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## **The Management Culture: Philosophical and Cultural Understanding**

**Abstract:** *Introduction.* The radical changes that are taking place today under the influence of globalization lead to serious claims to the theory of management, because it does not fully take into account the essence of the management object – a person based on culture, as something irrational and difficult to express, in general, in some rational and measurable forms. However, as it turns out, there are no special tools or developed methodology for working with an individual as a carrier of a particular culture in management theory. In this regard, the problem of management culture becomes relevant. *Purpose and methods.* The purpose of the article is a philosophical and cultural understanding of the culture of management as a phenomenon of society's harmonious organization. The methodological basis of the study is dialectical, metaphysical, systemic, and cultural approaches to the study of organizational phenomena and processes. *Results.* The etymology of the term “management culture” is considered. Cognitive features are determined, and the generalizing definition of the phenomenon of management culture is substantiated. The structural components of management culture are analyzed: rational, irrational, and empirical culture. *Conclusions.* The scientific novelty of the research results is to deepen the understanding of the nature of the management culture phenomenon and to determine its essence, structural components, and quality levels. The significance of the study is manifested in the addition of science to new theoretical provisions on the culture of management as a phenomenon of harmonious organization of social life, as well as the possibility of using them in managers' training.

**Keywords:** management culture, components of culture, qualitative levels of culture.

## 1. Introduction

**The problem formulation.** The intensification of world globalization and the world civilization transition to post-industrialism led to radical changes in the life of society. There is a complication in relationships and relations, as well as increasing disorganization, loss of stability, order, and predictability. Society is trying to overcome these problems by introducing the latest information technologies and improving the regulatory and legal framework. However, all these and other efforts do not lead to simplification and reduction of uncertainty, but even greater complications, increasing management bureaucratization and intensive development of bureaucracy, which today paralyzes creativity not only in public sector management but also in business management. Therefore, all these efforts to adjust the management system under the new living conditions of society, in the absence of positive changes, generate dissatisfaction and fair criticism. First of all, serious claims to the management theory. And does it provide reliable advice on managing organizations in a post-industrial society? Our answer is no, because it does not fully take into account the essence of the object of government – the person who is based on culture, as something that is irrational and difficult to express, if at all, in any rational and measurable forms. And as it turns out, there are no special tools or developed methodology for working with an individual as a carrier of a particular culture in management theory. In this regard, the problem of management culture becomes relevant.

The initial, staging question in solving this problem, its philosophical and cultural understanding, is the question: “What is the culture of management?”. This question means one thing: to show the essential, ie, metaphysical foundations of management culture, which distinguish it from the rest of spiritual and material space of human existence.

There have always been and still are many people in the history of management who know what a culture of management is, but do not formulate it and, as a rule, cannot formulate it. They know on an intuitive level, constantly communicating with the culture of management, living it. This is a lot of talented managers, and management creators from ancient times to the present day. They do their job, they know it, but they simply do not have the task of formulating what is the culture of management. It is enough for them to create and study its empiricism. And the essence of the culture of management, some of them just feel, and this is enough for their activities.

**State study of the problem.** Talking about the state of this problem study, it should be said that to some extent it is affected by representatives of different schools of management. To a lesser extent, issues of management culture are

reflected in the works of representatives of the mechanistic direction of management: the school of scientific organization of labor (Taylor, 1911; Gantt, 1916, 1917, 1919; Gilbreth, 1911; Gilbreth & Gilbreth, 1916, 1917; Emerson, 1912); administration school (Fayol, 1949; Gulick, 1937, 1948; Mooney & Reiley, 1931, 1939; Urwick, 1944); bureaucratic school (Weber, 1905, 1925; Merton, 1949; Gouldner, 1954; Downs, 1967; Grozier, 1963). And this is clear, because in these concepts, man, for the most part, assigned a role at the level of other production factors.

Insufficient consideration of the human factor, the culture of workers and the inability to fully realize their potential led to the emergence of humanistic management schools: the School of Human Relations Management (Münsterberg, 1913; Follett, 1928, 1932; Barnard, 1938; Mayo, 1933, 1949; Roethlisberger, 1968); the school of behaviorism (Watson, 1930; Skinner, 1953; Maslow, 1954, 1965; McGregor, 1960; Herzberg, 1959, 1966, 1968), which, compared to the mechanistic direction of management, took much more into account cultural factors of management.

Today, scientists are further developing these areas of management, adjusting and supplementing them with cultural components, in accordance with new organizational realities (Drucker, 2008; Florida, 2019; Hamel, 2007; Kovalenko, 2018, 2019, 2020a, 2020b, 2021a, 2021b; Kovalenko et al., 2019; Martynyshyn & Khlystun, 2018, 2019; Martynyshyn & Kovalenko, 2016, 2017a, 2017b, 2018a, 2018b, 2018c; Martynyshyn et al., 2020a, 2020b; Mintzberg, 2011; Pink, 2015; Senge et al., 2010).

**Unresolved issues.** Noting the importance of these scientists' scientific research, it should be noted that in this problem there are still many unresolved issues of theoretical and methodological nature. In particular, there is almost no unambiguous clear interpretation of the phenomenon of management culture, which is often identified with management and other related concepts. The features that determine the essence of management culture are poorly studied. The structure of management culture and its components need further research. The question of determining the quality levels of management culture, its art, etc. remains open. The relevance and importance of studying and addressing these issues have determined the purpose and objectives of this study.

## **2. Purpose and methods**

**The purpose and research tasks.** The purpose of the article is a philosophical and cultural understanding of the management culture as a phenomenon of harmonious organization of society.

This purpose involves solving the following tasks:

- to consider the etymology of the term “culture of management”;
- to identify cognitive features and justify the generalization definition of the phenomenon of management culture;
- to analyze the structural components of management culture;
- to characterize the qualitative levels of management culture.

