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## **Management Culture Metaphysics: Chaos, Order, Harmony**

**Abstract:** *Introduction.* Modern science, based on the abstract-logical method of cognition, is not able to comprehend the deep meaning of management culture in the organization processes of nature and society. A manager who uses a purely scientific approach will see only a part of the management object and not all its integrity and completeness. *Purpose and methods.* The purpose of the article is a metaphysical analysis of chaos, order, and harmony as fundamental concepts of general management culture, which will create a reliable tool for penetrating the depths of things and give not secondary interpretations, but to understand the essence of management culture yesterday, today and in the future. The methodological basis of the study is the metaphysical and dialectical principles of cognition, systemic and culturological approaches to the study of organizational phenomena and processes, as well as the fundamental provisions of the theory and history of culture. *Results.* The main approaches to the representation of chaos, order, and harmony in the mythopoetic picture of the world are considered. The most significant features of understanding chaos, order, and harmony in the philosophy of culture of the East are determined. The specifics of chaos, order, and harmony reflection in the philosophy of Western culture are revealed. A metaphysical synthesis of philosophical and scientific approaches to understanding chaos, order, and harmony in the context of management culture is carried out, and its deep essence is revealed. *Conclusions.* For the first time, a metaphysical analysis of chaos, order, and harmony in the organizational and cultural aspect was conducted, which allowed to penetrate the environment of transcendent management culture and to comprehend its deep meaning. The significance of the study is manifested in the addition of science to new theoretical provisions on the management culture metaphysics, as well as the possibility of using them in the training process of organizations' managers.

**Keywords:** management culture, metaphysics, chaos, order, harmony.

## 1. Introduction

**The problem formulation.** The relevance of this study is due to the fact that modern science, based on the abstract-logical method of cognition, is not able to comprehend the deep meaning of management culture in the organization processes of nature and society. This means that to clarify the universal root causes of management as a cultural phenomenon, to identify its key features, which are deeply hidden from the direct rational epistemological view and can be both within being and often outside these ontological boundaries – in the transcendental zone, we will need something other than science as a tool of knowledge. This other is metaphysics, which is reviving from oblivion and even persecution of it in the not so distant period of our history.

Metaphysics, as the central doctrine of philosophy, sets and explores the ultimate, supersensitive principles and the beginnings of being, inaccessible to pure reason, logic, and experience. At present, the need for metaphysics has multiplied, since the study of modern management culture has become very close to the metaphysical nature problems, which is the cause of managers' misunderstanding of management objects, incorrect assessment of situations, and inadequate management actions.

Metaphysics significantly expands the possibilities of management processes cognition and allows to delve into the content of such concepts as chaos, order, and harmony, which, in our opinion, are fundamental in revealing the essence of management culture, as well as the basis both of nature and in the organization of human life. They are the mystery of being: this is the mystery of nature, forcing it to give rise to such unique and perfect forms; this is the secret of society when a stable social organism and its separate autonomous organizational entities are formed from the chaotic section of diverse freedoms and aspirations of people.

**State study of the problem.** Metaphysical approaches and ideas are found in the works of various thinkers, from antiquity to the present day. They appear either in the context of general problems (ontological, epistemological, anthropological, axiological, social, ethical, etc.), which are solved by certain philosophers or as a separate subject of study. The latter trend is characteristic of modern philosophy, when researchers directly ask what is metaphysics, what is transcendence, metaphysical thinking and transcendence, what are the conditions and criteria for implementing the latter.

In the philosophical and religious aspect, metaphysics as a connection between human and God, between the visible and invisible world, physical and spiritual, is understood in the works of Thomas Aquinas (1273), Vladimir Solovyov (1883), Sergey Bulgakov (1912), Nikolay Berdiaev (1952), Alexey Losev (1989) and others. They reveal the transcendent as a metaphysical necessity, human social existence beginning, arguing that without awareness of the divine basis of the world, man will not be able to reach the reality of existence.

The works of existentially-oriented philosophers constitute indisputable significance in the metaphysical understanding of the human world. First of all, these are the works of Arthur Schopenhauer (1818), Soren Kierkegaard (1850), Friedrich Nietzsche (1888), Lev Shestov (1905), Semyon Frank (1930), Karl Jaspers (1932), Gabriel Marcel (1952), Jean-Paul Sartre (1953), Martin Heidegger (1956) and others.

Within the framework of anthropological issues, metaphysical ideas about the ability of a person to “cross” the boundaries of the material world, to comprehend the spiritual spheres of being are manifested in the works of Johann Fichte (1804), Franz Boas (1928), Max Scheler (1928), Werner Geizenberg (2001), Vladimir She 2013) and others.

Of great importance, in this context, are the works of phenomenologists, primarily Edmund Husserl (1913) and Maurice Merleau-Ponty (1945).

It is important to note that several scientists, including Immanuel Kant (1786, 1797), Henri Bergson (1914), Martin Heidegger (1996, 2014), Piama Gaidenko (1997, 2003), Theodor Oizerman (2009), Vladislav Lektorskii (2018), explore metaphysics as a separate independent problem.

This problem in the context of management is also partially affected by such modern scientists as Yaroslav Martynyshyn, Olena Khlystun, Ruta Adamoniene, Martina Blašková, Yelena Kovalenko (Martynyshyn et al., 2020a, 2020b; Martynyshyn & Khlystun, 2018, 2019; Martynyshyn & Kovalenko, 2017, 2018a, 2018b; Kovalenko, 2017, 2018, 2020a, 2020b, 2021) and others.

**Unresolved issues.** Despite the rather long history of metaphysics formation and development, its presence in the philosophical and scientific concepts of the greatest thinkers at different times and interest in this problem at the present stage remains open some questions, the answers to which are either not, or if so, then they are contradictory or unconvincing. This directly applies to such an aspect of human activity as management, the comprehension of culture and art of which, without using a metaphysical approach, remains inaccessible to a person armed only with rational and empirical methods. Such important categories of management culture as chaos, order, and harmony, their nature, the root causes of emergence, mechanisms of regulation, interaction, and interaction with the social and cosmic environment, will, the fate of the world, etc., remain outside the metaphysical understanding. The unresolved nature of these issues and the importance of studying them necessitate this study.

## **2. Purpose and methods**

**The purpose and research tasks.** The purpose of the article is a metaphysical analysis of chaos, order, and harmony as fundamental concepts of universal management culture, which will create a reliable tool for penetrating the depths of things and giving not secondary interpretations, but comprehending the very essence of management culture yesterday, today and in the future.

This purpose involves solving the following tasks:

- to consider the main approaches to the representation of chaos, order, and harmony in the mythopoetic picture of the world;
- to determine the most important features of understanding chaos, order, and harmony in the philosophy of the culture of the East;
- to identify the specifics of the reflection of chaos, order, and harmony in the philosophy of Western culture;
- to carry out a metaphysical synthesis of philosophical and scientific approaches to understanding chaos, order, and harmony in the context of management culture and to reveal its deep essence.

**Methodology and methods.** The methodological basis of the study is the metaphysical and dialectical principles of cognition, systemic and cultural approaches to the study of organizational phenomena and processes, as well as the fundamental provisions of the theory and history of culture. Based on this, management culture and its core components – chaos, order, and harmony, are studied from two points of view – irrationalism and rationalism, ie, both in terms of sensations and intuition, and in terms of logic, conceptual thinking, and the general laws of nature and society development. The object of study is considered as a system of interacting elements which is in constant motion, development, and adaptation to changing conditions, the radical changes of which occur at the bifurcation points of the world. A special view of the study of the problem of management culture is set by the cultural approach, which focuses on the role of values and archetypes of consciousness, the transformation of which is largely determined by this or that stage of civilizational development.

