by the coercion of political forces created by the physical invention [19, p.215].

In contrast to his generation, if we add to Guy’s writings the analyses of Lynne Lancaster and David Stillman (2004) from their book “The Clash of Generations” in which they analyse the peculiarities of the generational divide and formulate the specificity and intersection points in the features of several types of generational personalities that are often frowned upon in the workplace (“traditionalists”, “baby boomers”, “Generation X”, and “millennials”), it would be better from the perspective of the future to adopt the thinking of Jennifer Dill (2007) “In the workplace, we all strive for the same things, regardless of age.” in her book *Bridging the Generation Gap: How Young and Old Employees Can Find Common Ground*, and this may be with purpose of applying the best of artificial intelligence and in the context of good management [4, pp. 243-247].

In fact, as we move from digitalisation to the full digital era, we believe that it is critical to change mind-sets and move away from a focus on threats to a focus on opportunities offered by the new AI and cognitive technologies. For the public, the main threat is the singularity point, the time when machines become smarter than humans and would have the ability to take over. And - maybe - kill us all, which is very ironic [20, p.2].

Jerome Parisse-Brassens says that: ...We foresee two main angles in which AI will impact organizational culture. The first one is that AI will help to manage culture. The second angle is that AI will directly influence the mind-sets and behaviours of people at work through the systems that will be implemented [ibid, p.3].

AI will help to manage culture, throughout the following components:

- Conducting a current culture assessment;
- Identifying the target culture,

- Developing a culture plan;
- Measuring culture.

AI will directly influence the mindsets and behaviours of people.

Walking the Talk have identified six culture archetypes present in any organisation. Behind each archetype sit a hierarchy of values and behaviours.

Cultural Archetypes:

- Innovation: - Innovation is the cultural archetype that will be the most impacted by AI.
- One-Team – archetype: - underpinned by collaboration, will become more important than ever.
- Customer-Centric: - One of the current goals of AI is to analyse large amounts of customer data. It provides the input into decision making and customer handling processes focussed on customer needs, desires and experiences.
- Achievement: - AI will be able to measure accountability as businesses were never able to before. It will keep humans on track when they are distracted or lose motivation.
- People-First: In order to build the next generation of technology and AI tools, we need as many diverse points of view in the room as possible.
- Greater-Good: - One of the most heated debates on AI is whether machines have the potential to use their intelligence to make ethical decisions or not [ibid, pp. 4-10].

Regarding the need for transformation/changes in the organizational culture, greater integration with artificial intelligence is needed, especially in relation to modern workplaces that are rapidly developing. It is necessary to unravel the complex interaction between humans and artificial intelligence, clarifying the way their collaborative synergy would not only redefine organizational culture, but also develop a new course for the future of work. At the basis of such a transformation, as some researchers claim, lies the fusion of human intelligence with the capabilities of artificial intelligence. Far from being a harbinger of job displacement, AI should be embraced and

emerge as a collaborative partner that would increase human potential and productivity. By embracing the complementary strengths of humans and artificial intelligence systems, organizations are moving towards a cultural shift towards innovation, efficiency and adaptive resilience. The integration of artificial intelligence heralds an era of profound cultural evolution in organizations. Throughout the advanced analytics and automation, AI becomes a catalyst for cultural enrichment, revealing insights into organizational dynamics and fostering a culture of continuous improvement.

As AI streamlines processes and clarifies responsibilities, it empowers employees to engage in meaningful endeavours, fostering collective learning experiences and fostering a culture of innovation. The correct application of artificial intelligence would herald the beginning of a cultural renaissance in organizations, characterized by adaptability, innovation and a relentless pursuit of knowledge. Reports increasingly highlight the transformative impact of AI in shaping workplaces fit for growth and development, fostering a sense of community and purpose among employees. As AI permeates everyday operations, it catalyses a cultural shift marked by collaboration, accountability and agile response to change. The benefits to culture from the effective use of AI can be numerous and transformative.

From enhancing collective learning experiences to fostering clarity in roles and responsibilities, AI-driven initiatives provide organizational culture toward a trajectory of continuous improvement and resilience. By fostering collaboration, fostering team motivation and driving innovation, AI will become a catalyst for fostering a positive and adaptive workplace culture, positioning organizations for sustainable success in the digital age.

The coexistence of human workers and artificial intelligence should not only represent a technological evolution, but a profound cultural transformation. As organizations navigate this transformative trajectory, they must carefully navigate the cultural implications of AI integration. By fostering transparent communication,

addressing employee concerns and fostering a people-centric approach, organizations are paving the way to a future where humans and AI thrive together in harmony, driving innovation, collaboration and growth. In fact, the harmonious synergy between humans and artificial intelligence should become the foundation of cultural evolution and organizational success in the digital age.