**Methodology and methods.** The methodological basis of the study is dialectical, metaphysical, systemic, and cultural approaches to the study of organizational phenomena and processes. The object of study – the management culture of human organizations, is seen as a complex, open, dynamic system, that is, in constant, contradictory motion and changes and is part of a higher-order system – the divine culture of Space (Cosmos) management. The dialectical principle of cognition, combined with systemic, metaphysical and cultural approaches, based on the disclosure of universal connections (between the cultures of society management and the Cosmos, between the subject (manager / divine manager), object (social organization / Cosmos) and external environment (social chaos / Pure Chaos) management, between the manager will, the will of the internal and external environment of the organization and the Divine Will (between the management cultures of the old and new stages of society development, etc.) and identifying dialectical contradictions between ontological – between Being and Non-Being, epistemological – between Rational and Irrational, ethical – between Good and Evil, aesthetic – between Beautiful and Ugly, axiological – between Positive and Negative values, socio-anthropological – between Desire and Pleasure, etc.), allows to find out the sources of motion and patterns of periodic abrupt transitions culture of management from one quality to another, as well as to identify cognitive features and justify the essence of this phenomenon.

To solve some problems used typological, system-structural, and system-functional methods, as well as a set of general scientific methods of cognition, which allow a comprehensive study of various aspects of the management culture phenomenon. Thus, in particular, system-structural, system-functional, and typological methods help to solve the problem of identifying structural components and qualitative levels of management culture.

**Information base.** The information base of the study consists of scientific works of domestic and foreign thinkers (philosophers, culturologists, economists, anthropologists, psychologists, practicing managers), which directly or indirectly address the problems of philosophy and culture of human organizations management. As an empirical basis for substantiating the conceptual foundations of the phenomenon of management culture, the results of the author's own research were obtained, which were gained by observing and summarizing the results of managers, their practical experience, and leadership culture.

### 3. Results and discussion

#### 3.1. Etymology of the term “management culture”

Let's start with the etymology of the term. The word “culture” was present in ancient Latin, which means cultivation, cultivating the land so that it bears fruit, and the root “cult” (worship, reverence) indicated the existence of a higher principle that stands above the human and limits his arbitrariness (lawlessness). Later, the meaning of this term significantly expanded and extended to all spheres of human life, although the very phenomenon of culture arose long before that. It happened so, that today there are many different definitions of “culture”. However, in this variety of definitions, there are very few interpretations and explanations that directly relate to such a type of culture as the culture of management, which is the subject of our study.

Well-known Ukrainian culture expert *Polina Gerchanivska* (2006) defines management culture as “a set of theoretical and practical conditions, principles and norms that apply to all aspects of human activity management” (p. 195). The founder of the culturological science of Azerbaijan *Faud Mamedov* (2006) considers the culture of management as: “a set of professional knowledge, skills and ethics that determine the quality level and effectiveness of organizational and managerial activities” (p. 184); “special scientific knowledge, technology, organization, ethics and leadership activities carried out in the interests of improving welfare, achieving progressive and secure development of man, society, state and the world community” (p. 76). Russian researchers interpret the management culture as: “a set of moral and ethical norms, principles, values, behavioral standards” (Ladatko, 2006, p. 33); “a system consisting of values and methods of performing certain functions defined by them” (Vaskov, 2011, p. 71); “a measure of disclosure and a set of ways to realize the intellectual potential of management subjects and objects” (Kungurtceva, 2014, p. 11); “unity of managerial knowledge, feelings, values, managerial and organizational relations at this stage of development of society, managerial activity” (Shevelev, 2004, p. 298). Many domestic and foreign scholars, for the most part, equate management culture with an organizational (corporate) culture (Sadkovyj et al., 2018; Cameron & Quinn, 1999; Luthans & Doh, 2017, 2020; Steers & Osland, 2019), which is not is the right approach, as it concerns only the culture of the management object, which is usually understood as the primary links of economic activity of society, type of enterprise, and not the culture of management in general (including the culture of management subjects, the culture of management objects and culture of environment, both at the micro and macro levels – individual regions, states, societies, etc.). In general, all the above and other existing definitions of management culture, which came into our line, expressed

by various scholars and making a significant contribution to understanding the essence of this phenomenon, highlight mostly only one or more aspects, sometimes absolutizing the author's approach, trying to present it as a reflection of the essence of management culture in general.

### **3.2. Cognitive features of the management culture phenomenon**

With this in mind, and based on our previous metaphysical considerations (Kovalenko, 2021b), we will try to deepen our understanding of management culture by gradually presenting the main features of this phenomenon. Each such stage will specify the previous stage in such a way that will contribute to the knowledge of the phenomenon under study. In the end, this will allow us to substantiate the philosophical understanding of the basic concept of “management culture”.

#### **3.2.1. The first feature**

According to the etymology of the word “culture”, the culture of management should be understood as the subject activities aimed at transforming Chaos into Order and creating Harmony.

The process of this activity (creation) and its result will be different in the case of divine and human management cultures. In the case of the Divine management culture, there is a process of creation, from Non-Being (Pure Chaos) – Being, the whole Visible World, Cosmos (sacred, First Nature), establishing with opposing world forces the ideal World Order and Harmony, according to World Will and Fate.

In the case of management culture, the process of transforming Chaos into Order – Organization (particle of artificial, Second Nature) takes place not at the universal sacred level, but the earthly local existential level – at the level of Social Chaos. Here, order and harmony are imperfect, as is the Man-manager himself, compared to the Creator of the World (the Absolute). So they need constant support through direct feedback, according to the will of the organization manager and its destiny.

Since any public organization is an open system, interconnected not only with society but also with the whole Cosmos, to ensure its harmonious functioning, the manager must be able to reconcile its will and culture with the will and culture of not only all internal and external members, as well as to be able to penetrate beyond the transcendent, to feel and take into account the World Will (Divine Culture), and this is a special art. A manager needs to resonate his will (culture) with the World's Will (culture), which would mean that the functioning of the organization he manages is consistent with the ideal World Order and Harmony, would guarantee maximum success with minimum

energy costs. Achieving this state is not so easy, even with the manager's remarkable abilities, taking into account, often, fierce resistance from the organization will – but still possible.

From the above mentioned, it should be noted that the result of the management culture is culture: sacred (First Nature) – in the case of Divine management; public (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 the culture of life organization, and people activities. Therefore, the characterization of management culture as a process and result of activities to turn chaos into order and create harmony is necessary for its understanding, but given the above (“manager creates the world”), is clearly insufficient. It describes the essence of only one, the external component of the management culture, its matter, the shell, which cannot arise and exist on its own without internal, spiritual content. Thus, we naturally approach the definition of the second feature of management culture.

### **3.2.2. The second feature**

The management culture should be understood as the spiritual, semantic, and value content of the processes of Chaos transformation into Order and Harmony creation, which includes ideas, images, meanings, values, their creation, translation, and maintenance by the management subject.