To solve certain problems, cultural-historical, typological, system-structural, and functional methods were used, as well as a set of general scientific methods of cognition, which allowed to comprehensively explore various aspects of the phenomenon of management culture. So, in particular: the cultural and historical method allows you to study the processes of emergence, formation, and development of management culture in chronological sequence, due to which an in-depth understanding of the problem is achieved; typological – helps to solve problems of identification and analysis of types of management culture; system-structural and functional methods will reveal functional-structural connections and regularities in the system of management culture.

**Information base.** The information base of the study was a variety of sources that highlight the issues of chaos, order, and harmony in the management of cosmos and public organizations. Such sources include ancient mythopoetic texts, theological works, philosophical ideas of Eastern and Western cultures, modern scientific physical and cosmological concepts, scientific works of leading domestic and foreign scientists on systems theory and systems ana-

lysis, organizational theory, management, social and cultural studies. As an empirical substantiation of the main conceptual provisions for the consideration of phenomena of chaos, order, and harmony in systems of management culture, the results of the author's own research obtained from observations of organizational reality are used.

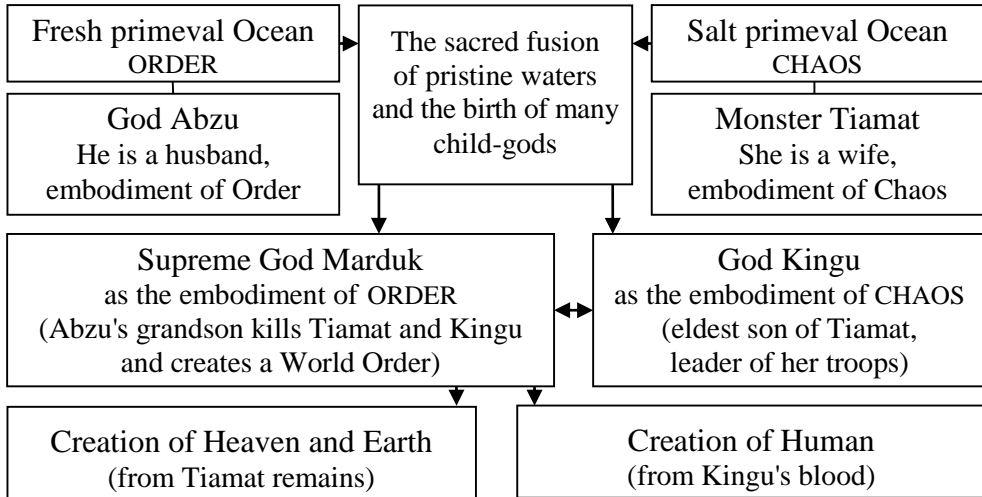
### **3. Results and discussion**

It is interesting that almost every person, although even unfamiliar with the modern achievements of science, if the person does not understand, intuitively feels the various manifestations of chaos, order, and harmony, but no one, with few exceptions, can give answers to the question of what it is. However, as will be shown later, this can be partly explained by the fact that behind our intuitive sensations lie the images of these concepts, obviously historically implanted by nature in our subconscious and supported by our cultural traditions outside of our rational awareness. These are precisely such first figurative ideas about chaos, order, and harmony that we find in pre-philosophical doctrines – early cosmogonic poetry and prose, which were later developed in natural philosophy. Due to their metaphorical form, these ideas are still a limitless treasury of images and associations related to understanding the essence of chaos, order, and harmony in nature and society. They carry some uniform algorithms for ordering, which have not yet been adequately and fully read by modern humanity.

#### **3.1. Chaos, order and harmony in the mythopoetic picture of the world**

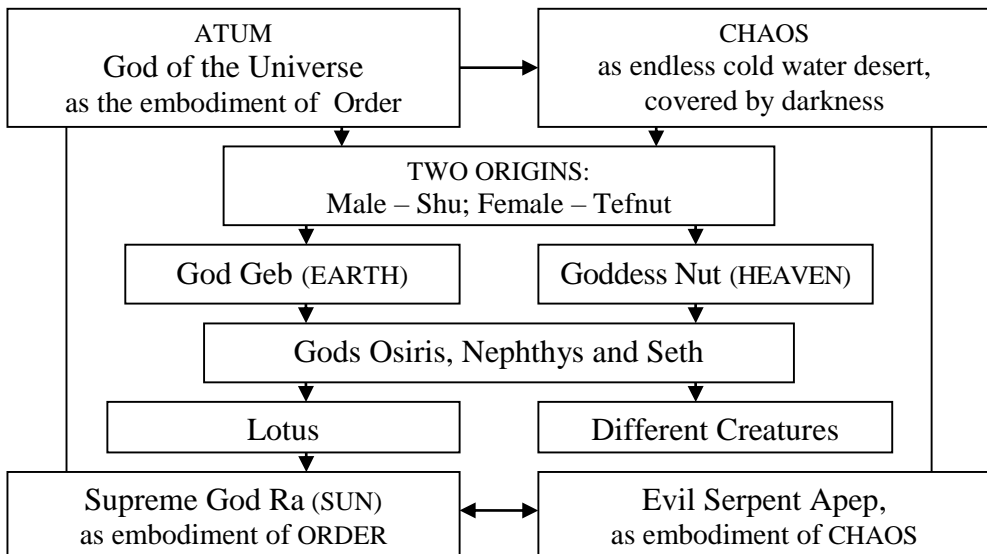
In different cultures, cosmogonic ideas are extremely heterogeneous material. Let us dwell on the main characteristics of chaos, order and harmony, which are inherent in the pre-philosophical doctrines of most cosmogonies in the world.

First of all, *Chaos* is believed to be the original state of the world, preceded its ordering, the creation of *Cosmos*. Chaos is dark, terrible and always hostile to Gods and people. All cosmogonic myths outline the struggle of Chaos and Order. Thus, the oldest Sumerian-Akkadian poem “Enuma Elish” (5th mill. BC) tells that at the beginning there were two – God Abzu, who lived in the Fresh primeval Ocean, and his wife, the Monster Tiamat (Chaos), who lived in the Salt primeval Ocean. By mixing the waters, they gave birth to many child-gods, including the supreme God Marduk, who is the personification of Order, and God Kingu, who, like Tiamat, is the embodiment of Chaos. God Marduk defeats Tiamat and Kingu and creates the World from their remains (Afanasyeva & Dyakonov, 2000) (*Figure 1*).



**Figure 1.** Organization of the World Order in Sumerian-Akkadian mythology  
Source: developed on the basis of (Afanasyeva & Dyakonov, 2000)