In a survey conducted in the Republic of North Macedonia by the Institute for Political Research Skopje for the agency Detector regarding Artificial Intelligence, with a representative sample of 1078 respondents in the period from March 21 - 24, 2024, we will highlight some of the views of citizens in relation to this topic on certain issues [21]:

- 57.8% of citizens are familiar with the term artificial intelligence, while 39.3% are not.
- Artificial intelligence was used by just under 12% of citizens, while a high 84.2% had no such experience.
- 50% are of the opinion that artificial intelligence will have a negative impact on employment, and only 12.3% see positive effects.
- Less than half of those surveyed believe that the use of artificial intelligence should be banned or restricted. This attitude is shared by exactly 48.4% of those surveyed, while 21.8% are convinced otherwise.
- In terms of security, only 19.6% of those surveyed see positive effects of artificial intelligence, while 37.6% believe that it will have a negative impact.
- A high 43.5% believe that artificial intelligence will have a negative impact on interpersonal relationships
- Younger citizens are of the opinion that it will be easier with artificial intelligence, while older people believe less.
- There is a big division about whether life in the future will be easier or more difficult with artificial intelligence technology: 28.7% believe that life will be easier, 28.8% that it will be more difficult and 9.9% that there will be no change.

3. GOOD GOVERNANCE, ARTIFICIAL INTELLIGENCE – RESPONSIBILITY AND ETHICAL APPLICATION

Good governance means the process of making decisions and implementing, implementing/non-implementing such decisions”. Good governance is not an easy task. Governments face various challenges, including corruption, lack of transparency, and inefficient bureaucracies. These challenges can lead to a lack of trust in institutions and undermine economic growth. Good governance refers to the political and institutional processes and outcomes that are necessary to achieve development goals. The true test of “good” governance is the extent to which it fulfils the promise of human rights: civil, cultural, economic, political and social rights. The key question is: do governance institutions effectively guarantee the right to health, adequate housing, sufficient food, quality education, fair justice and personal security? Good governance has 8 main characteristics. It is participation, consensus orientation, responsibility, transparency, accountability, effectiveness and efficiency, fairness and inclusiveness and the rule of law [22]

The definition and application of the concept of “Good governance” assumes the application of the following five derivative principles which are interconnected with the leading principles and represent a basic prerequisite for good governance [4, 23]:

1. Competence and capacity of the public administration and senior civil servants;
2. Ethical behaviour and responsibility towards customers (customer care);
3. Stable financial management of institutions in order to guarantee sustainability and long-term orientation of strategic management;
4. Innovation and openness to promoting changes in the environment;
5. Active participation of civil society.

Key areas of good governance as policy and practice:

- Public administration and interested parties;
- The role of human capital in the public sector;

- Environmental and social causes, intelligent solutions of the administration activities [23, pp. 243-278];
- The participation of interested parties in the process of conducting policies and making decisions;
- Open data, office exchange of information, single electronic environment, e-government;
- Provision of administrative services including electronic and complex services.

In today's modern, globalized society, the VUCA world, many of the skills traditionally required to succeed as a leader have changed. Many of the lessons of successful 20th century leaders are inappropriate today. How do we prepare to make sure we succeed in the 21st century?

We need to know how and in what way we should properly use artificial intelligence in order to make certain transformative/cultural changes in the organization.

Artificial intelligence governance is the legal framework for ensuring AI and machine learning technologies are researched and developed with the goal of helping humanity adopt and use these systems in ethical and responsible ways. AI governance aims to close the gap that exists between accountability and ethics in technological advancement [24].

The main focus of AI governance is on AI as it relates to justice, data quality and autonomy. Overall, AI governance determines how much of daily life algorithms can shape and who monitors how AI functions. Some key areas governance addresses include the following [ibidem]:

- AI safety.
- Sectors appropriate for AI automation.
- Legal and institutional structures around AI use and technology.
- Control and access to personal data.
- Moral and ethical questions related to AI.

AI governance pillars [ibidem].

The White House Office of Science and Technology Policy has made AI policy and

governance a national priority in the U.S. It has sought public input on AI risks and benefits. Previously, the executive office created an AI governance framework built on the following six pillars:

- Innovation. Facilitating efforts in business and science to harness and optimize AI's benefits.
- Trustworthy AI. Ensuring AI is transparent and doesn't violate civil liberties, the rule of law or data privacy.
- Educating and training. Encouraging the use of AI to expand opportunities and access to new jobs, industries, innovation and education.
- Infrastructure. Focusing on expanding access to data, models, computational infrastructure and other infrastructure elements.
- Applications. Expanding the application of AI technology across the public and private sectors, including transportation, education and healthcare.
- International cooperation. Promoting international collaboration and partnerships built on evidence-based approaches, analytical research and multistakeholder engagements.