The first act in any management activity implementation is the idea of the subject as a form of reflection of management results, highlighting its most important features and characteristics. As a rule, it is focused on a certain ideal, on the achievement of truth and perfection, both in reflection and in the processes of transforming chaos into order and creating harmony. Simultaneously with the birth of the idea is the formation of an image or prototype, endowed with a particular meaning, which contains the management idea, reveals its content, purpose, and value. In this regard, the management culture is seen as an activity aimed at creating and realizing meanings.

It should be noted that in building a hierarchy of meanings and values of the culture of the Divine and the culture of human management, there are significant differences. In the case of divine management, the subject of management is the Absolute, so the values here are absolute, unchanging, and eternal. They are certainly justified, a priori, universal, and have the character of absolute Good from any point of view, which is expressed in the ideal Harmony of the world order.

In the case of human management, the subject of management is the Human (manager), and the object – people (organization) with sets of their individual values. Therefore, the values here are always relative, dual (positive-negative): Good – Evil, Truth – Lie, Justice – Injustice, Tradition – Innovation,

etc. Any positive value can contribute to the establishment of Harmony only in some respect, under certain conditions. In another respect or for some other conditions, it can become a negative value, creating organizational disharmony. Consciously or unconsciously changing values, the manager allows elements of chaos, which can lead to a complete violation of the established order and the disappearance of the organization, and to feed the organization with new energy and the emergence of a new order.

Values do not contain any power, but they have an inner dignity and are the “cult” that stands above humans and forces human will to obey and follow the principles of one or another value.

Based on the hierarchy of values, the unity of divine and human management, the manager of an organization of any level faces the difficult task of ensuring the harmonious functioning of the organization he manages. To do this, he, first of all, needs to compare next actions with the World Will and correct his behavior in the direction of observance (non-violation) of World Harmony. Human is not able to comprehend and understand all this – the fullness and depth of the Divine Meanings. But if the human uses not only pure reason but also all other cognitive organs given to him, the human will still be able to feel and understand many things. However, not everyone succeeds, because it requires a special talent, and its absence in the manager makes it impossible to ensure a harmonious combination of Human life with Cosmos, which is the cause of many problems and troubles in desecrated modern society.

The next manager’s act in ensuring harmony should be a thorough analysis of the values of internal and external organization members. As for the latter, the manager has almost no opportunity to change them. As for internal organizational values, there is such a possibility if they do not coincide with the meanings and values of the manager, contradict World Harmony and make it impossible to establish a proper organizational order. In this case, the manager must focus on fulfilling its main purpose – creating values, transferring them to the internal organizational environment, and maintaining them. And for this, he will also need a remarkable talent, the essence of which is not only in the creation of relevant values but also in the ability of the manager to transform them to people and accept these values. This is a very difficult task because here you can face the problem of external acceptance of a person of certain values, often forced, due to circumstances, but with really hidden internal resistance to the implementation of “accepted” values.

### **3.2.3. The third feature**

The third feature follows from the analysis of the second feature, which found that the activities of the management subject, in the case of changes in its meanings and values, can be aimed not only at transforming Chaos into



Order but vice versa – transforming Order into Chaos based on the new Order and Harmony. Such a process can take place indefinitely, which is objectively due to the Great Cosmic Law of the duality (ambivalence) of the world order and the cyclical nature of various opposites transitions. Thus, management culture is a dynamic, spiraling phenomenon of cyclical transitions from Chaos to Order and vice versa, creating a new Order and Harmony each time. This can be represented by the following formula:

$$Chaos_1 \rightarrow Order_1 \rightarrow Chaos_2 \rightarrow Order_2 \rightarrow \dots \rightarrow Chaos_N \rightarrow Order_N.$$

If we are not talking about Divine management, where for the most part, everything is inaccessible to the pure mind and cycles of change are very large, then in the case of human management, similar cycles fit into the historical process of civilization development and are limited not only to the stages and phases of its development but also the time frame of human generations, and, in particular periods of history, such as today, even shorter periods.

In the course of the historical civilization development, the process of objectification and de-objectification of managerial meanings takes place continuously. Each succeeding generation of people (management subjects) is, as a rule, at a higher stage of managerial activity and perfection of organizations than the previous one. It assimilates the managerial heritage handed down to it – traditions, orders, and multiplies them with its inventions – innovations, new orders:

$$T_1 \rightarrow T_2=T_1+N_2 \rightarrow T_3=T_2+N_3 \rightarrow \dots \rightarrow T_N=T_{N-1}+N_N,$$

where  $T$  – tradition;  $N$  – novation.

Of course, such a movement (development) of the spiral management culture is, to a certain extent, idealization and abstraction. The life of society shows many cases of deviation from the spiral trajectory: abandonment of traditions, destruction or oblivion of the managerial legacy, unpleasant innovations. However, sooner or later, the movement forward and upwards still wins.

#### **3.2.4. The fourth feature**

Closely related to the value-semantic aspect of management culture is its semiotic (symbolic) component. It is the language through which communication takes place, management culture is created and reproduced, the processes of objectification of the subject meanings, which it transmits to the object of management, are carried out.

The language of the culture of Divine management is sacred, divine and inaccessible to the spiritually unprepared person, who can only physically feel the divine signals (words) through specific signs and wonders. And only some

individuals who possess the spiritual gifts of divine grace and insight are able to comprehend the fullness of divine language and understand its divine meanings. Today, unfortunately, most leaders pay little attention to this supernatural phenomenon, considering themselves educated. And not so long ago, the attitude to the divine voice (language), signs and wonders was entirely different, serious. Their role in the history of society management is difficult to overestimate: signs have stopped armies, exacerbated or mitigated social conflicts, and hindered or aided prominent state figures and military leaders. They are rooted in antiquity and are associated with a person's subconscious need for a sense of security, the future predictability sense, the success or failure of a business.