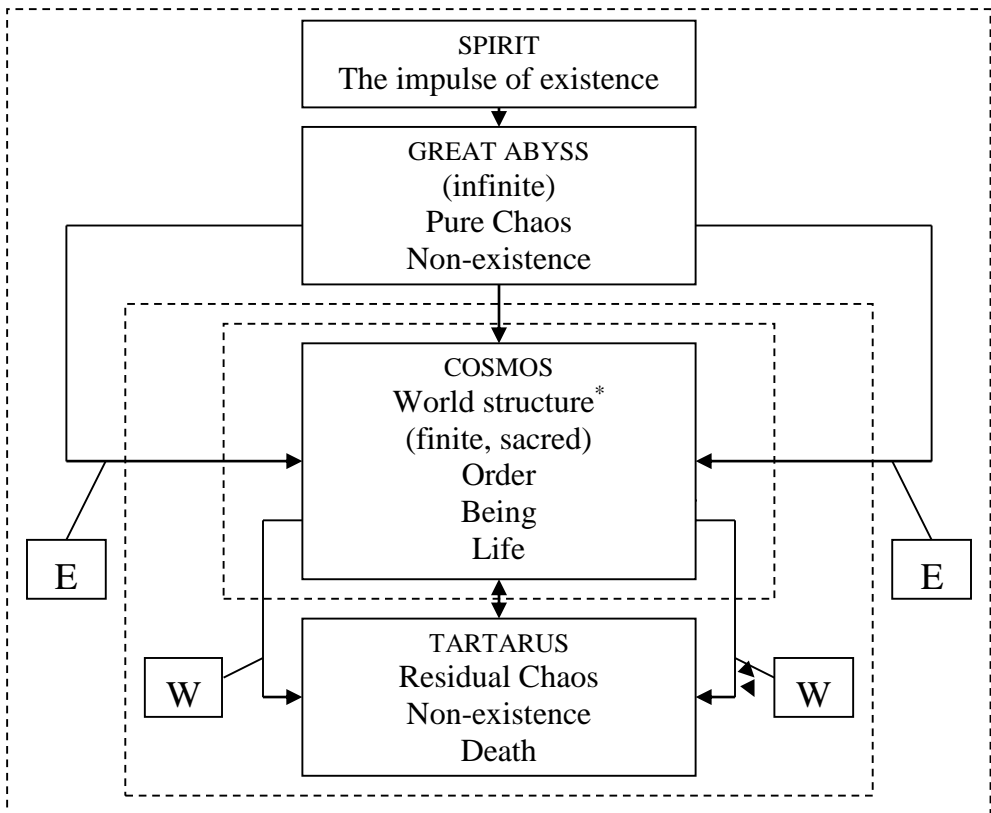
In Egyptian legend, “The Book of Knowing the Evolutions of Ra” (4th mill. BC) also stated that in the beginning, there was only Chaos – an endless cold water desert covered by darkness. In it appears the God of the Universe, Atum, who together with Chaos give rise to male and female origins, which, in turn, give birth to Heaven, Earth and other Gods who give birth to various creatures (Man) and the giant Lotus flower, from which God-Sun Ra came out and enlightened the whole world (Rak, 2004) (Figure 2).



**Figure 2.** Organization of the World Order in Egyptian mythology  
Source: developed on the basis of (Rak, 2004)

The Supreme God Ra, who is the embodiment of the Order, has to descend daily into the underworld and fight the evil Serpent Apep, who personifies Chaos. Due to the fact that Ra always wins, a new day comes, nature rises and life goes on.

According to the ancient Greek poem *Hesiod* “Theogony” (7th cent. BC), initially there was originally only one mute, dark Chaos, from which the gods and the entire Cosmos subsequently arose. In this case, Hesiod identifies two ontological states of Chaos: the first – in the form of a great abyss, boundless emptiness, unfilled physical cosmos; the second, as a chaotic mixture of elements of the world order – a living, life-giving source of existence. The Roman thinker *Gaius Hyginus* (1st cent. BC) complements the Hesiod model with another origin, opposite to Chaos – “Mist” (p. 133), a spirit, the initial impulse of existence, which embodies the Order. We can assume that perhaps it is this spiritual impulse that causes the emergence of the second ontological state of Chaos, the deployment of some part of it into being (*Figure 3*).



\* Uranus (Sky) and Gaia (Earth), Erebus (Darkness) and Aether (Light), Nyx (Night) and Hemera (Day), Eros (Love) and others.

E – the influx of energies that feed the Cosmos; W – outflow of toxic waste from the world creation and the depleted energies of the Cosmos

**Figure 3.** Organization of the World Order in ancient mythology  
Source: based on (Hesiod, 7th cent. BC; Hyginus, 1st cent. BC; Graves, 1992)

Ancient mythology, as well as Sumerian and Egyptian, describe the relentless struggle of the Gods (Order) with Chaos. However, in this struggle, the terrible Chaos does not disappear completely. It remains in the form of chthonic darkness, the kingdom of death and is depicted in *Tartarus* image – the Deity and a place in the afterlife, inhabited by creatures who could not overcome their chthonic embryonicity and petrified in the intermediate state (dark abyss in cosmos; in modern terminology – “black hole”). According to researchers of ancient cosmogony, Tartarus is residual chaos – a place of storage of toxic wastes of the world (Graves, 1992). It poses a devastating danger to the *World Order*, protected from it by certain secret rituals.

Unlike Tartarus, which is residual chaos, there is the *Great Abyss*, which is pure chaos or primordial chaos and is the beginning and end of all things, the depths of the bottomless world, an inexhaustible source of energy that feeds the Cosmos and the Gods themselves. The Great Abyss is outside Tartarus and the sacred world (Cosmos), as the free influence of its energies would be destructive. These destructive elements are neutralized in Tartarus.

Therefore, any structure of the World Order that has ever arisen, inevitably contains elements of Chaos (instability) and obviously has a hidden tendency to disintegrate. Given this, it must be constantly maintained, and when necessary, rebuilt or re-created, by releasing from the Chaos of creative forces and filling them with exhausted energies of the World Order, which indicates the original, innate need for management.

### **3.2. Chaos, order and harmony in the philosophy of the culture of the East**

The Vedic Hindu collection of religious hymns “Rig-Veda” (15th cent. BC) states that, initially, there was neither being nor non-being, there was no air and sky, there was no death and immortality, day and night. There was only one, amorphous, indivisible and devoid of concrete meaning, which in itself breathed. The vital forces that disrupted this amorphousness and ensured genesis were considered “warmth” and “desire” (desire) as the primary impulses of existence (Tahor, 1927).

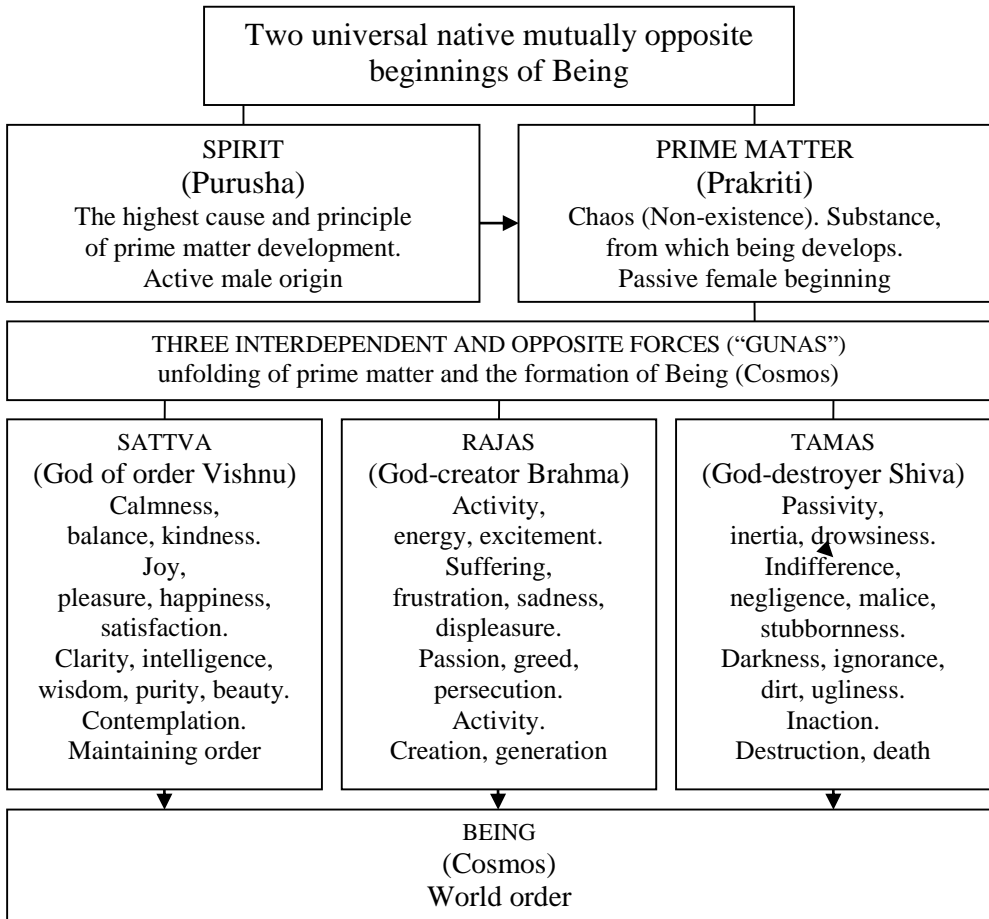
Later, Hindu philosophy gives clearer characteristics of the world creation structural elements. In particular, in the treatise “Samkhya Karika”, authored by *Isvara Krsna* (4th cent. AD), it is said about *two origins of existence* – the Prime Matter and the Spirit. They are opposite, as passive (female) and active (male), but the origin of the world is due to their interaction. In this case, *Prime Matter* is the only substance that develops into a variety of material and mental worlds. According to the plot of the treatise, it consists of three interdependent and opposite entities (“gunas”, “threads”, “spin”) or genera of mental states or