Some other components of a strong AI governance framework include the following:

- Decision-making and explainability.
- Regulatory compliance.
- Risk management.
- Stakeholder involvement.

There are many actions an organization can take to implement effective and sustainable AI governance practices. They include the following [ibidem]:

- AI culture.
- Communication.
- AI governance committee.
- Continual improvement.
- Risk assessment.
- Governance metrics.

Organizations that develop and use these models must have the following considerations in mind:

- **Model ownership.** AI development typically involves teams of people working on a model. Tracking the work each individual team member completes is key to ensuring model success, improving collaboration and avoiding issues such as unnecessary duplications.
- **Rules and regulations.** Implementing a set of rules ensures aspects of model development -- such as data quality, feature engineering and documentation -- are free of errors and compliant with laws and regulations that mitigate AI-related risks.
- **Data quality.** Standards must be in place to ensure the quality and security of training data sets used to train AI models. Data must be accurate and unbiased so that the model learning from that data functions properly and produces the desired outputs.
- **Continuous monitoring.** Once a model passes into the postproduction phase, it must be continuously monitored to be sure it is working as intended. Model governance ensures there are steps in place to continuously train and monitor a model as needed.

AI governance is not just about ensuring one-time compliance; it's also about sustaining ethical standards over time. Current trends in governance are moving beyond mere legal compliance towards ensuring AI's social responsibility, thereby safeguarding against financial, legal and reputational damage, while promoting the responsible growth of technology [25].

Examples of AI governance encompass a range of policies, frameworks and practices that organizations and governments implement to ensure the responsible use of AI technologies. These examples demonstrate how AI governance happens in different contexts [ibidem]:

- The General Data Protection Regulation (GDPR);
- The Organisation for Economic Co-operation and Development (OECD);
- Corporate AI Ethics Boards.

The principles of responsible AI governance [ibidem] are essential for organizations to safeguard themselves and their customers. The

following principles can guide organizations in the ethical development and application of AI technologies, which include:

- **Empathy:** Organizations should understand the societal implications of AI, not just the technological and financial aspects. They need to anticipate and address the impact of AI on all stakeholders.
- **Bias control:** It is essential to rigorously examine training data to prevent embedding real-world biases into AI algorithms, ensuring fair and unbiased decisions.
- **Transparency:** There must be clarity and openness in how AI algorithms operate and make decisions, with organizations ready to explain the logic and reasoning behind AI-driven outcomes.
- **Accountability:** Organizations should proactively set and adhere to high standards to manage the significant changes AI can bring, maintaining responsibility for AI's impacts.

In late 2023, The White House [ibidem] issued an executive order to ensure AI safety and security. This comprehensive strategy provides a framework for establishing new standards to manage the risks inherent in AI technology. The U.S. government's new AI safety and security standards exemplify how governments approach this highly sensitive issue.

- AI safety and security;
- Privacy protection;
- Equity and civil rights;
- Consumer, patient and student protection;
- Worker support;
- Promoting innovation and competition;
- Global leadership in AI,
- Government use of AI.

AI governance best practices [ibidem] involve an approach beyond mere compliance to encompass a more robust system for monitoring and managing AI applications. For enterprise-level businesses, the AI governance solution should enable broad oversight and control over AI systems. Here is a sample roadmap to consider:

1. Visual dashboard: Utilize a dashboard that provides real-time updates on the health and status of AI systems, offering a clear overview for quick assessments.
2. Health score metrics: Implement an overall health score for AI models using intuitive and easy-to-understand metrics to simplify monitoring.
3. Automated monitoring: Employ automatic detection systems for bias, drift, performance and anomalies to ensure models function correctly and ethically.
4. Performance alerts: Set up alerts for when a model deviates from its predefined performance parameters, enabling timely interventions.
5. Custom metrics: Define custom metrics that align with the organization's key performance indicators (KPIs) and thresholds to ensure AI outcomes contribute to business objectives.
6. Audit trails: Maintain easily accessible logs and audit trails for accountability and to facilitate reviews of AI systems' decisions and behaviors.
7. Open-source tools compatibility: Choose open-source tools compatible with various machine learning development platforms to benefit from the flexibility and community support.
8. Seamless integration: Ensure that the AI governance platform integrates seamlessly with the existing infrastructure, including databases and software ecosystems, to avoid silos and enable efficient workflows.

- Security.
- Accountability.
- Beneficiality
- Privacy.
- Human agency.
- Lawfulness.
- Fairness.
- Safety.

In general terms, these principles are enough to be widely accepted — and hard to put into practice without more specificity. Every organization will have to navigate its own path, but we've identified two other guidelines that may help.