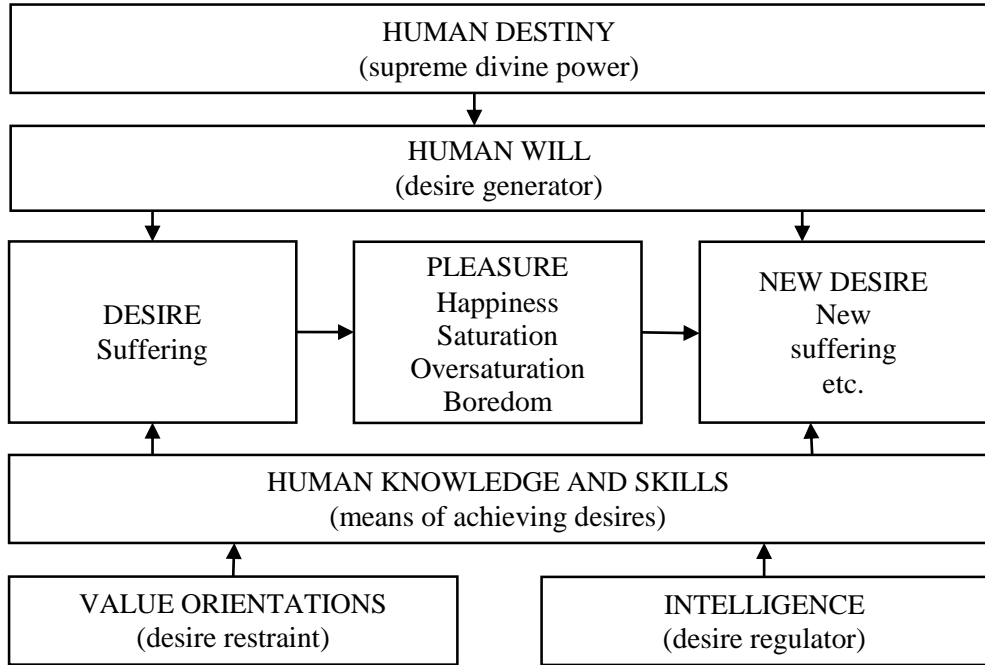
The language functioning of human management culture (management) is carried out in the relationship of its three components: oral verbal sound-intonation, gestural and written. Such language (semiotic system), in contrast to the divine, seems at first glance as accessible as possible to almost everyone because its creator is Human. Yes, in fact, it is much more accessible to perception than language expressed by sacred symbols. However, even in human language, expressed as seemingly ordinary, seemingly understandable symbols, there may be a hidden, deep, completely different meaning. The reality of meaning may not be at all what we see (feel). It is based on the primary decipherment of the signs of human management language. Correct, competent coding and decoding of meanings in the management process allows you to correctly perceive, interpret and evaluate the transmitted meanings, both by the subject and, conversely, – the object of management. Of course, there will be differences in any case, but it is important that they be kept to a minimum, which is a guarantee of understanding and harmonious functioning of organizations.

### **3.2.5. The fifth feature**

The fifth feature does not concern universal management, but only the culture of human management, which is based on the anthropological component – man, as an elementary particle of the terrestrial microcosm, combining spiritual (extraterrestrial) and physical (earthly) principles. A person in the system of management culture can be both a subject and an object of management (individual or collective). A human is a unique creation, endowed with intelligence, has own destiny, free will and values (*Figure 1*).

Destiny is seen as the highest divine power, independent of human will, as the purpose of man in the world “scenario” with the gifts (talents) received for this purpose from above, which must be properly disposed of, in accordance with the Divine Will. If this happens, then fate is in favor of human. We are also inclined to those notions of human destiny that reject its fatality and, instead, assert the possibility of changing destiny by appropriate behavior and good deeds. Therefore, it is relevant to recall the words of the ancient

Chinese philosopher *Confucius* (5th cent. BC), who said that a noble man is obliged to know all the commands of Heaven and follow only the right ones. The word “correctness” (truthfulness) is the root of the Ukrainian term “management”, which, therefore, must always be true and correct.



**Figure 1.** The duality of human nature and the willpower of human  
Source: own development

Human's will is the generator of wishes and desires. It is eternally insatiable and is never completely satisfied. Desires and passions constantly haunt a person. They are inevitably accompanied by suffering, extremely unpleasant, burdensome, painful sensations in which a person experiences physical and emotional discomfort, stress, pain, anguish. Of course, desires always arise from the lack of something and to satisfy them requires a person's efforts (physical, intellectual), knowledge, skills, professionalism, or just luck. Satisfaction of one or more desires causes a person a feeling of joy, happiness. However, later, there is satiety, oversaturation, and boredom comes, bringing even the well-off and delighted, to despair. As a result, the human will again generates new desires and wishes. And so, until the end of life a person is in a state of eternal desire, torn between desires (sufferings) and pleasures (deprivation of these sufferings). In this sense, we are in solidarity with the German irrationalist philosopher *Arthur Schopenhauer* (1818) on his views on human nature.

Factors that calm and guide the human will in a particular direction are value orientations and intellect of man, and the means of achieving desires – knowledge, skills, professionalism. Value orientations or values are essentially restraints of a person's free will, in case of deviation of the behavior from the values he has mastered. That is, they are precisely the “cult” to which the free will of man is worshiped, which is for him the object of reverence and worship. However, the relativity and duality of individuals' values should be borne in mind.

And if a person's values are desires restraints, then intelligence is a kind of their regulator. In this case, intelligence means not only the abstract and logical part of the human mind but also the emotional component, which is extremely important for management, understanding of its essence, and culture. Along with intellectual abilities, luck, knowledge, and skills play a significant role in achieving desires. The latter can be transposed into professional skills and the art of management.