formative forces: *Sattva, Rajas and Tamas*, the interweaving of which forms all objects of existence. When these three forces are balanced, nothing happens. When their balance is disturbed, the process of unfolding the primordial matter begins. In things that gravitate to wisdom, truth, beauty, harmony, the power of *sattva* prevails. *Rajas* predominates in everything active, energetic, creative, active. The decisive element of all the passive, limited, inert, inactive and destructive is *tamas*.

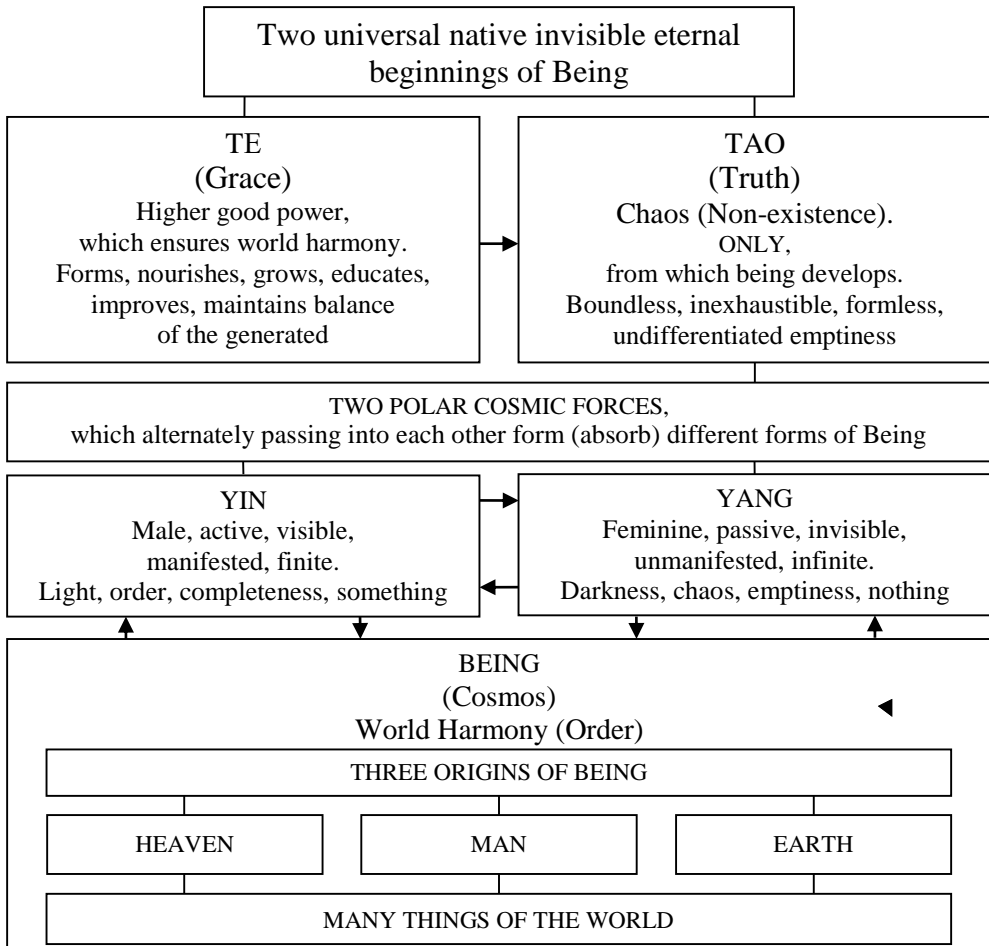
Unlike Prime Matter, *the Spirit*, as the highest cause of the Universe, is completely independent of anyone or anything.

From what we can conclude that in Hindu culture, the role of Chaos is played by prime matter, which, under the influence of the ordering Spirit unfolds and purposefully develops into a certain World Order (*Figure 4*).



**Figure 4.** Organization of the World Order in Indian philosophy  
Source: based on (Isvara Krsna, 4th cent. AD)

In ancient Chinese philosophy, the origin and universal existence of the cosmos are explained by the categories of “Tao”, “Te” and “Yin-Yang”. This cosmogony is most eloquently covered in *Lao Tzu's* poetic and philosophical treatise “Tao Te Ching” (5th cent. BC). In this work, the world ancestor is presented in a combination of two origins – “Tao-Te”, which are native, unborn, eternal. In this case, the beginning of all beginnings, the primordial beginning, the mother of all beings is the nameless, formless, bisexual-asexual, dead-living Tao (Chaos – boundless, inexhaustible, undifferentiated emptiness), for which there is no time. The role of the other of the two origins – Te (Grace), is no less important and consists in a beneficial stimulating effect both directly on the Tao and on the physical, spiritual and ideal-mental entities generated by it, in determining their forms, maintaining balance, equilibrium and world harmony in general (*Figure 5*).



**Figure 5.** Organization of the World Order in Chinese philosophy  
Source: based on (Lao Tzu, 5th cent. BC)

Tao as an infinitely productive generating origin is simultaneously in three ontological states: 1) constantly unchanged; 2) constantly rotating in itself (mobility in immobility); 3) due to its two polar forces Yin and Yang, which alternately pass into each other, the Tao continuously forms and absorbs the strings of the form of Being, thus carrying out the genetic circle: the birth of the Set from the One and the return of the Set to the One (source). Lao Tzu says, “Things happen one after another, and i contemplate their return. There are so many things, but each goes back to their common root” (Lao Tzu, 5th cent. BC, p. 173).

Tao (Truth), as a result of the blessed influence of Te (Grace), gives rise to the harmonious unity of the Only, harmonious unity gives rise to the interaction of the Two opposing forces of Yin and Yang, which, according to Tao Te Ching, in turn, give rise to the Three Primordial Beings – Heaven, Land and Man. The last three give rise to the whole set of things in the world. Man as an ontological unit occupies a middle position between Heaven and Earth, and therefore harmoniously combines the celestial (spiritual, ideal-mental) and earthly (corporeal, physical) essence. Man follows the laws of the Earth, the Earth follows the laws of Heaven, Heaven follows the laws of Truth, and Truth follows itself. Given this, the purpose of human existence and management in this culture is the balance and harmony of opposite states of development, due to the fact that the initial state, as the embryo of movement, already has the opposite.

The Supreme Ultimate symbol graphically represents this circular cyclic motion using two dots of opposite color on each of the two planes (light and dark). When one of the two beginnings (Yang or Yin) reaches the Supreme Ultimate (the peak of its development), it retreats and gives rise to the development of the opposite beginning (*Figure 6*).