In traditional administrative processes, management paradigms often revolve around hierarchical structures, linear decision-making processes and, above all, reliance on human expertise. However, with intensive advances in AI technologies, administrative systems are integrating AI tools and algorithms into their day-to-day (routine) operations, enabling more informed decision-making in areas such as policy formulation, resource allocation, and service delivery. As artificial intelligence technologies are incorporated into administrative practices, new trends and models are beginning to emerge intensively. The integration of artificial intelligence technologies leads to the evolution of administrative systems, which adapt to accept new ways of working and decision-making. This transition from established traditional management paradigms to new trends or tendencies influenced by the integration of artificial intelligence technologies marks the ongoing transformation of administrative systems driven by the integration of artificial intelligence technologies. All this represents a shift towards more agile, data-driven and collaborative approaches to management, reflecting the evolving nature of administrative culture and practices in the digital age.

The ten basic principles of ethical AI enjoy broad consensus because they align with globally recognized definitions of basic human rights, as well as with multiple international declarations, conventions and agreements. The first two principles can help us gain knowledge that can enable us to make ethical decisions about artificial intelligence. The following eight can help with those decisions [:

- Interpretability.
- Reliability and robustness.

4. CONCLUSION

This paper explores the dynamic interaction between artificial intelligence and administrative culture, in the context of good governance.

The impact of artificial intelligence on administrative culture and decision-making within the framework of good governance is investigated through qualitative analysis. Through this method, the cultural changes caused by the acceptance of artificial intelligence are investigated, examining how and in what way ethical and moral elements are incorporated into administrative practices, and the way in which the effectiveness of artificial intelligence has an impact in improving the efficiency and transparency of decision-making.

Despite its potential for efficiency and objectivity, ethical considerations are paramount in the implementation of artificial intelligence, due to which there is a necessity for compliance with governance principles. Administrative cultures must adapt to embrace AI technologies while respecting ethical standards, transparency and accountability.

Research reveals that the integration of artificial intelligence into administrative processes is driving transformative changes in management paradigms, affecting administrative culture and decision-making trends. Despite its potential for efficiency and objectivity, ethical considerations are paramount in the implementation of artificial intelligence, necessitating compliance with governance principles. Administrative cultures must adapt in order to embrace AI technologies while respecting ethical standards, transparency and accountability.

By cultivating a culture that prioritizes ethical decision-making and by responsibly using artificial intelligence technologies, administrative officials can tackle the complexity of modern management challenges. Dealing with such new challenges requires the establishment of new security mechanisms in order to reduce and/or mitigate the risks of integration and application of artificial intelligence in accordance with moral imperatives and with the aim of serving the public and collective interest.

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VEŠTAČKA INTELIGENCIJA I ADMINISTRATIVNA KULTURA U KONTEKSTU DOBROG UPRAVLJANJA – OD PARADIGME DO TENDECIJE

Rezime: Ovaj rad istražuje dinamičku interakciju između veštačke inteligencije i administrativne kulture, u kontekstu dobrog upravljanja. Uticaj veštačke inteligencije na administrativnu kulturu i donošenje odluka u okviru dobrog upravljanja istražuje se kvalitativnom analizom. Ovim metodom se istražuju kulturološke promene izazvane prihvatanjem veštačke inteligencije, ispituje se kako i na koji način se etički i moralni elementi inkorporiraju u administrativnu praksu, kao i način na koji delotvornost veštačke inteligencije utiče na poboljšanje efikasnosti. i transparentnost donošenja odluka. Istraživanje otkriva da integracija veštačke inteligencije u administrativne procese pokreće transformativne promene u paradigmama upravljanja, utičući na administrativnu kulturu i trendove donošenja odluka. Uprkos njegovom potencijalu za efikasnost i objektivnost, etička razmatranja su najvažnija u primeni veštačke inteligencije, zbog čega je neophodna usklađenost sa principima upravljanja. Administrativne kulture se moraju prilagoditi kako bi prihvatile AI tehnologije uz poštovanje etičkih standarda, transparentnosti i odgovornosti. Negujući kulturu koja daje prioritet etičkom donošenju odluka i odgovornim korišćenjem tehnologija veštačke inteligencije, administrativni službenici mogu da se pozabave složenošću savremenih izazova upravljanja. Suočavanje sa ovakvim novim izazovima zahteva uspostavljanje novih bezbednosnih mehanizama kako bi se smanjili i/ili ublažili rizici integracije i primene veštačke inteligencije u skladu sa moralnim imperativima i u cilju služenja javnom i kolektivnom interesu.

Gljučne reči: veštačka inteligencija, administrativna kultura, dobro upravljanje, donošenje odluka, etika i moral