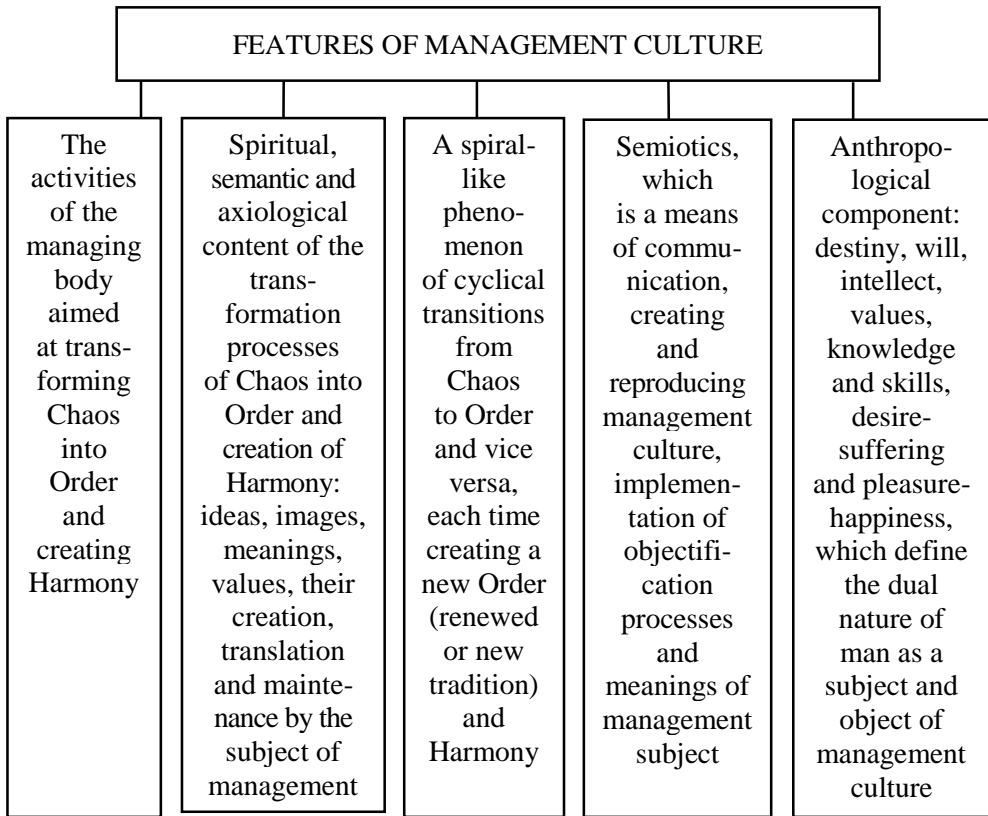
Given the above, we can conclude that human nature, like the universe, is twofold. It organically intertwines two existential opposites: desire (suffering) and pleasure (deprivation of suffering, happiness). The human will being under the corrective influence of intellect and values, incessantly produces various desires, which alternately, with the efforts of man and his temperament, are replaced by pleasures, which after a while, turn into suffering and new endless desires. Time, in a person's feelings, passes faster the more pleasant it is – during pleasures, and the slower, the more painful it is – during the experience of desires because pain and suffering are what a person feels most when being a subject or object of management. That is why a person is constantly looking for an end to his suffering. Schopenhauer, therefore, points out the right and wrong ways to get rid of them. In his opinion, the wrong way is to try to satisfy as many desires as possible. But due to the duality of the world, this is almost impossible to achieve. Speaking of the right path, Schopenhauer (1818) identifies three ways of relieving suffering: holiness, wisdom, and creativity, and believes that only holiness relieves suffering, and wisdom and creativity give only temporary improvement (p. 487).

The considered anthropological determinants of man: destiny, will, intellect, value orientations, knowledge, and skills, internal opposites of personality – desire-suffering and pleasure-happiness, in our opinion, determine the nature of human existence in general, and as a subject and object of management, in particular. Of course, the highest determinant in the hierarchy of human characteristics, whether ruled or controlled, is destiny, which is determined by Divine Providence. Therefore, a person's intellect, abilities, and values must be appropriate and guide a person's will and the desires generated by the person following his destiny. But how to understand all this? It is clear that for the average person, it is unattainable. All this is a very subtle matter for awareness

and feeling. However, it is especially important to understand and feel this for people who are the creators of various meanings of life, organizers of society – rulers, statesmen, and leaders at various levels. They must ensure the harmony of all components of human nature, and create harmony between the subject, object, and management environment. All this is the culture and art of management.

### 3.2.6. Generalized definition

Summarizing our main features (Figure 2), we can offer a generalized definition of management culture.



**Figure 2.** The main features of “management culture” concept

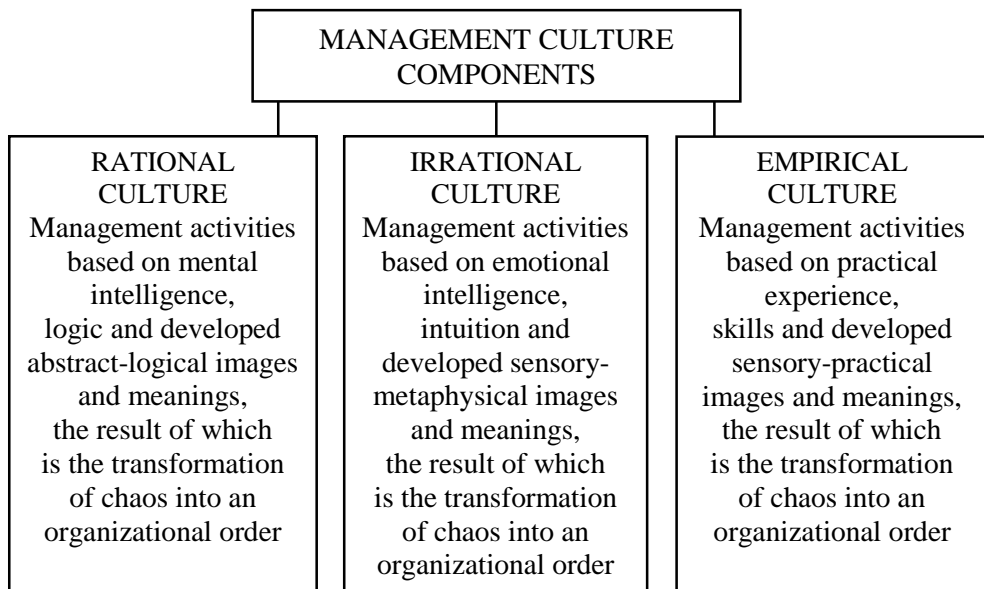
Source: own development

*Management culture* is the activity of management subject, aimed at transforming Chaos into Order and creating Harmony, which is a spiral cultural-historical process of cyclical transitions from Chaos to Order and vice versa, creating a new Order every time (renewed or new tradition) and Harmony, including

spiritual-semantic and axiological content of this process, semiotic means of communication, objectification of meanings of the subject, anthropological components: destiny, will, intellect, value orientations, knowledge and skills, internal opposites of personality – desire-suffering and pleasure-happiness that determine the duality of human nature as a subject and object of management culture.