Yang – white plane  
Yin – dark plane

As Lao Tzu (5th cent. BC) says: “To squeeze something, you must first dissolve it. To weaken something, you must first strengthen it. To destroy something, you must first let it flourish. To take something from someone, you must first give it to him. This is called the profound truth. The soft and the weak overcome the hard and the strong ” (p. 95).

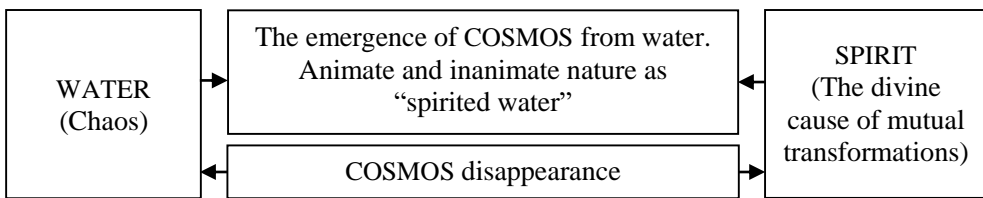
**Figure 6.** Symbol of Supreme Ultimate  
Source: (Shchutsky, 1993)

In this case, the transitions are not set with exact certainty. They are largely spontaneous. Their regularities are described in the philosophical-occult treatise “Book of Changes” (7th cent. BC), in the hexagrams of which are all possible forms of change arising from different combinations of opposite principles of Yang and Yin (Shchutsky, 1993).

Similar ontological properties of Chaos, regarding the unity of opposites and the deployment and absorption of Being by it, are also seen in many ancient Greek Orphic, natural philosophical, and Socratic teachings. In particular, the Orphic hymns (7th cent. BC) tell us that in the beginning, there was Chaos, which is neither darkness nor light, neither wet nor dry, neither warm nor cold, but all together mixed and formless. However, once from this mixture of opposites, he gave rise to a double male-female image (like an egg), from which arose Heaven (male) and Earth (female), and from them, thanks to their mutual combination, everything else is born (Graves, 1992, p. 196).

### 3.3. Chaos, order and harmony in the philosophy of Western culture

*Thales* (6th cent. BC), the founder of the Miletus School of Natural Philosophy, which is considered the Seven Sages of Ancient Greece, believed that the first principle of the universe is like Water: everything is born of water and everything turns into it (due to thickening and solidification water becomes earth; during evaporation – air). The cause of mutual transformations (movements) is the Spirit that “nests” in the Water. And so Water and everything that comes from it (as the Cosmos as a whole and animate and inanimate nature, including man) is spiritual, divine. According to Thales, the Cosmos periodically arises from the beginning (Water-Chaos) and returns to it again, that is, disappears and renews (*Figure 7*).

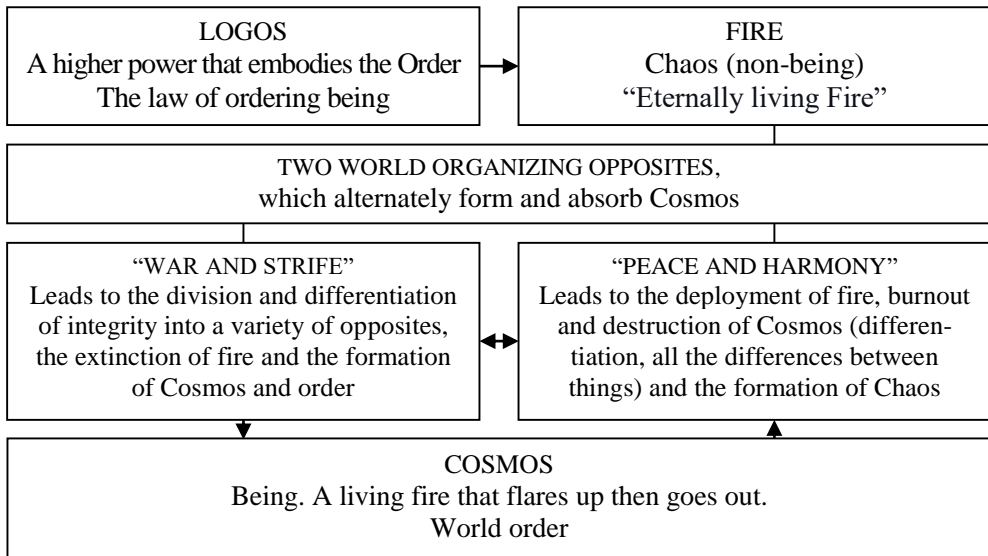


**Figure 7.** Organization of the World Order in the philosophy of Thales  
Source: based on (Thales, 6th cent. BC)

We also find amazing parallels with the ancient Eastern tradition in *Heraclitus of Ephesus*. In his only work “On Nature” (5th cent. BC), from which, unfortunately, only a few dozen quotations have been preserved (the content of which is stylistically and metaphorically somewhat obscured and hidden), it is said that the world did not arise for any reason but existed forever, constantly changing, by making transitions from one opposite to another. The philosopher points to the continuous struggle of opposite principles as a necessary condition for the

world's existence and the source of movement. In his view, a general balance in Cosmos can be achieved, only when changes in one direction simultaneously lead to corresponding changes in another direction, ie, if there is an endless struggle (“war”) of opposites (Heraclitus, 5th cent. BC, p. 217).

Similar to the Chinese Te, Heraclitus introduces the concept of the Logos, which means the highest power, the law of ordering being. However, unlike Thales, the basis of the Cosmos in his philosophy is not “spiritualized Water” but “eternally living Fire”, which during the absolute eternity, after particular periods, then ignites, then goes out (it is not ordinary fire, but fire as a symbol of constant changes). All this happens, according to Fate. The lack of fire (its extinction), due to the opposite, which Heraclitus calls “war and strife”, accompanied by the division and differentiation of integrity into a variety of opposites, leads to the formation of Cosmos, and order. Conversely, an excess of fire leads to disorder, burnout, destruction of the Cosmos (differentiation, all the differences between things), and the formation of Chaos. The opposite that causes such a transformation, according to Heraclitus, is “peace and harmony” (Ibid., pp. 234-235) (Figure 8).

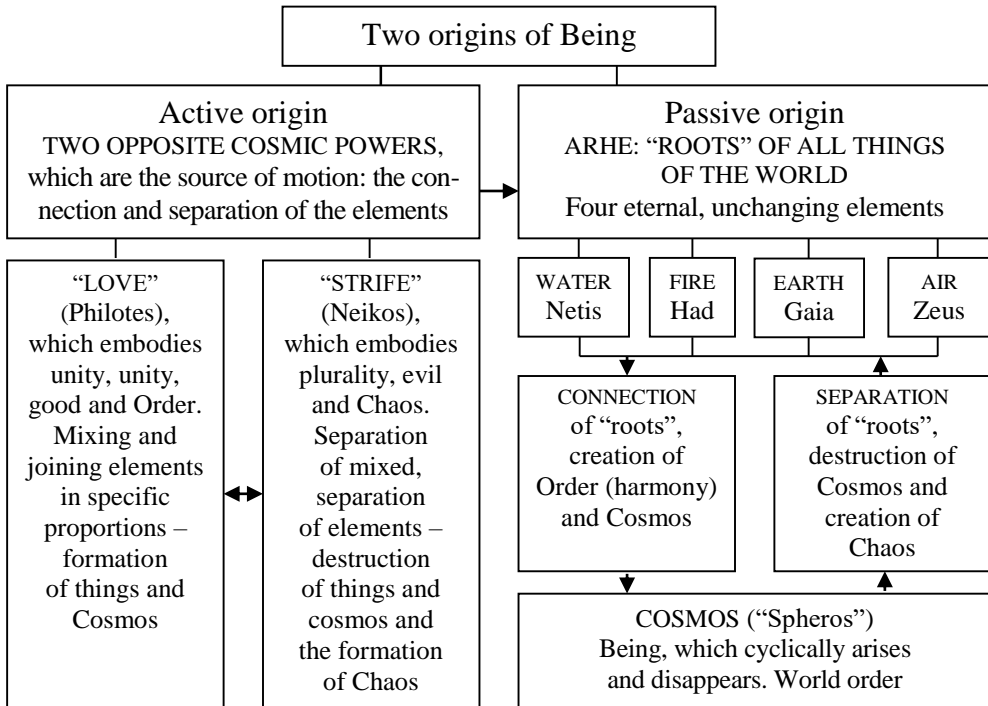


**Figure 8.** Organization of the World Order in the philosophy of Heraclitus  
Source: based on (Heraclitus, 5th cent. BC)