### 3.3. Structural components of management culture: rational, irrational, empirical

The culture of management, as a whole, can be revealed in more detail in terms of internal structure, functional relationships of its components. We have already discussed above its main elements, such as management subject, management object and management culture environment, which determine the way of existence of management culture, its organization and external expression or form. However, we can distinguish another section of the management culture structure, organically related to the previous one, which is its internal content, features, properties, deep foundation. The components of this structure are rational, irrational and empirical subsystems (*Figure 3*).



**Figure 3.** Management culture structure

Source: own development

All these structural components of management culture, to one degree or another, are always present in the culture of any manager. With the predominance of one of the components, it is considered that the manager is the bearer

of the appropriate culture – rational, irrational or empirical. Given the combination of these three components, we can talk not only about culture, but also about the art of management as a unique phenomenon of human abilities. Although this alone is not enough for management to be considered an art. We will return to this problem later. And now consider the features of each of the components of management culture.

*Rational management culture* should be understood as a method of management based on the mental abilities of the manager and carried out using the so-called abstract-logical intelligence and conceptual thinking. In order to understand the essence of rational management culture, it is necessary to understand what is abstract-logical intelligence (mind) and concepts. The mind learns the world and organizational reality by breaking it down into elements and generalizing them. To do this, it certainly turns away from sensory and value ideas, and uses only concepts. Concepts reflect the essential properties, connections and relationships of management processes, and are a form of expression of the general through the abstract and the singular. A concept is always an abstraction that expresses organizational reality by transforming, stopping, and limiting it. It is a part of reality that has undergone theoretical knowledge. This part is torn from its integrity and that is why it is inanimate and abstract. A manager who has only a rational culture will see only a part of management object, and not all its integrity and completeness.

Managers with a developed rational culture rely on facts, logic, definite reasoning. They carefully consider each step: analyze the problem, mentally breaking it down to understand the relationship; synthesize, combining the individual parts of the problem into a single whole to see the entire picture; compare facts, compare the differences of different events, determine something in common that contributed to what is happening; abstract from “extra details” to get to the truth and see the root of the problem; systematize information, combining the obtained facts into a single whole; formulate specific meanings, which, when applying an exceptionally rational approach, in an attempt to turn away from feelings, experiences and values, unfortunately, are not able to reflect the fullness of the organizational world. This means that there are worldview areas that are inaccessible to reason, not subject to the laws and scientific methods of knowledge (e.g., fate, will, life, existence, etc.). As *Immanuel Kant* (1781) observes, there is something beyond there, so reason and science cannot penetrate (p. 62).

*Irrational culture*, in contrast to rational, is based on a completely different way of management, in which the first priority is not the mental abilities of the manager and conceptual thinking but emotional intelligence and metaphysical sense. And in order to understand the essence of this culture, it is necessary to understand what emotional intelligence and metasensibility are.

The manager's emotional intelligence learns the organizational reality through the mental ability to recognize the emotions (intentions, desires, motives) of others and their own, and manage them to solve certain practical problems. Emotional intelligence components, according to *Reuven Bar-On* (2007), are self-understanding (emotions' awareness), communicative potential (awareness of other people's emotions, empathy), adaptive abilities, anti-stress potential, positive mood.

At the heart of the irrational management culture is the instantaneous decision-making based on the manager's emotions and feelings. The main form of sensuality is intuition – the antithesis of logic in rational management culture. The manager can solve problem situations in the absence of necessary practical experience, without the use of logical reasoning and evidence, based only on their premonitions, insight, conjecture, enlightenment, insight, faith, instinct, experience, revelation, sensory imagination. However, such higher cognitive abilities are attributed only to selected people with highly developed emotional intelligence and are considered, in a sense, aristocratic, inaccessible to anyone.

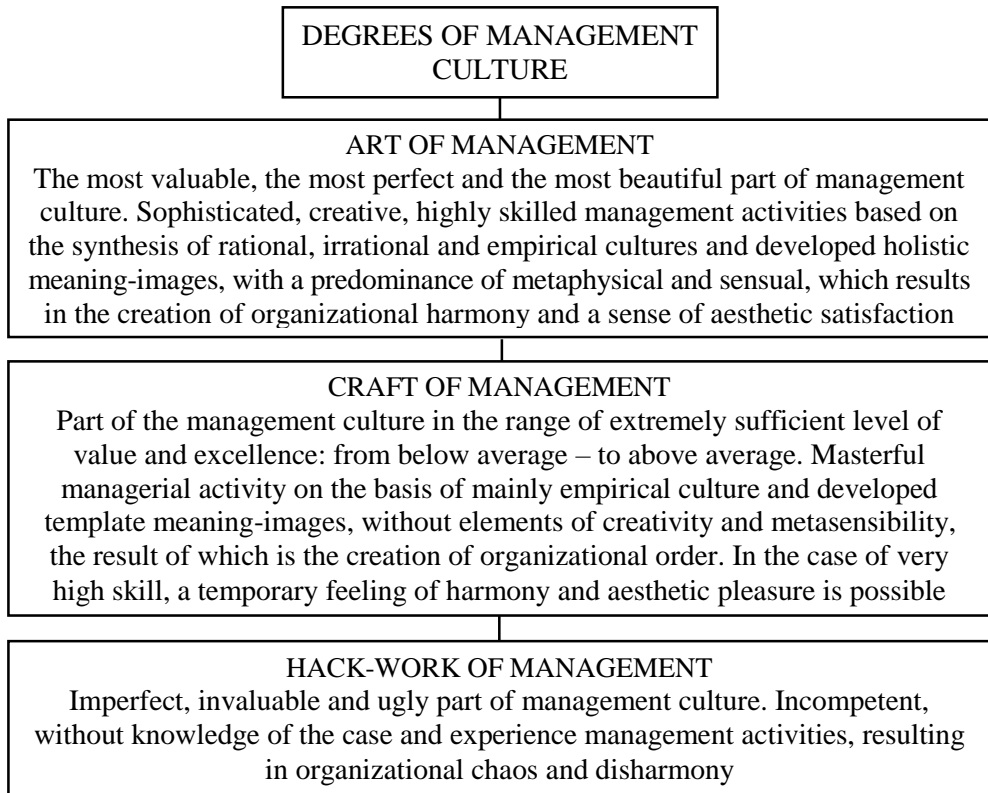
Sensual images, in contrast to concepts, are a way of understanding the general through the concrete and special. The image does not have abstractness but the element of concrete. In each image, the whole management object is concentrated as a whole. It expresses and carries universal integrity. However, sensory images and intuitions that express them without logical reasoning may seem chaotic and not entirely suitable for direct practical application.

The basis of the *empirical management culture*, compared to the rational and irrational culture is not logic or intuition, but quite another – gained in the process of practical experience and effective images that reflect this experience in the memory of the manager. Practical experience (empirics) is based on a number of developed and tested rules, principles, skills, the use of which in everyday organizational activities give positive results, ensure the success of the manager, without reference to any management theory, scientific school or feelings. In this culture, it is proclaimed that management is a type of human activity that is taught not so much by theory as by real practice. And only by breathing the real organizational air and floating in the sea of organizations, you can become a true management master.

### **3.4. Qualitative levels of management culture: art, craft, hack-work**

In the structure of management culture there are three stages (qualitative levels) of management culture development: art, handicraft and hack-work (*Figure 4*). The highest level of management culture, its peak, the top is the *art of management*. What is the art of management? What are its features? What distinguishes it from all other types of management culture?





**Figure 4.** Development degrees of management culture

Source: own development

It is correct to say that there are many people who know what the art of management is, but do not formulate it and, as a rule, cannot do so. They know it on an intuitive level, constantly engaged in management activities, living it. They know it in the course of their work, but they simply do not have the task of formulating or defining this concept. It is enough for them to create the art of management, to study its experience, to enjoy it and its fruits. And some of the managers just feel its essence, and that is enough for them. However, it seems important to us not only to know and understand, but also to be able to verbalize our knowledge and understanding. However, the aesthetic matter of the art of management is so subtle and elusive to rational cognition that humanity, trying to comprehend it, has not yet been able to say anything convincing about this specific type of art. With this in mind, let's try to understand and answer this difficult question.

First of all, it should be emphasized that the art of management, obviously, is a refined, creative, highly skilled management activity. Its sophistication is

that management activity is pretty perfect, with subtle features characterized by peculiar sophistication, elegance, and fine taste of the manager as an organizational artist and creator. The manager creates the world. First of all, to do this, he needs a developed imagination, which allows him to produce fundamentally new ideas, and build images of the organization he manages, its various problem situations, and the future. The manager must also be able to combine his knowledge, skills, logic, and intuition. Practice shows that you can have much knowledge but not be able to create anything new or unique if intuition does not work. Conversely, you can have a well-developed intuition but also, not be able to create anything creative if you do not have the knowledge and skills to intuitively comprehend perceived images, and feelings, process them based on logic, and verbalize, ie., make them available to all members your organization.

An important aspect of the creative process of the manager is enlightenment, the essence of which is an unexpected, intuitive and logical breakthrough to understand the problem situation and suddenly find a solution. A problem that has long troubled the manager, which could not be solved, suddenly appears from a different angle. This is preceded by the stage of the idea incubation, bringing it up by its creator and even for some time forgetting about it, solving other problems, rest, and suddenly – insight, guessing ways to solve the problem.

However, in order for management to become an art, the knowledge and creative abilities of the manager alone are not enough. Remarkable skills of making managerial actions are required, ie the ability of the manager to perform managerial functions productively, with appropriate quality and at the appropriate time. Managerial skills are formed on the basis of acquired knowledge and, above all, acquired practical skills. The main skills needed to succeed in management today are: the ability to see problems; critical thinking; intuition; creativity; systematicity; ability to manage people, negotiate, interact with different cultures, etc. The highest level of managerial skills development is mastery, and the highest level of skill is virtuosity. A manager who has skill is a master, maestro of management.

Mastering management skills is a long and time-consuming process that requires both theoretical and especially practical training. A true management artist, no matter what heights he reaches, studies throughout the life, which encourages him to constantly look for new, individual, unique ways, means and methods of management.

Manager's skill and management as an art are formed on the basis of the synthesis of rational, irrational, empirical cultures and developed holistic meaning-images of management objects, with a predominance of metaphysical and sensual. What is meant here is not a mechanical but an organic combination of interconnected components of culture, that is, one that generates a synergistic effect from their interaction and integral meaning-images. The latter are connection

in the spiritual form of the conceptual (abstract-logical) and figurative (sensory and effective) content of reality. The developed meaning-images allow the manager to see the object and the management environment as fully as possible, correctly identify them, and carry out adequate management actions.

The art of management is created on the basis of maximizing the full potential of the manager's personal potential, which allows him to get closer to the feeling of eternity and mystery of being, to transfer his consciousness to the world of "mirror" (transcendent), beyond cognition. The manager-artist, as a kind of organizational artist, passes through himself the invisible, unprepared for the unprepared person, organizational world and in empathy reproduces it in reality, giving it a kind of intentionality. The result of such highly skilled, virtuoso, creative managerial activity is the creation of organizational harmony and a sense of aesthetic satisfaction.

Harmony as a combination of opposites, due to the choice of their best measure, proportions, ratios is a central characteristic and feature of the art of management. Given this, the creative activity of the manager-artist should not be limited to turning organizational chaos into order, but aimed at creating harmony. We have already said that this manager must be extremely sensitive, able to reconcile will and culture (values) with the will and culture of all members of the organization (internal and external), as well as be able to reconcile them with the World Will. In this case, the manager as an artist is involved in the cosmoanthropic process of creativity, feels an equal participant in all the creative forces of the Universe. Therefore, he may have to change traditions and create new values and meanings, and broadcast and instill them in the members of the organization. The latter is often accompanied by resistance from members of the organization, but if the choice is made correctly, then the manager can expect success.

Due to the creation of organizational harmony and harmonization of relations with society and the Universe, a person as a member of the organization experiences a variety of aesthetic pleasures. First of all, it is a sense of beauty, manifested in the beauty of construction and functioning of the organization, its shape, rhythm, grace, order, proportions, symmetry, balance, management style, processes, relations between members of the organization, its unity, integrity and amazing viability. Organizational beauty is seen by us not only as useless and associated with a certain sensory form and appeal to contemplation or imagination, but also as necessarily ethical (good) at its core, as the focus of all other perfect qualities, including true and just, good and charitable, without which there can be no excellent organizational.

If the manager managed to achieve harmony between him, the organization and the Universe (Absolute), then we can talk about the feeling of not only beautiful, but also excessively beautiful, sublime, perfect, combination with

the Divine, such feelings as “Out of mind!”. According to *Immanuel Kant* (1790), the essence of the sublime lies in its infinity, infinite greatness and disproportion to the human capacity for contemplation and imagination. And beautiful, it is also wonderful, but whatever it may be, it is still limited (p. 292).