Heraclitus gives many different examples of unity and the struggle of opposites: “The way up and the way down are the same”; “Good and evil are one”; “Immortal mortals, mortals are immortal. The life of some is the death of others, the death of some is the life of others”; “We always have the same thing: life and death, vigil and sleep, youth and old age. For this, having changed, is that, and vice versa, then changed this” (Heraclitus, 5th cent. BC). The philosopher points out that if there were no eternal struggle of opposites, there

would be no unity, there would be no connection and coherence between things, and instead of order there would be a continuous disorder, and hence harmony as the most beautiful combination of diversity as the most perfect state of affairs, could never exist. And such a dynamic harmonious state, according to Heraclitus, is maintained by the eternally living Fire and Logos, the law of the world, and everything arises only through enmity: “War is the father of everything and the king of everything” (Ibid., p. 255).

Somewhat similar principles of Cosmos structural organization can also be found in the cosmogonic legacy of the ancient Greek philosopher *Empedocles*, who in his poem *On Nature* (5th cent. BC) proclaimed the two beginnings of Being (Figure 9). The first beginning is passive. It includes four eternally unchanging elements (“roots” of all things): Water, Fire, Earth, Air, which fill the whole cosmos and are in constant motion, connecting and disconnecting. The second, active beginning contains the opposite cosmic forces – “Love” and “Enmity”, which is the source of the movement of the prime elements (“arche”), their connection and separation. Love, embodying unity, goodness and order, mixes and connects the elements (in certain proportions), resulting in the formation of things and the Cosmos, or, according to Empedocles – “Sphere”. The opposite force is Enmity, which embodies plurality, evil, and disorder, divides and separates the elements, destroys the things of the world, and creates Chaos (Empedocles, 5th cent. BC).

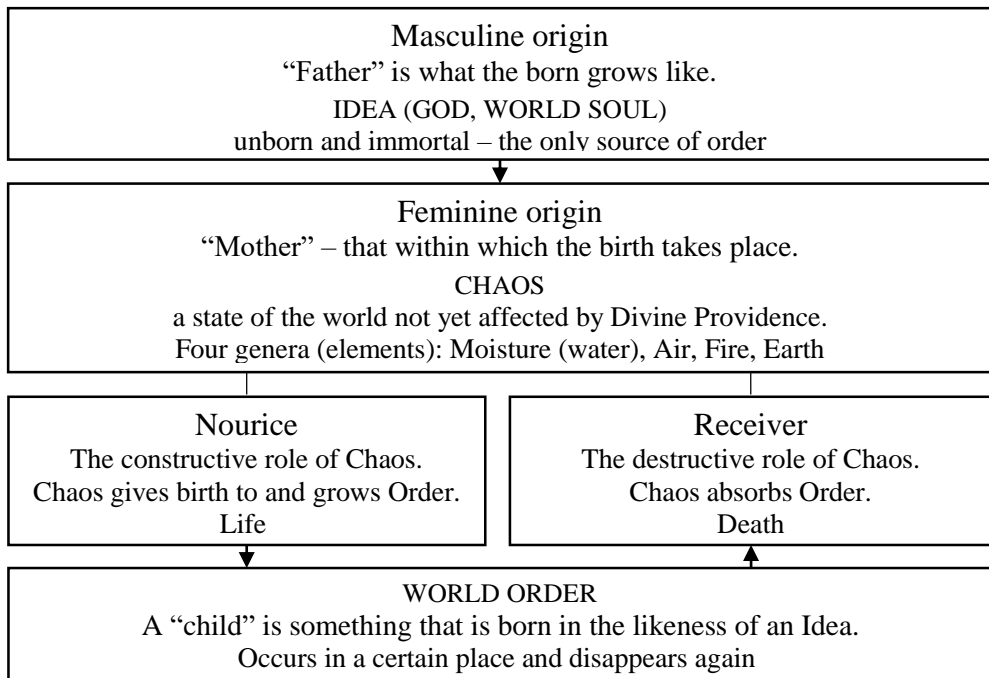


**Figure 9.** Organization of the World Order in the philosophy of Empedocles  
Source: based on (Empedocles, 5th cent. BC)

According to the Empedocles concept, a cyclical process occurs in the world, in which Love firstly dominates, uniting the first elements, and then – the Strife, separating them. When Love dominates, the qualitative originality of the elements disappears, and unity ensues in the world. When Strife reigns, on the contrary, the elements originality is manifested, and plurality arises.

As can be seen, in contrast to Heraclitus, in Empedocles, the role of constructive force is performed not by Strife, but by Love; unity and plurality do not exist simultaneously, but sequentially (alternately, cyclically).

The ancient Greek thinker, one of the founders of the European philosophy, *Plato* (4th cent. BC), in his dialogue “*Timaeus*” identifies three main factors of the universe: 1) it is what is born; 2) within which the birth takes place; 3) in the likeness of what the born grows (*Figure 10*). In this case, he likens the perceiving principle to the mother, the model to the father, and the intermediate nature to the child. Describing these three origins, he defines the masculine origin as an Idea, unborn and immortal. What emerges as a result of birth (World Order) is similar to the masculine beginning (Ideas), it is tangible, eternally mobile, arises in a certain place and disappears again. The feminine origin(beginning) (Chaos) is defined as cosmos: it is eternal, indestructible, gives abode to everything that is born (Plato, 4th cent. BC, pp. 351-353).



**Figure 10.** Organization of the World Order in the philosophy of Plato  
Source: based on (Plato, 4th cent. BC)

Plato connects the chaotic state with such a state of the world of visible things, which has not yet been touched by Divine Providence, which creates the Order out of disorder. To characterize this state, he uses the image of the Nourice and Receiver of every birth, which contains the four main natural elements in their many transitions and differentiations. This marks the dual role of Chaos concerning the World Order: constructive – the role of the Nourice, who gives birth to and grows a potential order, and destructive – the role of the Receiver, which absorbs this order.

Thus, growing out of cosmology in metaphysics, the main features of the dialectical understanding of Chaos are formed, which combines the principles of universal generation and absorption. However, speaking about the etymology of the term “chaos”, modern scientists disagree on the ontological nature of the primordial. Some of them characterize Chaos as “emptiness”, “container”, “womb”, which in the process of creation is filled with concrete elements. Other scholars define Chaos as “primordial matter”, “primordial waters”, the symbolism of which conveys their ambivalent essence as a primordial, primary disorder, generating and absorbing, beginning and end, formless and formative at the same time; as a mediator between life and death, representing a two-way positive and negative flow of creation and destruction (Malinov, 1997).

Analyzing various metaphysical concepts about the organization of the world order, the question arises: what are the laws of order?

In some Vedic hymns, the universal principle that establishes the sequence and repetition of events is the Cosmic Order, which rules the world and through which the Sun moves, the seasons change, and man is born and dies (Tahor, 1927).

However, the most detailed principle of world order was revealed by the ancient Greek Pythagorean school with the introduction of this phenomenon of rational, dimensional, and computational relations. Thus, according to the representative of this school, *Philolay* (4th cent. BC), the beginning of the Order is the introduction of the Divine principle (Mind) limits to the infinite. The whole cosmos as a whole and all things in it are formed of infinite and finite elements, which are interconnected by harmony, where harmony is the union of various mixtures and the harmonious combination of contradictory (Lebedev, 1989, p. 432). Thus, the emergence of the Order of the Pythagoreans is explained by the separation of the finite from the infinite and the establishment of harmony between opposite principles, by finding the appropriate (best) measure, proportions, ratios, symmetry, and so on. At the same time, it should be noted that number, as the central dialectical concept of Pythagorean doctrine, the Greeks understood not in practical terms, but primarily in its theocosmogonic meaning, as a universal principle of the universe and world order. Hence such an important role is given to mathematics as a way of contemplating universal harmony, penetration into the afterlife, and the elevation of the soul to the divine.

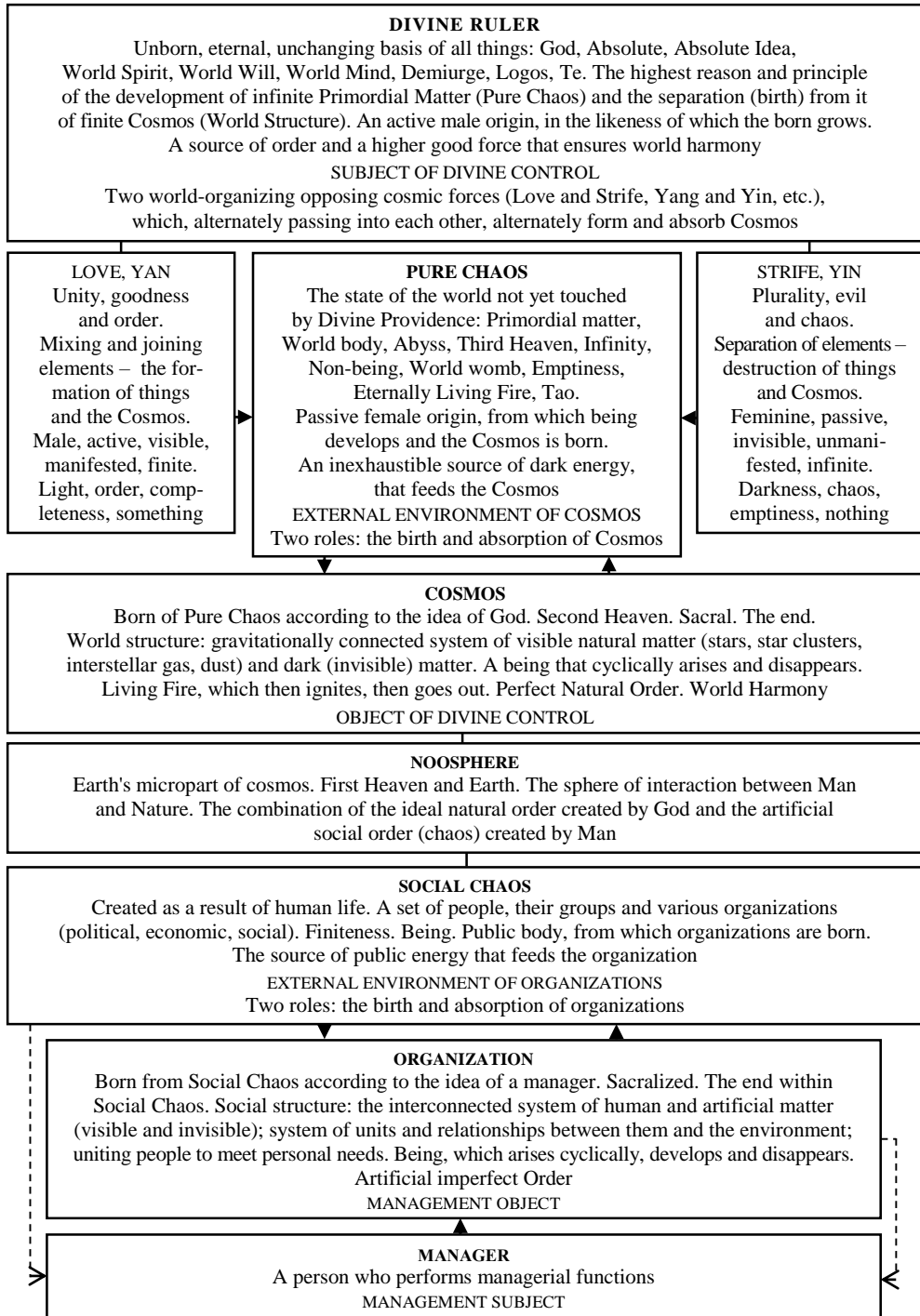


Given the above, we can conclude that the basic law of the World Order is a harmonious combination of various opposites: being and non-being, finite and infinite, complete and empty, manifested and unmanifested, ordered and disordered, love and strife, good and evil, and so on. However, different philosophical and cultural traditions have different ontological approaches to understanding harmony. Western culture is dominated by a negative, hostile attitude towards Chaos and its derivatives as an evil that can disrupt and even destroy the Cosmos (Order). Therefore, the achievement of harmony is solved by the mutual struggle of opposites, and the belief in the hostility of the surrounding world becomes the cause of a tragic worldview, a sense of hopelessness, and various conflicts. Within Eastern culture, a different approach prevails. Here Chaos is seen as a principle of world order, as a positive, creative state, which is necessary for the existence of Order and the World as a One, where different forms of being and non-being do not destroy each other but coexist in unity, transitions, and harmony. Therefore, there is no need for mutual struggle and destruction of opposites, but there is a need for solidarity and following the principle of unity.

#### **3.4. Metaphysical synthesis of philosophical and scientific approaches to understanding of chaos, order and harmony in the system of management culture**

Continuing the metaphysical discourse on the knowledge of management culture, as well as taking into account certain elements of modern physical and cosmological theories (Sazhin, 2002; Kazyutinsky, 2011; others), we will try to generalize different visions of the organization of the World Order (Cosmos) and extrapolate them to society management, linking these two types of management, two cultures into a single universal system (*Figure 11*).

The beginning of the beginnings of the whole visible and invisible world are two primordials that are in the realm of Non-being: active, masculine primordial, in our understanding – the Divine Ruler (God, Absolute, World Spirit) – the subject of divine control, and feminine, passive primordial – Pure Chaos (infinite Primordial Matter, the World Body from which Being is born, the Cosmos) is the environment of control. Divine control begins with the plan (idea) of the Creator (Divine Ruler), his introduction of the boundary into the infinite Primordial Matter and the separation from it of the finite Cosmos (object of control). In the future, the process of divine control is carried out through a kind of organizational mechanism, based on two opposing world-organizing powers, which excite Pure Chaos and provide the movement of dark energy (with positive or negative pressure, according to the prevailing polar force) have a managerial impact on Cosmos state, establishing and maintaining in it an ideal natural World Order and Harmony, or destroying them, absorbing the Cosmos and again cyclically restoring it, depending on the plan of the Creator, His Will and the Fate of the world.



**Figure 11.** Metaphysical model of management culture components  
Source: formed on the basis of (Sazhin, 2002; Kazuyutinsky, 2011; and previous sources)

This is the Divine control (management), its universal culture, based on the phenomenon of duality, ambivalence (Spirit and Matter and their derivatives), which is the Great Cosmic Law, which controls all processes in Cosmos without exception, including Man.