Organizational harmony, beautiful, sublime, beauty inspires a person, gives vitality, and develops creativity, critical thinking, and empathy. They can convey to people meanings that cannot be expressed in words, make people think, have a positive effect on mental and physical health, make people happy, balanced, reduce stress and anxiety. Thanks to the beneficial effect of the art of management, there is a purification of the organization (catharsis) – freeing it from negative emotions, toxic relationships and psychological poisoning, deprivation of discomfort, conflict resolution, moral uplift, and saturation of the organization with positive energy that arises in the process of self-expression and empathy in the perception of organizational works.

However, it should be noted that the creation of organizational beauty, organizational beautiful and sublime in management can not be achieved by analogy, as in painting or other traditional arts, for example, without the simultaneous creative solution of purely utilitarian problems associated with the optimal construction and functioning of organizations as very flexible, sensitive and adaptable social organisms. That is, the utilitarian (construction, operation) and aesthetic qualities of management, which are reflected in the integrity, viability, and beauty of the organization are very closely interrelated. The use of all the means of the art of management and taking into account this specificity leads to the constant generation of managerial meanings, which are a manifestation of individual characteristics of the style of manager-artist, his organizational worldview and feelings, and features of a particular historical epoch. In the process of organizational creation, perception and assimilation of managerial meaning-images become landmarks and motivators of the behavior of managers and members of organizations.

Another very important feature of the art of management is a sense of mystery, when the manager, as a virtuoso artist, endowed with organizational talent, creative imagination, and skill, beautifully, simply, and easily achieves seemingly “impossible” goals. When he can see, feel, understand the invisible and turn his meanings, impressions, feelings, and emotions into a beautiful, harmonious organizational reality. At the same time, it is difficult for other people to understand how he manages it.

Summing up the above, we can give the following definition of the “art of management” concept. The art of management is a refined, creative, highly skilled managerial activity based on the synthesis of rational, irrational, and empirical cultures and developed holistic meaning-images, dominated by meta-physical and sensual, resulting in organizational harmony and a sense of aesthetic

pleasure and mystery. It should be added that the art of management is the most valuable, most perfect, and most beautiful part of management culture.

The next part of management culture, which is one step below art, is the craft of management – the work of a manager without elements of creativity and sensuality. Today, this type of management culture prevails, even though the terms “manager-craftsman” and “management craft” have a somewhat negative connotation. They are significantly different in meaning from the concepts of “manager-artist” and “art of management”. Characteristic features of the manager-craftsman, in addition to the lack of creativity and sensuality, are the dominance of empirical culture, the presence of stamps, templates, standards, and similar methods and techniques for solving different management situations.

The craft of management, as the most common part of culture, in its quality level is in the range of extremely sufficient level of value and excellence: from below average – to above average. Sometimes the craft of management reaches a fairly high level of virtuosity, which even borders on the skill of a real artist (organizational artist). This means that the result of the craft of management can be not only the creation of organizational order, but in some cases a sense of aesthetic satisfaction, organizational beauty and harmony. However, due to the fact that the craft of management neglects the creative and sensual, the harmony in such activities, if it arises, is incomplete, situational and temporary.

Thus, the *craft of management* is a masterful managerial activity based on mostly empirical culture and developed templates of meaning, without elements of creativity and sensuality, which results in the creation of organizational order, and in the case of very high skill, a temporary sense of harmony and aesthetic pleasure.

And now, let's briefly consider what is the hack of management. First of all, it is the complete opposite of the art of management. That is why it is an imperfect, invaluable and ugly part of management culture. This is incompetent, without knowledge of the case and experience management activities, resulting in organizational chaos and disharmony.

#### **4. Conclusions**

The article presents a philosophical and cultural understanding of the management culture as a phenomenon of harmonious organization of society. The results of the study allow us to draw the following conclusions:

1. The culture of management should be understood as activities aimed at transforming Chaos into Order and creating Harmony, which is a spiral cultural and historical process of cyclical transitions from Chaos to Order and vice versa, creating a new Order each time, including spiritual, semantic and axiological content process, semiotic means of communication, anthropological components:

destiny, will, intellect, values, knowledge and skills, internal opposites of personality – desire-suffering and pleasure-happiness, which determine the duality of human nature as a subject and object of government.

2. The result of the management culture 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 (Manager), creates the world – the world of life and society. The level of management culture should be determined by the manager's ability to reconcile his will and values with the will and values of the organization's environment and the World Mind (Will). Depending on this, the strength of managerial influence can be strengthened or weakened.

3. The components of management culture are rational, irrational and empirical culture. Rational culture is based on abstract logical intelligence and conceptual thinking, irrational on emotional intelligence and intuition, empirical on the practical experience of the manager. These components, to one degree or another, are always present in the culture of the manager. With the predominance of one of the components, it is considered that the manager is the bearer of the appropriate culture.

4. In the structure of management culture can be divided into three qualitative levels of cultural development: art, craft and hack-work. The highest level is the art of management, which means sophisticated, creative, highly skilled management based on a synergistic synthesis of rational, irrational and empirical cultures and developed holistic meaning-images, dominated by metaphysical and sensual, resulting in organizational harmony and a sense of aesthetic satisfaction and mystery. The art of management is the most valuable, most perfect and most beautiful part of management culture.

5. The next level of management culture, which is one degree lower than art, is the craft of management – a masterful management activity based on mostly empirical culture and developed template meaning-images, without elements of creativity and sensuality, resulting in organizational order, and in the case of very high skill, a possible temporary feeling of harmony and aesthetic pleasure.

6. The hack-work of management is the complete opposite of the art of management. It is imperfect, invaluable and an ugly part of management culture. This is incompetent, without knowledge of the case and experience management activities, resulting in organizational chaos and disharmony.

**The scientific novelty.** The scientific novelty of the research results is to deepen the understanding of the nature of management culture phenomenon, to determine its essence, structural components and quality levels.

**The significance of the study.** The significance of the study is manifested in the addition of science to new theoretical provisions on the culture of management as a phenomenon of harmonious society organization, as well as the possibility of using them in the training of managers.

**Prospects for further research.** The prospect for further research in this area may be to clarify the features of management culture in various spheres of human life.

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