Man is the central figure of the terrestrial part of the Cosmos. It is a source of knowledge and the most powerful converter of cosmic forces. We can say that each person is a separate microcosm, concentrating in itself two cosmic opposites – Spirit (invisible) and Matter (visible); is part of the cosmic energies, elements, World Spirit, Will and Mind. Man in his being cannot be separated from the energy structure of the Cosmos. It lives and organizes its activities according to the same laws as the Cosmos. That is why the culture of management contains similarities with the Divine control (management), its culture (*Table 1*).

**Table 1.** Comparison of management culture components by the universe and human organizations

Management culture elements	Universe control system (Divine control of the Cosmos)	Society management system (human organization management)
MANAGEMENT SUBJECT	<i>Divine ruler</i> Controls the entire visible and invisible world. Unborn, eternal, unchanging. Invisible (non-being)	<i>Manager</i> Manages one public organization. Born, eternal, changeable. Visible (being)
MANAGEMENT OBJECT	<i>Cosmos</i> Born from Pure Chaos according to the idea of God. Sacral. Ending within Pure Chaos. Natural perfect Order. Divine Harmony. Visible. Being that cyclically arises and disappears. World structure: gravitationally bound system of visible natural matter and dark (invisible) matter	<i>Organization</i> Born from Social Chaos according to the idea of a manager. Sacralized / Profane. Finishing within Social Chaos. Artificial imperfect Order. Human Harmony. Visible. Being that cyclically arises and disappears. Social structure: the interconnected system of human and artificial matter (visible and invisible)
EXTERNAL ENVIRONMENT	<i>Pure Chaos</i> The world body from which the Cosmos is born. Non-being. Infinity. Uncreated (Primordial Matter). An inexhaustible source of dark energy that feeds the Cosmos	<i>Social Chaos</i> The social body from which organizations are born. Being. Finiteness. Created by human activity. Source of public energy, that feeds the organization

Source: own development

However, this is a fundamentally different type of management and culture.

First, if the Divine control (management) and its culture are universal and concern the whole visible and invisible world, then the culture of management deals only with society, organizations (political, economic, social), which are formed and function in the terrestrial part of the Cosmos.

Second, in contrast to the culture of Divine control with a universal system of management, the culture of management in society contains many such systems, but not created by Divine Providence, but artificially – by Man; each such artificial system of management is associated with only one organization, the aggregate of which, together with the diversity of social groups and individuals, constitutes Social Chaos, which is the body from which organizations are born and nourished, and the environment of their destruction and absorption.

Third, in the culture of management, the whole system of management is in the zone of Being, with an energetic exit to the Divine system of control (management), the subject and environment of which are in the realm of Non-Being.

Fourth, each of the management systems of management culture, having its own subject and object with mechanisms of direct and indirect connection, at the same time is itself a component of the universal object of management – Cosmos, and therefore is influenced by manager (directly), and indirectly from the environment of the organization and the Divine Manager(Ruler), through the energetically interconnected Pure and Social Chaos.

The strength and direction of managerial influence on the management object can be changed by the reaction of the culture of the organization's environment and the World Mind. This can be expressed in *Figure 12* and the following *formula*:

$$\vec{R} = \vec{M} + \vec{W} + \vec{Z} + \vec{G}, \quad (1)$$

where  $\vec{M}$  – managerial influence from the manager (manager's will);

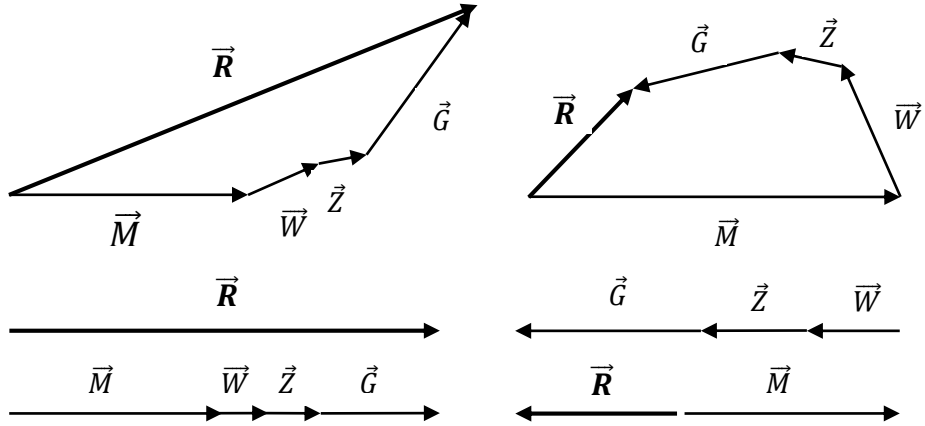
$\vec{W}$  – the influence of the internal environment culture (the will of the internal members of the organization);

$\vec{Z}$  – the influence of the external environment culture (the will of the external members of the organization);

$\vec{G}$  – the influence of the World Mind culture (World Will);

$\vec{R}$  – equivalent effect on the object of management (organization).

From the presented formula and figure, it is clear that depending on the correct choice of managerial influence on the management object, it can be both supported and strengthened by the organization culture and the World Mind, and weakened, changed. And this once again confirms the fact that management, although the main, but not the only source of managerial influence on the organization. The actions of the manager and the culture of management require a very fine consideration of the culture of all participants in the management process.



**Figure 12.** Graphic illustration of some options for changing the direction and the power of managerial influence on the organization depending from the culture of other participants in the management process  
Source: own development

The fundamental principles of management culture metaphysics, as a process of transforming chaos into order and creating harmony, further allow us to thoroughly proceed to the definition of the most essential features of the concept of “management culture”.

#### 4. Conclusions

The article provides a metaphysical analysis of chaos, order, and harmony, which serves as a methodological basis for expanding the boundaries of human knowledge, penetration into the depths of things, and understanding the essence of management culture. The results of the study allow us to draw the following conclusions:

1. Modern European science, based on the abstract-logical method of cognition, is not able to comprehend the deep meaning of management culture in the processes of nature and society organization. A manager who uses only such a purely scientific approach will see only a part of the object of management, and not all its integrity and completeness.

2. Metaphysics as a central doctrine of philosophy and a methodological approach that sets and explores the ultimate, super-sensitive principles and basics of being, inaccessible to pure reason, logic, and experience, can significantly expand the cognitive capabilities of the manager and help to understand the deep meaning of the culture of managing different systems.

3. The cornerstone in revealing the essence of management culture is the right feeling and understanding of chaos, order, and harmony in the organization of the Universe and society. Features of chaos transformation into order and the creation of harmony determine a certain type of management culture.

4. The result (product) of the culture of management is culture: sacred (first nature) – in the case of Divine management; social (second nature, its organizational part) – in the case of management. This means that the manager, like the Divine Ruler, creates the world – the world of culture of organizing the life of society.

5. The level of management culture of a human organization should be determined by the manager's ability to coordinate his will and values with the will and values of the organization's environment and World Mind (Will). Depending on this, the force of the management effect can be enhanced or weakened.

**The scientific novelty.** For the first time, a metaphysical analysis of chaos, order, and harmony in the organizational and cultural aspect was carried out, which allowed to penetrate into the environment of transcendent management culture and to comprehend its deep meaning.

**The significance of the study.** The significance of the study is expressed in the addition of science to new theoretical provisions on the metaphysics of management culture, as well as in the possibility of using them in the training of managers of organizations.

**Prospects for further research.** The prospect for further research in this direction may be to clarify the features of the metaphysical thinking of the manager in various areas of human life.

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